

whole history of Wales witnessed to this that when she was most Welsh she was most identified with the Church. If the Church anywhere was a National Institution she was National in Wales (applause)." His Lordship closed a magnificent address as follows: "But you were their eldest selves, the fountain of our Episcopacy, the very designers of our sanctuaries, the primeval British diocese from which our very realm derives its only title to be called by its proudest name of Great Britain. He came from the steps of the chair of St. Augustine, their younger ally, to tell them that by the Benediction of God they would not quietly see them disinherited" (cheers).

The Church Review in its leading article of Oct. 15th, referring to the Archbishop's speech says, "He will have gained the affection of the Welsh people by the tone of his remarks. We could not help feeling that none will fail to contrast them with the arrogant tones of his great predecessor St. Augustine, when he spoke of coming as the representative of the daughter Church to her mother. If it had done nothing else the Congress would have deserved much from the Welsh Churchmen in that it proved beyond doubt that the Church more than justifies her position in the Principality."

In view of the extreme activity of the enemies of the Church in Wales and of the constant attacks which have been made upon her, it is not astonishing to find that the consideration of her position, claims and rights occupied the attention of the Congress on the first afternoon; but the subjects treated of embraced a much wider area than the mere Principality of Wales, as will appear from a glance at the subject matter of the several papers and addresses. At the evening meeting on the first day the subjects discussed were (a) The Church in relation to Non-conformity. (b) Possibilities of co-operation. (c) Points of agreement and points of difference. During the second day the following subjects were considered. (a) The Church's work in the poorest quarters of our cities, with which the Right Rev. Bishop of Bedford dealt. (b) The Church's work in the Industrial and mining districts, on which the Bishop of Wakefield delivered an address. (c) Poverty or the work amongst the poor. (d) Criticism of the Holy Scriptures, by Professors Lias and Ryle. (e) Confronting new problems. (f) The gain to the Church resulting from juster statements of the truth. And in the evening the question of Missions occupied the attention of the Congress, the platform being thronged and the hall well filled. The question was dealt with under the head of Foreign Missions by Mr. Athelstan and Bishop Blyth of Jerusalem, and Canon Churton delivered an able address on "The Society System and its improvement" in connection with Mission work.

The same evening a Working-men's meeting was held in the Pavilion, which was crowded in every part by an audience as enthusiastic as it was numerous. The Bishop of Wakefield, whose interest in all movements in behalf of the working class is well-known, occupied the chair and received a most vociferous reception. The speakers at this meeting were the Dean of Armagh, the Dean of Rochester, and Rev. D. Richards, who spoke in Welsh, the Very

Rev. F. E. Ridgeway, and Messrs. Aspinall and H. C. Richards.

On the third day Church Education in its various aspects, such as Elementary schools, Grammar schools, Church Training Colleges, etc., occupied the morning session and in the afternoon one of the most popular meetings was held, when the subject of Church Music was discussed, choirs from the Vale of Clwyd and Chester Cathedral attending and giving illustrations in English music, whilst the famous Penrhyn choir furnished samples of old Welsh hymns. The same afternoon there was a large attendance in the Pavilion where addresses on the same subject were delivered. The evening meeting was devoted to the Evidential aspect of Religion, addresses being delivered on the Personality of God; the Divine personality; and on the Bearing of belief in the same on the individual life, and the Christian cause, by Sir G. G. Stokes. The same evening a special service in Welsh was held in St. Thomas' Church, at which the Lord Bishop of Bangor preached to a crowded congregation.

On the fourth day, in the morning an able paper was read by the Ven. Archdeacon Howell on "Aids to the life of Godliness," dealing particularly with Prayer. He was followed by Canon Chavasse on Meditation as another of such aids. A paper was then read on Fasting by Rev. W. Locke, as a third division of the same subject, followed by another on Alms-giving by a layman, closing with a Paper on "The Holy Communion" as the highest of such aids by the Rev. C. F. Ridgeway. The closing meeting of the Congress was occupied with a consideration of the Parochial System as it exists in England.

#### CONGRESS JOTTINGS.

The next English Church Congress will be held at Folkestone under the presidency of the Archbishop of Canterbury.

The Guarantee Fund at Rhyl reached no less a sum than £3300.

In many of the shops at Rhyl during the week were to be seen placards bearing the words "Success to the Congress."

Over 3300 tickets were sold for the Congress.

3000 people attended the Reception and Conversation given by the Bishop of St. Asaph and Mr. Edwards on the evening of the last day of the Congress, including the principal notabilities of the Congress and the influential people of the Diocese.

A London evening paper in its notes and comments on Wednesday proceedings of the Congress says "They were distinctly interesting, neither political nor polemical but social and domestic. But the best speech of the day and of the Congress was made by Mr. Ingram the head of the Oxford House, Bethnal Green. It took the assembly by storm, and every Bishop present personally congratulated Mr. Ingram for the practical tone and argumentative store of wisdom and experience which he gave to the Clergy and laity of Wales. It was a speech full of prescient warning and of pleasant reminiscences and it showed that the popularity of the Church in the East end was due to the lives of her Clergy."

At Swansea in 1879 only 1825 tickets were taken for the Congress and at Cardiff in 1889 the number was only 2348; whilst this year it exceeds 3000, taken mostly by laymen, which would seem to show that the Church in Wales is by no means a falling Church, as the Liberatorists claim.

## LAY BAPTISM, ITS VALIDITY.

Having Special Reference to the Baptisms of Sectaries and the Action of the Church, in receiving Converts therefrom without Hypothetical Baptism.

A paper, read before the Chapter of the Avon Deanery.—By Rev. F. J. Axford, Rural Dean.

Of controversies on Religious subjects belonging to the Christian scheme, none have been conducted with greater heat than those concerning the vital life of the Christian, viz: those relative to the Rites of *Initiation*, and *Continuation*.

### HOLY BAPTISM AND THE LORD'S SUPPER.

The reason doubtless is the innate consciousness of the great importance of a proper understanding of, and faithful and valid performance of these, in the Church's system.

True, in these days of science, and following of one's own will, a reaction has taken place, and some are taking no account of them at all, and many are waxing lukewarm. A new Gospel is being proclaimed, whereof salvation can be obtained *without the use of the Sacraments of the Saviour's appointing as*

#### THE MEANS OF SECURING THAT END.

But we are not of them, or as St. John puts it, "they all are not of us." The church, of which we form part of her guardians, is still as ever, "the witness to the truth," maintaining *with the faith, THE NECESSITY of the works of obedience in the due use of the Sacraments of Christ's Church.* The two breasts of our Spiritual Mother whereat we derive our nourishment. We forget not "the notice over the door," so to speak, the words of Christ Jno: 10. 1. "He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber."

But my subject bears upon those who use the forms of the sacraments from one cause or another, if only because they are commands; but yet are described by the Prophet, (Jer. 23-21) as the mouthpiece of God. "I have not sent these Prophets, yet they ran; I have not spoken to them, yet they prophesied."

It is not within the scope of this paper to treat of the *importance* of BAPTISM, as the door of entrance; or of the blessing of Regeneration, a new creation therein; or even of the mode, whether by pouring or dipping by which Holy Baptism should be performed, much as one might be tempted to turn aside into these meadows.

My subject deals more exclusively with the authority of the Agent, so that the work done should not fail of its desirable effect. All authority centres in Almighty God.

The son of God declares that all authority in Heaven and in Earth has been given to Him. And because of this authority, He gave a command, and in that command, authority to go into all the world. "Go ye therefore and make Disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world" (Consummation of the Age). Matt. 28. 19-20.

Now this command was not given by the Son of God indiscriminately, but only to a certain few—to whom was further spoken by that same