

III. THE MINISTRY

SETTLED pastorates were scarcely known in the early history of the Calvinistic Methodist Church in America, and the same was true of the Church in Wales. Installation of a regular pastor for a church, or a group of churches, was of later development. One writer, in 1853, makes this surprising statement: "I know of only two churches [Calvinistic Methodist] in America which support a pastor independent of worldly avocation, and neither one has, as yet, used the plan for three years." Even to the present time, the pastor of a local Welsh church in Wales preaches, as a rule, in his own church only one Sunday in the month. He preaches elsewhere the remaining Sundays, and other men occupy his pulpit. This custom also prevails in all Welsh churches in large Welsh population centers in England, such as London and Liverpool.

It was customary for an elder of a local church, generally the senior elder or clerk of session, when attending meetings of presbytery or the *gymanva*, or any other meeting which involved a concourse of preachers, to carry with him his engagement book. In this book were kept the engagements for preaching appointments, some of which were made for Sundays several years in advance. There was a time when the more popular preachers of the denomination in Wales were engaged six or eight years ahead. This practice was discouraged, and in more recent years engagements have not been anticipated so far in advance. In some presbyteries an annual booklet was published at the beginning of the year, giving the date and the name of the preacher occupying the pulpit of every church in the presbytery throughout the year. To an American it was an interesting experience to stand on the platform of a transfer railway station and there to observe, on a Saturday, the many ministers of the gospel meeting and greeting one another as they passed through and transferred from one train to another, each going his way to his Sunday appointment.

The itinerant form of preaching in the early Church had its

good and bad features, its advantages and disadvantages, depending to a large extent upon the particular church or the particular preacher under consideration. It is a foregone conclusion that all ministers must reside somewhere, whether attached or unattached to local churches and congregations in pastoral relations. Every minister, even though not a pastor, lived in the vicinity of some church. It frequently happened that a church of a comparatively large membership, financially able to support a pastor, never had a regularly installed pastor and did not choose to enter into the pastoral relationship. The elders of the church were quite equal to carrying on its affairs, and they were willing to impose upon the unattached preachers, one or more of whom lived in their midst, to do such pastoral work as was necessary. But such pastoral oversight was far less effective than that which might be expected of a regularly installed pastor who was engaged to shepherd the flock.

The system in vogue in Wales accounts for both the *elite* and the mediocre in the Welsh pulpit. For the real student type of minister, the devout and truly ambitious, the system was attended with wonderful possibilities. He had to prepare but two sermons in a month, which he preached in his local church if he was an installed pastor. He then preached them in other churches during the remaining Sundays of the month, while preparing two more sermons for his next Sunday at home. This explains, in part, the secret of great preaching in Wales. Even when a preacher had to compose only two sermons in a month, not all the sermons were equally meritorious. Some stood out as masterpieces, and these he selected to be delivered over and over, as he occupied other pulpits than his own during all Sundays but twelve in the year. The system which called for preparing a dozen or two sermons a year goes far to explain the power of the Welsh pulpit.

The author was present at an Association meeting in Anglesey, North Wales, in 1905, when ten thousand people stood in the open air listening to sermons by great divines. One of the preachers was the late Thomas Charles Williams, D.D., of Menai Bridge, who was requested to preach, even though the Association meeting was held in his own county. One of his great sermons of that period was "The Three Crosses" ("*Y Tair Croes*"), which he

had preached all over Anglesey and in other adjoining counties. But it was insisted that he deliver it again at this meeting where all Anglesey was assembled. One could feel the audience heaving a sigh of satisfaction as the great preacher took his text—because they were again to be privileged to hear the remarkable sermon, "The Three Crosses." This may serve to illustrate the attitude of Wales toward its great preachers, and the way in which great sermons are made. Sermons grow where they have the proper soil, and with time and attention they improve with repetition. Receptive audiences have much to do with perfecting a good sermon. A Welsh audience will listen to a great sermon more than once with avidity.

While the Welsh system, on the one hand, produced great preachers, it also had its danger in the direction of mediocrity. To the too philosophically minded preacher and the easy-going, the almost-bordering-on-laziness type of man, the system was detrimental. Many a preacher who had no special pastoral charge never preached twice in the same church during the course of an entire year. To such a man the system was detrimental. It encouraged no real diligence in study and tended to promote indolence.

The early Welsh ministry was a ministry of preaching. "Preach the word" was the thing stressed. The pastoral service of the preacher had not arrived at a place of prominence; it was secondary. And this was so from the very nature of the situation. Calvinistic Methodism grew first as a movement within the Established Church and later developed into a separate Church and an independent denomination. Its early ministers were traveling evangelists who traversed the length and breadth of the principality. Rev. William Williams, of Pantycelyn, a contemporary of Howell Harris, Daniel Rowlands, and George Whitefield, traveled three thousand miles a year for a period of fifty years of ministry; most of this travel was on foot; some, perhaps, on horseback. Howell Harris, of Trevecca, also traveled extensively, and Whitefield made tours through Wales aggregating hundreds of miles. This form of ministry continued for about one hundred years. Then came the demand for a resident ministry with pastoral relationships.

Sir John Rhys, principal of Jesus College and professor of Celtic in Oxford University, England, in commenting on this one-hundred-year period of evangelism and enlightenment in Wales, observes: "In 1730 the Welsh-speaking people were probably as a whole the least religious and most intellectually backward in England and Wales. By 1830 they had become the most earnest and religious people in the whole kingdom."¹ This century of evangelism, which transformed a nation, created a condition which called for advanced measures in church organization. The great evangelists had aroused the nation from the condition of spiritual lethargy to realize its lost condition, and the day had arrived when Wales needed not only the call to repentance but also the shepherding of the flock; for this a resident ministry, with installed pastoral relations, became a necessity. The evangelist must also become pastor. He must care for the flock.

The transition from the itinerant form of ministry to the settled pastorate was not easily made. Many an evangelist was not fitted for pastoral work. The people, moreover, did not look with favor upon the settled pastor. They preferred newness and change in the pulpit. Furthermore, it required an increased financial support; the pastor had to be maintained. Official reference to the need of pastoral work was made in an Association meeting in Cardiff, South Wales, in 1856: "We believe that pastoral work is absolutely necessary for the spiritual nourishment of our churches, and we earnestly implore that the counties [i.e., presbyteries], make a special effort to attend to this by appointing suitable persons to have oversight over a certain number of churches which shall be intrusted particularly to their care." It is not to be inferred from this statement that no thought or consideration had been given to the importance of pastoral work previous to 1856. But it does indicate that, at the Cardiff Association meeting, it was laid down as an avowed policy of the Church in Wales for the future. The form in which it was expressed is also interesting, for it clearly implies that not all preachers of that period were well suited for pastoral work.

The great leaders in Wales were fully persuaded of the crying

¹ From "The Welsh People," by John Rhys and D. B. Jones, page 472. The Macmillan Company, 1923.

need for pastoral relations, notwithstanding the popular attitude to the contrary. The immortal Edward Matthews (Ewenni) in an address at a gymnanva on the "Nature of the Church" ("*Natur Eglwys*") in that period, said:

"There is no relation between the ministers and the churches, nor any understanding between them. Men are ordained in a gymnanva—they return home to the shop, the farm, and the trades as before where they are occupied during the week, and off they go on Saturday evening or Sunday morning to their preaching appointments. Then off full speed on Monday morning back to business again. If the preacher so chooses, he need not go anywhere to preach on the ground that circumstances forbid. Who can compel him? Who can call him to account? Not the Church, because he gets his livelihood from his business, which, if he were to neglect, would be a disgrace and make him subject to imprisonment. On the other hand, should a man discontinue his business and try to live by the ministry, he must be away all the while, preaching Sundays, holidays, and week days, and for his preaching must accept what may be handed him. He may arrange for a three months' tour in the North, and have appointments awaiting his return to the South. The first method is ruinous to business and the second is spoiled by excessive travel. . . . Let the men alone if you do not expect to give them work and support them in their work. 'For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?' There are some things very difficult to understand in the Epistles of Paul, but this subject certainly is not one of them, for he clearly declares that God has 'ordained that they which preach the gospel should live of the gospel.'"

Speaking on the question of support, the inimitable Evan Harris, of Merthyr Tydfil, South Wales, in a gymnanva in 1857 remarked:

"I know of no officers into whose hands so much is intrusted as the elders of the Calvinistic Methodists. And I know of no minister—civil or ecclesiastical—without hand or voice in the matter of compensation for his service, except the ministers of the Calvinistic Methodists only. This trust is chiefly in the hands of the elders."

The foregoing may serve as a suggestion of the background of conditions prevailing when the Church in America was in its infancy. The fathers who came from Wales during the first half of the nineteenth century, and later, were unaccustomed to extensive pastoral work by the preacher. It was an itinerant form of

ministry. The Church in America, however, kept a close eye on movements in Wales, and leaders of the denomination soon came to realize the need of a more intensive pastoral service, and the consequent demand for a more adequate pastoral support. In this country Welsh communities were far apart, and complaints were repeatedly made that there was not a sufficient number of men to meet the requirements of Sunday appointments on some of the circuits. Accordingly the agitation was taken up in America that churches should have more attention in the way of pastoral service and then, in turn, that ministers of the gospel should receive more adequate compensation.

A scathing article appeared in January, 1857, over the name of H. D. Foulkes, then of Dodgeville, Wisconsin, on the subject of support of the ministry. Mr. Foulkes called attention to the need of a revival in this important matter and expressed his pleasure with the fact that this subject had become the topic of the day in the Church in Wales.

"The most humble housemaid in the land," he continues, "knows what to expect for service at the season's end, but not so with the Calvinistic Methodist minister. He can do nothing but accept what the elder may be pleased to hand out; and we have seen more than one such elder dispensing his doles [*ei ddogynau*] not according to system, but from the impulse of the moment. . . . We need a better, a more adequate and more just plan."

While there were elders like Mr. Foulkes who could read the signs of the times and see the imminent need for pastoral relations established between ministers and churches, to persuade the Church at large of the need was a difficult matter. The transition period from the itinerant preacher to the settled pastorate was one of opposition and disappointment for at least a score of years.

There were strong influences which militated against the change. In the first place, there were the circuit preachers themselves—the older men who had done yeoman's service during the lean decades of early settlement—who did not favor the change. They had spent their best years under the old system; they had their small farms or small businesses to look after and could not abruptly make such a change. Furthermore, they did not feel qualified by training to adapt themselves to the new order which,

it appeared to them, would render their service unnecessary. They did not actively oppose the new order but passively submitted to it, because they too realized the need for more intensive pastoral work in the rapidly growing communities. But the older ministers had friends, and these friends championed their cause. They were the sympathizers who remembered how these older men had labored, bearing the burden and heat of the day, and now took up the cudgels on their behalf. Nor was the personal element of regard for the older preachers the greatest obstacle to the change; there was strong opposition to the system of pastoral relationship itself. The laity clung to the old order regardless of the personal element or personalities concerned.

The settled pastoral relation did not appeal to the great mass of the people. An opponent in 1853 wrote:

"It is one thing to introduce a new system, but quite another thing to get churches to conform to such a system and to accept the sort of régime to which they are not accustomed. Our churches are utterly opposed to a settled pastorate and they will not have it while it is possible to keep to the itinerant form which is consistent with the training the people have had in Wales. Our people like newness and change. This attachment has been bred into us until it has come to be almost unconquerable. Many have come to America who were accustomed to two or three changes of preachers in a week, and how can such be satisfied with the same voice, the same manner, the same type of eloquence [*down*], for years?"

Another writer of the same period, after presenting a scheme for better financial support of the circuit preacher, concludes, "Unless some such plan as this is adopted, I suppose the result will be that churches will choose their own pastors and support them, a thing which, in Calvinistic Methodism, there is no law to oppose; but there is the old custom which may be accepted as law."

In the early stage of the transitional period schemes of a utopian nature were proposed for the maintenance of ministers on rural fields and circuits. One suggested a common treasury into which all the churches of a given presbytery or gymanva would contribute. By this method it was hoped that all ministers would be able to give full-time service to the ministry. A fund

of three thousand dollars so raised annually, it was believed, would be sufficient to keep ten pastors on the field. Such plans were not seriously considered but they serve to indicate the trend of thinking on the part of those who clung to the circuit system and their desire to increase the stipend of the ministers.

The traveling ministry was overdone and had to be curbed. During this period there were many itinerants from Wales who sought preaching tours in America. Needless to say, practically all the ministers in the Calvinistic Methodist Church of that period were born in Wales and were Welsh-trained. Those who came to America for such engagements were at first heartily welcomed. They were needed and their preaching was acceptable and a means of grace in many a community. But as the Church in America became more firmly established and better organized, such itinerants from Wales were less in demand. One writer of that period averred:

"We do not need itinerant preachers from Wales. What our churches need are pastors to care for them and to nourish them. There was a time when the traveling preacher helped, but that time is past; what we now need are installed pastors worthily supported."

The Jackson Presbytery (Ohio), as early as 1860, reported,

"We do not indorse the practice now in vogue by ministers and preachers of traveling the length and breadth of the land to preach, and we do not want any such to come to this presbytery without first sending an appeal to the meeting of presbytery; then they will be advised of the decision made there."

Such a ruling was aimed chiefly at men who, of their own accord, sent their advance announcements of preaching appointments to churches. The Wisconsin Gymanva made drastic rulings directed at the same class, and even threatened with discipline the churches which disregarded the ruling. In 1869 this gymanva called attention to resolutions published in 1861, 1864, and 1867 dealing with this subject, and indicated the pages in *The Friend* where each might be found:

"We will not receive any brother from another state or country to preach without his first showing a letter of standing issued by the pres-

bytery or gymanva of the state or country where he resides. The churches which act contrariwise will be called to account for it."

It appears that the denomination in Wales was likewise troubled, and the General Assembly of 1871, in session at New York City, passed a resolution which did much to put an end to the practice:

"Resolved, that: Inasmuch as there are complaints coming from churches in Wales and in America, that they are troubled with visitations by strange ministers and preachers when they are not ready to receive them, we discourage the brethren going from America to Wales who send their announcements throughout the principality; or from there here, to preach throughout the states, unless the presbytery meeting or gymanva of the one country or the other invites them or recommends their visitation."

After the appointment of a supervisor of itineraries for the several gymanvas, and later a general supervisor chosen by the General Assembly, these troublesome itinerants were discouraged and finally eliminated altogether.

Another form of engagement during the transition period was that a church contracted with a minister as pastor for the term of a single year, the contract to be renewed thereafter from year to year if acceptable to both parties. This was done by some churches for a short period but without success. It was discouraged as being unworthy of the ministry and tending to engender ill feelings. The General Assembly of 1871 expressed itself as opposed to the practice of employing the term system in electing pastors.

One of the handicaps to a community on the old itinerant or circuit system, where the preacher was unattached and had no definite relation to the churches of the community, was that the preacher selected his own place to live. No particular church or group of churches had called him, so he elected to go to the most inviting field, with the result that there were some neglected fields, while other more desirable localities were more or less overcrowded with preachers. The Northern Presbytery of the Pennsylvania Gymanva, in 1874, announced that it needed more ministers, and the Ohio Gymanva the same year announced that some churches were in a dangerous situation, and desired all churches to do all in their power in the way of securing pastoral

relationships as soon as possible. The Pennsylvania Gymanva, following the suggestion of one of its presbyteries, urged all the churches within its bounds to secure effective pastoral relations. The New York Gymanva, in 1875, reported that there were many churches without preachers:

"It is complained that there are many circuits [*teithiau*], i.e., Sunday appointments, unfilled, having no preachers to supply them."

The Vermont Presbytery was reported, in 1881, as having seven churches in the presbytery and but one preacher.

The conviction grew that the hit-and-miss method of a preacher seeking a location and going there to reside would not meet the conditions then prevailing, and that the only remedy was for churches to elect ministers and have them installed as regular pastors. The two decades from 1870 to 1890 may be described roughly as the period of transition from the preacher on the circuit, or Sunday appointment, to the new order of pastoral relationships with a regularly installed pastor over a church or a group of churches.

The General Assembly, in 1873, reported through its committee on pastoral work as follows:

"We declare it to be our opinion that the present condition in our churches in this country calls for effective measures to guarantee that every church is under a pastor's care."

Again the Assembly, in 1875, resolved that:

"Inasmuch as there are many churches without pastoral care, and a number of ministers without pastoral charges, we recommend:

"1. That the state gymanvas through their presbyteries explain to the churches the harm which comes from this defect, and persuade the churches to secure pastoral oversight as soon as may be possible.

"2. This General Assembly urges all ministers who are not pastors at present to relinquish worldly cares and to stand ready to listen to the voice of the churches, in case a call to the pastorate be extended.

"3. We urge upon the churches to compensate ministers for their labors as honorably as may be possible. We have strong reasons for believing that there is a serious defect in the fulfillment of this duty at the present time."

For nearly a third of a century the subject of adequate support by the churches and the need of pastoral work through

the establishing of pastoral relations between ministers and churches was discussed—with a growing conviction that installed pastors were indispensable to the future success of the Church in America. During this period many changes were made; circuits were broken up into smaller units of one or more churches under the care of a resident, installed pastor. Compensation to the pastor was increased. While it was not adequate, yet it was a definite amount and answered the purpose to the extent of enabling the pastor to carry on.

In the author's own home community the circuit system continued for thirty-four years before a minister was installed as a regular pastor. During those years eight churches were organized in the community and three or four ministers served the churches as preachers. In 1876 came Rev. John Moses, the first minister to be regularly installed as pastor of a group of three churches: Moriah, Zion, and Zoar in the Welsh community of Waukesha County, Wisconsin. This confined the field of the circuit preachers to five churches. In 1878 Rev. R. H. Evans came into the community in response to a call from the Jerusalem and Bethesda Churches. Salem Church by this time had been dissolved, and this left the Bethania and Bark River Churches the only ones without regularly installed pastors. Bark River was dissolved many years ago. Bethania Church, now in its eighty-fifth year, has never had a regularly installed pastor.² The experience of this community, with some variations, may serve as an illustration of the process of change during the transition period.

Some of the circuits established in the earliest period of the Church in this country were maintained intact to the very end. The Jackson and Gallia circuit in the Ohio Gymanva persisted as an unbroken, though much reduced, circuit until union with the Presbyterian Church in the United States of America took place in 1920. Even after the union was consummated it has continued, with some adjustments made under the larger parish plan directed by Rev. Warren H. Wilson, Ph.D., Secretary of the National Missions Board.

² Since the above was written, Rev. E. S. Roberts has been installed as pastor of Jerusalem, Bethesda, Moriah, and Bethania Churches.

CANDIDATES FOR THE MINISTRY

The North Wales Gymanva in 1843 submitted rules pertaining to candidates for the ministry. The rules were under discussion in the South Wales as well as the North Wales Gymanva. In 1856 South Wales submitted a plan for candidates very similar to that offered by the North, but with some modifications. South Wales proposed that a committee, consisting of members of both gymanvas, be appointed to examine the rules, with a view to united action and procedure on the part of the two bodies. The Church in America, pursuing its usual policy of adhering closely to the Church in Wales, adopted the Welsh plan in the matter of candidates for the ministry.

That was a day of selecting candidates for the ministry without much consideration for collegiate education or theological training in institutions of learning, although there were some schooled and highly trained men. But the matter of an extensive education in the schools, for the large majority, was on a distant horizon in the dawn of Calvinistic Methodism in America. It was not long, however, before educational qualifications became a controlling factor as an essential part of the preparation for the sacred office.

In the days of early settlement candidates were selected. Ministers and elders in a local community were instructed to be diligent in observing the inclinations of young men in the church. If one was discovered to be more promising than others, they were to inquire into his religious experience and his knowledge of Scripture, and to seek to learn something of his latent powers. Personal religion was indispensable, but that was not all; it was not considered the sole qualification. He had to possess a generous share of common sense, to be a gentleman in conduct, and to be far above the ordinary in his personal habits. It was required also that he possess such ability as would enable him to absorb knowledge and be zealous for it, accompanied by evidences that the Lord had called him to the work by adorning him with spiritual gifts, such as knowledge, wisdom, understanding, and a

talent for preaching, superior to those of ordinary men. These qualifications the leaders—ministers and ruling elders—were to keep in mind as they sought men for the Christian ministry. Of course a man might also on his own initiative offer himself as a candidate for the ministry, but the plan of observation and encouragement on the part of the elders would be the same.

When a man desired to enter the ministry, his request was first submitted by the officers to the church of which he was a member. If the majority of the church voted favorably upon his request, his name was sent up to the presbytery. A committee of presbytery was then appointed to visit the church and publicly examine the candidate as to his motives, his inducements, his piety, and his theological views. When this examination was satisfactory and a favorable vote of the church was obtained, the candidate was directed to attend the next meeting of the presbytery, where he was again examined as to his theology and piety, which were the two chief requirements. Passing this examination successfully, the candidate received permission to preach in the church of which he was a member. After an interval of time the officers of his church reported to the presbytery on the character of his public efforts. He was next permitted to exercise his gifts in the churches of the presbytery. It was required in some presbyteries that the candidate preach in every church, and each church was required to take a vote on the candidate and report the results. If the vote of the churches was favorable, he was licensed as a candidate under the care of presbytery.

In later years when a college education (or its equivalent) became a requirement, it was the rule in the Calvinistic Methodist Church to license candidates before they received their education. A candidate's training did not precede the decision regarding his aptness to preach. The controlling question was, "Is the candidate likely to be able to preach the Word to edification?" The Church decided upon that question before it consented to have him educated for the ministry. Seldom, therefore, was the ministry in the Welsh Church characterized by learning devoid of spirituality. Preaching in the Calvinistic Methodist Church was not cold and passionless—it was famous for its fervor and spiritual appeal.

REQUIREMENTS FOR ORDINATION

Plans were made and rules formulated from time to time, by the several gymanvas, for "raising candidates" (*codi pregethwyr*) for the ministry and rendering more effective their preparation for service by elevating the standard of requirements. The Pennsylvania Gymanva in 1865 arranged to examine candidates at each gymanva in some profitable course of study previously assigned. The Ohio Gymanva in 1867 called attention to the necessity of advancing and elevating the standard of the ministry, and prescribed a plan for examinations in order to ascertain the knowledge and ability of candidates in reading, Scriptural history, general knowledge, polity, church history, and theology. In 1868 the Wisconsin Gymanva published rules for its several presbyteries relative to candidates for the ministry. It was required that each presbytery appoint an examining committee to examine candidates on four main subjects: languages, general knowledge of the Scriptures, the history of religion, and theology. Wisconsin required that a candidate preach for five years, including his trial year within the presbytery, before he could be recommended for ordination. It frequently occurred that a man was a preacher in a gymanva for a number of years before he was ordained to the full work of the ministry, and it required a two-thirds vote of the churches of the presbytery to recommend that he be received by a gymanva as a preacher of the denomination.

Ordaining a minister, in the early days of itinerant and circuit preaching, was a matter of convenience to the presbytery or gymanva. A man might be examined and received as a preacher of the entire denomination many years before he was ordained. A certain number of ordained men were, of course, necessary for a circuit of churches, depending on the size of the community and the number of churches. There might be several preachers in the gymanva who were not ordained, for they were not ordained until occasion and conditions called for more ordained ministers.

The Northern Presbytery of the Pennsylvania Gymanva in 1874 adopted rules for ordination, one of which required that pastors and elders, once a year at the spring meeting, make a

survey of the field for the purpose of ascertaining whether or not more pastors (ordained ministers) were needed. If it was concluded that one or more additional were needed, such men were selected from among the ministers who had preached for at least five years and were acceptable in conduct, knowledge, ability to preach, diligence in the work, and dedication to their task. Where such were found, they were to be presented to the officers of churches for their opinion, and those who were recommended for ordination were to be examined by the presbytery before being presented to the gymanva. The Northern Presbytery examined them on special subjects not usually required by the gymanva, namely: (1) Elements of Welsh grammar. (2) Form of Government and Constitution of the Calvinistic Methodist Church. (3) The parsing of a verse of Scripture given them impromptu, from which they were to deduct a theme and arrange an outline for a sermon. (4) The writing of an essay on a subject assigned to them by the examiners. So a gymanva might have a number of regular preachers of many years' experience, but they were not ordained until more ordained men were needed to meet the conditions of the field in which they labored.

Induction into the sacred office was a matter of highest importance in the Calvinistic Methodist Church. It was guarded with care and entered upon with a deep spirit of consecration. Nothing in the calendar of the Church required more consecrated thought and deeper devotion than the ordaining of men to the full work of the ministry. It was a function of the gymanva, not the presbytery. The Organized Assembly, indeed, reserved this privilege for itself, which was the equivalent of reserving the right to ordain as a prerogative and exclusive right of the General Assembly; for the Organized Assembly in its day was, broadly speaking, the equivalent of the General Assembly. It ruled, in 1848, that "no ordination take place except in the Organized Assembly, unless extraordinary circumstances prevailed and even then only with the consent of the Organized Assembly."

The rapid growth of the Church and its extension over a large area geographically rendered such a rule obsolete. The Organized Assembly itself was dissolved in 1853, and men thereafter were ordained by the several gymanvas.

It appears that attendance upon the ordination service for a time, at least in some places, was confined to ministers, elders, and communicant members only; the general public was not admitted. On the occasion of the ordination of Rev. David Harries, of Ironton, by the Ohio Gymanva in 1858 it was reported:

"This meeting was conducted in a different manner from that in which ordinations are sometimes carried on. Permission was granted to the public in general, as well as the officers and church members, to be present at the meeting."

No sooner had the separate gymanvas united under a General Assembly than plans for a more uniform method of ordination were inaugurated. Up to that time the several gymanvas had gone their separate ways in the matter of ordination, although each followed more or less closely the method in vogue in Wales. With a General Assembly organized in America, it was felt that a uniform program should be adopted. Accordingly the first General Assembly, held in 1869, appointed Rev. John J. Roberts, of Columbus, Wisconsin, to arrange a plan or method of procedure for ordaining ministers of the Calvinistic Methodist Church in America. The rules drawn up by Mr. Roberts were published and submitted to the gymanvas for adoption and were practically identical with the rules of North and South Wales, with such variations as would adapt them to conditions prevailing in Welsh communities in the new land.

Forty years later the General Assembly felt that a restatement of the rules was advisable. A committee for the purpose was appointed by the Assembly of 1907 and the rules were submitted to the Assembly of 1910 and approved. The rules adopted in 1910 differ only in very minor details from those presented by Rev. John J. Roberts forty years previously.

The following are the rules adopted:

RULES FOR RECEIVING MEN INTO THE MINISTRY AND THEIR ORDINATION

"1. Each presbytery shall appoint a permanent Board of Examiners consisting of three members who shall be elected as follows: one member for one year, one for two years, and one for three years; vacancies each year to be filled at the spring meeting of presbytery. One of the members shall examine in languages, another in the knowledge of the Scrip-

tures, and the third in theology. The three examiners shall assist each other in all the subjects, and shall render their united opinion.

"2. When a young man of good Christian character is observed to be inclined toward the ministry, the session of the church shall, with the assent of the church, allow him opportunity to exercise his gifts in the Sunday School, in the fellowship meeting, and in the prayer meeting, and in other places for a sufficient period—at least six months—so that the church may have opportunity to form an opinion of his qualifications for the work.

"3. When this test is satisfactory and the church agrees to have the candidate presented to the presbytery, the presbytery shall commission brethren to be sent to interview him and the church concerning him, at which time a careful inquiry into his religious experience, his general knowledge, his knowledge of Scriptures, and his inducements to preach shall be made. The opinion of the church regarding his fitness shall be obtained through secret ballot. While it is expected that the church will be unanimous in favor of the candidate, it will be required that a majority of the members of the church be present on the occasion and that three fourths of the votes be favorable to him before he can be permitted to proceed further.

"4. If the brethren commissioned by the presbytery are satisfied with both the candidate and the vote of the church, they shall report the same to the presbytery's Board of Examiners which shall, thereafter, submit special subjects for study, in which he will be examined by a written examination, after he has had a period of at least four months for preparation. The examiners shall then report to the presbytery, and if the report be favorable and the presbytery indorse him after an appropriate investigation regarding his experience, his inducements to the work, or whatsoever the presbytery may deem necessary according to circumstances, he shall be permitted to preach with the ministers of the circuit, or as the presbytery may arrange, for a period of one year within the district assigned him.

"5. After this test [*prawf*], if the candidate receives three fourths of the votes of the churches in which he has preached (each church constituting one vote), together with the recommendation of the pastors in whose presence he has spoken, he shall be interviewed and examined in the meeting of presbytery on his knowledge of the Scriptures, his experience, his inducements to the ministry, and if it be deemed appropriate, he may be received a member of the presbytery; then he will be in position to begin his college education in accordance with the rules pertaining thereto, and the churches will be at liberty to invite him for preaching engagements.

"6. While it is expected that all candidates will avail themselves of the usual course of education to qualify them for the ministry, no one shall be ordained to the full work of the ministry without his having

a four years' college course, and as much as he can in a theological seminary, unless the churches require it; but in every case it will be necessary for him to pass the *gymanva* examination before he can be ordained.

"7. At the conclusion of his college course, provided the candidate is recommended by the instructors, he will be eligible to a call from any church to serve it in the Lord, and that church may present him to the attention of the presbytery of which he is a member for ordination, but it will be necessary for him to receive a three-fourths vote of the churches of the presbytery to which that church belongs before he will be eligible for ordination to the full work of the ministry.

"8. The examination shall be held in connection with the *gymanva* (according to Article 6), whenever the candidate is ready to undergo the same, and for that purpose the *gymanva* shall appoint three examiners: one for a year, another for two years, and a third for three years, and one to be elected annually thereafter; the oldest in office to be chairman of the examining board. A candidate who is a member of a presbytery within the *gymanva* shall be at liberty to make a request to his presbytery for permission to take the examination whenever he may desire.

"9. The subjects for the *gymanva* examination shall include the following: general knowledge of the Scriptures, church history, Christian doctrine, Biblical criticism, and a written sermon, the subjects to be arranged according to the judgment of the examiners.

"10. When a preacher comes from without a presbytery or a *gymanva*, it will not be permissible for a church or presbytery to appeal for his ordination until he has been a regular member of that presbytery for at least one full year, and to have been preaching for at least four years. He must also submit to the usual examination of the *gymanva* and be recommended before he is eligible for ordination.

"11. Candidates or preachers who present themselves from other church bodies and who are not ordained must submit to an examination the same as new candidates before they can be received into the presbytery; and no arrangements can be made for their ordination until they have been preaching with the denomination for at least three years.

"12. It will not be permissible to receive any minister ordained by another denomination, on the strength of letters from such, without his first identifying himself with a church belonging to our denomination. Then that church must present an appeal to have him received into the presbytery. The presbytery shall then submit the appeal to the *gymanva* and it, in turn, shall present the candidate to the Board of Examiners, which shall examine him on his doctrinal views and other subjects which the board may judge appropriate."

To the Presbytery of Vermont came the perplexing question of whether or not a preacher should receive compensation for

conducting the opening service of devotions at the meeting of presbytery. At first thought such a question might appear queer and even ridiculous to the uninitiated American reader. But to one familiar with the Welsh custom and practice it is not so strange. We have observed in another chapter that it was customary at meetings of Welsh presbyteries and gymanvas to devote much of the time to preaching the gospel. Often as many as eight, ten, or more sermons were delivered. Not all the ministers present would be scheduled to preach, and some of the most popular might be called upon to preach twice or even three times. Those who preached were paid a modest sum for it by the entertaining church. Some of the ministers not slated to preach were asked to open the service with reading the Scriptures and prayer. Those who took this part received no compensation. There is something to be said for the man who opened the service and who received no remuneration. He was not a presbytery preacher, perhaps, and surely not of the caliber of a gymanva preacher, but he was faithful and diligent in his labors back home and needed the inspiration which these meetings supplied more than did the more popular men. His circumstances were such that he could ill afford to leave home and spend two or three days away at his own expense. Hence the question about some compensation for the faithful minister who attended these inspirational meetings, but whose service on such occasions was not such as to warrant compensation, was precipitated. The question raised in the Vermont Presbytery was taken up by the New York Gymanva in 1916 and the following resolution prevailed:

"That henceforth the expenses of all our pastors who attend the gymanva, even though not called upon to preach, be paid, but no special compensation shall be made for opening a service."

This was a fair decision which enabled the humble servant, who could ill afford to pay his own way, to share in the inspiration on the great day of the feast.

Various means of supplementing the meager compensation to the preacher were resorted to in pioneer days. One of these was the "donation," which assumed a variety of forms. One parish furnished the circuit rider with a saddle and horse blanket, and

a promise on the part of the local blacksmith of shoeing his steed free of charge for an indefinite period. Many and varied were the forms of donations, but the prevailing type in many communities was a church benefit supper, usually an oyster supper in the winter season, to which people came from far and near. It was a happy social occasion, for the supper was generally followed by a musical and literary program. The proceeds from the supper, after expenses were deducted, were turned over in the form of a purse to one or the other of the local preachers. This supper was called the donation, and various amounts were realized on these occasions, ranging anywhere from fifty dollars to two hundred dollars. In many cases it was a welcome succor even though it was not the best means of eking out a living for the servant on the circuit. Moreover, such donations were not annual. A community might give a donation annually, but there were several preachers on the circuit to be remembered in turn.

But the days of the special donations began to vanish with the ushering in of the installed pastor and a more substantial salary specified by agreement between pastor and church. The Ohio Gymanva as early as 1862 viewed with disfavor the special donations and the way they were made and resolved that:

"We fully disapprove of every vulgar means which tends to defame religion, and call to account everyone who permits it."

But while the old donation days are a thing of the past and churches have learned to make more adequate compensation to ministers for their service, there are churches which, even now on occasions, express their appreciation and love for their pastor with a substantial gift.

At the General Assembly in session at Racine, Wisconsin, in 1919, the elder commissioners assembled as a separate committee to consider the matter of adequate compensation to pastors. The World War had recently ended; the cost of living was high and prices were soaring higher and higher. The elders gave serious thought to the ministry and its support in a financial way, which resulted in the following resolution:

"Resolved, that the elders who are commissioners to this General Assembly return to their churches fully convinced of the necessity for

increasing the compensation made to pastors; and that we, as commissioners, carry the report back home to the gymanvas and churches, and undertake the task of arranging ways and means for putting this important matter into operation, together with the recommendation that the various churches adopt the budget system which is successful in many places."

Women were not licensed to preach in the Calvinistic Church in America—nor were they encouraged to enter the pulpit to preach. There were rare exceptions to this rule when, on one or two occasions, women of prominence from Wales visited the Church in this country. Some women appealed for permission to preach. The Northern Presbytery of the Pennsylvania Gymanva in 1871 resolved that as Calvinistic Methodists they would close their pulpits to women as "preacheresses" (*pregethwresau*). An appeal by a woman was made to the Minnesota Gymanva in 1898 for permission to tour its churches. The gymanva took the following action:

"We do not, as a gymanva, feel that it is advisable for us to open the door of our pulpits to the sisters."

The minister in a Welsh community, whether preacher or pastor of a church, was required to identify himself with the local church as a member. The Ohio Gymanva ruled in 1892 that "every pastor and preacher should hold membership in some particular church, and, when he moved, should take his letter with him as other members do." The same gymanva declared that "pastors and preachers should contribute, according to ability, to support the church of which they are members." The Oneida Presbytery, New York, likewise ruled:

"It is appropriate that ministers, like all others, ask for their church letters, and present them when they move."

This requirement, which was general in the Calvinistic Methodist Church, was dropped when union with the Presbyterian Church in the United States of America was consummated. The pastor now holds his membership in the presbytery, and is amenable to the presbytery rather than the local church.

IV. THE CRADLE

THE cradle of the Calvinistic Methodist Church in America is a place, like other cradles, where an infant struggled to survive and where family affections were lavished; a place to which we go with affection and tenderness because of the associations and nurture connected with it—even though the cradle is now unoccupied. This is true of the old Penycerau Church in Oneida County, New York.

After the close of the Revolutionary War Welshmen migrated to America in great numbers. Large emigrations from Wales took place in 1794, 1795, and 1796. Many Welsh people had come to our shores in the days of William Penn and had obtained from him, in 1682, a tract of forty thousand acres of land, known as Y Dyffryn Mawr (the Great Valley), in the vicinity of Philadelphia. Welsh place names in the Great Valley, such as Bala, Bryn Mawr, Radnor, Merion, Pencader, and others, are present-day witnesses to the fact of early Welsh settlement. Professor Fisher, in his "Making of Pennsylvania," states that for twenty years after the founding of Pennsylvania the Welsh were the most numerous class of immigrants.

Some of those who immigrated from 1794 to 1796, who had as their leader Rev. Morgan Rhees, a Baptist divine, and who sojourned for a short period with their fellow countrymen in the vicinity of Philadelphia, were bent on securing a similar tract elsewhere for Welsh colonization. Mr. Rhees petitioned Congress for a grant of land for that purpose. He made more than one attempt, but each time without success. After a short stay in the vicinity of Philadelphia, awaiting the outcome of their coveted plan, these new arrivals left their friends in the Great Valley colony to seek their fortunes in other parts and became the Welsh pioneer settlers in several new localities in the new land. Professor Fisher, writing of trails and roads, has this to say of the Lancaster Turnpike: