

Roberts had served as its leader for sixteen years, extending through much of the important periods of expansion and union. His qualities of patient foresight and wisdom were invaluable to his Church.

"With the year 1929 and the findings of our Committee of Fifteen, which was called to confer with the representatives of the General Council of the Presbyterian Church, before it, the Board realized that it was facing a set of new problems, namely, those connected with the gradual dissolution of the Welsh synods and possibly the presbyteries. It must not hinder or hamper the processes of change as they might naturally develop in any unit, and at the same time it must strive to maintain the morale and foster good will in the churches. While it would sponsor the wider interests and program of the denomination at large, it was in duty bound to safeguard its particular responsibility, the care for the smaller, sometimes called mission, churches and their pastors. The Board also recognized that it had a large stake in the perpetuation and transfer to worthy hands of the residue of its own funds that had come down to it from the C. M. General Assembly, so that these funds might be available in future years for the missionary interests of our churches.

"As early as 1930 the treasurer adopted the policy of bringing assets into as liquid a form as possible without much sacrifice in capital losses. It is well to note that, even though the investment shrinkages were not exceptional during these unsettled years, the total income for the same period far exceeded the losses.

"The question of ultimate liquidation of its funds in favor of the synods, and the basis upon which that distribution should be made, was a matter of conference with the synods themselves. And the conclusion as to distribution arrived at (namely, a percentage of the total to each synod that represented a combination of membership strength, and the relative amount which that synod had contributed to the \$100,000 fund) was the result of this interchange of opinion and was unanimously adopted by the synods in 1934.

"With this distribution of its funds accomplished, the Welsh General Missionary Board retires from any active administration of missionary work. It has, however, seemed the part of wisdom that the Board should retain its organization intact for some time to come."

XVIII. UNION

UNION is a subject which occupied much time and serious consideration in the Calvinistic Methodist Church. While the Church was yet young and comparatively small in America, union in one form or another was under advisement. On this subject, as well as others in the early day, the Calvinistic Methodists of this country adhered very closely to the lead of the denomination in Wales, even though conditions in America were quite different. The Calvinistic Methodist Church in Wales was a large body confined to a comparatively small territory, while in this country these church groups were small and widely distributed over a very large geographical area. The early fathers of the Church in America were thoroughgoing Calvinistic Methodists. They loved their Church and were thoroughly imbued with its doctrines and loyal to its polity and rules of discipline. For them to enter into a form of union which would involve the surrender of any cherished doctrine, or an encroachment upon their rules of discipline, was a thing to be definitely avoided. For several decades the subject of union was shunned rather than approached, and when approached it was done with due caution.

There were prominent and able leaders in the Church who were heartily in favor of union and anxious for it at a very early day. There were others, equally prominent but more conservative and zealous for the Calvinistic system and a complete allegiance with the Church in Wales, who opposed it and stanchly contended for the continuance of the Church as a separate body in America.

In 1842 the Calvinistic Methodist Church of Wales was invited to consider union with the Presbyterian Church in England. Representatives of the English Church appeared at the Association meeting in Bala, North Wales, proposing a union of the two Churches. Very shortly thereafter, the Church in Scotland also overtured the Welsh Calvinists, expressing the desire for some sort of union, if such could be brought about. The North Wales

Gymanva communicated with the South Wales Gymanva and proposed the following resolution for united action:

"1. We consider it both a duty and a privilege to hold fellowship with other denominations, so far as we can do so without denying or concealing our religious principles.

"2. We believe this can be done without changing any of our present order as Calvinistic Methodists in Wales.

"3. We extend, with the greatest readiness, so far as consistent with these views, the right hand of fellowship to the Presbyterian Church in England and the Church in Scotland, and it will give us great joy to correspond formally with them, and to receive delegates from them into our Assemblies."

This, as it appears, amounted to a fraternal relationship.

The New York Gymanva, in 1843, received similar approaches, though unofficial, from Presbyterian brethren in this country, asking for a closer union between the Calvinistic Methodists in America and the Presbyterian Church (Old School). The New York Gymanva replied to the appeal of the Presbyterian brethren using the same words, with a few adaptations, as the Church in Wales employed in replying to the Presbyterian Churches of England and Scotland, with the added observation that "the recent union of our brethren in Wales with the Presbyterians in Great Britain is an encouragement to us to unite with a body of the same denomination and holding the same views in America." The New York Gymanva also presented these resolutions to the attention of other Calvinistic gymanvas in this country.

This action of the New York Gymanva, following closely upon the action of the Church in Wales, opened the door for a free discussion of the whole question of union with the Presbyterian Church in America. But while the door was thus opened as early as 1843, union was not completely consummated until almost eighty years later.

Interest in union in that early day was not merely verbal. It was vital. Men were inquiring about the fundamental doctrines of the Presbyterian Church. They wanted to know what kind of union was under consideration. And they asked what would be the effect of the proposed union upon their denomination. The subject was discussed by the Ohio Gymanva at its spring meeting in

1843, but action was deferred until more information could be obtained regarding the decision of the Assembly in Wales.

Notwithstanding the keen interest manifested in the subject, it is quite clear that the union seriously considered in the 1840's was nothing more than a fraternal union. An actual and organic union was far from the minds of the great majority of the leaders in the Calvinistic Methodist Church of that day. Opposition to organic union was too deeply and firmly entrenched because of what appeared, to many of the leaders, to be insuperable barriers. Fraternal greetings might be exchanged, fraternal delegates might be sent, and coöperation in various forms might be entered into; but organic union was not a thing to be desired. For, while in point of doctrine there was practical unanimity between the two Churches, in polity and discipline the fathers appear to have thought that they widely differed. They even went so far as to imagine that the fellowship meeting would be objectionable to the Presbyterian Church, and even sinful in its estimation, and they believed that the Presbyterians, on the other hand, tolerated things definitely objectionable to Calvinistic Methodist Church practices.

The attitude of the Calvinistic Methodists of that period is well summarized in a resolution of the Organized Assembly of 1851, in session at New York City, which reads:

"Resolved, that while many advantages may, in an external way, issue from union with the Presbyterians, yet we cannot sacrifice our rules of discipline, etc., and consequently we cannot have a closer union than that which has now existed for some years, namely, a fraternal union."

The Pittsburgh Presbytery, in the Ohio Gymanva, was a pioneer in the matter of union. It agitated uniting with the Presbyterian Church at an early day, and continued to agitate more or less until union was finally consummated. This presbytery, in the autumn of 1854, discussed the advisability of union and concluded that "in view of things which have recently taken place, it would be wise, desirable, and advantageous to us, as a body, to unite with the Presbyterian body." This in substance was submitted as an overture to the Ohio Gymanva.

For a period of fifteen years following the appearance of the

Pittsburgh resolution, the subject of union was not allowed to slumber. Gymanvas and presbyteries discussed it and able writers argued its virtues in publications religious and secular. Thomas Lloyd Williams, of Racine, Wisconsin, one of the keenest minds of the Church, was strong in defense of union with the Presbyterian Church. Mr. Williams contended that great advantages would result from such a union. In 1859, he emphasized the advantage of coöperation in missionary affairs, and also in matters of educating candidates for the ministry. In 1866, he discussed the approaching union of "Old School" and "New School" Presbyterians, and suggested that this was an opportune time for the Welsh Calvinistic Church to unite with the reunited Presbyterian body. Mr. Williams in 1867 again urged union for linguistic reasons and because of isolation, and again contended that this was a most opportune time to unite. The two branches of the Presbyterian Church were coming together; now was the time for them to enter into the same union of churches. In the decade beginning with 1860, all the gymanvas had the matter of union under advisement. Pennsylvania, Ohio, New York, and Wisconsin had open discussions on the subject. All showed a real interest, and they did well to be interested, for there were important problems confronting the gymanvas which the denomination had no means of coping with at the time; chief among these was the subject of education for candidates for the ministry. The Calvinistic Methodist Church had no college, no theological seminary, and no funds for educational purposes. The Church was awake to this great need, and, for that reason, even the most conservative and sectarian leaders could not help favoring some form of union and coöperation with the Presbyterian Church. The law of self-preservation demanded this.

In the spirit of friendliness the Ohio Gymanva, in session May 28-30, 1869, took cognizance of the fact that the Old School and New School General Assemblies of the Presbyterian Church were meeting in New York at that time to vote on the union of the two bodies. This the Ohio Gymanva was pleased to see and accordingly sent a message of greeting to the combined Assemblies. The following response came, signed by Dr. Jacobus and Dr. Fowler, moderators of the two Assemblies:

"The General Assemblies of the Presbyterian Church, now sitting in the City of New York, return cordial Christian salutation to the Welsh Calvinistic Methodists and express to them their best wishes and desires in the words of Moses to Hobab, Numbers x.29."¹

Upon the receipt of this message, the Ohio Gymanva proceeded to discuss a closer union with the Presbyterian Church in order to secure better educational advantages for candidates for the ministry, with the result that the following resolution was passed:

"Resolved, that we move forward to unite with the Presbyterian Church, *in the matter of education only.*"

Union was discussed in the General Assembly of 1871. All commissioners expressed themselves as favoring union "some time in the future," but all agreed that it was the part of wisdom to deliberate fully on a matter of such magnitude and importance. The matter was sent down to the gymanvas and presbyteries for their calm consideration, but, unfortunately, very little attention was given to it by the state bodies between the Assembly meetings of 1871 and 1873. The General Assembly of 1873, in session at Racine, resolved that:

"Inasmuch as the denomination in America is not prepared at present to move further in the direction of union with the Presbyterians, and
"Inasmuch as bringing this matter before the Assembly repeatedly is a source of disturbance to the denomination, and may endanger peace and unity within it, Be it resolved:

"1. That we let this matter rest until circumstances demonstrate that there is a consensus of opinion calling for it.

"2. That we continue 'the union in education' with the Presbyterians.

"3. That we also desire to continue our fraternal relations with the Presbyterian Church."

This action of the General Assembly of 1873 put a quietus on the question of union for a period of two decades. From that time until 1892, nothing of any consequence relative to union with the Presbyterian Church was said or done. There are reasons which account for this. The Welsh General Assembly was itself new, and was busily engaged with its plans and purposes for orderly and constructive work. Other questions, such as educa-

¹"Come thou with us, and we will do thee good."

tion, also occupied an important place. Union with the Presbyterian Church took the turn of union "in the matter of education only." The linguistic question also became a consuming issue, and this was divorced from the matter of union through emphasis upon more English churches within our own denomination where such might prove helpful and even necessary.

In May, 1892, after a long and serious discussion of what to do in view of the rapid spread of the English language in Welsh communities, it was resolved that "this General Assembly feels the best thing to do is to unite with the Presbyterian Church, on condition that we be permitted to keep on as at present, maintaining our denominational character." So, after twenty years, the subject of union with the Presbyterian Church in the United States of America was revived. It was brought to the attention of the New York Gymanva in a communication from the Welsh Presbytery of New York City, concerning "the advisability of the denomination's coming into coöperative relation with the Presbyterians in this country." The matter was presented by an elder of the New York Church, who reported that John Hall, D.D., pastor of the Fifth Avenue Presbyterian Church, New York, "urged upon us to do this in education in particular, and in other measures as well." Dr. Hall stood very high in the estimation of the Welsh people, and his opinion carried much weight with them.

This proposition, as may be seen from the wording, was for some form of coöperative effort, not necessarily an organic union, with the Presbyterian body. But it precipitated anew the question of union in the Calvinistic Methodist Church. Union was warmly debated, and at great length, in that session of the New York Gymanva. Some favoring union maintained that "the death of the denomination was as certain as the death of an individual, and that the condition of the weak churches in Oneida Presbytery was a clear prediction of that fact." It was contended that there were natural causes which accounted for the decline of the churches in that region, and for that reason, it was insisted, "It becomes our duty to identify ourselves with a body that is likely to outlive our own, so that religion may live among us after our own language and denomination have perished." There were strong men, also, who spoke for the other side. They argued that inex-

usable indifference was the reason that the churches referred to were so weak in some neighborhoods, and that churches in other communities held their own, in spite of the natural disadvantages; that zeal, generosity, and diligence are conditions necessary for a vigorous life everywhere.

The action which came at the conclusion of this discussion on the floor of the New York Gymanva was the following:

"Resolved, that we as a gymanva hold in high esteem the Presbyterian body, but we do not favor any connection which tends to dissolve our existence or which circumscribes the freedom of the Calvinistic Methodist denomination in this country."

While the question submitted to the attention of the New York Gymanva was not that of organic union, and while the resolution of that gymanva was clearly opposed to any curtailment of the liberties of the Calvinistic Methodists in America, the discussion and the resolution served to fan anew the flames of organic union.

The Ohio Gymanva at its spring meeting in 1895 decided to overture the General Assembly "on union with the Presbyterians." The resolution was reported by the Ohio commissioners to the Assembly of 1895, in session at Minneapolis, Minnesota, but the Assembly took no action upon it. To the Assembly of 1898, the Ohio Gymanva again instructed its commissioners to bring the matter of "denominational union with the Presbyterians in America" to the attention of the Assembly, but the Assembly reported no action pertaining to the subject. The General Assembly of 1901, in session at Cambria, Wisconsin, made no reference to the subject of union. Nothing further is heard of union until 1907, when the Ohio Gymanva again presented a strong resolution on the subject of union to the General Assembly in Wilkes-Barre, Pennsylvania. The preamble and resolution follow:

"In view of the fact that this is an age of unification and consolidation of the various denominations of Protestant Christian Churches in America, and inasmuch as we believe that a union, within certain limits, of our denomination with the Presbyterian denomination should result in a great increase of efficiency of our denomination in our general work, especially in our home and foreign mission work, and make possible larger economies, also prevent to some extent unnecessary multiplication of local churches, and may lead to some useful consolidation in the future,

and may open the way for some needed supervision and care of our weaker churches; and believing that such a union can be realized without sacrificing our identity and present organization:

"Therefore, the Ohio Gymanva makes request and recommends to our General Assembly to be held in Wilkes-Barre, to consider such a union as above described, and devise means of bringing about such a union."

The resolution from Ohio received attention and elicited definite action. The General Assembly at Wilkes-Barre (1907) referred the overture to a special committee to report, "ascertaining on what ground a general union (or federation) with the Presbyterians might be obtained." The committee was instructed to report its findings to the various gymanvas for action and the gymanvas, in turn, were to report their actions to the next General Assembly, in 1910.

The committee proceeded at once to its task, holding its first meeting in November, 1907, when Robert T. Roberts, D.D., of Wilkes-Barre, Pennsylvania, and Rev. H. C. Griffiths, of West Bangor, Pennsylvania, were elected chairman and secretary, respectively. This committee arranged for a meeting with the Committee on Union and Federation of the General Assembly of the Presbyterian Church in the United States of America in New York City, on December 5, 1907. The committee, furthermore, agreed upon a set of questions, by way of guidance, for the consideration of the Presbyterian Committee on Union and Federation. The two committees met in joint session. The chairman of the Presbyterian Committee was William Henry Roberts, D.D., LL.D., Moderator of the General Assembly. The Welsh delegates considered themselves fortunate to have as presiding officer one who so well knew the tradition and spirit of the Welsh Church and whose loyalty to the Church of his father was unabating.

Dr. R. T. Roberts read the questions prepared by his committee, gave incidental explanations of the same, and made a brief statement of the present status of his denomination in this country. After free and open discussion of the whole subject, a subcommittee of the Presbyterian group was detailed to draft answers to the questions submitted by the committee of the Calvinistic Methodist Church. The questions of the one committee and the replies of the other follow:

1. "Is it possible to form a union with the Presbyterian Church other than the one contained in the word 'federation,' without adopting organic union?"

Answer: "We fully believe there is no form of union halfway between federation and organic union that would be practical or reasonable. . . . It would not be desirable for us to form a union, of the nature of a federation, with another body, under terms or agreements different from the forms of coöperation which we now have, viz., the Council of the Reformed Churches in the United States Holding the Presbyterian System, and the Federal Council of the Churches of Christ in America."

2. "Assuming that such a union were practical, what denominational offerings would be expected of us?"

Answer: "Inasmuch as no union outside of organic union is practical, we would say, by way of reply to this question, that all denominational offerings of our Church are freewill offerings, encouraged by denominational loyalty."

3. "With such a union, what coöperation would be received in establishing missionary causes among the Welsh scattered abroad in the West?"

Answer: "The Presbyterian Church is always willing to do its part in carrying the burden of the missionary work or to possess opportunities for new work within the compass of accepted rules of agreement (inter-denominational comity)."

4. "If we should consider any such midway union to be impractical, and if we leaned toward organic union, could our organic union be formed without dissolving our presbyteries, gymanvas, and General Assembly, or the general boards—missionary and literature?"

Answer: "Chapter X, Article 2, Form of Government, has been augmented as follows: 'In exceptional cases a presbytery may be organized within the boundaries of existing presbyteries, in the interests of ministers and churches speaking other than the English language, or of those of a particular race; but in no case without their consent; and the same rule shall apply to synods.' Therefore while organic union means that all churches in the same union constitute only one General Assembly, yet under this rule the synods and presbyteries of the Calvinistic Methodists or any other body of like doctrines and forms could be received as separate synods and presbyteries under our form of government, if the plan of union called for it. Your presbyteries and synods could be regarded as operating bodies under this rule. The identity of your General Assembly could not be continued, as was the case with the former Cumberland Presbyterian Church, although we have arrangements to take over the supervision of any publications or missionary undertaking."

5. "After forming the organic union what would become of educational and ministerial funds of the Wisconsin Synod?"

Answer: "If the identity of the Wisconsin Synod was preserved in the plan of union, the synod would continue to hold and control its funds

as before without any change, unless there are some conditions relating to the funds, of which we are not aware, which would forbid it."

6. "Within organic union, how many denominational offerings would be required of us?"

Answer: "The offerings in our Church are not compulsory, but freewill gifts. The General Assembly authorizes its different Boards to appeal to all churches, and sometimes there come appeals from special causes to the generosity of the churches. The only assessment is that connected with the ecclesiastical, and this is always under the direction of the various presbyteries."

The answers by the Presbyterian committee to the questions submitted by the Welsh Church committee are clear and concise, and plainly reveal that nothing short of complete organic union would be practical. In the organic union proposed, the Calvinistic Methodist Church organization could remain intact, except its General Assembly.

The committee reported the result of its investigation to the several gymanvas, according to the instruction it received from the General Assembly of 1907. There was a period of two years, after the appearance of the report, before the next meeting of the Assembly. The question was freely and openly debated on the floors of gymanvas. Some of the ablest men of the denomination were appointed to take opposite sides of the question, in an effort to reflect all the light possible on all phases of the union proposed. In one gymanva these were the themes discussed: (1) "The Distinguishing Characteristics of Presbyterianism"; (2) "The Distinguishing Characteristics of Calvinistic Methodism"; (3) "The Advantages and Disadvantages of Union." Strange as it may seem, the matter had been completely settled before the time for the General Assembly of 1910 had arrived. On the basis of the report of the special committee, all the gymanvas but one had opposed union: Ohio alone favored union. The General Assembly of 1913 convened at Utica, New York, and in the minutes of that Assembly a resolution prevailed "that the matter of union with the Presbyterians be laid on the table indefinitely." The General Assembly of 1916 made no reference to it, and while no official pronouncement favoring it had been made for a period of six years, there was a great deal of unofficial discussion

and writing in monthly and weekly publications which continued to enlighten the laity on the importance of union.

To many, it appeared that the painstaking labors of the special committee of 1907 were entirely fruitless. Hope had been entertained that reports from the gymanvas to the Assembly of 1910 would indorse union, but the reverse proved to be the case. However, the labors of the committee were not in vain. A seed had been sown which was destined to germinate, even though it had to lie dormant for more than a decade. In the committee's report a survey of conditions in the Calvinistic Methodist denomination was clearly presented and its possibilities under union were well defined. There remained necessary only a period of discussion sufficient to clear away the negative aspects of the question; the positive phases and advantages of union were quite clearly understood. The issue was now squarely before the people.

A strange phenomenon occurred. Following the Assembly of 1916, in which the minutes reveal complete silence on the subject of union, there was a simultaneous outbreak in different sections of the Church, calling anew for a serious consideration of the question of union with the Presbyterian Church in the United States of America. In May, 1917, a new voice was heard in favor of union. It came from an unsuspected quarter. The Presbytery of Vermont vigorously discussed union at its spring meeting. The presbytery proposed to overture the New York Gymanva, and to request the gymanva to overture its other presbyteries, and to circularize other gymanvas in the interest of union with the Presbyterian Church. Said the presbytery's report:

"We feel that circumstances in our denomination call increasingly for this [union], and that our future success, and even our existence, rests with such a union."

After a profitable discussion, it was resolved to lay the matter on the table. Thus, while no action was taken, it was readily seen that "a new wind was blowing" in the Vermont Presbytery.

A flame had now been kindled in a distant corner of the field, which, like a prairie fire, soon assumed such proportions that the blaze consumed everything in its course. Gymanvas and presbyteries simultaneously discussed union. The conflagration increased

at a tremendous pace, and soon the entire denomination in America was enveloped in its heat.

At a separate conference of the ministers, on the floor of the Wisconsin Gymanva, June, 1917, union was under consideration. After a calm and deliberate discussion, a secret ballot was taken, as an informal expression of the attitude on the subject of the ministers present. The ballot revealed that the entire body, without an exception, favored union. A committee of ministers was appointed to inquire of the Presbyterian Church in the United States of America how, as a matter of information, union could be effected. The reply from the Presbyterian Church was simple. It had merely to call attention to its report of 1908 on the subject, made to the committee of Welsh delegates at that time. Also, in 1918, representatives of the Pennsylvania Gymanva conferred with the Stated Clerk of the Presbyterian General Assembly, requesting information as to whether the plan, formerly submitted, could still be regarded as valid. The Pennsylvania delegates were assured that the plan submitted in 1908 could so be regarded. Accordingly the plan of 1908 was again published in *The Friend* in 1918. Its reappearance added new impetus to the cause of union and it became a burning question, toward which the Church took a sympathetic attitude. Ten years previous, opinions had been divided, but a decade of change had been experienced. Circumstances in the Church as well as in the nation, incident to the Great War, had undergone change. Readjustments and realignments were rapidly taking place in the business and social world. Consolidation and union were words used more frequently than before in almost every circle of economic life. The Calvinistic Methodist Church, like others, felt the stress of economic pressure and its leaders were persuaded that union was necessary to the continuance and usefulness of their churches in America. The movement toward union, they averred, was in accord with the progressive spirit of the age. Union, they believed, would be attended with many advantages to the churches of the denomination, while nothing of essential value would be lost. The subject of union was freely discussed. All gymanvas and presbyteries wrestled with it from the spring of 1917 until the General Assembly convened in September, 1919.

Never had a question been given a more fair, impartial, and deliberate consideration. Scarcely, on the other hand, could a conclusion on a church matter of such magnitude and importance be carried out with a larger measure of unanimity than that represented by the Calvinistic Methodist Church in its vote on union with the Presbyterian Church in the United States of America. The spontaneity with which the discussion broke out after the Assembly of 1916, and the consummation of its conclusion before the next triennial meeting of the Assembly in 1919, is a striking illustration of the spirit of unity in the Church. There were, as might be expected, some reverberations of a reactionary nature, but these were very small and inconsiderable, compared with the determination of a united body to enter into the union.

The General Assembly of 1919 appointed a committee to frame resolutions pertaining to union with the Presbyterian Church in the United States of America. The committee reported as follows:

"1. That we rejoice, considering the importance of the question of uniting with the Presbyterian Church in the United States of America, that there has been shown so deep an interest in the matter, and that such commendable efforts have been made to enlighten our members on its different phases. Nevertheless, we would have been better pleased, if the members had, still more generally, acknowledged the fair and deliberate way in which it was put before them, by taking advantage of the opportunity given to declare their feeling and opinion.

"2. That the General Assembly is evidently face to face with the fact of a great majority in the churches in favor of union, being that the vote was one of 99 churches for and 20 against, and feel that as a matter of justice to such readiness, we are bound to arrange measures to bring the matter to a speedy and effective consummation, consistent with the wisdom and deliberation that will bring us the important advantages of the whole range of the work of the Kingdom in our midst, and measures also, of which we can be confident that they will, in a short time, bear fruit in a deep conviction on the part of our connection² generally, of the wisdom of the movement.

"3. That, in accordance with the voice of the state synods, we proceed to a realization of the union, and appoint a committee of seven (the moderator of the Assembly being one of them) to enter thoroughly into the terms of union, and that this committee have power to employ all legal and other means, as they think fit, to help them to arrive at a clear and final understanding in the matter. That the moderator, ex-

² "Connection" is a literal translation of the Welsh word *cyfundeb*, and is the word generally employed in Wales when referring to the denomination.

moderator, and stated clerk, present the names of the other six members of the committee for the approval of the Assembly.

"4. That we call upon this committee to bring in a report of its proceedings, and a full and detailed declaration of the terms of union, to an adjourned meeting of this Assembly (constituted as it is this time) to be held at Columbus, Ohio, during the month of May, 1920, and that the Assembly at that meeting, after deep and prayerful consideration of the terms, and if approving of them, call upon the moderator and stated clerk of each state synod to give effect to the final resolution on the question, already passed by their synod, by signing the deed of union, if this be held by the joint committee to be legally necessary.

"5. That a kind invitation be extended to the synods, presbyteries, and churches to suggest to this special committee any questions relative to the union which would be considered important to bring before the joint committee.

"6. That the terms of union with the Presbyterian Church in the United States of America, as agreed upon by the joint committee, be sent to the members of the General Assembly as soon as possible.

"7. The following brethren were approved of as members of the committee: Rev. John Hammond, M.A., Scranton, Pennsylvania; John C. Jones, D.D., Oak Hill, Ohio; John Davies, D.D., Utica, New York; Rev. Edward Roberts, Madison, Wisconsin; Rev. David Edwards, Lime Springs, Iowa; H. O. Prytherch, Scranton, Pennsylvania; and John Jordan Jones, Columbus, Ohio."

After a full discussion of the matter by the Assembly, during which various questions were suggested with a view to helping the committee, the following resolution was adopted:

"Under a deep feeling of our privilege of being connected with the work of the Lord and of our great responsibility, especially now, in this important moment in the history of our connection, we desire humbly to acknowledge our indebtedness to almighty God for his protection, as manifested in certain signs of the guidance of his Spirit. We gratefully acknowledge the peace and coöperation that have characterized our deliberations as invaluable blessings from above. It is our prayer that the Assembly and the connection be kept in the same spirit, and abundantly experience a continuance of the same divine guidance, and possess his grace to set our minds on the highest interests of the Kingdom so that the final result, whatever that will be, may give us the utmost confidence of its being in accordance with the divine will, and prove the means of a great renewal of prosperity to the churches and glory to the 'name which is above every name.'"

The preamble and resolution here quoted were presented to the joint committee of the two Churches at their meeting December

3, 1919. At this joint committee meeting, the Welsh committee submitted a number of questions relating to language, church government, presbyteries and synods, the General Assembly, home and foreign mission work, relief and sustentation funds, candidates for the ministry, form of worship, the sacraments, and literature; all of these questions were discussed and a unanimous conclusion was arrived at regarding every question. The replies are briefly and concisely covered in the "concurrent declarations" of the joint committee, signed by the representatives of the gymanvas of the Welsh General Assembly, and also the moderator and stated clerk of that Assembly, as "the documents of union." It was agreed that the union would be consummated when the General Assembly of the Presbyterian Church in the United States of America approved the union and adopted the "Basis of Union" and "Concurrent Declarations."

The Presbyterian committee submitted to the Welsh Church committee a "Basis of Union" and "Concurrent Declarations." After careful consideration of the documents by the Welsh committee, they were unanimously adopted by the joint committee of the two Churches. The documents follow:

"BASIS OF UNION

"1. The Calvinistic Methodist (or Welsh Presbyterian) Church in the United States through its General Assembly hereby agrees to be received into and to unite with the Presbyterian Church in the United States of America, by appropriate action of the General Assembly of the latter Church, and covenants that the said General Assembly shall receive and possess all the legal and corporate rights and powers now vested in the General Assembly of the Welsh Calvinistic Methodist or Presbyterian Church in the United States.

"2. This union, it is agreed, is effected on the doctrine and ecclesiastical basis of the standards of the Presbyterian Church in the United States of America, as contained in the volume known as the Constitution of said Church; both Churches acknowledging the Scriptures of the Old and New Testaments to be the inspired Word of God, and the only infallible rule of faith and practice; and it is further agreed that the Confession of Faith of the Presbyterian Church in the United States of America shall be adopted and sincerely received by the Welsh Calvinistic Methodist or Presbyterian Church as containing the system of doctrine taught in the Holy Scriptures, and, further, that the Government and Discipline of the Presbyterian Church in the United States of America,

shall be approved as containing the principles of our polity, and in addition that this basis of union is binding upon all ministers, churches, and judicatories, of said Welsh Church.

“CONCURRENT DECLARATIONS

“As there are matters pertaining to the interests of the united Church, which will manifestly require adjustment on the coming together of the two Churches which have so long acted separately, it is highly desirable there should be previous good understanding between the two General Assemblies as to certain important matters, and the following concurrent declarations are adopted as in their judgment proper and equitable arrangements:

“1. All the ministers and churches embraced in the Welsh Calvinistic Methodist or Presbyterian Church shall be admitted to the same standing in the united body as that held by the ministers and churches of the Presbyterian Church in the United States of America.

“2. The several synods and presbyteries of the Welsh Calvinistic Methodist Church shall be received as synods and presbyteries of the Presbyterian Church in the United States of America, and are as follows:

“Synods and Presbyteries of the Welsh Presbyterian Church

“I. Synod of New York and Vermont

- “1. Presbytery of Oneida: Ministers, 6, Licentiates, 3, Churches, 14.
- “2. Presbytery of Eastern New York and Vermont: Ministers, 3, Licentiate, 1, Churches, 9.

“II. Synod of Pennsylvania

- “1. Northern Presbytery: Ministers, 7.
 - “2. Southern Presbytery: Ministers, 4.
- “Churches in both presbyteries, 17.

“III. Synod of Ohio—Western Pennsylvania

- “1. Presbytery of Western Ohio: Ministers, 4, Churches, 6.
- “2. Presbytery of Pittsburgh: Ministers, 4, Licentiate, 1, Churches, 9.
- “3. Presbytery of Jackson: Ministers, 3, Churches, 9.

“IV. Synod of Wisconsin

- “1. Presbytery of Welsh Prairie: Ministers, 8, Licentiates, 3, Churches, 17.
- “2. Presbytery of Dodgeville: Minister, 1, Churches, 4.
- “3. Presbytery of La Crosse: Ministers, none, Churches, 3.
- “4. Presbytery of Waukesha: Ministers, 8, Licentiates, 2, Churches, 12.

“V. Synod of Minnesota

- “1. Presbytery of Blue Earth: Ministers, 5, Licentiates, 2, Churches, 11.
- “2. Second Presbytery: Ministers, 4, Licentiate, 1, Churches, 6.
- “3. Third Presbytery: Ministers, 4, Licentiate, 1, Churches, 6.

“VI. Western Synod

- “1. Eastern Presbytery: Ministers, 3.
 - “2. Western Presbytery: Ministers, 5.
- “Churches in both presbyteries, 12.

“The preceding list was published in 1917. The reports indicate about 14,000 communicants.

“The Board of Home and Foreign Missions is a separate corporation. The members, officers, and trustees are appointed by the General Assembly. In 1917 there were six foreign missionaries laboring in Sylhet and Shais-taganj, India. There is also a board in charge of a monthly periodical known as *Y Cyfaill* (The Friend).

“3. The corporate rights now held by the General Assembly of the Welsh Calvinistic Methodist or Presbyterian Church or by its synods or presbyteries or by separate denominational boards of trustees shall be fully respected, and their funds shall be held and applied, in the future as in the past, for their several purposes as required by law.

“4. The ministers and churches of the Welsh Calvinistic Methodist Church shall be entitled to the same privileges of the several Boards and Permanent Agencies of the Presbyterian Church in the United States of America, according to the rules and regulations as applied to the ministers and churches of the Presbyterian Church in the United States of America, and in connection with the Board of Relief and Sustentation, service in the Welsh Calvinistic Methodist Church shall be counted as equivalent to service in the Presbyterian Church in the United States of America.

“5. Candidates for the ministry now under the care of the presbyteries of the Welsh Calvinistic Methodist Church shall be entitled to receive aid from the General Board of Education on the same basis as candidates of the presbyteries of the Presbyterian Church in the United States of America.”

At an adjourned meeting of the General Assembly of the Calvinistic Methodist Church, held in Columbus, Ohio, May 19-21, 1920, the report of the Joint Committee on Union was read. The items in the report were considered in turn. An entire afternoon was spent with the report; its several parts were carefully weighed and tested in a warm Christian spirit. The entire report, at length, was adopted as presented and the officers and commissioners of the Assembly affixed their signatures to the document. This was followed by the offering of an effective prayer by Dr. John C. Jones.

From the adjourned meeting in Columbus, Ohio, the officers and commissioners left in a body, on the invitation of the General

Assembly of the Presbyterian Church, for the meeting of that Assembly in Philadelphia, where they were received in due form into the Presbyterian Church in the United States of America. It was a dramatic scene. William Henry Roberts, D.D., LL.D., son of the venerable William Roberts, D.D., of the Welsh Church, who for thirty-five years had been Stated Clerk of the Presbyterian Church in the United States of America, received them. Dr. Roberts was in poor health and came to the platform of the Assembly in a wheel chair. His brief remarks, which closed with the words, "That they may be one—that they may be one," were very effective.

This is the conclusion of the story of union. The time for union had come. The Welsh Church as a separate body had a real mission, and no man can tell the extent of its service or the magnitude of its influence as an agency among the Welsh immigrant population and their descendants for several generations. But that particular form of service, where the Welsh language was especially required, had now become practically negligible. Our correspondence and similarity, in almost every detail of doctrine and polity, to the Presbyterian Church made union desirable and profitable, not only to the Welsh Church as such, but to the wider interests of the Kingdom of God as expressed through the channels of the Church.

APPENDIX

A. MINISTERS OF THE CHURCH

A LIST of the men who entered the ministry of the Calvinistic Methodist Church in America might be of interest. Here the names are listed alphabetically, with the time of entering, ordination, and the churches served. No attempt has been made to give details of the pastorates held by these ministers, but simply sufficient detail to identify the particular minister, where that is possible, and to differentiate him from the others of the same name.

To differentiate at times is very difficult, and in all probability some errors have been made. Information in some cases is very meager, and the men of the same name are many. For example, a Rev. John Jones appears, then another John Jones, and a third and fourth John Jones. When the John Joneses multiplied, one introduced a middle letter, as, for instance, John W. Jones. But which of the four did that? Or was John W. Jones a fifth John Jones? To disentangle these, for the early decades, is very difficult and, no doubt, some duplications of records appear for that reason. We have abundant illustrations of ministers adding a middle name, or letter, long after coming to America. We find David Williams, of Remsen, taking part in the ordination of David Williams, of Holland Patent, in 1851. Which is which? The two towns are about ten miles, or less, apart in Oneida County, New York. Later we learn that David Williams, of Remsen, became David Williams, of Chicago. In spite of possible errors, we believe the catalogue of the clergy may be of unique interest to certain Welsh readers. Some names may have escaped our notice but not many, and if any are missing, we regret the fact.¹

¹ Abbreviations in this appendix may be explained as follows: ord.—ordained; gym.—gymanva; recd.—received; trans.—transfer or transferred; presby.—presbytery; e.g., N. Pa. Presby. means the North Pennsylvania Presbytery.

The expression "recd. as preacher" is frequently found here, and it means at the outset a licentiate under the care of presbytery. But later one was