

himself and no man dieth to himself"—that the more Christlike a man is the more ready he will be to be offered up, "to spend and to be spent upon the sacrifice of all," the more he will make society a new and greater self to himself. We may not linger on so vast a subject. But if our cathedral preaches and chants of unity through truth, and through worship, let us not forget that hourly it teaches history, too, and that no crystallised or even crystallising history, but a living and growing history. The Church of Christ, as He Himself says, has grown from the smallest of seeds, and year by year it sheds fresh seeds upon the wind, which take root and grow where they light on rock or valley. This is one of them. It stands here to-day, and is what it is because of "the Apostles' doctrine and fellowship," which it preserves, and to which through "the breaking of the bread and the prayers" it leads back without break. The Book of the Acts of the Apostles concludes so abruptly, or does not conclude at all, as though it were in order that, chapter by chapter, the life and work of the Church might continue it; and it is being written still. It stands and is what it is because the old Mission saints of Cornwall were part and parcel of those early times which developed cathedral life and work. It stands and is what it is because the Reformation saved the life of the past and renewed its youth by purifying it, and purified it by making its grand appeal to history. Again, there are historical views of property and persons which were peculiarly the Church's own, and which through her action live still to the great strengthening of the community. The Church held that possession in land carried with them not general obligations only, but special duties towards religion and social functions. Territorial rank meant territorial work. The world has got rid of much of this. But the Church's benefices require each holder to labour—body and brain to labour—mind and heart to labour—for the parish and diocese to which it and he belong. The Church had, accordingly, her own view, which ensured this, of succession to property. Her property passes not from father to son, but from qualified worker to worker. At this very moment Church and State are both bent on realising this ideal. Some other property once tended to this course highly serviceable to the Commonwealth—and colleges and other corporations retain the characteristics of this view, founded as they were by the Church, or under her guidance. Her principal houses are called palaces still, not from any associations of private luxury with them, either anciently or now, but for the opposite reason—because as the Church still understands the name, they were open houses, houses which had special public duties attaching to them, where men were not to think of comfortable-ness, nor of cheapness for themselves, not of permanence for their children, but where hospitality and simplicity and publicity were appointed ordinances of the life in them. Again, the Church's view of poverty, and how it, and infancy, and old age should be cared for, and her view of wages for work, how they were bound to be not merely the very lowest competitive pittance which poor, starving creature can be found to work for; the Church's view of education, that the supply was to precede the demand; of religion, that it was woe to a city or people not to teach it. These are historic views which we have never parted with, which we have seen scouted but not disproved, which, as we believe, are being illustrated now in every day's journals. It may be that the experience of certain theories, launched with a nation's revenues to propel them, is in not a few things reaffirming what was lately rejected as obsolete. If so, history is opening up some large possibilities of unity. I shall not presume to interpret or predict how near to that same unity spiritually minded Nonconformity might draw; although it has holy men who seem to say they yearn as much as we for an end of strife. For

it is not from over home lands only that the historic Church sees mists ascend, and plains and mountains reappear. May she preserve the clean-sightedness of humility and the courage of carefulness amid such prospects.

(To be Continued.)

THE CHURCH'S STRENGTH IN WALES

From an Address delivered by the Earl of Selborne to the Students of St David's College, Lampeter, October 28th.

The first act which I think every Welshman—not only those who are professed and conforming members of the Church of England—ought to remember, and be proud to remember, is this, That the Primitive and most ancient Christianity is represented in Wales. In addressing other audiences elsewhere, I have spoken of thirteen centuries, the generations of which have handed down to us this great inheritance, this sacred trust; but here in Wales I may speak not of thirteen centuries only, but, without much risk of error, of eighteen centuries. Those who would tamper with the Church in Wales would be tampering with an institution founded upon the purest Christianity on the island. It must not be forgotten that that ancient Church is a witness, not only of the antiquity of British Christianity, but of its purity also, because the religion which existed in those primitive times was in all points of substance identical with our own, and with the religion of the Reformed Church. That religion it has fallen upon Welsh Churchmen to maintain. The Welsh Church has been a most eminent witness to the primitive national Christianity of the island, to the pure reformed religion, and to the unity, the essential unity, between all branches of the Church in England and Wales.

I have been much struck by the testimony which the founders of Nonconformity in Wales bore to the principles which Churchmen maintain. I have been favoured with extracts from books or sentiments of the founders of Welsh Nonconformity towards the Church considered as a Church, and considered as to its principles. The first extract is from the writings of Howell Harris, of Trebecca, the father of Welsh Methodism, who, writing after 1764, said:—

As the late revival in religion began in the Established Church, we think it not necessary or prudent to separate ourselves from it; but our duty is to abide in it, and to go to our parish Church every Sunday, to join in the prayers, to hear the reading of God's Word, and to use the ordinances; and we find that our Saviour meets us there by making them a blessing to our souls.

The inscription on the tablet to Harris' memory in Talgarth Church, runs thus:—

Near the Communion table lie the remains of Howell Harris, Esq. Here, where his body lies, he was convinced of sin, had his pardon sealed, and felt the power of Christ's precious blood. At the Holy Communion he remained a faithful member of the Church of England unto his end.

That is the testimony of Howell Harris. Then the sweetest singer of Welsh Methodism, William Williams, of Panylcelyn, wrote this in 1790, a year before his death, to Charles of Bala:—

Exhorting preachers to study next to the Scriptures the doctrines of our old celebrated reformer, as set forth in the Articles of the Church of England and the three creeds—viz: the Apostles' Creed, the Nicene, and the Athanasian. They will see there the great truths of the Gospel and the deep things of God set forth in a most excellent and suitable manner.

It is not in doctrine, therefore, that the

founders of Welsh Nonconformity differ from the Church. I will not read an extract I have from Thomas Charles, because I think it is not so strong as the others, but it speaks of his excessive unwillingness to separate from the Church. Again, Daniel Rowlands of Llangeitho (the founder, with H. Harris, of Welsh Methodism) spoke thus on his death-bed (Oct., 1790) to his son:—

I have been persecuted until I got quite tired, and you shall be persecuted still more; but stand by the Church by all means. You will not, perhaps, be repaid for doing so; but still stand by it; yea, even unto death. There will be a great revival in the Church of England. This is an encouragement to you to stand by it.

Now, I say that the revival begun then has been going on ever since, is going on now, and if you do not interfere with it by violent means, and, I must say it, persecute the Church of England in Wales, it will go on still. Therefore, I venture to say that the spirit of Daniel Rowlands speaks to the present generation of Welsh Nonconformists, and says, "Stand by the Church, even unto death, for there will be a great revival."

Everything I read, everything I hear, convinces me that there is in the Welsh part of our Church the same activity, the same progressiveness, the same zeal, and as large a proportion of all the qualities needed for the spiritual work of the Church as in the Church in England, or elsewhere. Demosthenes, when he was asked what he would recommend for an orator, said, "Action;" when asked "What next?" he said "Action, action, action, always action." So I say with regard to the Church, especially a Church upon its trial, "Be spiritual, spiritual, spiritual." But in the meantime we have a right to ask for justice. Now, I come to the present crisis, the now situation. Is there anybody in any part of the country—I do not care who he is, whether Tory, Whig, Liberal, Radical, Home Ruler, or Unionist, who does not know that the attack upon the Church in Wales means an attack upon the Church of England? There can be no doubt of it, and if we are convinced that the success of this attack, not in the narrow denominational sense only, would destroy the immediate good of the people as identified with Christianity, we must defend it here, where it is first attacked?

Let me now say something about the arguments used for the disestablishment of the Church in Wales. Mr. Gladstone's argument is that, because twenty-eight out of thirty Welsh members are ready to vote for it, though I am told that there are not more than twenty-four out of thirty who are ready to do that, it ought to be carried out. To treat this as a question to be determined by thirty votes, with all the consequences it would involve to England, is the most absurd proposition in the world. Wales is, no doubt, a very important district, but Yorkshire has a larger population. Suppose the same proportion of members for Yorkshire were in favour of disestablishment in Yorkshire. Would they be entitled to have it? To suppose that we are going like birds in sight of the snare, to walk into it, to go into this trap, is perfectly preposterous. Is there the slightest reason for saying that this piecemeal disestablishment of the Church of England in Wales is to be treated on the ground of treating Wales as a separate nationality? It is indeed remarkable that Mr. Gladstone last year, when he was proposing his measure to give a separate Parliament to Ireland, refused that Parliament the power to deal with the whole subject of religion. On what principle are the Irish, among whom, beyond all question, one great religious body preponderates over all the rest, to be refused the power of legislating as they please on the subject of religion, unless it is that it is a matter of Imperial concern? Mr. Gladstone saw that a few