

plied to you. On what do you rely? Is it the zeal of revival that you have shown? I have pointed out to you that that zeal has been unusually conspicuous in Wales. Perhaps you will be told that in Wales there is a majority of those who are anxious for the disestablishment of the Church, and that there is no such majority in England. How are we to know that there is a majority of those who are in favour of disestablishment in Wales? For the last thirty years I have heard it asserted, and I have never seen a vestige of proof. They welcomed a religious census. They showed clearly—too clearly—that the Roman Catholics and the Presbyterians were in an enormous majority in the Church in Ireland. But our adversaries in Wales shrink from a religious census. They are very confident in their assertion as to numbers, but they object to the elementary process of testing numbers, which is by counting. This termination of our adversaries in Wales to prevent any counting, any census, is, to my mind, an absolute proof, which it is impossible to get over, that they are not satisfied with their calculations themselves. I do not believe at those who desire the disestablishment of the Church in Wales—especially if you include the women—I do not believe that they are in a majority in the Principality. But, of course, do not imagine that if you allow yourselves to be flattered upon this, and to believe this transient

THE INVENTION OF FIGURES.

effluence, that the matter will stop there. It will be a very easy matter to point to other parts of England in which it will be said that the Church is no longer in a majority; and if you allow the question of majority to be settled by a people who refuse counting and inventing figures, you will find that it is very easy indeed to prove that the Church of England is in a minority.

CONFISCATION OF THE CATHEDRALS.

After speaking of the contempt of the rights of property shown in Ireland, and the evil fruit had borne, the Marquis asked—

‘When we come from Ireland to Wales, are we more careful of the rights of property? What of the cathedrals? Those cathedrals have belonged to the Church of Wales from time to which the records of man cannot go back, but within quite recent days they have been restored and adorned by the offerings of archbishops, amounting to between 100,000*l.* and 200,000*l.* Yet all that is to be confiscated by a decree of the Home Secretary’s pen. Do not ask for any protection which the rights of property may give you. The rights of property will have trouble enough to look after themselves. They were undermined in the Disestablishment of the Irish Church. If you allow the Welsh Church to be overthrown, they will cease to have any protective power.

THE DANGER AND HOW IT IS TO BE MET.

Whatever. Now, that is the danger that stands before you; it is the danger which, as Churchmen, you must meet, and how must you meet it? We must each in his own part of the country, in various parts of the country, make people understand what the nature of the attack on the Church of England is, what the character of the principle at issue is, what the dangers are which any yielding to this encroachment will involve. We must carry that knowledge to all our neighbours, high and low, to all who are likely, when they are fully informed, to support us with their influence and power. It must be a matter in each parish of the country of private personal insistence and persuasion. We must carry round to the people of this country, whether they live in town or in country, a sense of the great responsibility which in this crisis attaches to them by reason of the power that is reposed in their hand, and

the tremendous interests which the exercise of that power in the present day will affect. We must not allow ourselves to be frightened by vain words. You will find people who will tell you that those things are political, and that the Church should not be political. I quite agree that, in one sense, the Church should not be political. But when the inheritance and the power for good, which by God’s providence has been entrusted to her, is threatened by a conspiracy of this kind, she must use the weapons that are in her hands—weapons of the world if need be—and every Churchman must exercise what political influence he has in order to assure that this outrage shall not take place. Do not allow yourselves to be misled by being told that that is

‘YOU MUST PROTECT YOUR CHURCH.’

a political way of acting. You must protect your Church, and if you have a shred of power, use it only for the protection of the Church and let all other considerations go. But I shall be told that that is not a policy of peace, that the real policy of peace is to allow the Welsh Church to be cut off in order to satisfy our enemy. . . .

‘Just imagine, what I hope is a wild hypothesis, that this agitation could succeed, and consider what would be the state of things after the Welsh Church had been disendowed. Would it be a question of peace on the side of Churchmen? They would know that they had been disendowed by political manoeuvres and doctored statistics. They would know that it was merely as a matter of log-rolling that the Bill, if it did pass, had passed through the House of Commons—that they had been disendowed to give to a Minister a majority for a totally different object; and they would know that that disendowment had paralysed their arm in working for the good of their fellow-creatures in Wales.’

THE RESULT OF DISENDOWMENT.

‘Every charity, every educational effort, every sacrifice for the good of their fellow-men would be paralysed and arrested, because every farthing that Welsh churchmen could contribute would be needed to conduct, however imperfectly, the ancient and inherited duties of the Church. And what would be the feelings on the other side? What would be the feelings of our adversaries? Would they be feelings of peace, and gentleness, and non-aggression? The passion of jealousy, the desire that your adversary should be stripped in order that you may rejoice over his nakedness, the desire that your adversary’s possessions should be taken from him even if they have to be wasted, even if they have to be spent upon the most absurd and frivolous objects, even if they have to be so dealt with that they will go back to the hated landlord—that passion is not capable of easy satisfaction. As long as the adversary remains, the desire to trample on him will remain, and the partial victory in Wales will only whet the appetite for the further gratification of this passion; for the further carrying out of the humiliation and restriction of those whom they have learnt to recognise as their greatest enemies, and the most formidable obstacle to the cause to which they are attached. Behind this enterprise against the Church of Wales there lies—if it should unhappily be successful, which I thoroughly disbelieve—a long period of mutual resentment and conflict, which will be a most fatal impediment to social progress or Christian culture. When we ask you now to make an effort—a supreme and enthusiastic, but, above all, a tenacious and persevering effort—to defend the Church which you have inherited, and in which you are born, we ask you to sustain the cause not only of good order, not only of prosperity to this Empire, but the cause of Christian truth, the cause of liberty, and the cause of peace.’

Over and over again the audience broke into irrepressible cheers as the Marquis made his points. His Lordship was followed by the Bishop of Chester, who made a splendid speech on a motion protesting against the Bill, showing that the practical outcome of disendowing the Church in Wales would be the endowing of undenominationalism. Mr. Hobhouse, in seconding the motion, which was unanimously adopted, spoke with much force and directness. A resolution, moved by Mr. Alderman Phillips in a pungent and witty speech, expressing satisfaction at the increased support accorded to the Church Defence Institution, was supported by the Dean of Norwich, and adopted.

A vote of thanks to Lord Salisbury, who briefly replied, moved and seconded by Lord Egerton of Tatton and Sir F. S. Powell respectively, closed one of the most important meetings which has taken place in connection with the Bill for the spoliation of the Church in Wales.

THEOLOGICAL BOOKS FOR THE POORER CLERGY.

The Church of England Book Society, 11 Adam Street, London, England, is engaged in a most interesting and helpful work in granting Theological Books to those poorer clergy at home and in the colonies whose incomes do not permit them to otherwise procure them. Such are positive necessities to them in their studies and vocation, and it cannot be denied that were their needs in this respect better supplied they would be more successful in their ministry.

The clergy are bound by their ordination vows to be diligent, not only in the reading of the Holy Scriptures, but “in such studies as help to the knowledge of the same.” Diligent study being therefore necessary, it is imperative that reference and research should be made among such works as shall help to prove the true and original sense of the inspired phraseology, and help to a better understanding of God’s sacred Book, and thus veritably enable them to better conform to their ordination vows.

Very many of the clergy are, however, placed at considerable disadvantage in the matter of study because of their impecuniosity. To numbers of them does the question present itself: “How can I understand the Scriptures and study them profitably without the aid of a Commentary?” That a clergyman should be without a Commentary may seem incredible to some, but it is nevertheless a fact; and yet what an indispensable help to a right interpretation of the Scriptures is such a work! It is often really distressing to know that many newly-ordained men start their ministerial life with practically little else in the way of theological helps than their college text books, and without homiletical or exegetical literature of any kind.

How often are the clergy counselled to give attention to reading—not desultory and superficial, but thorough, regular and systematic?; and it is not too much to state that certainly the majority of the poorer clergy, young, middle-aged, and old, would be delighted to do so if they had the books. Their impecuniosity is often such that it is almost more than they can do, without extraneous help, to keep, clothe, and educate themselves and their families. They receive most meagre incomes, considering the large sums which in most cases have been spent upon their education, first at the public schools, and afterwards at the universities, to prepare them for their clerical life; and it is an undisputed fact that the clergy, as a body, are the worst-paid professional men in existence. This Society seeks to help only the really needy, always declining to entertain any application that favours of the applicant being able to help himself.

Much sympathy need be extended to the