

ing to and fro like the cornfield in the breeze, while a suppressed "Gogoniant" (the Welsh "Glory") is the response to the stirring point he makes at the close of his divisions. There are ten thousand people there—some said twenty—but such is the capacity acquired for field preaching, that young men and old make themselves heard all over the field. I saw the Oxford and Cambridge Volunteers, the most hopeful youths of England, in uniform and in arms in Hyde Park, and I was not insensible to the sublime significance of their appearance there—as though they said, "We are not soldiers exactly, but we mean to defend this England of ours," but the sight had no such charms to me as that field, with the glorious Gospel ringing over it, and awakening responsive echoes in ten thousand hearts.

FIELD PREACHING.

This field-preaching, at first a necessity in Wales, is now retained as an institution in stated connexion with the meeting of Association or Synod, and corresponds in some of its features with the great "Sacramental Seasons" in Scotland. It is known far and near who will preach, and when. The leading ministers are reserved for these occasions, and the people can tell when Mr Rees, or Mr Edwards, Mr Morgan, or Mr Hughes, will preach. Two sermons are preached in succession at a diet held in the forenoon, and two at another in the afternoon, preceded and followed by services in the largest chapels, at periods when committees are discharging their duties. It is sometimes felt that too little preaching and devotional exercise mingle with the deliberations of the General Assembly; and the feeling is deepened by observing the mode of proceeding among the Welsh brethren. When the preaching or the prayers of a great leader, uttered with flowing tears, have melted to tears a whole audience, ministers and people, friends and opponents, if he have any, there is likely to be less bitterness—is there not?—in the discussion that follows soon after. The time so spent is not lost if it help to unanimity in deciding; and if there be any use in preaching at all, the best sermons of the best ministers must produce a mighty effect in such circumstances. The people come expecting to hear something worth listening to, and think little of the fifteen or even twenty miles they travel, sometimes on foot. They will hear something to speak of and remember until the next Association. Mr Morgan, for example, picturesque, graphic, and brilliant, will seize their imagination, and photograph upon it his stirring pictures, with many a dexterous allusion to the plan of benevolence which he happens at the time to have in hand. Mr Edwards, the President of the College, calm, quiet, argumentative, for he "is a

deep thinker," the Welsh will tell you, until his positions have been proved and illustrated, and then the quiet stream becomes a cataract. Never have I seen such an effect produced by a sermon as in the concluding five minutes' of Mr Edwards'. But the greatest anxiety is felt to hear Mr Rees, whose inimitable pathos invariably elicits floods of tears. Indeed, the people weep now before he begins at all, as a Welsh minister said—"They know they shall have to give way, and they may as well at once as not,"—so much of eloquence is there in the hearer, or rather so much does the effect of speech depend on the idea entertained of the speaker. Who has not seen the smile that anticipated the witicism of some noted wag before he opened his lips?

THEIR CREED.

The Welsh Presbyterians hold a Calvinistic creed, of the type of John Owen, who is the theologian of Methodism, as they say themselves. They have the popular right in full exercise, though in a less systematic manner than with us. They call their elders deacons; but without making any offensive comparisons, their deacons seem to be, in all the functions of the office, at least on the level of our eldership. They have practical synodical action, as we have. Equality of rank obtains among the ministers as with us, and elders occupy the place ours do in the church courts. To one thing only among us would they take objection. They have never been in a position to see a church endowed by the State that commanded their respect; and from that State Church they have received treatment the reverse of conciliatory. It seems to them a natural thing that a State-paid Church should of necessity be State-governed. When they understand that we are as free as they are, and that, if fettered by the State, we should do as their founders did, they are as much reconciled as any Christians can be who have long complimented themselves with the sophistical appellation of "Voluntaries." They have among them ministers and laymen who would do honor to any community, and who would feel perfectly at home in all the arrangements of a Presbyterian Church.

THE PROSPECT.

Why then, it will be asked, are they not one with us? The answer is, mainly because we really did not know one another. To this mutual unacquaintance, difference of language in some degree contributed. That, however, is ceasing to be an effectual barrier. In many Welsh towns the English language is making way, and an English service has been a success in the hands of the Congregationalists, and is being found desirable by the Presbyterians. Here is a