THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND.



OF THE

AUTUMN ASSEMBLY,

At CARDIFF,

September 29th, 30th, October 1st, 2nd, 3rd & 4th, 1912.

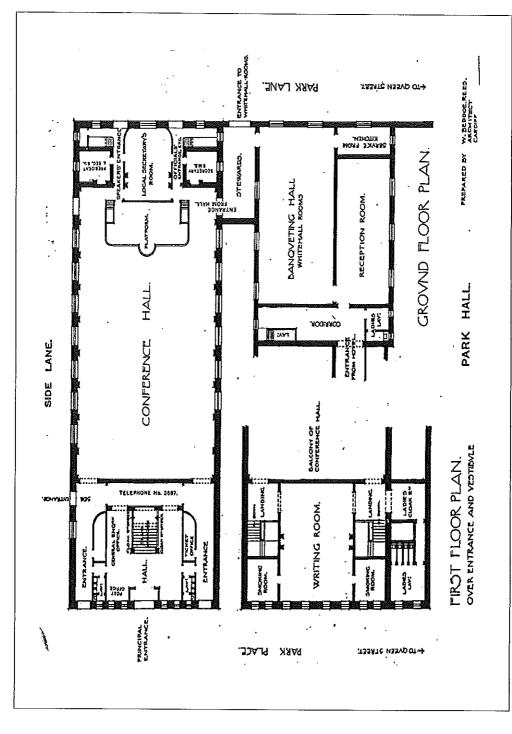
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President	-	-	-	*	Rev. J. W. EWING, M.A., D.I	J,
Vice-Preside	ent_	-	- I	Rev. I	Principal G. PEARCE GOULD, M.A	٨.
Ex-Presiden	t	-	-	Rev	. Principal W. EDWARDS, B.A., D.I).
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CARDIFF.

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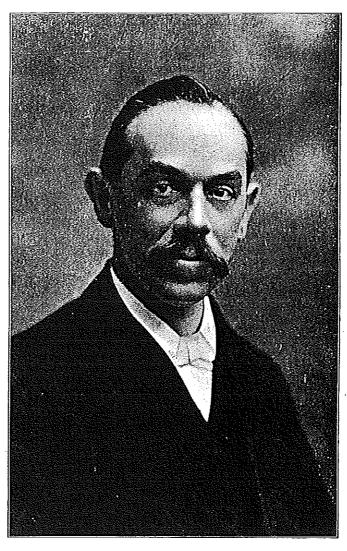
The Baptist Anion of Great Britain and Ireland.

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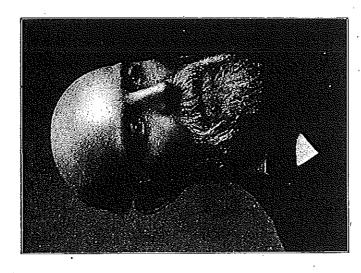
Welcome to Cardiff.

T gives the Baptists of Cardiff and District the sincerest pleasure to offer a hearty Welsh welcome to all the Ministers. delegates, and friends attending the Autumn Assembly in the city. This is the third time for the Union to meet in Cardiff. There are still many to whom the meetings of 1867 are a living memory, when the Hon. The Rev. Baptist W. Noel was president, and when nearly all the great leaders of the denomination were present. Memorable also were the meetings of 1890, under the presidentship of the beloved and honoured brother, Rev. James Owen. Now, in many cases, the children, not the parents, greet you, but their welcome is no less cordial. It is to be hoped that your stay in Cardiff will be happy, and your memory of it sweet, that you and the Cardiff churches will receive a mighty spiritual uplift, that all the meetings will be crowned with the Divine Presence and Blessing, and that they will result in renewed personal consecration, in strengthening and consolidating all the churches and institutions, and in uniting all their forces in a great enterprise to extend our Lord's Kingdom both at home and abroad.

The Baptists of Cardiff and District greet you, welcome you, receive you, in the Blessed Name of our Common Lord.



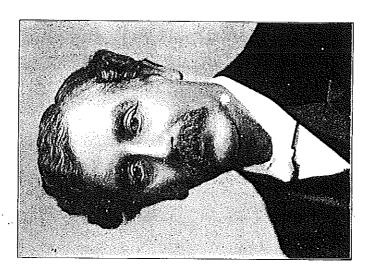
REV. J. W. EWING, M.A., D.D. (President).



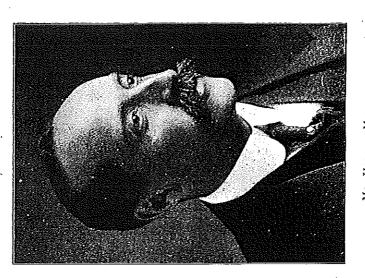
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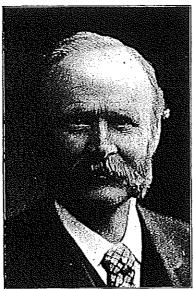
REV. PRINCIPAL G. P. GOULD, M.A. (Vice-President).



REV. J. H. SHAKESPEARE, M.A. (Secretary)

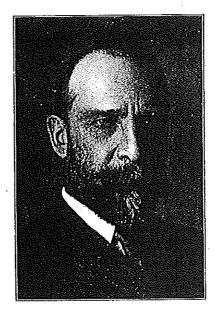


Mr. Herbert Marnham (Treasurer).

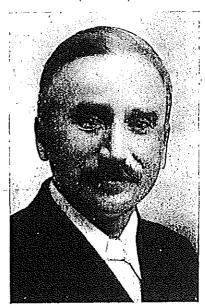




REV. W. Y. FULLERTON (Secretary Home Department).



Mr. Edward Robinson, j.p. (Treasurer).



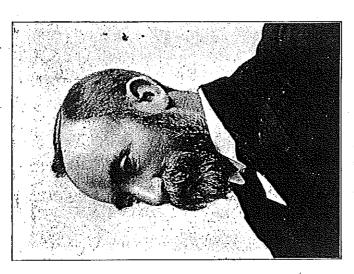
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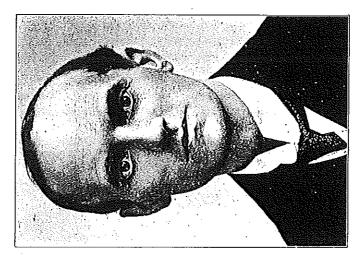
LORD PONTYPRIDD (President).



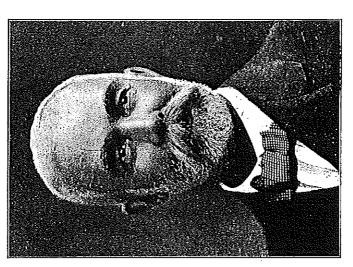
Mr. D. W. Evans. (Vice-Chairman of the Executive Committee).



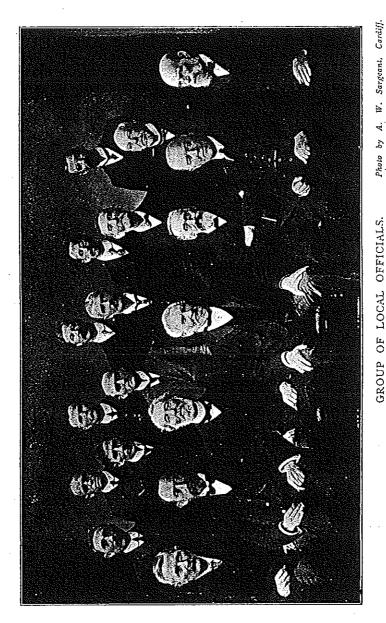
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MR. GWILYM TREHARNE (General Secretary).



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> Communications to any of the Officers to be addressed to 2, CHURCH STREET, CARDIFF. Telephone No. 4146.



THE LORD MAYOR (Alderman Sir John Courtis, J.P.)



THE LADY MAYORESS (Lady Courtis).

PROGRAMME.



Sunday, 29th September.

Baptist Union.

3 p.m. Opening Service in the Park Hall.

"Preacher: Rev. J. W. Ewing, M.A., D.D., of London (President of the Baptist Union).

Baptist Missionary Society.

Special Missionary Services will be held in Cardiff and Neighbourhood, morning, afternoon and evening.

Monday, 30th September.

Baptist Union,

- 3.30 p.m. Meeting of the Council in the Whitehall Rooms, Park Hall. (Tea by kindinvitation of Mr. J. E. Turner, of Cardiff.)

 (This Meeting is for Members of the Council only.)
- 7.0 p.m. Civic Reception in the City Hall, by the Right Hon. The Lord Mayor of Cardiff (Alderman Sir John Courtis, J.P.),
 - Welcome Meeting (following Civic Reception) in the Assembly Hall.
 - Welcome by the Right Hon. the Lord Mayor of Cardiff.
 - Responses, on behalf of (a) the Baptist Union, by the President (Rev. J. W. Ewing, M.A., D.D., of London); (b) the Baptist Missionary Society, by the Treasurer (Mr. Edward Robinson, J.P., of Bristol).
 - Address of Welcome from the Cardiff Free Church Council.
 - Response by the Vice-President of the Baptist Union (Rev. Principal G. P. Gould, M.A., of Regent's Park College. London).

Baptist Total Abstinence Association.

17316H II.

8 p.m. United Public Temperance Meeting in the Park-Hall.

Chairman: Sir Alfred Pearce Gould, M.S., K.C.V.O., of London (President of the B.T.A.A.).

Speakers: Rev. A. M. Ritchie, M.A., of Watford;

Rev. F. G. Benskin, M.A., of Bristol; and the

Rev. F. B. Meyer, D.D., of London.

Supported by the Rev. J. W. Ewing, M.A., D.D. (President of the Baptist Union).

(No Tickets are required for this Meeting.)

Tuesday, 1st October.

Baptist Union.

- 9.30 a.m. First Session in the Park Hall.
 - 1. Devotional Service, to be conducted by the Rev. R. C. Griffin, of Bristol.
- 10 a.m. 2. President's Address (Rev. J. W. Ewing, M.A., D.D., of London).
 - 3. Resolution of Thanks for Hospitality, to be moved by the Rev. John Wilson, of London.
 - 4. Report on the Sustentation Fund, by the Chairman of the Committee (Rev. F. B. Meyer, D.D.).
 - 5. Resolutions on Public Questions.
- 12 noon. Sermon by the Rev. A. C. Dixon, D.D., of the Metropolitan Tabernacle, London.
- 1.15 p.m. Luncheon to the Members of the Baptist Union Council and Local Executive, in the Park Hotel (by kind invitation of Lord Pontypridd).

Baptist Union.

3.30 p.m. Baptist Women's League Conference, in Tabernacle Welsh Baptist Church.

Chair: Mrs. Herbert Marnham, of London (President of the B.W.L.).

Speakers: Mrs. Wolfenden, of Morcambe, on "The Woman in the Church"; and the Rev. P. T. Thomson, M.A., of Leicester.

Tea (by invitation ticket only). By kind invitation of the Cardiff Free Church Women's Auxiliary.

4.30 p.m. Local Preachers' Federation Conference in Bethany Church, to be presided over by Mr. T. Vivian-Rees, of Dinas Powis.

Speaker: Mr. William Brace, M.P. for South Clamorgan.

Tea by kind invitation of Mr. T. Vivian-Rees.

SECTIONAL MEETINGS.

The Baptist Colonial Society.

3 p.m. Public Meeting in Tredegarville Baptist Church.

Chairman: J. E. Turner, Esq., of Cardiff.

Speakers: Rev. Principal G. P. Gould, M.A., of Regent's Park College, London (Vice-President of the Baptist Union);

Rev. C. H. Clapp, of Port Elizabeth, South Africa; and the

Rev. Henry C. Mabie, D.D., LL.D., of Boston, U.S.A. (late Secretary of the American Baptist Foreign Mission Society).

(No Tickets are required for this Meeting).

Baptist Total Abstinence Association.

4.0 p.m. Council Meeting in the Whitehall Rooms, Park Hall.

Baptist Ministers' Fraternal Union.

- 4.30 p.m. Tea and Conference in Tredegarville Baptist Church.

 Tea at 4.30 (by special invitation ticket only), by kind invitation of Mr. and Mrs. W. H. Mayne.
- 5.15 p.m. Conference, at which the Rev. F. B. Meyer, D.D., of London will preside, and an address will be delivered by the Rev. Principal G. P. Gould, M.A., of Regent's Park College. Subject: "The Influence of Pre-Christian Apocalyptic on the Gospels."

(This Meeting is for members of the Baptist Ministers' Fraternal Union only.)

Baptist Union.

7.30 p.m. Young People's Department.—Demonstration in the Park Hall.

Chairman: Rev. J. H. Rushbrooke, M.A., of London.

Speakers: Rev. W. Vaughan King, B.A., of Northampton, on "The Passing of Conviction":

Rev. John Thomas, M.A., of Liverpool, on "The Freedom of Christ"; and the

Rev. D. J. Hiley, of London, on "The Appeal of Christ to the Heroic."

Wednesday, 2nd October-

Baptist Union.

7 a.m. Welsh Preaching Service in Salem Baptist Church.

Preacher: Rev. D. C. Jones, of Penygraig (President of the Baptist Union of Wales).

Baptist Missionary Society.

An Hour of Intercession in the Park Hall, to be conducted by the Rev F. B. Meyer, D.D., of London,

10 a.m. Valedictory and Designation Service.

Chairman: Rev. J. R. Wood, of London.

The following Missionaries of the Baptist Zenana Mission will be introduced by Miss Angus and say farewell:-Miss Edwards, Dr. Farrer, Miss Finch, Miss Fletcher, Miss E. M. Payne, Nurse Stanford, Miss Taylor, Miss Tuff, and Miss Whittaker, returning to India; Miss K. Franklin, Miss Manger, and Miss Wood, returning to

Leave will also be taken of the following new Missionaries: -Miss Drayson, Dr. Florence Payne, Miss Porteous, Nurse Rawson, Miss Watts, and Miss E. Williams, M.A., for India.

The following Missionaries of the Baptist Missionary Society will be introduced by the Rev. C. E. Wilson, B.A., and say larewell:—The Rev. J. W. and Mrs. Ginn, the Rev. F. and Mrs. Hasler, Mrs. Heberlet, the Rev. George Howells, M.A., B.D., B.Litt., Ph.D., the Rev. P. H. Jones, the Rev. W. W. and Mrs. Milne, the Rev. John Reid, the Rev. G. W. and Mrs. Shaw, and the Rev. C. H. & Mrs. Williams, returning to India; the Rev. J. A. and Mrs. Ewing, and Miss J. N. Thomson, returning to Ceylon; Dr. H. and Mrs. Balme, the Rev. A. J. and Mrs. Garnier, the Rev. E. B. Greening, B.A., the Rev. J. C. and Mrs. Harlow, Dr. H. S. and Mrs. Jenkins, and Dr. J. Russell Watson, returning to China; the Rev. J. S. and Mrs. Bowskill, Nurse Jackson, the Rev. H. Ross Phillips and the Rev. A. E. Scrivener, returning to Congo.

Leave will also be taken of the following new Missionaries:—The Rev. J. B. Radley, for Ceylon; the Rev. R. S. McHardy, B.Sc., B.D., and the Rev. F. W. Price, for

China; Miss Hickson and Miss Wilson, for Congo.

The Valedictory Address will be given by the Chairman.

The Valedictory Prayer will be offered by the Rev. Arnold Streuli, of Manchester.

Missionary Sermon, in the Park Hall.

Preacher: Rev. Thomas Phillips, B.A., of Bloomsbury Central Church, London.

Public Meeting in the Park Hall. 7.30 p.m.

Chairman: Mr. T. J. Hughes, of Bridgend.

Speakers: Rev. W. Y. Fullerton (Home Secretary of the Baptist Missionary Society):

> Rev. J. Percy Bruce, M.A., of China; Rev. W. Millman, of the Congo; and

Rev. Henry C. Mabie, D.D., Ll.D., of Boston, U.S.A.

Sectional.

5 p.m. Stone-Laying Ceremony of Maindy and Gabalfa Baptist Church.

The President (Rev. J. W. Ewing, M.A., D.D.), Lord Pontypridd, and others, will attend.

The Foundation Stones will be laid by Mrs. Enoch James, Cardiff; and Mr. Herbert Marnham, of London.

Tea will be provided.

Baptist Union and Baptist Missionary Society.

District Meetings.

7.30 p.m. Barry Dock. Holton Road Baptist Church.

Speakers; Rev. D. Witton Jenkins, of Huddersfield; Rev. E, F. Borst-Smith, of China.

7.30 p.m. Caerphilly. Mount Carmel Baptist Church.

Speakers: Rev. William Thomas, of London: Rev. Frank Harmon, of China.

7.30 p.m. Griffithstown Baptist Church.

Speakers: Rev. W. Cuff, of London; Rev. P. H. Jones, of India.

7.30 p.m. Newport. Stow Hill Baptist Church.

Speakers: Rev. C. T. Byford, of London (Continental Commissioner of the Baptist World Alliance).

Rev. John Howell, of the Congo.

7.30 p.m. Penarth. Tabernacle Baptist Church.

Speakers: Rev. F. G. Benskin, M.A., of Bristol; and Rev. A. J. Garnier, of China.

7.30 p.m. Pontypridd. Tabernacle Baptist Church.

Speakers; Rev. E. G. Gange, F.R.A.S., of Chellington; and Rev. J. S. Bowskill, of the Congo.

Thursday, 3rd October.

Baptist Union.

7.0 a.m. Preaching Service at Stanwell Road Baptist Church, Penarth.

Preacher: Rev. D. Witton Jenkins, of Huddersheld.

- 9.30 a.m. Second Session, in the Park Hall.
 - 1. Devotional Service, to be conducted by the Rev. R. Glover, D.D., of Bristol.
- 10.0 a.m. 2. Report of the Spiritual Welfare Committee, by the Chairman (the Rev. J. R. Wood).
 - 3. Addresses on "The Church—Its Devotion, Its Service, and Its Holiness," by the
 - (a) Rev. S. P. Carey, M.A., of Stockton-on-Tees, on "The Devout Life"; the
 - (b) Rev. Charles Brown, D.D., of London, on "The Church and the Outsider"; the
 - (c) Rev. W. W. B. Emery, of Coventry, on "The Holiness of the Church,"

Baptist Zenana Mission, and Medical Mission Auxiliary.

3 p.m. Public Meeting in Bethany Church.

Mrs. Edward Robinson, President of the Baptist Zenana Mission, will preside.

Speakers: Miss K. Franklin, of China;

Dr. H. Stanley Jenkins, of China;

Dr. Florence Payne, Missionary-elect for India;

Miss Jessie Taylor, of India; and

Dr. Charlotte Young, of China,

3.30 p.m. Welsh Preaching Service in the Tabernacle Church.

Preacher: Rev. E. T. Jones, of Llanelly.

Baptist Deaconesses' Home and Mission.

5.0 p.m. Tea (by invitation ticket only). Hostess: Mrs Gething Lewis.
With concurrent Meeting in Tredegarville Baptist Church.

Baptist Union.

7.30 p.m. Great Closing Demonstration in the Park Hall.

Chairman: Lord Pontypridd.

Speakers: Dr. John Clifford, M.A., of London, on "Welsh Disestablishment";

Rev. D. J. Llewellyn, of Brighton, on "The Supreme Challenge of the Church"; and the

Rev. J. T. Forbes, M.A., of Glasgow, on "The Larger Life."

Reserved Seats, One Shilling each; Area, 6d. each.

Tickets may be had at the Secretary's Office, 2, Church Street, Cardiff; and during the week of the Meetings at the Park Hall.

Friday, 4th October.

Baptist Missionary Society.

8.0 a.m. Missionary Breakfast in the Whitehall Rooms of the Park Hall. Meeting at 8.30.

Chairman: Mr. W. H. Turner, of Cardiff

Missionary Talks of 12 minutes each by the

Rev. A. E. Scrivener, of the Congo, on "Advance on the Congo"; the

Rev. J. R. M. Stephens, on "Bible Translation"; the

Rev. J. Campbell Wall, of Italy, on "The Gospel in Italy"; the

Rev. C. H. Williams, of India, on "Work on the Indian Hills";

Miss E. Williams, M.A., on "Methods of Mission Study"; and

Dr. Andrew Young, of China, on "The Red Cross in the Chinese Revolution."

Baptist Missionary Society.

7.0 p.m. Children's Missionary Demonstration in the Park Hall, entitled, "The Children of the Cross." The Demonstration planned and arranged by Mr W Anthony Hughes (Secretary Cardiff Sunday School Union): and the Libretto written by the Rev. G. W. Harte. Conductor, Mr. W. Anthony Hughes. Accompanists, Miss E. PAWLEY and Miss G. SAMUEL.

Collection at each Service or Meeting.

The Early Nonconformists & Baptists of Cardiff and District.

By IFANO JONES, Welsh Librarian, Cardiff.

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ARDIFF is not only the Metropolis of Wales, but the cradle of Nonconformity, and, in its infancy, its nursery. Nonconformity,

like one of its earliest martyrs, John Penry, "came with a rope about its neck," but, as Puritanism, it laid the foundations of modern British liberty. That was in the reigns of Henry VIII. and his children, Edward VI., Mary, and Elizabeth. To what extent Puritanism had obtained in Cardiff and district during the reign of Henry VIII., is not



IFANO JONES.

known; but in 1542 Cardiff was the home of a Protestant martyr, namely,

THOMAS CAPPER, who, after 130 days' confinement in Cardiff prison, was burnt here "for heresy." What his "heresy" was is nowhere stated; but it is common history that Henry, having broken with the Pope of Rome to make himself Pope of England, did in 1542, as before and after, put many to death for denying transubstantiation, and his temporary supremacy of the English Church. The Cappers are an old Cardiff family: they were here in 1492; they are here now.

By March, 1555—the year in which Philip and Mary sacrificed so many of their saintly subjects upon the flaming altars of bigotry, Cardiff Nonconformity to the doctrines and polity of the Established Church was virile enough to produce another Protestant martyr in the person of

RAWLINS WHITE, a fisherman holding "half a burgage" somewhere between Quay Street and the present Angel Hotel. In 1542 White was probably an eye-witness of the burning of Capper. For denying transubstantiation and preaching here and there in the district, White was first of all taken to the Bishop's Palace at

Mathern, near Chepstow; thence to Chepstow prison; afterwards to one of the cells attached to the Shire Hall within the walls of Cardiff Castle; and finally to the town prison, Cockmarel, which stood until 1860 on the bend of the moat (now the canal) around the east wall of Cardiff, at the Hayes. For a graphic account of his burning in the middle of the High Street, see Foxe's "Acts and Monuments," etc.; and for a corroboration see "Hen Gwndidau . . . Tir Iarll," by "Hopcyn" and "Cadrawd," 1910, pp. 208-9.

White's and his son's itinerant preaching had "converted a great number" (Foxe); and the following extract from the Calendar of State Papers, Dom. Ser., Add., 1545-65, p. 483, seems a confirmation:—

"A libell in Welsh. Verses exhorting the Welsh to rise in defence of their faith against the English, who are bent on its destruction; . . . imploring them to extirpate image worship and the use of the crucifix."

Which of the many Protestant bards of Glamorgan at that time [1558] was the author of the "libell," is not known; but one of the greatest of them,

TOMOS LLYWELYN O'R RHIGOS, had been for some years carolling in the dawn. By his exhortations he gathered around him three small congregations, one at his own house, Clyn Eithinog, Rhigos, above Aberdare; another at Llangyfelach, near Swansea; and a third at Blaencannaid, near Merthyr. Local tradition favours the assumption that he held Baptist views. Certain it is that by 1649 a Particular Baptist Church was formed at Ilston, not far from Llangyfelach, and another by 1650 at Gelligaer (Hengoed)—the parish adjoining that of Merthyr. While he was not an actual separatist from the Established Church, he was the pioneer of Welsh Nonconformity as represented later on by Presbyterians, Baptists, and Independents. He also translated selections for reading and exhortation, from Tyndale's English Bible.

The BLAENCANNAID congregation is generally considered as the first body of Nonconformists in Wales, with adult members baptized by immersion ("Hen Gwndidau," 1910). Writing between 1650 and 1655, Nathaniel Jones, Rector of Merthyr, says,

"We have in the parish of Merthyr Tydvil [Blaencannaid is on the hill over-looking Merthyr] a company of men and women combined, who have long been accustomed to have unlawful conventicles, wherein they have settled government as they please, contradictory to the statutes and ordinances... The parish is on the challenge to be the first and most reformed place in these counties."

The document from which the foregoing extract has been taken is preserved in a chest in St. Tydfil's Church, and is printed in its entirety in Wilkins's "History of Merthyr Tydfil," 1867.

How long before or after Blaencannaid there were Baptists at

OLCHON cannot be determined; but Joshua Thomas, in his Welsh "History of the Baptists," 1778, says,

"I am of the opinion that this was the first congregation in Wales that separated in church worship and discipline from the Church of England. . . . I am especially acquainted with this church since the year 1746. From that time, for eight years, I preached there almost every fortnight. I consuited the aged members there several times . . . but I failed to obtain any clear information about its origin. The common tradition is, that Olchon Church is the first Baptist one in Wales. . . . The first minister at Olchon of whom I have heard was Mr. Howel Vaughan. And in a manuscript in my possession it is said that he was there in the time of King Charles I., which is evidence to me that he was there before the year 1640. . . . From the first day until this day they [the members at Olchon] never had a proper meeting-house; but, like God's Ark, they have been from tabernacle to tabernacle. . . . Preaching, prayer, and religious discourse, were held in many of the houses in the Olchon valley, and district. [During times of persecution,] "their safest place for meeting in the open air was in a wood, under a large rock known as 'Y darren ddu.'"

Joshua Thomas adds, "These were unmixed Baptists;" and after giving his reasons for his conclusions, he assigns 1633 as the year in which the Olchon church was first formed. Thus, while Blaencannaid, with its mixed membership, takes priority over Olchon as the first Nonconformist body in Wales, Olchon, with its "unmixed Baptists" takes priority in Wales of all Baptist churches. Joshua Thomas arrives at the date, 1633, thus:—David Rees, Baptist minister, Limehouse, could prove clearly in 1734 that the Baptists in England and Wales arose about the same time; and the first Baptist Church in England was formed in London, September 12, 1633.

The Olchon valley lies along the borders of the three counties, Hereford, Monmouth, and Brecon; and in it meet the three dioceses, Hereford, Llandaff, and St. David's. It is a wild, secluded recess among rugged hills, justifying the wisdom of its selection as a refuge for saints in times of persecution. The neighbourhood had, probably, long prior to the formation of a Baptist church there about 1633, been the home of believers in adult baptism by immersion, for was it not the land of the Lollards—the 14th- and 15th-century champions of voluntary faith as against ecclesiastical yokes,—of New Testament truth as against popish superstition,—and of Bibles for the people as against Romish legends? By the last decade of the 14th century Herefordshire

was the hotbed of Lollardy, whose leaders encouraged unlicensed preaching up and down the valleys and recesses sheltered by the Black Mountains and the hills around. From ?1290 to 1349 lived Thomas Bradwardine, Archbishop of Canterbury, who got from or gave to the little village near Olchon, Bradwardine, his surname. His theological works continued for ages a standard authority amongst theologians of the Augustinian and Calvinistic schools. How much of his evangelical teachings were imbibed by his Herefordshire relatives, is not known; but as the views of Wycliffe (died 1384) can be traced to the influence of Bradwardine's teaching, and that one of the first and most zealous of Wycliffe's followers was, as he himself testifies, a Herefordshire Welshman, namely, Walter Brute, it is not out of place to mention Bradwardine in this connection. And Brute contended that faith should precede baptism. Who led him to the light? Wycliffe, perhaps; it was, at least, the natural outcome of Wycliffe's teaching of free individual enquiry. Wycliffe and the Lollards were not opposed to baptism by immersion, and many of his followers besides Brute were Baptists in faith and practice. Contemporary with Brute and Wycliffe lived and sang Dafydd ap Gwilym, Shôn Cent of Kentchurch (Herefordshire), and Iolo Goch-three of Wales's greatest poets. The poems of the first, many of them composed at Maesaleg, the home of Ifor Hael ("The Generous"), near the present Tredegar House, show him to be in conflict with the monks; the later poems of the second, a priest himself, and chaplain to Sir John Scudamore (the son-in-law of Owen Glyn Dwr), prove him to be a Lollard; while the third was Glyn Dwr's own household bard. Contemporary, again, with these and Glyn Dwr (died ?1416), was the great Lollard martyr, Sir John Oldcastle, Lord Cobham (?1378-1417). He was not of the Oldcastle that stood on the western bank of the Olchon, but of the Oldcastle in Almeley, near Weobley, a few miles away to the interior of Herefordshire. Living so close to the Marches, he would have at least Welsh blood in his veins; certain it is that his bold championship of Lollardy bespeaks the Celtic fire, while his clerk and chief counsellor was a Glamorganshire man, named Thomas Payne. In his goings to and fro among the people of Herefordshire and Breconshire as the King's officer, he sowed the seed of Brute and Wycliffe and Bradwardine, which produced by 1633 the good fruit of the "scattered saints" on the hillslopes around Olchon. Two years after the burning of his fellow-disciple, John Huss, and a hundred before Luther initiated the Reformation, he sealed his faith with martyrdom.

Between 1490 and 1495, William Tyndale, the translator of

the Bible, was born "on the borders of Wales." Where, is not known; but the fact that Llywelyn Tyndale and his son, Hezekiah, were members of the Llanwenarth Baptist Church towards the end of the 17th century,—that Llanwenarth is only a few miles away from Olchon,—and that Olchon is "on the borders of Wales," favours the conjecture that he was a native of the Olchon district. Tyndale, who suffered martyrdom in 1536, was in belief a Baptist both as to mode and subject, as his "Doctrinal treatise" and "Obedience of a Christian man" clearly prove.

January 2, 1635, Archbishop Laud, in his annual report, says,

"Llandaff.—In this diocese the bishop [William Murray] found, in his triennial visitation the former year, two noted schismatics, Wroth and Erbery, that lead away many simple people after them; and finding that they wilfully persisted in their schismatical course, he hath carefully preferred articles against them in the High Commission Court . . ."

Again, in 1636, Laud writes,

"The bishop complains that whereas Mr. Wroth and Mr. Erbery are in the High Commission Court... the slow prosecution there against them makes both of them persist in their by-ways, and their followers judge them faultless..."

When 1638 arrives, Laud still complains,

"There were in this diocese last year but two refractory ministers, Mr. Wroth and Mr. Erbery. The former hath submitted, but the other would neither submit nor satisfy his parishioners . . . So he resigned his vicarage, and hath thereby left the diocese in peace."

Wroth was ejected a little time before November, 1639, when he and others formed the Nonconformist church at Llanfaches. The crime of Wroth and Erbury was their refusal to read, in their churches after the Sunday morning service, "The Book of Sports," published October 18, 1633, which was the proclamation of Charles I. legalizing Sunday games.

WROTH was born about 1576 near Abergavenny. After matriculating at Oxford from New Inn Hall, graduating B.A. from Christ Church, and M.A. from Jesus College, he was in 1611 preferred Rector of Llanfaches.

In November, 1639, the Southwark Nonconformist Church, which was, though Independent in church government, constituted since 1616, of both Independents and Baptists, despatched their minister, Henry Jessey, to assist Wroth and his co-labourers to form a like church at Llanfaches. In 1633 there had been a Baptist secession from the Southwark Church; and since 1638, when Jessey settled as its pastor, and a second secession had taken

place, he, with the concurrence of his congregation, while deciding for infant baptism, held immersion to be imperative. By 1645, being convinced of the unscripturalness of infant baptism, he was baptized by immersion; but he never made baptism a term of communion. And Llanfaches, too, was a free-communion church, constituted of both Independents and Baptists, with two pastors—Wroth as Independent and William Thomas as Baptist. The latter was of Llantrisant, Mon., where he died July 26, 1671, and was buried there.

Erbury, who resigned St. Mary's, Cardiff, before Wroth was ejected from Llanfaches, speaks of Llanfaches as being "gathered into a new modelled church" ("To the scattered saints at Cardiff and the country thereabout," 1653); and in his "Apocrypha," 1652, p. 8, he says, "For separated Churches were before in England, yet the first Independent Church (according to the New-England pattern) was set up in Wales." In 1675, Henry Maurice says that Wroth "cast" his "church called by him, into a mould of church order according to the New England way, in his days. They were and are in judgment, uniting saints as saints" ("Broadmead Records, addenda, note B.). Between 1639 and 1642 Llanfaches was much blessed; and, as Erbury, in his "Apocrypha," 1652, p. 8, says, "Saints from Somerset, Gloucestershire, Herefordshire, Radnorshire, Glamorganshire, &c., came in multitudes to Llanvaches." This is well borne out by "The Broadmead Records ": "Sometimes Mr. Wroth would come over and preach to them [the Bristol Baptists converted in 1640 by John Canne]. . . . And sometimes some of the professors of Bristol would go over to Wales, to hear Mr. Wroth and the good ministers there." By 1642, just before the breaking out of the Civil War, Wroth ' was laid asleep according to his prayer, . . . without ever hearing a drum beat in order thereto " ("Broadmead Records," p. 9). And now the storm of Royalist persecution broke over the Welsh saints.

"The godly professing people were fain to fly, and leave their habitations. . . . And this city [Bristol] being now possessed with the Parliament's Army, many of the ministers and professors from Wales . . . fled by night, some one way and some another, and came to this city, and joined (namely, most of the church at Llanvaches) with the church at Bristol. . . And so they continued and kept together in church fellowship . . . until Bristol was delivered up to the King's forces, which was in . . one thousand six hundred and forty and three. Then those of Wales, and most of the professors of this city, were fain to journey to London. . . When they came to London, the said people of Wales, and those of Bristol joined together, and did commonly meet at Great Allhallows for the most part; only those professors that were baptized before they want up, they did sit down with Mr. [William] Kiffin and his church in London, being likewise baptized " ("Broadmead Records," p. 29-31).

WILLIAM ERBURY was a Cardiffian, born at or near Roath Dogfield in 1604. From a local school he matriculated in 1619 at Brasenose College, Oxford, and in October, 1623, graduated B.A., and obtained a curacy at Newport, Mon. Not long after he was presented to the living of St. Mary's, Cardiff, which, as already stated, he resigned in 1638. Wood states ("Athenæ Oxoniensis," ed'n. 1815, II., 100-1) that he preached in conventicles—another proof of the existence of Nonconformists in South Wales prior to 1639. He was learned, adroit, independent, fearless, and conscientious in all things; hence, his clashings not only with Laud and his popish practices, but with all sects and creeds; and they were many in those days of theological and political flotsam and jetsam. Leaving Cardiff in 1638, he became an itinerant preacher in England and Wales. Towards the beginning of 1640 he returned, and formed his "scattered saints" in Cardiff and district into a church* on the model of Llanfaches.

In 1642, having been plundered by the soldiers of Charles I., he left Cardiff again, and obtained an army chaplaincy in England. In 1645 he was in London teaching universal redemption, and at Bury St. Edmunds affirming in a sermon that Adam's sin could only be imputed to Adam, and denying the Deity of Christ. Soon after he was in the Isle of Ely, preaching in private houses. 1646, after the surrender of Oxford, he preached there to a congregation that met in a house opposite Merton College Chapel. While at Oxford he several times came into public conflict with the Parliamentary Visitors, who, offended at his Socinianism, ordered him, notwithstanding his popularity with the regiment, to leave the city. He is next found preaching at Christ Church, Newgate Street, London; and by 1652, his utterances brought him a summons to appear before the Committee for Plundered Ministers at Westminster. Here he said that "he openly asserted the Deity of Christ," and "that he held no fellowship with any church but the Invisible Catholique Church." The Committee refused, however, to accept his statement as representing his true views, and it is believed they imprisoned him . In 1654 he died, being laid to rest either in Christ Church, Newgate, or in the burialground adjoining the old Bethlehem Hospital.

Although in 1640 Erbury was not a Socinian, he was at all times

^{*} Womanby St., off Castle St.; first chapel built 1696; present chapel built 1847, still standing on the site of the old, with the word "Trinity" on its front, but since 1889 abandoned, the church amalgamating with the Llandaff Rd. Congregational Church (now "The Brethren"); since Oct. 11, 1894, worshipping in New Trinity, Cowbridge Rd.

open to conviction. He was not a Baptist; but he was an out-andout Pædobaptist; i.e., he would have nothing to do with infant baptism—Pædobaptism—in any form, although he maintained that the true form was going ankle deep only into the water. "Their [the Independents'] Baptizing of Children," he says in "The Great Earthquake," 1654, pp. 10-11, "is so childish a tradition, that both the Baptized Churches, and some Presbyterian brethren have fully confuted their folly." Erbury did not by any means despise baptism: he was not "above ordinances," but "below them": he would have no baptism of water until he had the baptism of the Spirit; and he maintained that "the Baptism of water was for a time." At some distance as he was from the Baptists, he was nearer to them than to the Independents and Presbyterians: "What are the children of the waters?" he asks in "The Children of the West," 1653, "Truly to me the purest form of Churches this day; the baptized Churches are the children of the waters." To sum up, Erbury's leading tenets were, that about the end of apostolic times the Holy Spirit withdrew itself, and men substituted an external and carnal worship in its stead; that when apostasy was removed, the New Jerusalem would descend so that certain men could already see it; and that none had a right to administer baptism without a fresh commission from heaven.

Like Morgan Llwyd o Wynedd and others, Erbury was under the spell of the Dutch mystic, Jacob Behme; and in the great emphasis Erbury laid upon the spiritual, it is easier to associate him with the Society of Friends than with any other sect. Indeed, his widow, Dorcas, became a member of that Society. In his "Welsh Curate," 1652, Erbury says,

"Admission intimates the Church of Christ to be a Corporation . . . whereas the Church is a Free company, or Society of Friends, who come together, not as called by an outward power, but freely choosing by the inward spirit."

Again, in his "General Epistle to the Hebrews," 1652, p. 6, he says,

"In a word, because you would know my Religion, 'tis thus. Next to my eternal being in God with Christ, and Christ in me by the Spirit of holiness coming forth in part, and carrying me out in all things to be an honest man, my Religion is, to be of no Religion with man, that is, to have fellowship with none, and yet to have fellowship with all in God."

This mysticism of Erbury had influenced Morgan Llwyd o Wynedd, who, with Major.-Gen. Thomas Harrison and Vavasor Powell, led the Fifth-Monarchy movement in Wales against the

Protector and all earthly kings. In a letter to Erbury at Roath in 1652, Llwyd says,

"The milk and honey (ever remembred friend) which formerly I sucked in your ministration, makes me apt to conclude that your pit is not dryed up, nor your root withered, but that the intern Spirit of the inward heaven doth raign in you in the night."

Further on he calls him his "once-dear School-master Erbury." This spiritual mysticism accounts for his democratic views, his strong advocacy of the claims of the worker and the poor, and his strenuous opposition to episcopacy and to tithe-paid ministers, Nonconformists though they might be. September 2, 1653, he published "Ministers for Tyths: Being a manifest proof, that these Men are no Ministers of the Gospel, who follow the Magistrate for a worldly maintenance, and Fee the Lawyers to plead for Tythes." In the light of this pamphlet and others, Erbury may be claimed as the pioneer of Welsh Disestablishment and Disendowment. "Ministers for Tyths is such a thing!" says he; "and Ministers of the Gospel to demand it as their spiritual due! its such a Monster, that it made my Welsh blood to rise at your English Religion." But he had, prior to this, like his fellow-countrymen, Roger Williams of Rhode Island, Vavasor Powell, and Morgan Llwyd, declared against all state-controlled and state-aided religions.

Erbury's curate, WALTER CRADOCK, was of a more practical turn of mind than his vicar, and became one of the greatest factors of early Welsh Nonconformity, Born between 1606 and 1610, at a small manor house, Y Pwll, Trefela, Llangwm Uchaf, near Usk, Mon., he was educated at Oxford. Prior to his Cardiff curacy, he had been curate at Peterston-super-Ely, Glam. Having become early under the influence of his neighbour, Wroth, at Llanfaches, he had strong puritanical leanings; and when Erbury refused to read the "Book of Sports," etc., he seconded him heartily; and as Bishop William Murray of Llandass thought him "a bold, ignorant young fellow," he "took away his licence to serve the cure." This was in 1633. Finding that his friends and relatives were now his enemies, he left for North Wales, settling in October, 1634, at Wrexham as curate to Vicar Robert Lloyd; and in less than a year (he left September, 1635), he had, by his fine preaching in Welsh and English, pioneered the sturdy Nonconformity of Wrexham and North Wales; and up to the end of the 18th century the term, "Cradockians," was the one applied by antagonists to all North-Welsh Nonconformists. driven from Wrexham through the influence of a well-connected

maltster, whose trade had suffered by the improved morals of the people consequent upon his ministry. He, however, found at Llanfair-Waterdine, Herefordshire, strong protectors in Sir Robert Harley and his consort, Brilliana, of Brampton and from this place of refuge he made Briars Castle: frequent preaching excursions into Radnorshire, Breconshire, Montgomeryshire, and Cardiganshire, and "established in many of them the first settled congregations" (Preface to Charles and Oliver's ed'n of Cradock's Works, p. 4). Afterwards, in 1639, he assisted Wroth in the organization of Llanfaches; and at Wroth's death in 1642, succeeded him as pastor. The next year, owing to the harryings of Charles I.'s Commissioners of Array, he, Vavasor Powell, Morgan Llwyd, and many others, fled to London, and joined (the greater number of them) the church at Allhallows the Great, with Cradock as preacher. Preaching before Parliament July 21, 1646, he said,

"Is it not a sad case that in thirteene Counties there should not be above thirteene conscientious Ministers who in these times expressed themselves firmly and constantly faithful to the Parliament, and formerly preached profitably in the Welch Language twice every Lords Day? Yet... some few there be... who are ready and willing to spend and to be spent for the glory of God, and the good of the country: oh that you would allow them some small competency of maintenance for their incouragement; be it, if you please, but meere food and rayment."

In the same year, Cradock's fellow-apostle, Vavasor Powell, says in the preface to his Scripture Catechism,

"Having finished this little Catechism in English, it is translated into Welsh for my dear and soul-hungering countrymen, who have not . . . of godly, able Welsh ministers, one for a county, nor one Welsh Bible for five hundred families: although in some parts, where the Gospel came, they far and near pressed unto it night and day, by violence took it, and through tribulations were followers of it. . . Couldest thou hear their groans for Bibles and teachers, and see their grace and growth without them, thou wouldest by thy prayers, purse, persuasions, and power, endeavour to supply them forthwith."

These flashlights upon the condition of Wales at that time moved the Commons, on the day following Cradock's sermon, to pass

"An ordinance for constituting Mr. Richard Symonds, Henry Walter, and Walter Cradock, ministers, to preach itinerantly in the several counties of South Wales, and for allowing each of them one hundred pounds per annum out of the rents and revenues of the deans, deans and chapters, and prebends of St. David's and Llandaff, for their pains."

It was also resolved to "settle a preaching ministry" in North Wales; and October 28, 1646, Cradock, Symonds, and Walter,

"were formerly appointed to go into Wales . . . with all convenient speed."

Poor John Penry made the same appeal in the previous century, and was in 1593 hanged by Archbishop Whitgift like a common malefactor. Penry failed with Church dignitaries: Cradock and Powell succeeded with the representatives of the people. Indeed, Cradock and Powell would have succeeded with them in 1641 but for the breaking out of the Civil War.

In 1647, Cradock and Powell published in two issues a 12mo Welsh New Testament—the first by and for Nonconformists; and in 1654 they procured the publication of an edition of 6,000 copies of the whole Bible, besides another issue of the New Testament. (See my bibliography in "The Bible in Wales," 1906.) Things spiritual improved in Wales: in 1648 Cradock was able to say in a sermon,

"The Gospel has run over the mountains between Brecknockshire and Monmouthshire, as the fire in the thatch, and who should do this? they have no [ordained] ministers, but some of the wisest say, there are about eight hundred godly people, and they go from one to another."

But at the breaking out of the second Civil War in 1648, Cradock, Powell, and others, had again to escape to England, but only to return shortly after its suppression by Cromwell. February 22, 1649 (1650 really), Parliament passed "An Act for the better propagation of the Gospel in Wales," in which 71 laymen were named as Commissioners to administer it, and 25 ministers as Approvers of public preachers: among the latter are Cradock and Powell. When this Act expired March 24, 1653, Cromwell was so pleased with its good fruits, that he formed two committees to continue the Act. The members of those committees are well-known as "Triers," amongst whom once again Cradock figures prominently. Powell refused to act on account of his opposition to state-control of religion. These committees administered the Act with great success till the death of Cromwell.

From 1646 till his death, December 24, 1659, at his home in Trefela, Cradock lived and laboured in Wales. When Charles II. (as Prince of Wales) in 1651 raised the Scots in rebellion against the Commonwealth, Cradock marched as colonel at the head of 250 Welshmen. His works were re-published in 1800: in these, as in his life and preaching, he is consistently a broad-minded and practical Nonconformist, tolerant of all differences in sect and creed. His remains lie buried in the chancel of Llangwm Uchaf Church.

CHRISTOPHER LOVE, another of the eminent Nonconformists of the Commonwealth period, was, like his vicar and "father in the faith," Erbury, a Cardiffian, born here in 1618, being the youngest son of a Christopher Love. In his 15th year he was converted by Erbury, who, with the assistance of the youth's mother, against the wishes of his father, sent him to Entering New Inn Hall June, 1635, he graduated B.A. May 2, 1639, proceeding M.A. March 26, 1642. beginning of his career, he declined episcopal ordination. 1641 he expressed himself so freely against the errors of the Book of Common Prayer, that he was committed to the common gaol. In 1642, when the Civil War broke out, he preached at Tenterden, Kent, on the lawfulness of a defensive war. The next year he was one of the Assembly of Divines, and looked upon as the hope of the Presbyterian party. Before 1647 he was pastor of St. Ann's, Aldergate, whence he subsequently moved to St. Lawrence Jewry. His zeal for Presbyterianism, and his declaration against the execution of Charles I. in 1649, had made for him many enemies among the now ascendant Independents, who committed him to custody, cited him twice before the Committee of Plundered Ministers, and closely watched his movements. At last, in 1651, they accused him justly of plotting against the Commonwealth. "Love's plot," as it is generally known, consisted in a cognizance of correspondence, between 1649 and 1651, with Charles II. and his mother in France, and with Royalist Presbyterians in Scotland, with a view to the restoration of the Stuart Dynasty, and of Presbyterianism as the established religion. Consultations had also been held in his house by the enemies of the Commonwealth. After a trial of six days, he was found guilty, and executed on Tower Hill August 22, 1651, in his 33rd year. Three days after he was buried at St. Lawrence Church. Love was a strong, fearless man, and a Welsh-speaking Welshman. When, in 1646, he visited Arise Evans, the Welsh visionary, in Newgate, Evans says that "Master Love sent for some Beer to make him drink, and talked Welsh to him" ("An Eccho to the Voice from Heaven, '1652, p. 65). All his controversial and theological writings were, however, in English, and fill many large volumes, some of which have gone through several editions.

The greatest and most heroic of the early Welsh Nonconformists, VAVASOR POWELL, has a connection with Cardiff besides his association with the ejected curate of St. Mary's, because it was from Cardiff, after his trials there and at Cowbridge, that he was sent by the local Royalist minions to his slow death in

prison. This, his last, was his 14th imprisonment for conscience's sake. He was born at Y Cnwc Glas, Heyop, near Knighton, Radnorshire, and like all his fellows in the van of Welsh Nonconformity, he was a Welsh-speaking Welshman.* When 17 years of age his uncle, Erasmus Howell, vicar of Clun, Shropshire, sent him to complete his education at Jesus College, Oxford. Return. ing to Clun without his degree, he became schoolmaster there, officiating as his uncle's curate, though not ordained; but he did not become a serious Christian till 1638-9, when he was greatly influenced by Cradock's preaching. From that time he became an itinerant evangelist; and, being financially independent, proficient in both Welsh and English, eloquent and fiery as a preacher, and strong and active of body—" a body of steel" as described by his biographer in 1671, his labours soon assumed an apostolic character, and inflamed bitter persecution on the part of those in authority in Church and State, so that on the breaking out of the Civil War in August, 1642, he, like the rest of the Welsh Nonconformist leaders, had to fly to London, but only to return with them, authorized by the Assembly of Divines, September 11, 1646, to resume his apostolic journeying to and fro in nearly every parish in Wales, to preach almost every day in the year, and that often two or three times the same day, to convert fairs, markets, fields, highways and hedgeways, hills and valleys, into temples of God, to establish twenty "gathered churches," to create a band of missionary preachers, and to be scoffed at by ecclesiastics as "The Metropolitan of the itinerants." The part he and Cradock played in procuring the passing of the 1650 "Act for the better propagating and preaching of the Gospel in Wales," has been dealt with; but the story of the active and conscientious way in which he substituted intellectually and morally incompetent clergy by puritan preachers, whether ordained or unordained, must be read, not in Walkers's "Sufferings of the clergy," or Alexander Griffith's scurrilous and lying pamphlets, but in Powell's "Bird in the cage," 1662 (2nd ed'n); "Life and death of Mr. V. Powell," 1671; and "Examen & purgamen Vavasoris," 1653. 1651, in company with Cradock and his 250 Welshmen, he headed another 100 on the march against Charles II. and the Scots. A republican and a Fifth-Monarchy man, he in 1653 strenuously opposed the recognition of Cromwell as

^{*} In the Welsh Library at Cardiff is preserved a collection of Welsh prayers, and answers to objections to religious toleration, in the neat autograph of Powell. On two of the pages are found respectively the signatures, "Vavasor Powell" and "Va. Powell."

Lord Protector; and in 1655 he procured 300 signatures in Wales to a "testimony" against it. This was the parting of the way for Powell and Cradock and their respective followers, Cradock presenting to Cromwell a counter-address, signed by 768 persons. In the same year Powell and many of his followers became open-communion Baptists; and despite his Baptist views and his opposition to the Protectorate, his popularity as an itinerant continued, and the Baptists increased. But at the Restoration in 1660 his theocratic teachings and numerous following marked him out as the victim of Royalist vindictiveness, and he was the first Nonconformist to suffer. April 28, 1660, soldiers dragged him from his house at Y Goetre, in Kerry, Mont., to Welshpool prison, thence to Shrewsbury prison, where he was left for nine weeks, when, on Coronation Day, he was released, but only to be re-imprisoned in 24 days for refusing to abstain from preaching, and to be committed to the Fleet without being brought before the Privy Council. For two years he was left to sicken in the filth of the Fleet, until his health was almost completely broken. Then, September 30, 1662, he was removed to Southsea Castle, near Portsmouth, there to be a prisoner for another five years. November, 1667, saw him a liberated man once more, hastening for health to Bath, and nine months later leaving Bristol for Merthyr Tydfil by way of Newport, to re-start upon a preaching tour through Wales. he reached Merthyr, he found a thousand people gathered in and around the churchyard, to greet and hear him; but while he held forth upon his optimistic text, Jer. xvii. 7-8, the immoral parish priest. George Iones, hurried to Cardiff to swear before the deputylieutenant that Powell had with him a large number of armed men; and the next morning Major Carne and his officers conveyed him to Cardiff gaol. When he asked Carne to see his authority for arresting him, the brute laid his hand upon his sword, saying that was his authority. October 17, 1668, Powell was examined by six deputy-lieutenants at Cowbridge; but after an unfair trial, he was sent back to prison. November 8, Powell was re-tried by "Sir John Awbrey and Dr. W——B——, Esq.," at the Angel Inn,* Cardiff; and, refusing to take the oath of supremacy and allegiance, on the grounds that he had already taken it, and that it was not legally tendered him, he was again committed to prison. January 13, 1669, he was for the third time tried—this time at the Town Hall, but only to be sent back to prison for the same reason. On the night of October 16, 1669, he was hurried under guard to

^{*} Not the present Angel Hotel, but the one on the north side of the old Angel St., demolished 1878.

London, there to appear at the Court of Common Pleas, October 22. That day and the next the judges found that the "return" against him was false and illegal; but committed him notwithstanding to Karoone House, then the Fleet prison, Lambeth; and here he died, October 27, 1670. Like the great Apostle of the Gentiles in Rome, the Apostle of Wales was allowed to preach in prison, "many being admitted to hear him." To the very last, wronged, calumniated, and sick, his optimism never left him: his last sermon, Sunday evening, September 25, 1670, was from Hosea xiv. 8—"I am like a green fir tree. From me is thy fruit found." His wasted remains were buried at the lower, or west, end of Bunhill Fields.

While preaching was his forte, he wrote many useful books, including "The bird in the cage," 1662 (two ed'ns.), a catechism, a concordance, and an autobiography, in which is given a detailed account of the illegal trials at Cowbridge and Cardiff.

Returning to the sunshine of the Commonwealth period at its meridian in 1649-53, it is interesting to find the Baptists on the increase. By October 1, 1649, John Myles and Thomas Proud had formed at Ilston, near Swansea, the first unmixed close-communion Baptist church in Wales; and by February, 1650, had formed like churches at Hay, Breconshire, and Gelligaer, Glamorganshire, generally known as Hengoed. November 6-7, 1650, at Ilston, these three churches organized themselves into the first Welsh Baptist Association. By 1652, so flourishing were Baptist principles, that Erbury, in his "Welsh Curate," 1652, p. 14, writes,

"The earth reels to and fro like a drunken man. . . . It reeled from Popery to Prelacy, from Prelacy to Presbytery, from Presbytery to Independency, and now the whole Faith, in England, Scotland, and Ireland, is reeling from Independency to Anabaptisme; as if the world were running into its first Chaos, and to be covered again with waters."

But in 1653 the Baptist ranks were thinned by seceders to the SOCIETY OF FRIENDS, founded by George Fox some six years previously; and with the persecution of this sect Cardiff is, unfortunately, closely connected. The first Welsh Friend, John ap John, of Trefor, near Rhiwabon, Denbighshire, who had imbibed Nonconformist principles under the ministry of Cradock and Llwyd, and who in 1653 had become a Friend after a consultation with Fox, was in Cardiff gaol several times between 1655 and 1660. Other friends who were there in the same period were Francis Gawler, John Mayo, Toby Hodge, Thomas Holmes and his wife, Dorcas Erbury (widow of Erbury), and Captain Matthew Gibbon, of Molton, Glam. February, 1660, after the Restoration, 41 Friends were in Cardiff gaol.

"In early times they had a small burial ground at Cardiff, named Sawdrey, but being on the edge of the Taff, it was washed away; it was situated about where the South Wales Railway [G.W.R.] crosses the river" (F. J. Gibbins, quoted in Mr. Austin Jenkins's "History of early Nonconformists," 1891).

The Friends' burial ground at Quaker's Yard, up the Taff valley, is still enclosed. The Friends' first meeting-house in Cardiff (Charles Street) dates from 1838.

"Black Bartholomew's Day" (August 24) in 1662 found the Welsh Nonconformists true to conscience: more than a hundred of "The 2,000" were found in Wales, one-fourth being Glamorganshire men. John French, after his ejectment from Wenvoe, returned to his native town of Cardiff to re-gather into his own house the "scattered saints" of Erbury, while George Seal, schoolmaster and preacher in Cardiff, after his ejectment, became usher in a school conducted by his old friend and fellow-preacher in Cardiff, Benjamin Flower, at Castlecombe, Wiltshire.

From 1662 onwards, Nonconformity, faced by the one common enemy—the State episcopalianism, became one great power in defence of religious and civil liberty; and despite the many cruel laws enacted against them between 1661 and 1689, survived to the milder dawn of the Toleration Act. Thence to the blazing noon of the Methodist revivals in the second quarter of the 18th century, Nonconformity, while it did not "blossom as the rose," struck firm root in every direction.

HOWELL HARRIS, of Trefecca. Ιn 1735 founder of Welsh Calvinistic Methodism conshire. the 1811) initiated separate body in (formed into movement which, before the religious the 18th century, had regenerated the whole life of the Welsh people. During 1738 he preached to large congregations at Watford, near Caerphilly, and at other places in the district. Before the end of the year Harris's preaching had led to the formation of a society in Cardiff; and Squire Jones of Fonmon Castle, having been converted while listening to one of his thunderand-lightning sermons at Aberthaw, had made his castle a sanctuary and a home-from-home for all revivalists. March 7, 1739, in Cardiff, Harris and George Whitefield met each other for the first time. Whitefield had arrived in Cardiff about 11 that morning, and immediately commenced exhorting "at the inn," while his companion, William Seward, was out looking for a proper place to hold preaching services. The pulpit of St. John's having been refused, Whitefield, accompanied by Harris, preached that day and the next from the judges' seat in the old Booth Hall that

stood in the centre of High Street. On the second day the hearers numbered 400. (By the way, it was at St. Martin's Church, Gaerphilly, seven miles from Cardiff, that Whitefield, November 14, 1741, married his Welsh wife, Elizabeth James, of Abergavenny.) In November, 1740, Harris was again in Cardiff, this time in the company of Charles Wesley.

January 5-6, 1743, in the parlour of "Y FOTFFORDD FAWR" (Watford), the house of Squire Thomas Price, "the justice," built in 1662, on the hillside to the north-west of Caerphilly, were held the first association meetings of the Welsh Calvinistic Methodists. In the chair, as moderator, sat Whitefield, and around the table Howell Harris, Daniel Rowland, of Llangeitho, William Williams of Pantycelyn (the hymnist), John Powell of Aberystruth, Mon., and Whitefield's right- and left-hand supporters, Joseph Humphreys and John Cennick. The preaching services were held at the little chapel of Watford, built some three years previously, higher up the hill. The thought of these seven young men, all under 30, on a lonely out-of-the-way hillside, seriously organizing the re-awakened spiritual forces of Wales, is most inspiring, and reminds one of the fact that nearly all the great Welsh reformers from Penry down, were young men. not the Master young?

Just as Cardiff is connected with the beginnings of Protestantism, Nonconformity, Quakerism, Welsh Calvinistic Methodism, so is it connected with the beginnings of Wesleyan 'Methodism. JOHN and CHARLES WESLEY were here as early as the Autumn of 1739, preaching in the Shire Hall in the Castle Yard; and by April, 1740, the first Welsh society in Wales had been formed in Cardiff, with Thomas Glascot as first officer, and Captain Phillips's house (by Quay Street) as place of meeting. May 6, 1743, John Wesley was able to open in Cardiff the first Wesleyan chapel in Wales. The "New Room," as Wesley calls it, was in Church Street, upon the site of which still stands a later chapel, with the date "1829," above its central window. It is now a grocer's shop, a café, and solicitors' offices. In the chapel, in the Shire and Town Halls, and from the steps of the Castle Keep, Wesley preached very frequently in Cardiff for over 50 years, while the connection of his brother Charles and himself with the family and shrine at Fonmon, "Matthews's Hall" at Llandaff (Admiral Matthews's rejected "three-decker," now the Bishop's Palace), St. Andrew's (Denis Powys), Wenvoe, Whitchurch, Llanishen, and Caerphilly, has become history.

One of the great Baptists of the Revival period was THOMAS LLYWELYN, M.A., LL.D., who commenced preaching at Hengoed, just above the farm (Penalltau Isaf), where he had been born about 1720. He was fourth in descent of Tomos Llywelyn o'r Rhigos (ante), and, like his ancestor, did his best to bring the Bible into the life of the Welsh people. From John Matthews's School, at Pontypool, Mon., he went to Bristol College. 1746 to 1770 he was a tutor at a London seminary for training candidates for the Baptist ministry. During this period the Aberdeen University conferred upon him first the degree of M.A., and subsequently that of LL.D. In 1769 his books on the history of the Welsh Bible and the Welsh language (published 1768-9), with their appeal for more Bibles for Wales, resulted in sufficient monetary contributions, including his own liberal one, to enable the S.P.C.K. to issue 20,000 Welsh Bibles, the majority being distributed gratis. In 1776 he took a leading part in the establishment of the first Baptist mission for North Wales; and in 1779 he prevailed with John Ross, the Carmarthen printer, to publish an unauthorized pocket edition of the New Testament. His London home was in Queen Square, Bloomsbury. He died August, 1893, leaving £1,000 to religious societies and poor people, and his library, value £1,500, to the Bristol Baptist College. His body rests in Dr. Watts's grave in Bunhill Fields.

Another eminent ' Baptist the same period DAFYDD WILIAM, the hymnist, author was tonnau "-one dyfroedd a'r of mawr Wales's most popular hymns. Prior to his baptism in 1777, he was a Calvinistic Methodist, teaching in some of Griffith Jones's Welsh Circulating Schools, and preaching up and down the country. His many popular hymns, while not so sublime as those of Williams of Pantycelyn, are in point of sweetness and melody equal to any of his great contemporary's. He is associated with Cardiff in having become of the three one members of mother-church of Tabernacle. This CROESYPARC, took place June 29, at 1777, Peterson-super-Ely. From Croesyparc Dafydd carried Baptist principles for the first time to the Rhondda Valley. He died October 1, 1794, in his 75th year, and was buried at Croesyparc, where since October, 1910, a fine Celtic Cross (unveiled Sept. 12, 1912,) marks his resting-place.

Cardiff's connection with the SUNDAY SCHOOL MOVE-MENT is of an early date. In 1785 Bishop Richard Watson of Llandaff speaks of Sunday Schools as already established in the diocese, while in July, 1787, Robert Raikes refers in his "Gloucester Journal" to "the anniversary of the Cardiff Sunday Schools." Raikes, too, was friendly with MORGAN JOHN RHYS, the 18th-century* pioneer of the movement in Wales. He, too, was a Hengoed brother, born December 8, 1760, at Y Graddfa Farm, on the top of the hill facing the old Baptist shrine. Having spent a year in the Bristol Baptist College, he was November 17, 1787, ordained pastor of the Penygarn Church. In 1791 he resigned his pastorate, and spent the Winter of 1791-2 in Paris to study the Revolution. During his stay he rented a hall to preach the Gospel and to distribute the Scriptures. On his return to Wales, he founded a Bible Society to supply the French people with the Scriptures. This was twelve years before the founding of the B. & F. B. S. February, 1793, saw the first number of his quarterly, "Y Cylchgrawn Cynmraeg," in which, as in the four subsequent numbers, he not only advocated and planned a system of Sunday Schools for Wales, with a society to govern it, but lifted his voice for the disestablishment and disendowment of the State Church, and for the reform of Parliamentary representation, proving himself a Jacobin in full sympathy and touch with the best among the French Revolutionists. But to escape the wrath of George III.'s minions, he emigrated to America August 1, 1794. if Wales was thus deprived of Rhys's guidance just when his pioneer work had cleared the ground for the sowing of the great harvests that soon were to be reaped, it had still left Thomas Charles of Bala, already warmed to his great work in North By 1798, Rhys had founded a Welsh settlement in the Alleghany Mountains, Pennsylvania, naming it Cambria, and its central town Beulah. December 7, 1804, at Somerset, Penn., after a decade of concentrated life to the service of the American people, he died, loaded with religious and civic honours. He lies buried in the cemetery of the First Baptist Church at Philadelphia.

From the Autumn of 1828 to Midsummer of 1832, CHRISTMAS EVANS was pastor at the Cardiff Tabernacle. Prior to his coming to Cardiff, he had been for about two years pastor at Caerphilly. While here he was married in Eglwysilian Church. He was much troubled in mind over the Cardiff call; and one evening, upon his way home to Caerphilly from Tongwynlas, he spent hours in tearful prayer on the mountain. Deciding in favour of Cardiff, he entered into a solemn covenant with God as to his future course. This covenant, fully

^{*} The Independents at Chwarelau Bach, Neath, and at Ty'r Dwncyn, near Swansea, conducted Welsh Sunday Schools there as early as the third quarter of the 17th century ("Y Lloffyn Aeddfed," 1852, pp. 20-1).

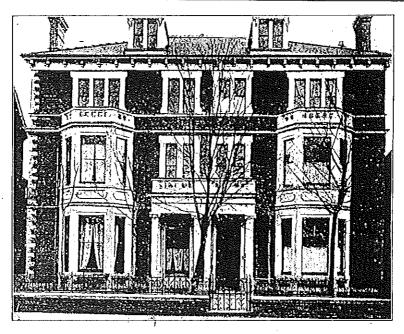
written out in his own hand, signed and dated Cardiff, April 4, 1829, was found among his papers after his death at Swansea, July 19, 1838, in his 72nd year. Wales's most imaginative and powerful preacher lived while in Cardiff at 44, Caroline Street, now an eating-house. It is also interesting to know that his old chapel and house at Caerphilly are still standing.

Through JOHN JENKINS, D.D., born November 28, 1779, at Cilfynydd, Llangynnidr, Breconshire, who was pastor of Hengoed for 54 years, Cardiff is linked with the first attempt to protestantize Brittany, because, theologian of the first rank as he was, and the author of large and important volumes, including the Welsh commentary on the whole of the verses of the Bible vols.. 1819-32). he had his set heart on sending his son, John, with the Gospel to the Bretons. That son, and another (Llywelyn), had since 1831 been set up by him in the printing business in Castle Street—not the present one, but the old one that before its demolition in 1878 faced the Castle wall. In 1835, the office was on the north side of Duke Street, now occupied by Mr. W. H. Jenkin, tailor and draper. In 1834, the son sailed from Cardiff for Morlaix; and to-day, that son's son, the Rev. Arthur Llywelyn Jenkins, still labours there with success. "Shôn Shincyn o'r Hengoed," as Welshmen endearingly refer to him, died June 5, 1853, in his 74th year. In the previous year the degree of D.D. was conferred upon him by the Lewisburg University, U.S.A.

Prior to Whit-week, 1806, when George Brown, the chandler, of Caerphilly, went expressly to the Midland English Baptist Association held at Ryeford, Herefordshire, to ask counsel and direction of the ministers there assembled, as to the best course to adopt for the spiritual care and comfort of Baptists in the Cardiff district, there was but one Baptist in the city, and he unbaptized. This interesting unit was Edmund Ward, fishmonger, of the High Street, who died March 1st, 1840. To-day the baptized members of the Cardiff churches number 5,019. Add to this number the Penarth Baptists, and the total is 5,573, while the 39 churches of the district briefly dealt with in a subsequent chapter, comprise 7,596 members.

Among the other Nonconformists of Cardiff and District, the Wesleyan Methodists are the most numerous, totalling 3,161 for Cardiff proper, and 4,027 including Penarth.

It is gratifying to think that since 1906 the Baptists have not only continued to lead the van of the Nonconformist hosts of Cardiff in point of numbers, but that they have increased in Cardiff alone 620.



South Wales Baptist College.

BOUT t many school ministr

BOUT the year 1805, there was a strong desire in many parts of South Wales to open some kind of school wherein young men could be educated for the ministry. In June, 1806, at two Associations, it was decided to open an Academy at Abergavenny. This

was done in January, 1807. The Rev. Micah Thomas was appointed Tutor, and he remained as the only one till the College was removed to Pontypool in 1836, when he resigned. Dr. Thomas was appointed his successor, and he was President for the long period of 41 years. He resigned in 1877, and was succeeded by Rev. W. M. Lewis, M.A. Mr. Lewis died in 1880, and Dr. Edwards was elected to succeed him. Dr. Thomas remained sole Tutor until 1841, when Rev. George Thomas, M.A., was elected Classical Tutor. He resigned in 1870. Mr. J. Sully, M.A., was Tutor in 1869 and 1870, Rev. W. M. Lewis till 1877, Rev. D. Thomas, B.A., 1877-1884, and Professor J. M. Davies, M.A., from that time till now. In 1893 the College was removed to Cardiff. In 1904, the Staff was increased to four to meet the requirements of the University of Wales, when Revs. T. W. Chance, M.A., and Professor D. Tyssul Evans, M.A. (of the University College), were appointed. Most of the students attend classes at the University College, many of them a full degree course, and a large number has graduated since the removal of the College to Cardiff.

Abergavenny educated about 80 stud-

ents, Pontypool nearly 400, and Cardiff about 120. The College has its students labouring in all parts of the world. A goodly number are missionaries. and are among the foremost in the field. When the Haverfordwest-Aberystwyth College was amalgamated with the South and North Wales Colleges, at their own desire, its old students were registered as alumni of this college. It has had a faithful band of officers, such as Treasurers and Secretaries. The present Treasurer is the Right Hon. Lord Pontypridd; Sec-Revs. D. Bevan Jones, retaries. Caerleon, and Dr. W. Morris, Tre-The removal of the Colorchy.



PROF. J. M. DAVIES, M.A.

lege to Cardiff has been justified in every way; many of the students have had a very successful career, and its services to the

Denomination have been widely recognized. In 1907, it celebrated its Centenary, when a series of most successful held. and when meetings were "pilgrimages" were made to Abergavenny and Pontypool. A Centenary Fund has been raised which now amounts to close on £4,000. whole of the College premises have just been completely renovated at a considerable cost. The Committee has of late years thrown open its doors to eligible young pastors who have not enjoyed collegiate training before entering the ministry, and many have taken advantage of the oppor-



PROF. T. W. CHANCE, M.A.

tunity offered them to their great benefit. The College is an "Associated College" of the University of Wales. The students supply a large number of Churches, and very often the demand is greater than the supply. This year Principal Edwards completes 40 years of service as Tutor—at Haverfordwest for 8 years, and as Principal for 32 years—and Professor J. M. Davies, M.A., 27 years.

Cardiff and District Baptist Churches.

By PRINCIPAL EDWARDS, B.A., D.D.

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RETHANY.

Bethany is the Mother Baptist Church of Cardiff. At first the few Baptists met in hired rooms. They were formed into a Church in 1806, and the date of the Church Covenant is Sept. 7th. Rev. James Edmunds, Llysfaen, had the oversight. This little-community numbered six members. The first place of worship, which cost about £500, was opened July 10th, 1807. By 1808, the Church had grown to 25, and Mr. Thos. Lewis, Caerphilly, became pastor. He continued to reside there, as he had to carry on the trade of a chandler, the Church being the work.

chandler, the Church being too weak to support him. He served it faithfully until 1814, when he entered into rest, July 21st. From the death of Mr. Lewis, Rev. James Edmunds had the oversight.



BETHANY.



REV. WILLIAM JONES.

In 1816, Mr. William Jones became pastor, and his advent marked a new He was a great preacher and organizer, who produced a deep impression on the whole community. He attracted large congregations, and built up a strong and influential Church, Bethany became noted for its Sunday School-the only one then in the town, and which became known as the " Cardiff Sunday School." Many of the strongest and most useful citizens of the town passed through its classes. During the last 100 years it trained preachers, mer-

chants, magistrates, members of councils and school boards, etc.

In 1821, a large chapel was erected, which was opened October 3rd, and which cost £820. In 1826, galleries were added, at the cost of £200. In 1840, the chapel was again enlarged, at the cost of £1,200. In 1865, the present beautiful building was erected, which cost over £5,000, and which seats about 1,000. In 1878, a new School Hall, with 22 classrooms, was added, at a cost of £2,000.

Rev. William Jones was pastor for 40 years. For the last five years he was assisted by Rev. Andrew G. Fuller, son of the eminent Andrew Fuller. In 1857, Rev. Alfred Tilly became pastor, who, in 1861, resigned, in order to

form a new cause at Tredegarville. In 1862, Rev. Rees Griffiths occupied the pastorate, and resigned in 1875. He was succeeded by the present pastor in 1876, who has ministered to this important Church with unfailing faithfulness for the long period of 36 years.

. Betliany is the Mother Church of a goodly number of Churches, such as Zoar, Strict Baptists (1851), Bethel (1855), Hope (1858), Penarth, Tabernacle (1868), Woodville Road (partly, 1881), Eidon Road (1886), Albany Road (partly, 1861), Carantil Road (1866), Albany Road (partly, 1861), Carantil Road (1866), Albany Road (1866)

1894), Cornwall Road (1894).

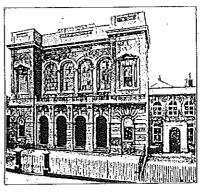


Mr. Winks was born in Leicester, in 1842, being son of Rev. J. F. Winks, the well-known Editor of "The Baptist Reporter," his mother belonging to the noted family of the Goadbys. He began preaching at 17, was trained at Chilwell College, settled at Allerton in 1865, at Wisbech 1867, and removed to Cardiff in 1876. In addition to his pastoral work, he has rendered great service, especially in connection with the Cardiff Free Library. He has also written many books, such as "Thoughts on Prayer," Lives of Illustrious Shoemakers," "Animals' Own Tales for Young People," "A Pastoral Medley," "Prayer in the Four Gospels," "The Gospel of Prayer," "History of Bethany Church," "Rawlins White," He has also written a large number of

REV. E. W. WINKS, hymns, forming the "Bethany Hymnal."

TABERNACLE.

Croesyparc, near Peterston, is the Parent Church of TABERNACLE, and members living in Cardiff found it so inconvenient to go there to worship every Sunday that they decided, in 1811, to hold meetings in the town, and the first meetings were held in the "Star then almost on the spot and Garter,' where now stands the Cardiff Castle The founders were Evan Llewellyn and Ann Miles, members of Philip Mathias, from Tabernacle, Carmarthen, and William farmer, Lord Pontypridd's grandfather on his mother's side. Ιt was under the patronage of the Parent Church for the first few years of its existence, and its pulpit was sup-



TABERNACLE, CARDIFF.

plied from there, especially on Communion Sundays, by their minister, the Rev. James Perrott.

The first chapel was built in 1821, on the site of the present edifice, when the membership was 100: £198 was paid for the plot of land, and £700 for the building. Afterwards galleries were added, at a cost of £300. In 1836 a piece of land was added to the graveyard, worth £100. By the year 1852 the whole of the debt was paid, and the Jubilee meetings of the Church were held.

In 1865, the chapel was re-built at ν cost of over £3,000, and enlarged to its present size, capable of seating 950 persons. In 1866, another plot of land was added to the graveyard, costing £150. In 1885, the whole of the debt was paid. In later years, from time to time, several hundred pounds have been spent to renovate and decorate the chapel and the schoolroom attached. In 1903, the schoolroom was renovated and classrooms made, at a cost of £990. In 1905 and 1906, the chapel was renovated and an organ was built, with a loft for the same at the back of the pulpit, necessitating an extension





REV. ROBERT PRITCHARD.

REV. CHRISTMAS EVANS.

of the chapel walls. Cost of renovations £1,123, and organ £920. The balance of this debt remaining on the Church at the end of 1911 was £700, and it is hoped to reduce it this year by £450. At this period, for the purpose of extending the Branch Mission at Cathays, the premises originally held by the Cathays Liberal Institute, on the corner of Harriet Street and Coburn Street, were bought for £500, and £100 were spent in renovating and furnishing the premises suitable for worship, and also for the use of the Branch Sunday School. The Balance of this debt now remains at £400. It has been decided by the Church to clear off the whole of the balance of the debt before the close of 1914.

In 1815, Rev. Griffith Davies became pastor until 1818. He died in 1825. He was succeeded by Robert Pritchard (1819-1828). In 1828, Christmas Evans settled at the Tabernacle, and remained for four years, until 1832. In 1834, David Jones was recognized, and he was pastor for 20 years. He died in 1854, when only 46 years of age. He was a great preacher, and built up a strong Church. He was succeeded by Nathaniel Thomas, who removed from Carmarthen, and was pastor for upwards of 30 years (1856-1886). He was one of the great stalwarts of the ministry in Wales. His wife was considered the "ministering angel" of the town.

The present pastor, Rev. Charles Davies, is a native of Llwynhendy, and was born at Techon Fach in 1848, and was educated at Llangollen College. He settled at Bangor in 1870, removed to Everton Village, Liverpool, in 1877, and to Cardiff in 1888, where he has more than sustained the powerful ministry of David Jones and Nathaniel Thomas. He also exercises a wide ministry throughout Wales, as his services are in great demand. He has written much, especially to Welsh magazines, and has published a volume of sermons, and has been co-editor of another on "Christian Baptism." He is a member of the Missionary Committee,

and in 1899 occupied the Chair of the Welsh Baptist Union. The Church has a noble history: it has raised great

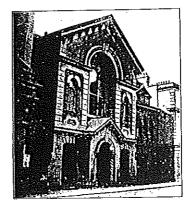
men, notably Dr. Thomas, who was Principal of Pontypool Rev. Chas. Davies. of 1904-5, the chapel was nightly crowded for seven months, and upwards of seven hundred confessed Christ. Its present membership is 476.

BETHEL, DOCKS.

The cause originated in the efforts of Mr. J. T. Barry, senior, and other members of Bethany, who, in 1840, obtained a room in West Bute Street. A Captain Campbell gave gratuitously the use of the room. Under the

supervision of Mr. William Jones and Rev. Andrew G. Fuller, the mission prospered, and ere long a chapel was erected in James Street. In 1855, a Church was formed of 14 members, who were transferred from Bethany. The chapel was erected in 1858. It seats 750, and cost £2,000. It was renovated in 1898 and also in 1910, a beautiful schoolroom having been added; in the meantime all liabilities had been met The present membership of the Church is 192, and of the Sunday Schools, 350.

The pastors have been: Rev. George Howe, from January 7th, 1856, till July, 1865; Rev. C. Starling (from Bloomsbury), from 1865 till March, 1867; Rev. T. E. Williams (now of Newtown), who was ordained from Pontypool



BETHEL, DOCKS.

College, in May, 1867, till September, 1871; Rev. David Davies (now of Penarth), from April, 1872, till November, 1877.



The present pastor, Rev. Thomas Davies, settled in April, 1878. He was educated at Bristol College. His work has been peculiarly difficult on account of the migration peculiar to the district, and a man of less piety, zeal, and faith in God would often be discouraged; but he has built up a strong and united Church amid tokens of much blessing. He has taken much interest in Welsh poetry, and is regarded as one of the leading bards of Wales, having won the highest distinction obtainable, viz., the Chair at the National Eisteddfod. His record of 34 years service is an admirable one.

REV. T. DAVIES.

LLANDAFF ROAD.

With the extension of Cardiff, the need of a Baptist cause at Canton was felt, and the Church was formed in 1853, when a small chapel was built. Thirty-seven were dismissed from the The services were con-Tabernacie. ducted in Welsh for many years; now, for several years, the English language has been used. The present chapel will seat about 500. Fourteen years ago it was renovated at a cost of £700. The Church has had many pastors. first minister was Rev. W. Owen, who had also printing works in the town. He was succeeded in 1859 by J. D. Williams. Then came in quick succession D. Rees, J. Evans, Timothy Thomas (1865), D. Davies (1870), W.



LEANDAFF ROAD.

Ll. Price (1874), Abraham Jones (1875), D. E. Jenkins (1879), D. Davies, and Zechariah Lewis.



REV. R. LLOYD.

Since the advent of Rev. Robert Lloyd, the Church has made great progress in many departments of Christian work. The chapel has been renovated, but the accommodation is often too small. The debt on the premises is £400. There is a membership of 300, and the Sunday School numbers about 400.

Mr. Lloyd was trained at Haverfordwest College, and settled at Bethlehem and Salem, Pembrokeshire, in 1860, and removed to Castleton, in 1862, where he laboured for the long period of thirty-six years. He settled at Llandall Road in 1898, where he has built up a strong and united Church. At the jubilee of his ministry he was presented with a handsome testimonial, amid numerous and sincere expressions of high esteem. Years ago he occupied the highest position among the Baptists of Wales, viz., the Chair of the Welsh Baptist Union.

SILOAM.

The cause commenced in 1857, and the chapel was built in Mount Stuart square, in 1858. Rev. Nathaniel Thomas had oversight of the Church. The Church was formed in 1860, when 125 members of the Tabernacle were dismissed. The chapel was sold in 1901, and the present Chapel, in Corporation Road, was opened in 1902. It will seat 400, and cost £2,240.

The ministers have been Rd. Richard (who settled 1860). Wm. Jones, Dr. H. Cefni Parry, Wm. Thomas (afterwards of Liverpool),



SILOAM.

R. Machno Humphreys, and D. E. Roberts. The present Pastor, Rev. Wm. Harries, is a native of Pembrokeshire, was educated at Haverfordwest College;

settled at Marloes and Sandyhaven in 1874, Saundersfoot in 1882, Maestey in 1889, Cornwall Road, Cardiff, in 1898, and Siloam in 1899. Mr. Harries is also Nonconformist Chaplain, and rendered valuable service as Financial Secretary of the Baptist College.

REV. W. HARRIES.

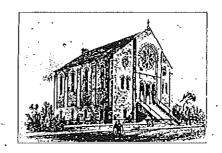
HOPE, CANTON.

Twenty-eight members of Bethany, residing in Canton district, having apparently begun to hold services and a Sunday School, applied in 1858 for their dismission for the purpose of forming the Church at Hope, and their application was granted. Sunday School was started in 1859. The first chapel was built, and opened in May, 1858, seating 350. The cost, approximately, was £1,100, which was paid before 1863.

The foundation stone of new schoolrooms was laid in April, 1880. The building was opened for service in the same year. The cost was about £2,150. The membership at present is 253; scholars, 560; teachers, 75.







HOPE, CANTON.

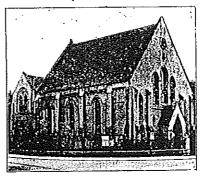
Pastors: Josephus Bailey, 1859-1863; S. C. Burn, 1864-1868; John Prue Williams, 1869-1882; — Commonwealth, 1882-1888; T. W. Medhurst, 1889-1910; Samuel Petty, B.D., 1911.

Mr. Petty was born in Liverpool, brought up in the Church of England, and was for a time a missioner; became a Baptist by conviction, entered Bristol College, graduated B.D. (London University), and settled at Hope, 1911, where already great work has been done by him.

SALEM, ROATH,



REV. E. LLWCHWR JONES.



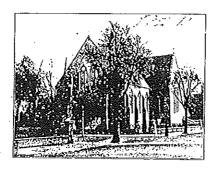
SALEM, ROATH,

Several members of the Tabernacle met for worship in this district, and in 1861 the Church was formed, consisting of twenty-four members. The noted bard and preacher, Dr. J. Emlyn Jones, was the first minister, and remained for four years. In 1867, Dr. J. G. Owen, Rhyl, succeeded him, who was pastor for 7 years. In 1876 Mr. D. Lloyd was ordained from Liangollen College, and he was here for four years. In 1881, Rev. T. T. Jones settled from Haverfordwest College, and remained for 23 years. During his ministry the Church considerably increased.

In 1906, Rev. E. Elwehwr Jones, from Bangor College, was ordained, and has since laboured with great faithfulness and assiduity.

TREDEGARVILLE.

This Church was formed in 1861, with a membership of 111, mainly from the mother Church of Bethany. In that year a schoolroom was erected, and a chapel the following year, at a cost of £3,600, which amount was raised in the course of three years, Mr. Richard Cory, J.P., contributing £1,000. The present Lecture Hall, Church Parlour, and classrooms were added in 1880. An organ, at the cost of £1,100, was erected in 1900, the cost of all renovations and additions amounting to £3,000. The Church greatly prospered under the wise and energetic guidance of Mr. Tilly. Over 300



TREDEGARVILLE.

REV. A. THAY.

were added by immersion in the course of the first three years. By 1893 there were 583 members, when Mr. Tilly resigned, after a ministry of 32 years. He was a great organizer, and under his direction several stations were started, such as Rumney and the churches that now worship at Pentyrch Street, Maindy and Llanishen, Tredegarville is also the mother Church of Grangetown, Longcross Street, Pearl Street, and Splott Road, and extended its influence and help as far as Tondu and Caerphilly, where it helped to establish Baptist causes. Before the branches were constituted independent Churches, the membership of Tredegarville was upward of 1,100. Even at present it is 818, while the school numbers 609.



Mr. Tilly took a deep interest also in Foreign, as well as Home, Missions. He was the Founder of the Livingstone Inland Mission. The Church has also supplied five Missionaries for the Congo, one for China, one for India, and one for the Transvaal. Mr. Tilly died in 1905.

He was succeeded by the Rev. R. O. Johns, who settled in 1894, but who left in 1895. Rev. James Baillie settled in 1896, and his fruitful ministry continued till 1907.

In 1909, Rev. B. Grey Griffith, B.D., accepted the pastorate, and the prosperity of the past is fully maintained under his ministry. He is the son of Councillor David Griffith, Swansea (who has rendered good service, especially to the cause of Temperance), was trained at Regent's Park College, graduated B.D. of the London University, and in 1904 settled at Gateshead, and removed to Cardiff in 1909.



MAINDY.





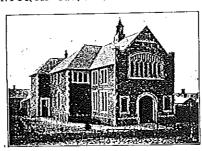
REV. CARADOC JONES.

MAINDY.

carried on by local preachers. In 1900, it was decided that a pastor should be chosen to take charge of the Mission Stations connected with Tredegarville. Mr. Victor Russell was the first; he was succeeded by Rev. T. Chapman, and when he returned to Africa, Rev. T. E. Soddy, B.A., was appointed in 1902, and left for Coventry in 1906. These three brethren did good work. In 1907, Mr. Caradoc Jones, of the Pastors' College, became pastor of Pentyrch Street and Maindy. Last year Mr. Jones resigned the pastorate of the former to devote himself entirely to Maindy. A new chapel is about to be erected, the foundation stone to be laid during the week of the Baptist Union Meetings. Mr. Jones's ministry has been very successful.

PENTYRCH STREET.





REV. J. W. BAILEY.

PENTYRCH STREET.

Work was commenced here in 1882 in Thessiger Street. A move was made to Merthyr Street in 1891, and to Cathays Terrace in 1899. A schoolchapel was erected in Pentyrch Street in 1905 at a cost of £1,350.

The pastor, Rev. J. W. Bailey, late of Trowbridge, commenced his ministry

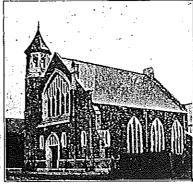
at Pentyrch Street Church on September 8th, 1912.

RUMNEY.

Cottage meetings were held at Rumney, near Cardiff, in 1883. A Sunday School was also started. In 1889, a Mission Hall was erected. Mr. W. H. Turner was for some time superintendent of the Mission, and other members from Tredegarville have rendered much service.

LLANISHEN.

About the time when other Missions were started, Mr. Allen Pearce was starting a Sunday School at Llanishen. In 1892, a wooden structure, with a corrugated-iron roof, was crected, which was used for 15 years. Mr. T. Clarke, Mr. Dauncey, Mr. S. Fisher, and Mr. A. J. Brewer became successively superintendents. In 1908, the present beautiful structure was put up, mainly through the instrumentality and generosity of Mr. J. E. Turner. cost £2,000. Rev. C. J. Norris has been pastor for two years, and his consecrated ministry has already borne much fruit. He has been greatly aided in his work by Mr. Turner, Professor J. Mortimer Angus, M.A., and others.



LLANISHEN.



The Rev. C. J. Norris was born at Dover, Kent. At 20 years of age he was nominally accepted by the South American Missionary Society. Later he developed Nonconformist convictions, and severed his relation with the Church of England. For the following four years he was engaged in evangelistic work, at the close of which period he accepted an invitation to join the Welsh Calvinistic Forward Movement. In 1905 he was ordained at Nantymoel. Four years later he became persuaded of the rightness of the Baptist position, and was baptized by the Rev. John Williams, Grangetown.

REV. C. J. NORRIS.

GRANGETOWN.

A Sunday School was formed and preaching services were held by Tredegarville friends in 1865. In time, a large room over a stable was rented. That becoming too small, a site was taken for an iron building, which was opened in December, 1875.

Mr. Price Jones was superintendent of the Mission until 1878. Then Mr. D. J. Evans, of Pontypool College, took charge. Mr. James Berryman, of the same College, settled in 1880, and soon after seventy members were dismissed to form an independent Church. Mr. Berryman laboured strenuously for eight years. Then Mr. Price Jones resumed the superintendency for two years, when failing health led him to resign.



GRANGETOWN.

The present pastor, Rev. John Williams, took charge in 1893, and now, for nearly twenty years, has presided over a united and energetic Church with untiring faithfulness and unfailing zeal and devotion. In recent years, in addition to the chapet, that will accommodate 630, a large hall and many classrooms have been built. Also a Girls' Institute has been erected, with all the requirements of such an useful institution, so that the Grangetown Church has become a great centre amid a teeming population of the working class for philanthropic and religious work, in which sisters take a prominent part. The Church numbers about 250, whilst the Sunday School is the largest in Cardiff, numbering about 1,300. Mr. Williams has done good service as a Guardian, and especially as the Secretary of the Carmarthen and Glamorgan Baptist Association.



REV. JOHN WILLIAMS.

WOODVILLE ROAD.

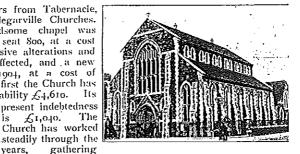
Sunday School and cottage meetings had been held for years at the houses of the Baptists of the district, chiefly members of the Tabernacle Church, under the auspices of that Church Afterwards a room was hired in Cathays Terrace. In 1881 a joint committee of Tabernacle and Bethany Churches was formed. A schoolroom was erected on the present site, at a cost of £750, and opened in March of that year. In July, 1881, the Church was formed with

twenty-two members from Tabernacle, Bethany, and Tredegarville Churches. The present handsome chapel was erected in 1889, to seat 800, at a cost Extensive alterations and of £3,650. renovations were effected, and a new organ erected in 1904, at a cost of £1,250. From the first the Church has raised towards its liability £4,610. present indebtedness

£1,040.



REV. C. GRIFFITHS



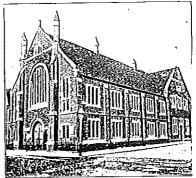
WOODVILLE ROAD.

strength and solidarity. Its membership is 417, and its Sunday School numbers 426.

The Church has had only one pastor, Rev. Caradog Griffiths. He is a native of Dowlais, and was trained at Haverfordwest College, entering that institution in 1878, and leaving 1883. He settled as pastor in August of that year, and the 29 years of his pastorate has been marked by quiet, but effective, work and steady progress.

VICTORIA, ELDON ROAD.

The movement leading to the commencement of the work of the Lord among Baptists of Riverside began in a house in Craddock Street, where, for a time, mission work was conducted. In the year 1884 a Sunday School was formed. Through the efforts of one of the deacons of the parent Church at Bethany, the late Mr. William Jones, whose work still lives and the fragrance of whose memory is still sweet, the ground was secured upon which the premises now stand. The schoolroom was first built, and used both for school purposes and for public worship for several years. On July 18th, 1897, the present commodious chapel was opened, which has seating accommodation for



VICTORIA, ELDON ROAD.

900. The Church was formed on October 28th, 1886, with 15 members, and has since grown to over 200. The pastorate has been held by the Rev. D. M. Pryse (1890-4), Rev. T. Lodwig Evans (1895-9), Rev. J. O. Hughes (1899-1906), and Rev. E. Aubrey (1906-11), who recently left for America.

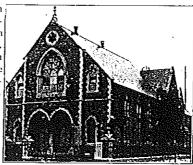
LONGCROSS STREET.

Longcross Street Chapel was originally intended for the Strict Baptists of Zoar, Windsor Road. However, they decided to return to Windsor Road Chapel, and the new building was sold to Mr. Richard Cory, J.P., who handed it over to the Baptists of the town to build up a new cause. The first pastor was Rev. F. C. Spurr, now of Australia, who took charge in 1886, and soon the building was crowded. He resigned in 1890. The following year saw



Rev. J. J. Knight in charge, who resigned in 1801. Then came Rev. W. T. Lee, the well-known Christian Evidence lecturer, whose ministry lasted seven years. In 1903 Mr. Oliver Bowen, B.A., was ordained. year or two ago the Baptist Church at

REV. A. O. HOPKINS, Longeross ceased to be, as several members settled in other Churches, and ultimately Mr. Bowen



LONGCROSS STREET.

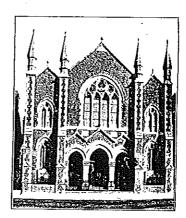
and his adherents quitted the chapel. An effort has been made to resuscitate the cause, which, so far, has been eminently successful. At the call of the Cardiff and District Baptist Union, Rev. A. O. Hopkins gave up a flourishing Church at Abersychan, and at his advent a Church was formed, which now numbers about 80, and the Sunday School is flourishing. At present the prospects are exceedingly bright and encouraging,

PEARL STREET.

This Church has its origin in cottage prayer meetings. In a short time a Mission was started in Broadway. In



1888 a school chapel was built in Pearl Street, the contract price being £750. Church was formed in the same year, 10 members being transferred from Tredegarville. Rev. E. Schaffer was called to the pastorate. In 1892 the present chapel was erected, at the cost of z.1,400, sent



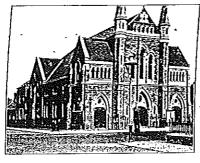
PEARL STREET.

REV. CALEB JOSHUA. ing 450. Rev. T.

Walton succeeded Mr. Schaffer, and remained for three years. Rev. Caleb Joshua settled in 1899, and has enjoyed throughout the years a good measure of God's blessing. The Church and pastor have laboured strenuously in face of difficulties, especially of frequent removals and the burden of debt.

SPLOTT ROAD,

The Pearl Street Baptist Mission was started in 1880, which resulted in the formation of a Church, July 2nd, 1884. A school chapel, to seat 500, was opened May 11th, 1887. The cost, including infant classrooms, to accommodate 100, and vestry, was £1,850. The present commodious chapel, which cost £4,350, was opened May 29th, 1895, and has seating accommodation for 1,100, being the largest Baptist chapel in Cardiff. The membership of the Church at its formation in 1884 was eleven; to-day it is 334, and the scholars number 450.



SPLOTT ROAD.

At the end of 1800, the total liability of the Church was £4250. By a united Baptist effort, in 1893. £1.000 was cleared off, and since the Church itself has reduced the debt to £2,200. Recently a new organ has been erected at the cost of £750.

Ministers of Splott Rd : Samuel Jones, August, 1888, to June, 1893; Charles H. Watkins, August 1893, to September. 1897; A. Douglas Brown, May, 1898 to June, 1899; Rhys Jenkins, November, 1900, to April, 1903; James Hughes, 1904. Rev. James



Hughes is a native of Blaenavon, was educated at Pontypool College, settled in 1865 at Ashton-under-Lyne; after eight years removed to Barrow-in-Furness, where he laboured for 14 years, and saw a large chapel and schools erec-

ted; was recommended by Rev. Charles Williams, President REV. JAMES HUGHES. of the Baptist Union, to a deputation from Port Elizabeth Church, South-Africa, and ministered to it for three years; thence removed to Kimberley, to establish a new cause, which flourished. Domestic affliction necessitated his leaving, and in 1904, he took charge of the Church at Splott, and it has greatly prospered.

AINON, THE MOORS.

This is a branch from Salem. That active Church felt that a cause should be started near the great Dowlais Works, where so many Welshmen worked, and where many of its members lived. Meetings were commenced in a shed, in 1889. A commodious schoolroom was opened in Walker Road, in 1892, which



REV. T. J. JONES.

£750. cost Church was formed in 1894, when 101 members from Salem constituted it. The present handsome chapel was in opened 1896, cost £2,800. The first minister was Morgan, Rev. T. settled here who Caersalem, from Dowlais, in 1895. He left in 1900. In 1903, Rev. T. J.



Jones settled from Bangor College, and under his faithful and efficient ministry every branch of Church work is flourishing. The present membership is 284.

ALBANY ROAD.

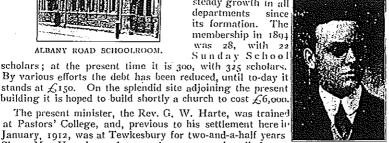
On the 20th July, 1893, the work was commenced in a Mission-room in Cettrell Road, rented and furnished by the Cardiff and Penarth Baptist



ALBANY ROAD SCHOOLROOM.

Association. In 1804 the Church was formed, and grew so rapidly that the accommodation soon became overtaxed. the members then deciding to erect a school chapel, A building costing £2,600, with seating for 550, was erected in 1898. In 1899, the first pastor, the Rev. W. Howell Williams (now of Porthcawl), was appointed, and exercised a very successful ministry, until ill-health brought about his resignation in 1910. The

Church has shown a steady growth in all departments since its formation. The membership in 1894 was 28, with 22 Sunday School scholars; at the present time it is 300, with 325 scholars.



REV. G. W. HARTE.

building it is hoped to build shortly a church to cost £6,000. The present minister, the Rev. G. W. Harte, was trained at Pastors' College, and, previous to his settlement here in January, 1912, was at Tewkesbury for two-and-a-half years Since Mr. Harte's settlement the progress in all departments has been much marked.

CORNWALL ROAD.

This Church was founded by Mr. William Jones, one of the deacons of Bethany, in 1894. It is situated in a most needy district. He put up the present chapel at his own expense, assisted by a few generous friends. It seats 350. A church consisting of

eight members was formed in 1894. The first pastor was Mr. Pryce Jones, who laboured assiduously until 1898. Rev. W. Harries succeeded .. him for a short



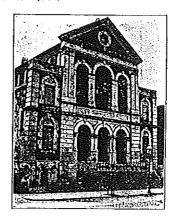
CORNWALL ROAD.

In 1900, Mr. A. Ll. Edwards (son of Principal Edwards) undertook the pastorate, and remained until June, 1904. In 1905, Rev. J. Cross settled here, and the cause has greatly prospered in face of many difficulties. Excellent work has also been accomplished by a Sister, who is supported by the Grangetown Baptist Church. Lately classrooms

have been added, and a renovation effected, at a cost of £400. REV. J. CROSS. All the institutions connected with the Church flourish, especially the Sunday School, which now numbers 270. The membership of the Church is 58.

TABERNACLE, PENARTH.

The Church was founded November 9th, 1868, with 14 members. The first chapel was built at a cost of £1,000, with sitting accommodation for 350, and was opened in May, 1870. A few years later schoolrooms and classrooms were added, costing £800. In 1895, the present handsome chapel was erected, and opened in November of the same year, at a cost of £3,000, to which should be added £350, the cost of furnishing, and of a new organ. Also, in 1909, £350 were spent in renovation. The whole expenditure has amounted to £6,000, and the present liabilities are £1,650. During the great Revival of 1904-5, the Church was greatly blessed, and a large number was added to it. The membership at present is 265, and the Sunday School has 330 scholars and 37 teachers.



TABERNACLÉ, PENARTH.

The ministers have been: Benjamin Thomas, who settled in 1873; William Parry, in 1878; W. Gershom Davies, 1883-1908; David Davies, 1909. Rev. W. G. Davies was pastor for 25 years, having settled from Haverfordwest College. He was also Secretary of the Carmarthen and Glamorgan English Association for more than 20 years. He accomplished a great work, and endeared himself to all.

The Rev. David Davies was born at Rhydargaeau, in 1849, began preaching when 13, was trained at Bristol College, and was Ward's Scholar; settled at Bethel, Cardiff, in 1872; at Weston-super-Mare in 1877; removed to Regent's Park in 1884, and closed 20 years' pastorate at Hove in 1907, and became pastor of Tabernacle, Penarth, 1909. He is the author of " Echoes from the Welsh Hills," " John Vaughan and his Friends," of eight volumes of sermons, "Vavasor Powell," "Life of Mrs. Nathaniel Thomas, "Sacred Thomes and Famous Paintings," "The Pilgrim's

REV. D. DAVIES. Progress re-told for the Young," "Book of Job" (exposition, vol. i.), "The Ancient Celtic Church," &c., &c.



PENUEL, PENARTH.

This Welsh Church was formed in 1878, and the present chapel was opened in the same year, at a cost of £650, whilst £66 was spent on it subsequently. Extensive renovations were effected in 1905, the whole cost being defrayed by Mr. and Mrs. Gething Whole cost being gerrayed by Mr. and Mrs. Gennig Lewis. The first pastor was the Rev. J. Vaughan Davies, who settled in 1879. Rev. T. T. Davies (Teirionydd) was pastor from February, 1882, to March, 1883, and Rev. F. Williams from July, 1889, to January, 1892. The present pastor, Rev. J. Onfel Jenkins, is a native of Llanwrtyd, Breconshire, was trained for the ministry at Llangollen College, and was ordained at Crickhowell, December, 1879, where REV. J. ONFEL JENKINS. he spent ten successful years. Whilst there he was

President of the Breconshire Association. In 1890 he took charge of the Churches at Dolau and Rhayader; in 1893 he removed to Moriah, Risca, where he spent seven prosperous years. There he also served the public as Poor-Law Guardian, &c. In 1995, he became pastor of Penuel Church. He takes a deep interest in music, and is a bard of the Welsh Gorsedd, as well as a member of various public bodies.

STANWELL ROAD, PENARTH.

The Church was formed on November 10th, 1886, with 27 members. Owing to the rapid development of Penarth as a residential district of Cardiff, and insufficient accommodation at the existing Church in Plassey Street, a site was acquired, and a Church formed by members from the Church in Plassey Street.

A school chapel was erected in 1887, at a cost of £1,026, the Sunday School being formed in the same year with four

teachers and 28 scholars. The chapel was built in 1896, at a cost of £4,050. An organ afterwards was added at a cost of £330. The debt



STANWELL ROAD.

remaining on the premises is £1,000. The number of membership is now 190. There are 290 Sunday School scholars and 15 teachers. Other organizations: Christian Union (senior and junior sections), Brotherhood and Institute, Sisterhood and Institute, Boys' Life Brigade.

Pastors: 1889, Rev. I. O. Stalberg (now at Kington-on-Thames); 1898, Rev. E. G. Thomas (now at Heptonstall

Slack); 1904, Rev. Albert Law, A.T.S.

Rev. Albert Law was born in Bradford, Yorks, became a member of Sion Baptist Church, was educated at Regent's Park College (London), was accepted by the B.M.S. for service in India, and was appointed to Agra in 1896. He resigned in 1901 owing to the serious illness of Mrs. Law. He was pastor of Park, Rochdale, from January, 1902, to December, 1904. For eight years he has laboured at Stanwell Road with great success, and all the institutions of the Church are flourishing under his guidance.

REV. A. LAW.

REV. W. WORRIS.

LLANDOUGH.

This Church, which is a branch of the Tabernacle, Cardiff, had its commencement in the time of Griffith Davies. Meetings, at first, were held in a thatched cottage. The Church was formed and the chapel built in 1861, when seventy members were dismissed from the Tabernacle. The language of the whole district then was Wefsh, but for twenty years the services have been conducted in English. For many years the Church had no pastor. At first the Tabernacle helped, and latterly friends from Penarth rendered service.

Since the year 1904, the Rev. William Morris, Cardiff, has been pastor, and under his faithful guidance much progress is recorded. The chapel has been renovated, a vestry built, the Church trebled, and the Sunday School greatly increased.

ARARAT, WHITCHURCH.

The Church worshipping at ARARAT was founded by its Mother Church of Bassaleg, Mon. The first chapel was built in 1824, and the Church was founded in 1829. Previous to that year the Baptists had congregated for worship at various dwelling places. The chapel was re-built in 1851, seating 320, and the cost of it was between £600 and £,700. There were 73 members at the

formation of the Church; the present number is 120, with 150 scholars. Six hundred pounds have been collected for a proposed new chapel to be erected in



1913, ground for which, and an extension of lease, have been generously granted by Lord Tredegar. The ministers have been: John Williams (1829-1840), David Davies (1844-1864), Thomas Thomas (1865-1875), D. E. Jenkins (1876-1879), J. G. Watts (1880-1883), J. Bevan (1885-1899), D. G. Hughes (1902-1906). The present pastor (Rev. T. Deri Jones, B.A.) is a native of Deri. He was educated at the

REV. DERI JONES. Baptist and University Colleges, Cardiff, and, at the close of his term, settled at Penydarren, in 1907, and at Whitchurch in 1910.

BETHEL, WHITCHURCH.

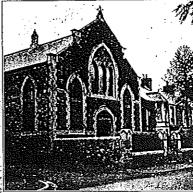
The Church was founded in 1867. A vestry was built at the cost of £200, which served for many years as its place of worship. The Church was greatly helped by several outside friends, especially by Rev. William Morris, now of Llandough, who frequently ministered to it in holy things. A new chapel was built in 1894, at a cost of £1,100. This again was enlarged in 1900, at a cost of £600; but all the debt, except £45, has been removed.



number of members at the formation of the Church was 10, and of the Sunday School, 30; whereas the membership today is 196, and of the School, 250.

Rev. J. Arthur Iones is a native of Goginan, Cardigarshire, but early re-moved to Ton, Ysstrad. He began preaching when 14:

REV. ARTHUR JONES, was admitted into-Pontypool College in 1892, and settled at Porthcawl in 1896. Under his ministry the cause revived, many were added, the chapel was renovated, and a vestry was



BETHEL, WHITCHURCH.

built. In 1900 he removed to Whitchurch, when the membership was 95, so that it has more than doubled in the course of his ministry. Mr. Jones is Secretary of the Cardiff and District Baptist Association.

LLYSFAEN.

The Baptist cause originated in 1782, when Harri Rees removed to the neigh-. bourhood. He had been a deacon and preacher at Bethesda, Bassaleg. Some Baptists also came from Croesyparc. A site for a chapel was bought in 1789. In 1799 the number of the members was 67, who lived in 10 parishes. Rev. John Hier, Castleton, had care of the Church. In 1814 James Williams became pastor. In 1818 the second chapel was built, which cost about £300. In 1828 several members were dismissed to form the Church at Waentreoda (Ararat). James Williams was succeeded by the Rev. James Edmunds, of Caerphilly. In 1841, Rev. Thomas Davies settled here, and in 1845 Rev. William Williams (afterwards of Mountain Ash). He remained for ten years. Rev. David Edwards (Dewi Wan) was of great service to the Church throughout his life. He died in 1873. In 1856 the third chapel was built, and cost £500. In 1866, the Rev. T. Phillips, Treforest, settled as pastor, and he remained for three years. In 1871 Mr. D. F. Ellis was ordained, but he left in 1873. He was succeeded in 1874 by David Jones, who resigned in 1877. Rev. D. Davies was recognized in 1886, and he remained here for the long period of 25 years. Rev. A. James succeeded him. At present there is no pastor. The membership at present is 75, with 60 scholars.

HOLTON ROAD, BARRY DOCK.

About 1890, a few brethren met together for Divine worship in a lost over a stable in Barry Dock. Afterwards, they rented a room over a shop in Holton Road, and they were under the oversight of Mount Pleasant Church, Cadoxton. They were greatly blessed and prospered, and soon decided to erect a small building in the same street. It scated 300, and cost about £500. The Church was formed in 1892. In 1893, the Rev. T. Pandy John was invited to the

pastorate. He had been educated at Haverfordwest College, being also a native of that town. He had been

pastor at Creswell Quay (1884-6) and at Penar, Pembroke Dock (1886-93). In both places he did good work. His 19 years at Barry Dock have been crowned with much blessing. When he came the membership was 90, but it rapidly grew and soon the little structure became too constill A wooden ex-



HOLTON ROAD, BARRY.

REV. T. PANDY small. A wooden exjohn. tension was added

to seat 300 more. In 1898 the present chapel—one of the largest and handsomest in the county—was built. It will seat 1,000, and it cost £3,500. The Church numbers 334. There is also school accommodation for 800 children. There are 400 scholars and 37 teachers. Mr. S. R. Jones has been Church Treas-

BAPTIST UNION OF GREAT BRITAIN AND IRELAND

urer and School Superintendent for 17 years, and Mr. T. S. Williams is Church Secretary. Mr. John has also rendered much public service to education and various movements. He has been a Guardian for 12 years.

SALEM, BARRY DOCK.

In April, 1890, the Rev. G. Llechidon Williams, then pastor of Philadelphia Welsh Baptist Church, Cadoxton, began to hold Mission services in a room near Thompson Street, kindly lent by Mr. James Jones, undertaker. On the 19th of May, of the same year, Mr. Williams, having resigned the pastorate of Philadelphia Church, left Cadoxton, taking with him about 25 members to form the nucleus of a new Church at Barry Dock.

A school chapel, which will accommodate a congregation of 300, was erected on the present site, at a cost of £600, and was opened on the 4th and 5th of the following October. This is now the commodious schoolroom.



SALEM, BARRY DOCK.



The present chapel, vestries, and manse, were built in the year 1807, at a cost of $\pounds 2,800$. The Rev. 7. M. Rees (now deceased) was then pastor of the Church, and the prime mover in the erection of the new chapel. The chapel, vestries, &c., are worth $\pounds 3,400$. Persistent efforts have been made by this Church of workingmen to reduce the heavy debt existing, and at present it stands at £1,270.

The present pastor, the Rev. Owen Jones, was ordained minister of the Church in October, 1900. He was trained at Aberystwyth and Cardiff Baptist Colleges, from which he accepted the pastorate of this Church. Mr. Jones is a native of Caersalem, Pem., and is a worthy son of that most Baptist of Welsh counties. His ministry has been peaceful,

REV. OWEN JONES. consistent, and successful,

BARRY ISLAND.

A Church of 19 members was formed in March, 1899, Rev. D. Hussey, of the Welsh Forward Movement, being the first pastor, who had also charge of the Mission stations at Weston Hill and The Moors, Cadoxton. Several others succeeded Mr. Hussey. Pastor W. T. Medhurst (son of the Rev. T. W. Medhurst) took charge in 1906, and has worked assiduously and successfully. The original debt on the iron building has been reduced from £240 to £60. The present members number 54, scholars 130, and teachers 10. It is truly a missionary church. Its contributions to the Baptist Missionary Society has averaged during the last six years over one penny per week per member—Carey's ideal.



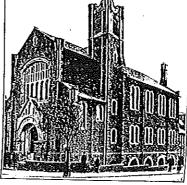
REV. W. T. MEDHURST.

BETHEL, BARRY.

After the opening of the Barry Dock, the population grew enormously in a short time. The Baptist Church, Bethal, was founded in 1891. The first chapel, an iron one, was erected in 1893, being capable of seating 300, and costing £350. The present commodious chapel was erected in 1903 at a cost of £4,000, and seats 650. The number of members at the formation of the Church was 15, and of the Sunday School, started in 1891, 20. Now there are 306 members, and 290 scholars.



and 290 scholars. The present liability of the Church is £2,400. The Church has had only two pastors. The Rev. H. J. Horn, a student of Pontypool



BETHEL, BARRY.

College, settled in July, 1894, and carried on a successful ministry until June, 1900.

The present pastor, Rev. W. Ingli James, is a native of Newport., Pem. In 1884 he entered Haverfordwest College, and at the close of his term, in 1887, he settled at Nantgwy and Beulah, in Radnorshire. In 1889 he removed to Mount Pleasant, Blackwood, and in 1891 to Ponthir, Mon., where

REV. W. INGLI JAMES. he laboured successfully for ten years, and also served on several public bodies. In 1901 he undertook the pastorate of the Church at Barry, and under his able ministry it has greatly prospered.

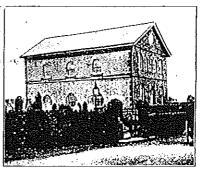
CADOXTON.

There are at Cadoxton three small churches that are now without pastors. Calfaria was formed as long ago as 1814, and is a Welsh Church. Rev. Morris Isaac, who now has charge of Weston Hill Mission Church, was its pastor for 18 years, from 1892 to 1910. The present membership is 78. Mount Pleasant was formed in 1887, and has a membership of 31. The cause at the Moors was started by the Welsh Forward Movement in 1899. The late Daniel Thomas, Portheawl, bore the expense of the erection of the iron chapel. The present membership is 60.

Weston Hill Mission was commenced in 1903, and the Rev. Morris Isaac has charge. The Church numbers 45, and the School 160.

TONYFELIN, CAERPHILLY.

This historic Church was a branch of the venerable Church at Hengoed. It was founded in 1784. As was the case in those early times, services were he'd in dwelling-houses. The old chapel still stands, in which various ministers off. ciated, notably Christmas Evans. the formation of the Church there were 26 members. The Sunday School was formed in 1819, and there were 73 scholars; now the membership is 163, and that of the school 260. The commodious present chapel was built in 1866, at a cost of £1,700. It was renovated in 1908, at a cost of £900. The Church was free of debt in 1907, but its present liability is £,500.



TONYFELIN, CAERPHILLY.

The following Churches are branches of Tonyfelin: Tongwynlas, Rhydfelen, Bedwas, Senghennydd, and Llanbradach. The Church can boast of several noted ministers. The following is a list of its pastors:—

David Richards, first term, 1801-20; second term, 1834-36; Griffith Davies, 1826; Christmas Evans, 1826-1828; John Jones, 1829; John Roberts, 1832-34; W. Lumley Evans, first term, 1842-44; second term, 1876-77; Daniel Jones, 1848; Owen Owens, 1850; James Richards, 1857-64; T. E. Rowlands (Eurglawdd), 1864-75; J. P. Davies, 1878-1906; T. Teifion Richards, 1907-9; Luther Jones, 1912.

· Rev. Luther Jones is a native of Carmarthen, has been trained at the Cardiff Baptist College, and has just entered on his work with encouraging prospects.



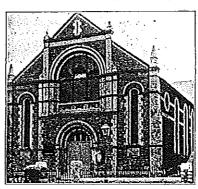
REV. LUTHER JONES.

MOUNT CARMEL, CAERPHILLY.

The Church was formed on September 23rd, 1874. It met in the house of Mr. T. Thomas, Ty'nyberllan. Baptism was first administered in 1875, the candidate being Mr. Geo. Hill, now senior deacon. The first chapel, which cost £421, was opened the first Sunday in May, 1876. The Rev. A. Tilly Church at Tredegarville took much interest in pastor young cause. The first was Rev. Thomas Thomas, who commenced his ministry in December, 1875. He remained for two years. In May, 1878, Mr. D. J. Evans, of Pontypool College, became



REV. B. W. ROBERTS.



MOUNT CARMEL, CAERPHILLY.

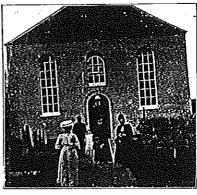
pastor. His stay was very short. In 1881, Rev. William Morgan took charge, and remained till 1890. Then Mr. J. G. Hopkins settled from Pontypool College. In 1892 the present chapel was erected, at a cost of £950. In 1894 Mr. Hopkins, owing to ill-health, resigned, and he soon passed into rest. He did excellent work in a short space of time. In February, 1896, his brother, Mr. A. O. Hopkins, a student of Cardiff College, was invited. He carried on with great success the work so well begun by his brother. It was during his ministry that the English causes at Llanbradach and Bedwas were begun. Mr. Hopkins's ministry lasted 4½ years. Rev. D. Rhys Jenkins settled in 1905. A large number was added during the Welsh Revival. At this time a number of classrooms were added at a cost of £900. Mr. Jenkins resigned in 1907. In April, 1910, Rev. B. W. Roberts accepted an invitation to the vacant

pastorate, and has done good work since his coming.

COWBRIDGE.

No accurate account has been preserved of the origin of the Baptist cause at Cowbridge, which was started about 1820. Services were held in a cottage from 1820 to 1828. A small chapel was built in the latter year, which has been enlarged and renovated from time to time. It now seats 500. The Church is now about to build a manse, to cost £600. A lady member, who recently died, bought a site for

£75, and also left £100 towards a manse. The Church membership is now 160, and the School 120. Ministers: John Roberts, a blacksmith, became



COWBRIDGE.

minister, 1829. He was assisted by Richard Rees, a local preacher. A Mr. Thomas followed these, of whom there is no account. Thomas Morris was the third, who was a powerful preacher. John Evans succeeded, who left in 1851, and became well-known as "Evans Abercannaid." Then came Enoch Price (1851-5), brother of "Cymro Bach." He was succeeded by Dan Davies (1855-67), who

REV. B. T. ROBERTS. did good work and was greatly beloved; Timothy Thomas, who, after three or four years, removed to Bassaleg; William Thomas; David Evans, who went to America; then Rev. Owen Jones came, who settled in 1884, and was an honoured and useful minister for 27 years. He resigned in 1910. He built up the Church, and was the "bishop" of the district.

In 1910 the Rev. B. T. Roberts became pastor, and for the last two years he has been very energetic and successful.

Thus we have given the briefest account possible of 39 Churches, the statistics of which are as follows, according to the last Baptist Handbook:—

Cardiff		Churches.	Pastors.	Local Preachers 44	Members. 5019	Scholars.	Teachers	Sittings
Penarth		4 .	4	6	554	775	68	1880
Barry		8	5	6	1103	1464	137	3800
Caerphilly		2	2	1	368	548	34	1250
Whiteljurch		3	2	3	385	378	30	1200
Cowbridge	•••	1	1	_	167	257	12	600
Totals		39	33	60	7596	10571	836	21755
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A Few Facts about Cardiff.

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HE Welsh Metropolis historically centres in its castle: it began with it, and has grown around it, extending for $3\frac{1}{2}$ miles from east to west, and for 4 miles from north to south, and inhabited by 184,633 souls, while within a radius of 20 miles is contained more than one-third of the whole population of Wales and Monmouthshire. Cardiff is not only the centre of the most populous part of Wales, but is also the centre of the part that shows the most rapid increase in its population. In 1801 its population was only 1,870. To-day its clean modern appearance does not suggest its origin as a Roman castrum or fort erected in the first century and one of a series guarding the Via Julia Maritima—the great Roman highway from Gloucester to the West coast of South Wales.

After the departure of the Romans in the 5th century, it naturally fell into the hands of the native Silurian chiefs, the descendants of Caradoc ap Cynfelyn's heroes in the first century; but nothing very definite is known till the coming of Robert Fitzhamon and his Normans after 1080. In that year, according to Brut y Tywysogion, Cardiff was built. mean that lestyn ap Gwrgant then Prince of Glamorgan, erected about that time a wooden structure on the mound raised centuries before by the Silures upon the site of the central portion of the Roman castrum. Between 1117 and 1147, Robert Consul, 1st Earl of Gloucester, eldest natural son to Henry I., and son-in-law of Fitzhamon, built the oldest portion of the present castle, namely, the keep. Robert Consul's love of letters was shown in his patronage of Geoffrey of Monmouth, Caradoc of Llancarfan, William of Malmesbury, and the bards of Glamorgan. about 1128 to 1134 he was the custodian in Cardiff Castle of Henry I.'s captive brother, Robert Duke of Normandy, who died there Feb. 10, 1134. Before 1147 Robert Consul had granted to Cardiff its first charter, and had restored to the people of Glamorgan their ancient laws and customs. He was succeeded by his son, William, who, having substituted the native laws and customs by Norman ones, was in 1158, after his castle had been stormed and taken by the Welsh under Ifor Bach, forced to restore the same.

When, in 1314, Gilbert de Clare, the last Earl of Gloucester of his house, fell at Bannockburn, Edward II. made Payn Turberville, one of the local Norman lords, warden of Cardiff and the lordship of Glamorgan. The warden, by removing from all

posts of honour and command the Welsh vassals of Gilbert de Clare, including the valiant Llywelyn Bren, who held lands in Miskin and Senghennydd, incited the natives to rebellion; and led by Llywelyn Bren, 10,000 of them swept the whole lordship almost clean of Normans, raided it of all its valuables in stock and cattle, and destroyed much of the castle at Cardiff, from which the warden had fled for refuge to his own castle at Coity, near Bridgend. When the lordship was granted in 1317 by Edward II. to Hugh le Despenser the younger, by reason of his marriage with Gilbert de Clare's daughter, Despenser immediately hanged and quartered Llywelyn Bren at Cardiff. The year 1326, however, saw Despenser hanged himself at Hereford by his powerful enemies, Queen Isabella, the Earl of Lancaster, and other nobles.

By 1404, when **Owen Glyn Dwr**, during his war with Henry IV., took and burnt the castle and town, saving only the home of his friends, the White Friars, the lordship had descended through a succession of Despensers to a male and female represen-The former dying under age in 1414, brought the Despenser male line to an end, and the latter, Isabel, having married Richard Beauchamp, Earl of Worcester, in 1411, inherited the lordship. Her husband dying in 1426, she married, 22 months after, his cousin, Richard Beauchamp, Earl of The Countess did much to embellish the castle, adding the central polygonal tower and other interesting portions, Her daughter, Ann, by the Earl of Warwick, married Richard Nevill, Earl of Salisbury and Warwick, the "King-maker," and the only daughter of her son dying an infant, the lordship passed to the "King-maker" and his wife. Their daughter, Ann, Countess of Warwick, who married her husband's murderer, Richard III. (the "Hunchback"), then inherited the lordship. She was the Countess who bore the cost of erecting the beautiful tower of St. John's Church, Cardiff, about 1480.

From 1485 to 1486 Henry VII. was the lord; from 1486 to 1495, Henry left the lordship in his uncle's hands, Jasper Tudor, Earl of Pembroke, afterwards Duke of Bedford, who built the north-west tower of Llandaff Cathedral. At his death in 1495, the lordship reverted to the Crown, when it ceased to be a lordship marcher. At the death of Henry VII. in 1509, it passed with the realm to Henry VIII., and at the death of the latter to Edward VI., who in 1550 sold the castle (but not, of course, the lordship of Glamorgan) to William Herbert, Earl of Pembroke. During the Herbert occupation in the 16th and 17th centuries, the castle was much added to and modified.

In 1733, when Charlotte, the only daughter of Philip Herbert, 7th Earl of Pembroke, died, having married, as her second husband, **Thomas Other, Viscount Windsor**, the castle passed out of the Herbert family to that of the Windsors. Nov. 12,

1766, Charlotte Jane, the eldest daughter of Herbert, Viscount Windsor (died 1758), married **John, 3rd Earl of Bute,** George III.'s Prime Minister during 1762-3; and by 1775, when the widow of Herbert, Viscount Windsor, died, the Barony of Cardiff passed to the Bute family, in whose possession it has remained ever since.

In 1646, at Cardiff, the "Battle of the Heath" was fought between the forces of Charles I. and those of the Parliament. Unlike the later battle at St. Fagan's, a few miles away, in 1648, the "Battle of the Heath" was not a pitched battle of about two hours' duration, but a series of incidents that stretched over six days (Feb. 16-21). The "Heath" meant was Y Waun Ddyfal (The Waste Mead), a track of land lying immediately north of the city. The victorious host was the Parliament's, the naval portion of which had bombarded the castle from the river, which then, as well as up to the 19th century, was navigable as far up as Quay Street.

With the close of the 18th century opened the present era of the city, for then the canal from Merthyr to Cardiff was completed, to convey for shipment the iron smelted at Merthyr and Dowlais, which previously used to be conveyed on the backs of mules. By 1829 Cardiff had entered upon its unparalleled career as a coal-shipping port. In 1839 the first dock—the Bute West Dock-was opened by the 2nd Marquess of Bute, who had carried out the undertaking on his own responsibility. This first dock's water area was $19\frac{1}{2}$ acres: to-day, the water area of all the docks is 163 acres, besides 28 acres of timber floats, and others occupied by 12 graving docks and pontoons. The latest dock the Queen Alexandra Dock-opened July, 1907, has itself a water area of 52 acres, and, being connected by an intercommunication passage, with no locks, with the Roath Dock (33 acres in extent), makes practically one walled dock of 85 acres, and is the largest walled dock in the world. Vessels of 12,000 tons and upwards regularly trade there.

Since 1841, when the **Taff Vale Railway** was opened, the progress of the **coal export trade** of Cardiff has been phenomenal, being now the **first coal port of the world**, and having more tonnage cleared to foreign countries and British possessions than any other port in the United Kingdom; and whilst coal-shipping is the chief feature of Cardiff, its import trade is not inconsiderable, being about three million tons per annum. By 1840 the exports had grown to 45,591 tons: to-day they are (including Penarth and Barry, which are creeks of Cardiff), 24 millions, with 120 miles of railway connecting the docks with the collieries. Up to 1887 the Cardiff docks were entirely owned by the Bute family, but on January 1, 1887, they became the property of the Cardiff Railway. Co., the capital being now nearly seven millions, and the present Marquess holding the major part of it.

Cardiff's municipal enterprise is almost alarming. Chiefest and latest among proofs of this are the magnificent buildings in Cathays Park known as the City Hall and Law Courts. In 1898 the Corporation paid the 3rd Marquess of Bute for the Cathays Park (60 acres), in the centre of the city, the sum of £159,323; and by Oct. 28, 1906, when the City Hall and Law Courts were opened, considerably more than another quarter of a million had been spent in their erection. This new City Hall is the fourth erected in Cardiff, the first being the ancient Booth Hall erected about 1331 in the middle of the High Street. In 1747, the second—the one always referred to as the "Old Town Hall"—was erected upon the same site. This was abandoned in 1850 (though not demolished till 1861) for the third, still standing in St. Mary Street.

Cathays Park contains also other public buildings, such as the Registry of the University of Wales, opened 1904; the University College of South Wales and Monmouthshire, opened 1909; and the Glamorgan County Council Offices, opened in the spring of this year. There, too, is to be the home of the National Museum of Wales, the foundation-stone having been laid June 26, 1912. Other important public buildings will be erected there in due course.

Before its occupation by public buildings, Cathays Park was one of the many open spaces for which Cardiff is famed. Roath Park, to the east of the city, with its large lake and 120 acres of natural beauty, encircled by a fine 4-mile carriage drive, is a sight not to be missed; and for a fare of 2d, it may be reached from the town-centre. To the west lies Victoria Park, with its more than 19 acres of lawn, lake, and zoological garden, while along the direct route to Llandaff Cathedral, only 2 miles from the centre of the city, lie the Sophia Gardens, between the majestic Taff on the one side and the finest road in Wales (Cathedral Road) on the other. At the north end of Cathedral Road—the terminus of a penny car fare from the town-centre, stretch the 70 acres of open green sward known as Llandaff Fields, terminating in the peaceful "God's Acre" around one of the oldest Cathedrals in Britain. In all, Cardiff has 10 public parks, and 15 other open spaces of smaller dimensions. On account of its many examples of monumental statuary, including some fine Celtic Crosses in granite and marble of all shades, the extensive **Public Cemetery** lying to the north of the city is well worth a visit.

Apropos of Celtic Crosses, it is deserving of note that the collection of casts of all the Celtic Crosses of Wales found in the Welsh Museum at Cardiff, is unique. Unique also in Wales is the collection in the same Museum of Nantgarw and Swansea

Porcelain, and the national domestic, agricultural and industrial implements. All these, and its costly art gallery, and much more of paramount interest and value, are to be transferred to the National Museum in Cathays Park as soon as it will be ready to receive them. Then the whole block of buildings known as the Museum and Public Libraries will be taken up by the people's books, magazines, newspapers, records, etc. The Public Central Libraries are extensively used, and contain over 150,000 volumes, which, with the 31,433 volumes of the six branch libraries and reading rooms, and the 24,209 volumes of the school libraries, total more than 205,000. The special feature of the central collection is the Welsh Library, which is the largest and most extensively used in the world. The nucleus of the Welsh Library, comprising 7,000 volumes, was purchased in 1891: since 1896 it has grown to 50,000 printed items, 3,000 manuscript items, over 10,000 prints, drawings, photographs, maps, etc., and thousands of ballads, elegies, and other equally interesting fugitive pieces. Last year £7,842 were spent upon the libraries.

Another valuable Welsh library in Cardiff is the **Salesbury Collection** of 16,000 items in the University College of South Wales and Monmouthshire. This is the second largest Welsh library.

Educationally, again, Cardiff is abreast of the times in every possible way. Around the University College (cost, £130,000) has been built a system of education that includes the elementary, the secondary, the intermediate, and the technical phases, together with special tuition for the deaf, the dumb, the blind, and the mentally defective, while the accommodation is in every respect ample and elegant. One of the colleges in the city is the Baptist Theological College in Richmond Road, of which the Rev. W. Edwards, B.A., D.D., ex-President of the Baptist Union of Great Britain and Ireland, is the Principal. During the year ended 31st March, 1911, the people of Cardiff spent £95,132 8s. on its education system, besides the £3,237 10s. spent on Welsh Intermediate Education.

In the matter of charitable institutions, Cardiff has long been alert and practical, as is justified by the extensive series of buildings off Newport Road, known as the "Cardiff Infirmary." During 1911 the in-patients numbered 2,361; the out-patients, 20,219; while the income was £14,474 15s. 2d., and the expenditure, £15,548 10s. 5d. Other charitable institutions in the city are The Sanatorium (cost, £67,000), The Mental Hospital (cost, £340,000), The Seamen's Hospital, The Union Hospital, and The Blind Institute.

One of the most successful institutions in Cardiff is the Y.M.C.A., housed in a large building opposite the T.V.R. Queen St. Station. The present building, opened 1900, and its site, cost nearly £17,000.

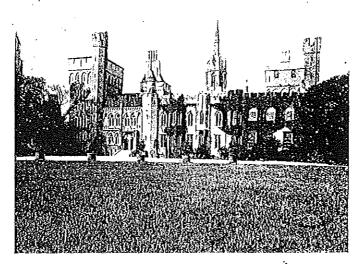
The railway and sea communication with the outer world is excellent. Being on the G.W.R. main line from Fishguard to Paddington, London is within less than a 3-hours' journey, while, for the tapping of the almost inexhaustible mineral wealth of the South-East Wales coalfield, it is directly connected by the Taff Vale, Rhymney, Barry, and Cardiff Railways.

In the **postal arrangements** the city is equally fortunate; and the Post Office in Westgate Street, erected at a cost of £100,000, is an imposing piece of architecture.

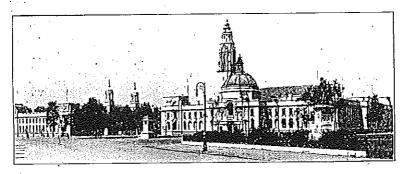
Since Oct. 28, 1905, Cardiff has ranked as a City, its chief magistrate for the municipal year carrying the dignity of Lord Mayor.

Its rateable value is £1,150,000.

I. J.



CARDIFF CASTLE.



THE CITY HALL AND LAW COURTS.

Interesting Places in and around Cardiff.

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- 1. The Castle. Entrance from High St. In the absence of the family, visitors are admitted (between 11 and 1, and 2 and 4) by ticket obtainable at the gateway lodge. Price of ticket, 1s., devoted to various local charities.
- 2. The City Hall and Law Courts, near the Park Hall, where the Baptist Union meetings are to be held. Delegates will have an opportunity of seeing the City Hall during the Reception by the Lord Mayor, Sept. 30.
- 3. St. John's Church, its handsome tower facing Church St., off St. Mary St. Originally it belonged to the Knights of St. John of Jerusalem (founded 1099-1113), and was an Hospitium of their order on the great pilgrim route to St. David's, Pem. Of the original church the only remaining fragment is the Transitional arcade between the Chancel and the Chapter House. At the west end is a baptistery for baptism by immersion.
- 4. St. Mary's Church, Bute St., on the way to the Docks, re-built in 1843. In 1842 Wordsworth and James Montgomery wrote poems on its re-building. The old church, in which Erbury and Cradock officiated, stood at the bottom of St. Mary St.
- 5. Museum and Public Libraries, Trinity St., adjoining St. John's Churchyard.

 Museum open daily (except Friday); Libraries daily, 9 a.m. to 10 p.m.

 For fuller information re 1—5, see pp. 28, 29, 66-70.
- 6. Llandaff Cathedral, 2 miles north of Cardiff. The Cathedral was dedicated originally to Dyfrig, afterwards to Teilo and Oudoceus. On the site of the present fane stood, in pre-historic times, a place of heathen worship. The first Christian church on the same site was erected about the middle of the 6th century. In the 9th it was burnt down by the Danes. In 1121 the Norman bishop, Urban, commenced to re-build it, re-dedicating it to SS Peter and Paul. The oldest portions of the present Cathedral date from Urban's time.

About 1485 the north-west tower was built by Jasper Tudor, Earl of Pembroke, uncle of Henry VII. No other British Cathedral has suffered so much from war. from neglect, and, consequently, from the elements, or none more lovingly restored. Owing to the opposition of its dignitaries to the cause of the people, Owen Glyn Dwr in 1404 nearly destroyed it, while from 1575 to 1850 it was a ruin, disgracefully neglected. By 1869, however, over £30,000 were expended upon its restoration, the principal architect, John Pritchard, being a native of Llandaff. The graceful south tower and spire is known as the "Pritchard Tower." The many ancient monumental effigies, and the beautiful reredos painted by Dante Gabriel Rossetti, are some of the special features of the interior. The Cathedral is open daily. Facing the village green, with its ancient Cross, is the ruin of the Bishop's Castle destroyed in 1404 by Glyn Dwr

- 7. St. Fagan's, 4 miles from Cardiff, above the river Ely, where, May 6, 1648, was fought the herce battle that ended the second Civil War. The site of the battle is about a mile north-west of the Castle—the many-gabled Elizabethan mansion upon the adjacent eminence. St. Fagan's Castle is the Welsh home of the Earl of Plymouth.
- 8. Castell Coch, on a rock above the river Taff, 7‡ miles north of Cardiff by rail (T.V.R.), the alighting station being Taff's Well. The castle was built by Gilbert de Clare ("The Red") about 1265. Since 1875 the grounds have been converted into vineyards. Spanning the Taff between Castell Coch and the opposite hill there is a fine modern iron bridge, the property of the Barry Railway Co., while, a little to the north-west towers the bold headland of Garth Pentyrch, 1,008 feet above sea-level, overlooking to the south the lovely Vale of Glamorgan and the Bristol Channel, and to the north-east the wide peaceful Vale of Taff, right up to Pontypridd and its famous one-span stone bridge, measuring 140 feet, built in 1750 by William Edwards, a Nonconformist minister, and a native of the adjoining parish of Eglwysilian, where Christmas Evans was married to his second wife.
- 9. Nantgarw, where the exquisite Nantgarw porcelain was produced in 1813-20, is only about half-a-mile higher up the vale. There is a pottery still on the old site.
- 10. Caerphilly, 7 miles by rail (Rhymney R'way). Its enormous castle, which, with the exception of Windsor, is the largest British castle ever built, and one of the most perfect and formidable examples of Edwardian Concentric Castles, covers 30 acres. Like Castell Coch, and Castell Morlais above Merthyr, it was built by Gilbert de Clare ("The Red"), who was the lord of Glamorgan from 1262 to 1295. In 1316 it was stormed and taken by Llywelyn Bren. (See p. 67). Oct. 29, 1326, Edward II. ensconced himself within it in his flight from the wrath of his Queen and Earl Mortimer, but only to leave it in a few days for Margam and Neath Abbeys, because the Queen's forces were about to besiege it. By Easter, 1327, Hugh le Despenser, the younger-Llywelyn Bren's murderer, whom Edward II. had left to defend the castle against the besiegers, yielded it. A curious feature of the castle is its massive leaning tower, which at some time was blown up in an explosion of gunpowder. When the castle became a ruin is not known, some authorities believing it to be in the days of Glyn Dwr, and others in those of Cromwell. In the days of Henry VIII., it was on the authority of an eye-witness (Leland), in ruins, although its "ruinous walles of a wonderful thickness and tower [were] kept up for prisoners as to the chief hold of Senghenith." Another object of interest at Caerphilly is St. Martin's Church, a little to the north of the railway station, where the marriage of George Whitefield was solemnized. On a green hill to the south of the castle stands the ruined Tudor Mansion of Y Fan, the home of the elegant Lewises, ancestors of the present Earl of Plymouth. The old dove-
- 11. Watford Mansion ("Y Fotffordd Fawr") and Chapel, where the first association meetings of the Welsh Calvinistic Methodists were held Jan, 5-6, 1743. see p. 39). After passing St. Martin's Church, Caerphilly, near the Railway

Station, and continuing along the road a short way, turning to the left towards the hill, the modest old mansion is easily arrived at. Higher up the same hill-lane, will be found the chapel, re-built. At Watford visitors should not forget that **David Williams**, deist, author, friend and adviser of the French-Revolutionist leaders, and founder of the Royal Literary Fund, was born here, and that in the Caerphilly Public Park there is a monument to his memory.

- 12. Cefn Mabli, the home of the Kemeys family since the 13th century. The present mansion, in its oldest portions, is of the Tudor period. Apart from its important connection with the Civil Wars through Sir Charles and Sir Nicholas Kemeys, and its long stone gallery, occupied by the Royalist garrison during the siege of 1646, and its one-plank oak table of more than 42½ feet length, its natural situation upon a high ridge on the Glamorganshire side of the river Rhymney, is one of the most delightful in the country. As in the case of Ruperra Castle and Tredegar House—two neighbouring places, Charles I. was in 1645 entertained at Cefn Mabli. Charles II., with the then Bishop of London as companion, was also a guest here after the Restoration. The nearest railway station to Ruperra is Machen, where, at 3 o'clock in the afternoon of Oct. 16, 1741, John Wesley and Daniel Rowland of Llangeitho preached to a large congregation in the old parish church. Machen is 11 miles from Cardiff, booking at the Rhymney R'way Station.
- 13. Tredegar House and Park, the home of Viscount Tredegar, one of the heroes of the Light Brigade who charged at Balaclava, and a descendant of Hor Hael ("the Generous"), patron and friend of Wales's greatest and most artistic poet, Dafydd ap Gwilym (flourished 1366-1400). The old hall (Maesaleg) through which the voice and harp-sounds of Dafydd ap Gwilym rang when Chaucer appeared as the "Father of English poetry," is a ruin in a portion of the park. In 1645 Charles I, stayed at the present house. The nearest railway station is Bassaleg, booking at the Rhymney tR'way Station
- 14. Penarth, a favourite seaside resort, $4\frac{1}{2}$ miles by road or rail (T.V.R. and G.W.R.). From its headland, 200 feet high, a pleasant view is obtained of both sea and land. One of its attractions is its collection of water-colour drawings, including several by Turner.
- 15. Barry Island, another favourite seaside resort, 8½ miles by Rail (Barry R'way), passing through Denis Powys with its ruined castle on a rocky knoll to the right. Whitmore Bay, Pebble Beach—that wonderful white mile of pebbled limestone—and Porthkerry Park, are the rendezvous of thousands of summer trippers, while in the ancient village may be seen the ruins of another of the more than 30 castles raised by the Normans to defend their stolen lands in the Vale of Glamorgan.
- 16. Formon Castle, by rail 12 miles to Rhoose (Barry R'way), thence by a pleasant lane through an old-world village. The family resident in the castle are the direct descendants of Colonel Philip Jones, personal friend of Cromwell, Comptroller of his Household, and, as "Lord Jones," one of the Lords of the Council, whose contemporary portrait (supposed to be by Cornelius Janssen) is one of the many artistic treasures of Fonmon. Here, too, during the Methodist revivals of the 18th century, Howell Harris, John and Charles Wesley, and others, were always welcomed and hospitably entertained by the then Squire Jones and his pious wife, 2 (See p. 38.)
- 17. Croesypare Chapel, by rail 9 miles to Peterston-super-Ely (G.W.R.), thence by road, across the river Ely, to the left of the station. In the chapel worships the mother-church of the Tabernacle, Cardiff, while in the burial-ground lie the remains of Dafydd William, author of the hymn, "Yn y dyfroedd mawr a'r tonnau." His new Celtic monument, set up two years ago, was unveiled Sept. 12, 1912. (See p. 40.)

List of Hotels and Restaurants in Cardiff.



HOTELS.

LICENSED :-

The Park Hotel, Park Place Angel Hotel, Castle Street Royal Hotel, St. Mary Street. Barry's Hotel, St. Mary Street.

UNLICENSED :-

Railway Temperance Hotel, G.W.R. Approach. Rapers' Temperance Hotel, Westgate Street.

RESTAURANTS.

LICENSED :-

Carlton, Queen Street.

UNLICENSED :-

The Dorothy, High Street. The Beaufort, High Street. Dutch Café, Queen Street. Queen's Café, Queen Street. Cox's, Queen Street. Jenkins' Café, Duke Street. Green Dragon, Duke Street. Kent's Café, Duke Street. Tower Café, Church Street.

TEA ROOMS ONLY:-

Kardomah, Queen Street. The Bungalow, High Street.

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