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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

James Clark to ask her Majesty to return. The import of the summons was too plain. When the Queen entered, she took the Prince's left hand, "which was already cold, though the breathing was quite gentle," and knelt down by his side. On the other side of the bed was the Princess Alice, while at its feet knelt the Prince of Wales and the Princess Helena. Not far from the foot of the bed were Prince Ernest Leiningen, the physicians, and the Prince's valet Löhlein. General the Hon. Robert Bruce knelt opposite to the Queen, and the Dean of Windsor, Sir Charles Phipps, and General Grey were also in the room.

In the solemn hush of that mournful chamber there was such grief as has rarely hallowed any deathbed. A great light, which had blessed the world, and which the mourners had but yesterday hoped might long bless it, was waning fast away. A husband, a father, a friend, a master, endeared by every quality by which man in such relations can win the love of his fellow-man, was passing into the Silent Land, and his loving glance, his wise counsels, his firm manly thought should be known among them no more. The Castle clock chimed the third quarter after ten. Calm and peaceful grew the beloved form; the features settled into the beauty of a perfectly serene repose; two or three long but gentle breaths were drawn; and the great soul had fled, to seek a nobler scope for its aspirations in the world within the veil, for which it had often yearned, where there is rest for the weary, and where "the spirits of the just are made perfect."

ART. VI.—THE CHURCH IN WALES.

IN the year 1811, the Calvinistic Methodists of Wales, as I explained in the February Number of *THE CHURCHMAN*, seceded from the communion of the Church of England. They then formed themselves into an independent body of dissenters; they became numerous and powerful; they exercised great influence in forming the character and fashioning the habits of the Welsh people in their social and religious tendencies during the first quarter, and for some years beyond the first quarter, of the present century. Methodism as taught by John Elias, Ebenezer Morris, and their contemporaries, left its mark, and stamped its image on a large and respectable portion of my countrymen; that mark and image have not yet been effaced, but they are wearing away; their outlines are gradually diminishing and disappearing; the Welsh Methodists of the present day are losing the spirit and deviating from the ways of their forefathers.

The other two leading sections of Dissent in the Principality, —the Congregationalist and the Baptist—existed before the year 1811, when the Calvinistic Methodists severed their connexion with the Church. Their history can be traced back to the time

of the Commonwealth if not beyond it. But at the beginning of the eighteenth century their condition in Wales was bare existence; their chapels were few and far between; their congregations small and insignificant; they exercised little or no influence on public opinion. When the Methodist revival broke out in the second quarter of the eighteenth century, the Congregationalists and the Baptists felt the effect; they grew and waxed strong, side by side with the Calvinistic Methodists; men of great and popular talents, and of great force of character, rose among them; these produced an impression on the localities in which they lived and where they laboured, and it is found that the denomination to which they severally belonged predominates in the places connected with their names. Thus the Congregationalists and the Baptists, like the Calvinistic Methodists, became powerful factors in the formation of the religious character of the Welsh people, during the first part of the present century. They are not singly, if the whole of Wales is taken into the reckoning, as numerous as the Calvinistic Methodists, but in particular districts they respectively exceed them in number and influence. The three denominations as a rule are found in all localities, their chapels are often built within a stone's throw of one another, and they create a spirit of rivalry among the people which dishonours the name of religion, and is detrimental to its highest interest. And here and there Welsh Wesleyan chapels are seen up and down the country; but Wesleyanism is not popular among the Welsh people. The founders of Welsh Methodism joined Whitfield and the Countess of Huntingdon when the split occurred between them and John Wesley, and in order to distinguish their doctrinal views called themselves "Calvinistic Methodists." The people when they speak in Welsh never apply the term Methodists to the adherents of Wesley, but call them simply Wesleyans.

These sections of Dissent are firmly established in the country; they have acquired and they retain a strong hold on the minds of the people. In doctrine they differ little from one another, and in their mode of conducting their public worship the difference is still less, and yet there is little communion or spiritual intercourse between them. They have no mutual fellowship with one another in the observance of Divine ordinances and in the enjoyment of religious privileges; they are seldom seen except on special occasions in each other's chapels; they have their respective organizations, and those organizations are not formed and adapted to be worked together in harmony, but they are separate machineries independent of and often in collision with one another. Each sect has its own chapels and ministers, its Sunday schools, its prayer meetings and its private gatherings—its colleges and its theological students—its magazines and publications;

and these varied machineries are worked with zeal and activity, but I fear—and I say it in no uncharitable spirit—that the zeal which sets the machinery in motion is rarely that holy affection of a spiritual mind which the Scripture calls “the zeal of God’s house.”

This is a remark that requires an explanation, and I shall endeavour to make plain my meaning. “Zeal” is an affection or passion of the mind; it may be good or bad; it takes its colour from the root whence it springs; the motive that produces it gives to it its character. If it arises from “love out of a pure heart,” it is good—it is then a virtue; but if it proceeds from the “lust of an evil heart,” it is bad—it is then a vice. And so in Scriptures the Hebrew word—*קנא*—and the Greek word—*Ζηλος*—commonly translated in the English version “zeal” or “jealousy,” bear a double meaning; in some places they are used in a good sense, but in others in a bad sense. The Hebrew word, for instance, is used in the former sense in Num. xxv. 13, where it is said of Phinehas that he was “zealous for his God;” and in the latter sense in Genesis xxxvii. 11—translated “envied” in the English version—where it is said of Joseph’s brethren that “they envied him.” And the Greek word also is sometimes used in a good sense, as by St. Paul when he uses it in 2 Cor. vii. 11, among words expressive of virtues for which he commends the Corinthians; and sometimes in a bad sense, as also by St. Paul, when in Gal. v. 20, he enters it in the list of words by which he designates “the works of the flesh,” the English word “emulation” being its translation in that list. And I have further to add that the Greek word bears in the New Testament this double meaning even when it is applied to religious affections or emotions. When thus applied, it is used in a good sense in the words quoted in John ii. 17, and applied to our Lord—“the zeal of Thine house hath eaten me up”—and in a bad sense when it is applied to the Corinthians in 1 Cor. iii. 3, where St. Paul tells them, “whereas there is among you envying (in Greek, zeal) and strife and divisions, are ye not carnal and walk as men?”

The case of the Church of Corinth is remarkable; it demands from me more than a passing word; it supplies in my opinion an illustration of the state of religion in the Principality at the present day.

The Church of Corinth was rich in spiritual gifts, and sound in the faith; it was not cold or lukewarm, but hot and fervent in religion; enthusiasm tinged with fanaticism worked like leaven in the meal in its public assemblies; when its members came together to one place for prayer and praise, for mutual instruction and edification, and for the public celebration of the ordinances of religion, there was much life and

fervour among them, but little wisdom and discretion; tumult and confusion often prevailed, and things were not done decently and in order; party spirit ran high among them and gave a strong colour to their religious fervency; the spirit of jealousy and faction under the garb of religious zeal leavened the whole lump; they "gloried in men" and they were "puffed up for one against another;" they said "every one of them, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." Thus religious zeal degenerating into a party spirit—although it lifts up for banners the names of honoured servants of God—becomes a carnal affection; it blights the graces and stunts the spiritual growth of the Christian.

Clemens Romanus in his epistle to the Corinthians refers to the spirit of jealousy and envy which was at work among them, and for which St. Paul so severely rebuked them. Among the Corinthians it took the form of religious zeal, but Clemens quotes from the Old Testament as parallels to it and illustrations of it instances in which it showed itself not only in the concerns of religion, but also in matters of State and in family feuds; he shows that the disposition was the same, and equally "carnal" whether the occasion that called it forth was secular or religious. The passage is so very striking that I am induced to quote it *in extenso*. Clemens uses in it the Greek word Ζηλος—for jealousy or envy, but I translate it "zeal"—although the English word does not bear the double meaning of the original—that the English reader may see that the instances which Clemens quotes have an affinity to the case of the Corinthians, who, under the influence of party zeal, were torn and divided into religious factions. The passage is found in chapter iv., where, after referring to the case of Cain and Abel, and quoting Gen. iv. 3-8, he proceeds to speak thus:—

You see, brethren, how zeal and envy led to the murder of a brother. Through zeal also our father Jacob fled from the face of Esau, his brother; zeal made Joseph to be persecuted unto death and to come into bondage. Zeal compelled Moses to flee from the face of Pharaoh, King of Egypt, when he heard these words from his fellow-countryman: Who made thee a judge and ruler over us? Wilt thou kill me as thou didst kill the Egyptian yesterday? On account of zeal Aaron and Miriam had to make their abode without the camp; zeal brought Dathan and Abiram alive to Hades through the sedition which they excited against God's servant Moses; through zeal David underwent the hatred not only of foreigners, but was also persecuted by Saul, King of Israel.

This "zeal," this spirit of jealousy and envy, which Clemens here describes, lies deep in the nature of man; it is one of the most powerful forces that set his nature in motion; it is a root of bitterness which has produced direful results in

the world, and the results it has produced in the name of religion within the Church of Christ are hardly less direful.

This spirit is rife in Wales; it finds kindly soil among the contending sects which distract religion in the Principality; it assumes the form of religious zeal, but it is not zeal for the truth as it is in Jesus, for all the leading sections of Dissent and the Church are one on the fundamental articles of the Christian faith; it is a party spirit fostered by jealousy and envy, and breaking out into strifes and contentions in things which in religion may be called indifferent. As at Corinth, so to-day in Wales, it "glories in man;" it puffs up among the people a spirit of rivalry for one sect against another. One saith, I am a Methodist; another, I am a Congregationalist; another, I am a Baptist; and another, I am a Churchman; and it may be well said of them, as St. Paul said of the Corinthians, that they are "carnal and walk as men;" and they may be well asked the question, Is Christ divided that they are split up into separate parties and opposing factions? The difference between them is small, and yet the line of separation is broad and the breach is wide.

The state of religion among the leading sections of Dissent is a question that deeply affects the interest of the Welsh Church, and on this account I have dwelt at considerable length upon it. From my remarks it will be seen that in my opinion jealousy and envy under the garb of religious zeal is powerfully at work among them; and this spirit of rivalry is as clearly seen in their mutual animosities among themselves as in their hostility to the Church; they are as jealous of one another as they are of the Church. I do not write indiscriminately. I believe there are holy and spiritually-minded men among Welsh Nonconformists of whom it may be said, as it was said of Noah, that they are "just and perfect in their generation, and that they walk with God." They are cast, indeed, in the mould of their own sect, and they may possibly have its impress, but when they are brought to the test they show that they are "Israelites indeed in whom there is no guile;" they sink their sectarian differences in the cause of their common Christianity. And, again, in these remarks I am not referring to the spirit of animosity and strife which politics breed and foster among different sections of Dissent in Wales. Among political Dissenters that spirit is active and strong and mighty in operation; it leavens and colours all their doings in matters of religion; it has possession of their pulpits; its utterances there are as distinctly heard and as clearly distinguished as on platforms and in the Press; under its influences Dissenters belonging to their various denominations sink their sectarian differences in their common hostility to the Church, and join hand

in hand in their efforts to overthrow her. The spirit which this unholy alliance creates passes like the blasting of an east wind over the country, and blights the growth of spiritual religion among the people; and it does what is worse than this—it digs up religion by the roots and denies it a place in the Legislature and the Government of the country; under its influence Calvinistic Methodists and other orthodox Dissenters cross the borders and hold forth the right hand of fellowship to Unitarians and infidels in a common effort to sever religion from education, and to exclude the Bible from the schools. This remark supplies an answer to the question which has doubtless been puzzling to our friends in England—How is it that Wales—I blush while I pen the sentence—that Wales of all countries, where the Bible Society is so popular and so liberally supported, and where Bibles are scattered broadcast through the length and breadth of the land, and extensively read by the people, appears in the Government returns as having Board Schools out of all proportion with England in which no instruction in the Bible is given? The political bias—that Governments have no concern with religion—has produced this result, and the spirit which this bias evokes immolates with profane hands on the altars of orthodoxy revealed religion with its life to the demon of false Liberalism. This “enemy is come in like a flood,” and the Church in Wales, if she is faithful to her mission, will “lift up a standard against him.”

The spirit of faction, however, with which I am dealing, and to which I am anxious more particularly to call attention, is not that which arises from political bias, but that which proceeds from religious bigotry; religion, and not politics, is the atmosphere in which it breathes and thrives; it is religious zeal which forgets “the weightier matters of the law” and “strains at gnats” which may be called the incidents and accidents of religion. It is developed in various ways among the people; it is seen in the attachment which they have to their own sect, and the interest they take in extending its influence; they are passionately and jealously fond of their own chapels, their own preachers, their own Sunday schools, and their own periodicals; this fondness, which if kept within the limits of moderation would be legitimate, is excessive and creates prejudice and ill-feeling in one sect against another. It interrupts and destroys Christian intercourse between them. In the same villages among sparse population there are chapels close to each other, representing the various sections of Dissent, and the congregations which belong to them, instead of joining together as brethren in Christian work on the common platform of revealed truths in which they agree, have their separate organizations and conflicting interests in defence and furtherance of the Shibboleths

which distinguish their parties; the zeal which they show in winning converts to their sects reminds one of the words which our Lord addressed to the Pharisees when he said to them that "they compassed sea and land to make one proselyte." Liberty and conscience are indeed alleged in defence of the party zeal that is at work among us. I advocate liberty, but I see before my eyes proofs among the people that Christian liberty can degenerate into wanton licentiousness, and I maintain the rights of conscience, but I cannot forget that St. Paul, in reproving the Christians at Corinth for their "strife and envying and divisions," made no mention of conscience as if it was an element in the question, but ascribed their proclivities and prejudices on the matters in which they differed to their "carnal" affections; his silence shows that conscience had little to do with their differences, and it may be said with equal truth that conscience has as little to do with the differences which divide at the present day orthodox Dissenters in the Principality into separate sects and rival factions. But, as I have already said, I am not here speaking indiscriminately. I rejoice to say—and thanksgiving to God thrills my heart with emotions while I say it—that God has "reserved" in the midst of us seven thousand men—and more than seven times seven thousand—who have not bowed the knee to the Baal of religious bigotry; they are rooted and built up in Christ, and are established in faith and love; they realize and enjoy "the communion of saints." They are not as numerous now as they were in the days of our fathers and fore-fathers. I remember many in my early youth the savour of whose piety retains its freshness in my mind to this hour; but I now seldom or ever come across their like. The time of revival in the days of our fathers was a "feast of ingathering," it was time of spiritual harvest, when souls in great abundance were gathered to the Saviour. The harvest for the present seems past, but yet there is a residue whom the Lord has called, and they are found among us as "the gleaning grapes when the vintage is done;" they are a "posterity preserved in the earth" unto the Church; they are seed plots which promise abundant harvest.

I have observed that the party spirit of which I speak shows itself as much in mutual rivalry among the different sections of Dissent themselves, as in their hostility to the Church; each sect is zealous for its own party, and its antagonism is provoked whether the rivalry arises from another section of Dissent or from the Church of England; whenever the collision occurs—and where the organizations are so numerous, the collisions of necessity frequently occur—there the spirit of rivalry turns up and produces its mischievous results. Independent of this spirit of rivalry which the separate interests of each sect create, I do not

believe that there is a deep-rooted hostility in the minds of the great bulk of the Welsh people against the Church of their fathers. This is my deliberate opinion—incidents which here and there crop up showing how the pulse of the people beats lead me to this opinion. When, for instance, a Dissenter becomes dissatisfied with his own sect, which is not an unfrequent occurrence, it often happens that he shows his preference for the Church; he does not join another Dissenting body, where he would be readily admitted to communion, but returns to the Church of his fathers; this is particularly the case if the clergyman of the parish is a good man, preaching the truth of the Gospel earnestly and faithfully, leading a holy and pious life, attending diligently to his duties, discreet and considerate in his religious practices, showing an interest in the temporal and spiritual welfare of his people, and living in charity and at peace with all his neighbours. Then, again, I have a personal testimony to bear on this point. I have to apologize for this personal reference, but it is a question of experience, and I simply state the fact and leave it to speak for itself. In the discharge of my duties I visit, as far as I am able, Churchmen and Dissenters alike indiscriminately in their sicknesses and afflictions. I read to them the Word of God, and pray with them—always extempore—and I speak to them to the best of my ability words of counsel and comfort, and for the thirty-four years within a few months I have had the privilege of labouring in the ministry, I cannot call to mind one instance in which I appeared as an unwelcomed visitor at any house, or by the side of any sick bed, in my official capacity as a clergyman of the parish; and I believe that my testimony on this point is in harmony with the experience of my brethren generally throughout the Principality. And I rejoice here to add that I have often left the dying beds of Dissenters with a heart deeply moved with thanksgiving to God that they had been taught the truth of the Bible, and the knowledge of the Saviour, and had been led so firmly to build their hope on the Rock of Ages as to triumph over death, and to rejoice in hope of the glory of God under the ministry which they had been in the habit of attending.

Again. The success of the National Schools in Wales, under the spiritual superintendence of the parochial clergy, is another incident which shows the pulse of the people. This success has been so great that in my opinion, if the Elementary Education Act of 1870 had not been passed the Church would have monopolized elementary education throughout the rural districts of Wales. A cry of grievance was raised that Dissenters should send their children to Church schools, and political capital was made out of it but beneath this cry the fact remained—which indicated an undercurrent of feeling

so strong that no political agitation could disturb or arrest it in its progress—that the people continued to send their children to Church Schools, and—where circumstances gave them an opportunity to show their choice—often to prefer them to British schools; this fact is incompatible with the supposition that there exists in the Welsh people a feeling of antipathy or hostility to the Church and her ministers. And also another incident, which, as it seems to me, indicates still more clearly the direction in which the spontaneous pulse of the people beats, is the fact that many, if not most, of the Welsh clergy, especially in South Wales, are sons of Nonconformist parents. The parents, although communicants or attendants in the chapel where from their earliest youth they had been accustomed to assemble for public worship, yet dedicated their sons, in many instances even from their birth, to the ministry of the Church of England. The Calvinistic Methodists some years ago at an association in Cardiganshire called the attention of their adherents to this fact, and condemned it; they passed a resolution to discourage the practice, but notwithstanding the obstructions thus and otherwise thrown in its way it still prevails; the obstructions are artificial—they are sectarian cobwebs woven out of religious bigotry, but the practice of the parents is the natural outcome of the sentiment and the feelings of the people—it shows catholicity of spirit in sympathy with the Church of England, and indicates that there is still lurking in the bosom of many a Welshman, although by the accident of birth and habit a Nonconformist, a reverence of a type that cannot be mistaken for the Church of his fathers. And I have another fact to mention which leads to the same conclusion. Harvest thanksgiving services are very popular in Wales. On these occasions the clergyman of the parish invites his parishioners to meet him in God's house to render unto Him sacrifice of praise and thanksgiving for the increase of the fields and ingathering of the harvest; a ready and willing response is always given to the invitation. At these services the churches are crowded, and the congregations are composed of Nonconformists and Churchmen; all this bespeaks a friendly and not a hostile feeling. And there is one other fact bearing on the question which I am unwilling to omit; I mean the solemnization of marriages in churches. It was referred to by Canon Bevan in the paper he read at Swansea Congress on "The past and present condition of the Church of Wales." I shall give it as he puts it; his words are these:—

Though it is difficult to adduce statistical evidence on a point of this sort (*i.e.* whether the Nonconformists are thoroughly alienated from the Church), I think I may without impropriety refer to the marriage returns as having some bearing on the point. From the last report we find that in thirty-three out of the fifty-one districts into

which the Welsh counties are divided, marriages at churches exceed those at Nonconformist chapels; and the total marriages at church throughout Wales exceed those in chapel in the ratio of four to three.

A feather shows which way the wind blows, and the incidents which I have enumerated, though trivial in themselves, sufficiently indicate that the Church still maintains a strong hold on the minds of the Welsh people. I believe that a great future lies before her. I believe she is a power among the people, and that her power is on the increase; she has capabilities for doing good which the various sects of Nonconformity do not possess, and I am much mistaken if those capabilities will not be hereafter developed in furtherance of true religion and virtue, to an extent beyond anything we have yet witnessed. The late Bishop of St. David's—Dr. Thirlwall—once said, in a sermon I heard from him many years ago, of the Church in Wales—that “there was no wrinkle on her brow, or faltering in her step”—a sentiment I fully endorse.

In my next Paper I hope to take a review of her position and prospects in the fulfilment—amidst conflicting sects—of her mission among the people.

J. POWELL JONES.

Reviews.

Word, Work, and Will. Collected Papers. By WILLIAM THOMSON, D.D., F.R.S., F.R.G.S., Lord Archbishop of York. Pp. 332. London: John Murray, 1879.

The Papers here collected have appeared, two of them at least, as portions of larger works, and others separately and in a minor form. The Most Rev. Prelate has conferred a boon upon many in thus republishing them. The contents of the volume are, “The Synoptic Gospels,” originally published in the Speaker’s Commentary—“The Death of Christ,” one of the treatises in “Aids of Faith,” an important and useful publication in answer to the notorious *Essays and Reviews*—“God Exists”—“The Work of Life”—“Design in Nature”—“Sports and Pastimes”—“On the Emotions in Preaching”—“Defects in Missionary Work”—and lastly, “Limits of Philosophical Enquiry,” an address to the Edinburgh Philosophical Institute.

A glance at this series of titles will make it sufficiently clear that in every one of his Papers the Archbishop is dealing with no effete or buried controversies of the past. The questions of which they treat are every whit as ripe and momentous now as when the Addresses and Papers were first made public. The Gospels are still the centre of a conflict of which the issue is not doubtful, though, such is the vitality of scepticism, and such the prolific character of modern criticism, the end of it may yet be distant. The student of God’s Word will find here a thoroughly reliable and original *résumé* of the grounds on which we confidently accept the Synoptic Gospels as genuine, authentic, and inspired histories of Jesus Christ, and with it a condensed and masterly criticism of the