

## AID TO THE PRONUNCIATION OF WELSH WORDS

### THE VOWELS

A has the pure vowel sound of *a* (ä), as in arm, father, farmer.

E has the sound of long *a* (ā), as in ale, fate, labor.

I has the sound of long *e* (ē), as in eve, mete, serene.

O has the sound of *o* (ô), as in born, horse.

U has the sound of short *i* (i), as in bit, bitten; a thickened sound of *i*.

Y has the sound of short *u* (ü), as in but, hut, shudder.

### SOME OF THE CONSONANTS

C is always hard, and has the sound of *k*.

F is sounded *v*.

Ff has the sound of *f*.

G is always hard, as in get; never the sound of *j* or *dzh*, as in gesture.

Dd has the sound of *th*, as in this, that, thou.

Th has the sound of *th*, as in thick, thin, thimble.

Ll represents the surd force of unilateral *l*.

R is trilled.

S is never sounded as *z*.

W has the sound of *oo*, as in whoop, loop, rooting.

"Seiat" and "gymanva" are two Welsh words retained throughout the book, more or less. They are the names of two judicatories of the Church corresponding to the session and the synod.

The English *v* is substituted for the Welsh *f*, in the spelling of gymanva, for the convenience of the reader.

## I. THE NAME

THE derivation and history of the official names or titles of various religious bodies, or denominations of Christians, is an interesting study. Some are derived from the names of their illustrious founders, some from a cardinal doctrine in their system of theology, some from their form of government, and others from roots and influences not readily understood by men generally. Within the last classification the name "Calvinistic Methodist Church" falls.

To many American readers the name Calvinistic Methodist appears incompatible and a contradiction of terms. The name was inherited from the denomination in Wales. The Church in America was organized along the same lines as the Church in Wales, and was formed as the American branch of the Calvinistic Methodist Church of Wales. The American branch followed in every detail, so far as conditions in the new environment would permit, the form of government established by the founders in Wales.

The early fathers of the Church in America were very zealous in adhering closely to the Confession of Faith and Rules of Discipline of the Welsh Church. They were proud also to carry over the name with its full content of meaning and experience for them, and the Church became known as "The Calvinistic Methodists," and, later, "The Calvinistic Methodist Church in the United States of America."

The name at the outset in Wales was not a matter of choice; it was applied to the denomination with but little, if any, consideration. It simply was applied. The Church germinated, grew, developed, and naturally evolved out of conditions then existing. All the elements of its Presbyterian form of government were implied and expressed in the original plans and labors of Howell Harris and Daniel Rowlands, the two distinguished leaders, and their colaborers in the early part of the eighteenth century. When the Confession of Faith was submitted in writing, agreed upon, and adopted by the chosen representatives of the entire Church,

there was nothing particularly new in its contents. The doctrines of the Confession of Faith had been proclaimed with power in the preaching of the gospel long before they were stated as concrete articles in the Confession. The constitution existed previously, and its rules were in practice. When the denomination was formed by a legal act, practically no more was done than to declare legally that which was well established before.

The denomination had its roots in the great revival movement which swept over Great Britain in the early part of the eighteenth century. The name Methodists was applied to the leaders of that movement, and to their followers as well. As every student of Methodism is aware, the movement had its rise in Oxford, England, in 1729. In the autumn of that year John Wesley and a few other serious-minded young men in Oxford agreed to meet for the purpose of reading the Greek Testament and other good books. They later decided to visit the prisoners in the castle once a week. Observing the favorable results of this effort, they further agreed to go about the city to read and pray with the poor, afflicted, and distressed.

In 1735 George Whitefield united with the praying group, which was still small—only about twelve or fifteen in number. Following their practice of study, devotion, and visitation for a period of time, they were called, because of their consistent and orderly conduct, "Methodists." A certain young man, it is said, observing their habit, remarked, "Here is a new sect of Methodists," alluding to an old order of physicians called "Methodists" because they had systematized the science of medicine as it existed in that day.

As time passed the leaders of the Methodist society in Oxford began to differ in their opinions regarding theological tenets, and in 1741 English Methodism was divided into two camps, one embracing Calvinism by following George Whitefield and the other, following John Wesley, embracing Arminianism. In the year 1735 the revival invaded Wales, and the name Methodist accompanied it there, for some of the leaders in Wales had caught the fire of the Oxford Movement while studying at Oxford University.

Howell Harris, of Trevecca, South Wales, was one such stu-

dent. Harris resolved to study for the priesthood in the Anglican Church and went to Oxford. His stay there, however, was not long. He returned to his home in Trevecca, and began to go from house to house in his own and adjoining parishes as an exhorter, after the manner of the Methodist group in Oxford. His efforts were accompanied with remarkable success. Invitations came, urging him to accept as many as five or six speaking engagements a day. He spoke impromptu, with such power and earnestness that his labors yielded wonderful results.

Howell Harris and George Whitefield, though acquainted each with the labors of the other through correspondence, had never met until 1739, when, on March 8 of that year, they came together in the city of Cardiff. George Whitefield presided over the first conference of the body of Christians which later became known as Calvinistic Methodists, at Watford, Glamorganshire, in 1742, more than a year before the Wesleyan, or Arminian, Methodists were organized by John Wesley. Whitefield made several extensive tours of Wales, preaching wherever he went. In 1743 he toured for three weeks, during which he traveled four hundred miles and preached about forty sermons. He also organized fellowship meetings, or seiats, in many places, as Howell Harris had also done before Whitefield's arrival in Wales.

Daniel Rowlands, of Llangeitho, in Cardiganshire, was a contemporary of Howell Harris, and was the first clergyman of the Established Church to come to his aid. Daniel Rowlands was a remarkable man and a forceful preacher. He was the first clergyman of the Established Church to be designated by the appellation Methodist. When the conference over which Whitefield presided was held in 1742, there were ten clergymen of the Established Church who had come forward to assist in the Methodist revival. In October of that year Whitefield wrote to Howell Harris, "I have heard most glorious reports from Wales of the success of the work of Brother Rowlands and many others." Whitefield made several subsequent tours through parts of the principality, preaching two and three times a day as he went along and strengthening the cause wherever he went.

What at first might appear to be a strange name for a body of Christians now becomes quite lucid. The "Methodist" part has

its roots in the Oxford Movement of 1729, and the "Calvinistic" part is derived from the complexion lent to its theology through the influence of the great Whitefield when he parted with the Arminian tendencies of Wesley and embraced the system of the theology known as Calvinism.

There are on record definite attempts to make clear the real name of the denomination in America. A witness to this may still be seen in the Stone Church (Capel Ceryg), in the village of Remsen, Oneida County, New York. Over the doorway of the Stone Church there is a smooth-surfaced stone slab bearing the following inscription: "This House was Erected by the Calvinistic (Whitefield) Methodists, for the Worship of the Lord, in the year 1831." This carved inscription is significant, for it shows the desire of the builders to distinguish clearly the particular branch of Methodism which the church represents.

Another record of the Whitefield emphasis in definitely designating this particular wing of Methodism may be found in the deed to the land upon which the original Calvinistic Methodist church in Danville, Pennsylvania, was built. The parcel of land was a gift from a reverend gentleman by the name of A. Montgomery. The deed to the land, written in Mr. Montgomery's own handwriting, reads, "And have agreed to Deed to the Welsh Whitefield Methodist congregation, for a place of worship, and no other, forever, a certain lot of ground in North Danville." The Whitefield Methodist church erected on this lot was dedicated in a service held on October 10-11, 1846.

Still another illustration of the name Whitefield Methodist was evident when, in 1849, the first Calvinistic Methodist church was dedicated in the village of Slocum Hollow, later called Harrison, and now the city of Scranton, Pennsylvania. It was here that the Scranton brothers, in 1846, formed a company to erect a rolling mill on Roaring Creek. Present at the dedication of the church were George Whitefield Scranton and Selden, his brother. The Scrantons were proud to announce that they were descendants of the celebrated George Whitefield, as the name of one would imply. William Rowlands, D.D., who presided at the dedicatory service, took occasion to explain that the church was a Whitefield Methodist church. So impressed were the Scrantons that when

the appeal for funds was made, they made a liberal subscription and the church was dedicated free of debt.

Had the denomination in America continued to call itself the Whitefield Methodist Church, in common parlance, instead of merely Methodist, it might have avoided some pitfalls and saved many of its members to the Presbyterian family of which it was really a part and to which it logically belonged. In Wales, when the words Methodist or Methodists are used, it is the Whitefield Methodists or Calvinistic Methodists that are invariably referred to. The other denomination is known there as Wesleyans, or the Wesleyan Church. In America we speak of the latter as the M. E., or Methodist Episcopal, Church, and for brevity we frequently call it the Methodist Church, or simply Methodists. Not so in Wales. In Wales it is the Wesleyan Methodist Church, or *Methodistiaid Wesleaid*, and, when referring to a particular church or chapel, *Capal Wesla*.

This distinction served very well for Wales, but in America it became confusing. While the name Whitefield, or Calvinistic Methodist, Church was indigenous to Wales, in America it was foreign. The Methodist Church in America is the Methodist Episcopal Church. To call the Calvinistic Methodist Church simply Methodist Church for brevity, as was generally done, involved confusion. Rev. William R. Evans, of Gallia, Ohio, one-time moderator of the General Assembly, remarked, in the presence of the author, that scores and hundreds of members of the Church were lost to Presbyterianism, being misled by the name Methodist. Said he, "When young people leave our country communities for the large cities where there are no churches of our denomination, or if from choice, because of remoteness from our churches, they identify themselves with an English-speaking church, they invariably unite with the M. E. Church, being misled by the name Methodist, which is always applied to our churches for brevity." The idea was new to the author and at first appeared incredible, until he had a personal illustration of the very contention made by Mr. Evans. A Welshman in his old home community, and a member of one of the Calvinistic Methodist churches there, retired from his farm and moved to town. In a conversation with him the writer asked what church he

attended. With a slight gesture he indicated that it was the Methodist Episcopal church just a few rods away. The Presbyterian church was no more than a city block away, but when the writer inquired why he did not attend that church, his immediate and curt retort was, "Why should a Methodist go to a Presbyterian church?"

Rev. Robert Williams, pastor of the Calvinistic Methodist church in Milwaukee, Wisconsin, in the late 1850's, later known as "Robert Williams, La Crosse," wrote on the desirability of changing the name of the denomination in this country to "The Welsh Presbyterian Church." The subject was under consideration in Wales at the same time. At a quarterly *gymanva* held in 1859 the change was discussed. Carnarvonshire delegates submitted the question of changing the name of the denomination to "The Presbyterian Church of Wales," and offered their reasons for the change. Robert Williams, on the other hand, declared that if he lived in Wales he would be satisfied with the name as it was, or, if we had no one else to deal with in America but Welsh people, he would be equally satisfied. Said he:

"We cannot, and must not, be so exclusive, in our religious deliberations, from those other Christians [referring to Presbyterians] as to decline to have part in their good work. The general opinion of us, when the name Welsh Calvinistic Methodists is heard by Americans, is that we are an offshoot from the Methodist Episcopal Church. Moreover, when these [the M. E.] hear the word Calvinistic, they immediately disown any connection with us, believing that we hold some unmerciful, blasphemous, and unchristian views. And between these two natural opinions we would be the most miserable of all men if we had no more than our name to commend us to the favor and good will of our fellow Christians. Moreover the name is not descriptive of our form of government or our religious principles; while the other name conveys an intelligible meaning, Scriptural in root, and describes our form of government by its content, a name which is appropriate for us as it is to anyone else—Presbyterians."

Subsequent to the appearance of this article by Robert Williams, the question of change in the name was vigorously discussed by individuals prominent in the Church and, in some instances, by the church courts. The Ohio *Gymanva*, in June, 1859, discussed the desirability of the change. Thomas Lloyd Williams, of Racine, Wisconsin, one of the ablest and most far-visioned

laymen of the Church, was strongly in favor of the change. "The name Presbyterian would be a correct description of us as a denomination," he contended.

"Our church government and principles are fundamentally Presbyterian. The name Calvinistic *Methodists* connects us with the Wesleyans in the opinion of Americans. The name *Calvinistic* Methodists suggests to others that we are a body of higher Calvinists."

Notwithstanding the interest taken in the matter of a change in the name at that early date in the life of the denomination, the name remained an insoluble conundrum to most Americans and to many of the later generations of American-born men and women of Welsh nationality.

The Committee on the "Name of the Denomination," appointed by the General Assembly of 1907, after two postponements, finally reported to the General Assembly of 1913 as follows:

"Resolved, that we urge our *gymanvas* to see to it that all legal transactions of the churches are carried on in the name 'The Calvinistic Methodist Church in the United States of America.' But if some churches desire to employ, as a matter of interpretation, any other words, such as 'Welsh Presbyterian,' in parentheses, that may be done."

So the official, legal title of the Church in America remained the same throughout its career, although it was generally referred to in later years as the Welsh Presbyterian Church.