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are to select a clergyman in Priest's Orders, on what principle or by what methods the future alone can determine. Will they institute theological examinations? Who, then, is to appoint the examiners? Or will they be guided by testimonials? And if so, will Dr. Liddon or Professor Jowett, Mr. Haweis or Bishop Ryle, have the greater weight?

The desire of securing religious instruction is creditable to Lord Salisbury, who appointed the Commission, but he really prevented his desire from becoming effectual, when, in deference to Oxford prejudices, he removed the name of Dean Burgon from the list of Commissioners. Mr. Burgon was the only person at first nominated who both knew the conditions of modern Oxford life, and was sincerely eager to restore to the Colleges, at least in some measure, the purpose of their foundation. With his removal the battle was lost, and it is now impossible for sincere Churchmen to be satisfied with the existing provisions for Church teaching. But though our Church has been spoiled of her old endowments, she has not yet been deprived of the munificence, piety, and faith from which those endowments originated. Nor need she abandon her hold upon the Higher Education of England, though we must reserve for a future occasion the fuller consideration of this point.

M. A. OXON.

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## ART. II.—HIGHER EDUCATION IN WALES.

### *Intermediate and Higher Education in Wales: Report of the Departmental Committee.*

**I**N the March number of the *CHURCHMAN* I called attention to the account which the Committee give of the provision which at present exists in Wales, for Intermediate and Higher Education. I now proceed to consider "the conclusions" at which the Committee have arrived, and "the recommendations" which they have made on the subject.\*

As to their conclusions, they report that the means of ad-

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\* An article has appeared in the *Contemporary Review* for April, from the pen of Mr. Lewis Morris, one of the members of the Departmental Committee. Mr. Morris gives a clear exposition of the scheme of education recommended in the Report. He states that it "had not raised any strong adverse feeling on the part of any section of the community." Since he wrote, an influential meeting has been held at Bangor, in which strong exception was taken to some of the recommendations of the Report. I believe that exception will find a wide response in the Principality.

vanced education available to the youths of the Principality is, in quality and quantity, utterly inadequate to their wants—that in supplying the deficiency the particular circumstances and the distinctive characteristics of the country should be taken into account; and that, on the ground of these considerations, they think themselves justified in recommending the adoption of provisions for which there has hitherto been no actual precedent.

The particular circumstances and the distinctive characteristics which they name are—the sentiment of nationality which permeates the people; the Welsh language, which is still fresh and vigorous among them, and, as some think, places them at disadvantage in their competition for prizes and honours at the English Universities; their religion, which among the majority of the inhabitants is that of Nonconformity; the desire for advanced education which, notwithstanding the apathy of parents with regard to it, and their false estimate of its value and requirements, distinguishes the youths of the Principality; the comparative poverty of the classes—tradesmen in towns and farmers in rural districts—who stand in need of advanced education, and who are shown by the average acreage of agricultural holdings, the percentage of houses assessed to the house duty, the value of real property per head of the population and the assessment for the income-tax, to be generally poorer than the same classes in England; and the deficiency in Educational and Charitable endowments, which are also far below similar endowments in England.

These are the main conclusions on which their report is founded: and we have now to consider their recommendations. They suggest in furtherance of "Intermediate Education," that the endowed Grammar Schools should be reconstituted, and that in their reconstitution they should not only be made as efficient as possible, but should be so dealt with as to ensure their adaptation to local requirements and their hold on public opinion; that their reconstitution might be effected under the power of the Endowed Schools Act of 1869; and that a fresh appeal to the Legislature would not be called for, but that the wide discretion given to framers of schemes under the Endowed Schools Acts of Parliament could only in the case of Welsh Endowments be treated in one way and on very definite principle; that their reconstitution should be retrospective and applicable, not only to future schemes, but to cases that have already been dealt with, where the changes have not been sufficiently thorough; that they should be unsectarian or undenominational; and that in order that they may be reconstituted on this principle it is thought expedient that the masterships should be held by laymen, but essentially necessary that the religious instruction,

if given at all, should, except in cases which at the utmost are only three in number, where by the terms of the foundation very distinct and specific directions for religious instruction of a denominational character are imposed, be confined under protection of a conscience clause, to the reading and explanation of Holy Scripture, and should not include instruction in the doctrines or the formularies of any church, sect, or denomination; that the governing bodies should be popularly chosen, and fairly representative of the views and feelings, the religious sympathies and educational interests of the inhabitants. The Committee, however, do not feel called upon to prescribe any special mode of election, but consider that the settlement of such details should be left to those who will have to frame the schemes, and who will be guided by the special circumstances of each case, and by the expressed wishes of those most immediately interested. They suggest, again, that school buildings where the existing accommodation is insufficient or unsuitable, should be erected, and that the funds necessary for the purpose should be derived, not from the endowments of the schools, which are too scanty to supply any portion of the expense, but from one or two other alternatives, either from loans, to be repaid out of county rates, and in default of voluntary contributions, Parliamentary grants in equal proportions, or from loans to be repaid in the manner suggested, subject to the condition that the repayment and interest of the loan do not exceed a county rate of  $\frac{1}{2}d.$  in the pound, and that the excess of expenditure, if any, over the amount of the rate, should be defrayed out of a Parliamentary grant. The Committee suggest, further, that the schools, as regards their situation and the secular instruction imparted in them, should be conveniently and suitably adapted to the local circumstances and requirements of the districts in which they are situated; that the schools should be divided into two classes—one comprising first-grade classical schools, and the other schools of a lower character, providing instruction in the ordinary English subjects, in Latin, mathematics, in natural science, and in one foreign European language; that the majority of the endowed schools should be reconstituted after the type of the latter class, and that about half a dozen of them, shaped after the type of the former class, would suffice to meet the wants of the country. The Committee suggest, further, that in addition to the Endowed Grammar Schools thus reconstituted, improved and enlarged, new schools would be required in large towns and populous districts, that these should be second-grade grammar schools; that the cost of their establishment might be partly defrayed, in some instances, from endowments now applied to the support of elementary schools, and to the Grammar School at Monmouth, but that the main source of supply should be looked for elsewhere; that the funds needed

for their establishment should be obtained by means of a loan raised on the security of a county rate, and that assistance towards their maintenance should be received from a Parliamentary grant not to exceed £1 per head on the average attendance of scholars, and that they should be wholly undenominational and managed by governing bodies, elected mainly, though not exclusively, by the ratepayers or their representatives, the giving or withholding of religious instruction restricted as a matter of course to the limitations imposed on endowed grammar schools which are not controlled by specific terms of their foundation, and being left, I presume, to the discretion of the managers; that advanced elementary schools supplementary to intermediate schools, and providing education higher than elementary, might be established with advantage to classes of the population to whom, either on account of situation or cost, the grammar schools are not accessible; that these schools can be established under the provisions of the Elementary Education Acts, and are successfully carried on at Wolverhampton, Bradford, and other places, and that the localities which would best suit their adoption, are the large industrial centres, where the bulk of the population consists of small tradesmen and skilled workmen in receipt of high wages.

Further, they recommend in aid of advanced education, that a fund administered by a county board should be formed in each county out of the endowments now used in the maintenance of elementary schools and of other endowments applied to charitable purposes, such as doles and apprenticeships, and that exhibitions of the value of not more than £20 each and tenable in an intermediate school, should be awarded out of it, by competition, to boys and girls who have either attended a public elementary school, and have passed one of the two last standards provided by the code now in force, or are either natives of the country or whose parents have resided three years in the country, and who are either attending or seeking admission into an intermediate school, and other exhibitions of the value of not less than £20 and not more than £30 tenable in an intermediate school of the first grade, or in a provincial college, not being a theological college, to be competed for by candidates who are not less than fifteen years of age, and who are either natives of the country or whose parents have resided three years in the country; that another—a common fund to be managed by a representative governing body to which Jesus College, Oxford, the Welsh colleges and other institutions or representative bodies of persons might nominate, be created, to be called “The General Welsh Exhibition Fund” out of the Betton, and other charities such as those of Madam Bridget Bevan and of the Rev. Rice Powel at

Boughrood, a capital sum of £20,000 to be added to it from the Meyrick endowment at Jesus College, Oxford, and that the income of this fund might be so employed as to redress the inequality of the county exhibitions fund and to assist those districts more particularly where the local endowments are inadequate to provide the proportion of exhibitions needed, according to the size of the school and the number of the population, all the elementary schools from which these exhibitions may be competed for, and all the intermediate schools and colleges in which they may be held, to be situated in Wales and Monmouthshire.

Again, the Committee have paid particular attention to the intermediate education of girls; they show that in the Principality it is very defective, and that its need is great and pressing; they recommend that the Howell's Schools, at Llandaff and Denbigh, Dr. Daniel Williams' School at Dolgelly, and the Welsh School at Ashford, near Staines, in Middlesex, should be reconstituted, and that other schools, where wanted, should be established, with special reference to the requirements of female education, on the principles on which and after the manner in which they recommend the reconstitution and the establishment of intermediate schools for boys.

Further, in reference to "higher education" they recommend that a college be established for South Wales, in addition to Aberystwith College, which, whether retained on its present site or removed to Carnarvon or Bangor, must be accepted for North Wales; that each college should receive towards its maintenance a yearly grant of £4,000 from the Consolidated Fund; that the college for South Wales be placed in Glamorganshire, either at Cardiff or Swansea; that the cost of its establishment, if the Queen's Colleges in Ireland are taken as a precedent, should be met out of public funds, but that the resources of South Wales being considerable, and the expense only incurred once for all, the assistance afforded by the State might be properly supplemented by local contributions, raised voluntarily or by rate; that these colleges should be adapted, as regards their management and the course of instruction given, to the particular circumstances of the country, that they should be altogether unsectarian, and provide no kind of theological instruction, and that the principal in each case should be a layman.

And lastly, as the headstone of the entire edifice, they recommend that a University should be created for Wales; they suggest that it would exercise beneficial influence on higher education in the Principality; would bring it more closely home to the daily life and thoughts of the people; would gratify the national sentiment and furnish new motives for the pursuit of learning; would develop new forms of culture in affinity with some of the distinctive characteristics of the Welsh people, and like

a lesser luminary which in close proximity sheds more light than a far greater orb shining from a distant sphere, would help to diffuse the light of knowledge more generally through the Principality than has been or can be done by Oxford or Cambridge with all their prestige. While admitting the advantages of such an institution, however, they somewhat doubt the chances of its success, and they would have hesitated to recommend its creation if St. David's College had not been in existence, which has power to confer the degree of B.A. in Arts and of B.D. in Divinity. This being the case, they consider that it devolves on them to suggest, not the creation of a new University, but the further development of a university privilege which partially exists already in the Principality; and their recommendation is that the charter possessed by St. David's College to confer a degree in Arts be withdrawn, and that in substitution for it a new charter be granted, whereby the power of conferring degrees in Arts should be given to a syndicate or board, consisting of representatives in equal numbers of the governing bodies of St. David's College, University College at Aberystwith, and any other college, being a place of advanced secular instruction, which may be affiliated for the purpose; but that St. David's College should be left in the undisturbed enjoyment of its Divinity Charter.<sup>1</sup>

Such is a brief outline of the scheme which the Committee recommend for the advancement of Intermediate and Higher Education in Wales and Monmouthshire; it means, in short, Intermediate Schools improved, enlarged and multiplied, and colleges affiliated into a university; it is thorough and complete, and if it were based on sound principles and duly respected individual interests, I, for one, would heartily support it. I

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<sup>1</sup> As regards the endowments of Jesus College in their relation to "higher education" in Wales, the Committee make no specific recommendations: they consider that in the hands of the Oxford University Commissioners the subject has been committed to the charge of a body of men specially selected for their fitness to deal with the best appropriation of college funds in Oxford, and they have sent in their report on which the decision of Parliament must be taken. The Committee, however, have taken much evidence on the subject. The evidence embodied in the Report shows opinions of men of great ability and authority differing widely from each other as to the application of the revenues and endowments of the college and its place in Welsh education, and it produced on the minds of the members of the Committee themselves impressions which led them to different conclusions on the subject; they agreed to differ, and have made no recommendations upon it beyond suggesting that the sum of £20,000 might be applied out of the Meyrick endowment to "The General Welsh Exhibition Fund," and that Cowbridge Grammar School should receive a larger share of the endowment which the college enjoys under the provision of Sir Leoline Jenkins' will.

believe it would create a new epoch in the history of my nation, and confer inestimable benefits on my countrymen.

Religion—be it observed—is an accessory and not an essential element in the scheme; it is not the foundation-stone on which the edifice is erected, neither is it the chief corner-stone which gives stability and beauty to the building; it is a rubble-stone cast aside or thrown into the wall at the caprice of the workman. In Intermediate Schools, religious instruction, if given at all, must be “unsectarian” or “undenominational.” These terms are vague and ambiguous in the extent of their application; if pushed to the limit of their full meaning they become practically convertible with the word “secular.” One thing, however, is clear enough: the meaning which the Committee attach to the words cannot be mistaken; when they speak of unsectarian and undenominational instruction in religion, they mean religious knowledge diluted; they tell us that it does “not include instruction in the doctrines or formularies of any church, sect or denomination.” If the “doctrines” maintained by the Non-conformists of Wales, and embodied in the “formularies” of the Church of England are taken away, it is difficult to say of what the residuum consists; it is easy to conceive that it is a tasteless and colourless substance, and that the nutritive qualities are gone; whatever it is called, it does not deserve the name of religion, and much less is it entitled to the name of Scriptural religion, which under the phrase—“religious instruction confined to the reading and explanation of Holy Scripture”—the Committee by implication give it.

Then, again, in the colleges, Theology is to have no footing; no exhibition awarded either from a County Fund or the General Fund is to be tenable for the pursuit even of secular knowledge in a Theological College; and as St. David's College is to be left in the undisturbed enjoyment of its Divinity Charter, it follows that the syndicate of the new University will have no power to confer degrees in Theology. And thus Theology is put under a ban—in Wales of all countries in the world, where it has found so genial a soil, and where its growth has been so luxuriant. In the scheme for higher education which the Committee recommend for the benefit of the Welsh people, it is despised and rejected—the mistress of all the sciences is tabooed and proscribed, and held like a slave in bondage; it is to work in chains and fetters; it is to have no liberty and no free course among the people; if the instinct of the nation is developed in the direction of Theology, it must be checked and nipped in the bud; the scheme must act as an extinguisher upon it. Theology deserves other and better treatment; we can speak of it with greater truth than Aristotle spoke of Political Science—that it is (*ἀρχιτεκτονική καὶ κυριωτάτη ἐπιστήμη*) the science which

arranges and builds up society, and arranges and controls all its movements. It can be said of it in a higher sense than of the Political Science of Aristotle, that it (*χρωμένη ταῖς λοιπαῖς πρακτικαῖς τῶν ἐπιστημῶν, ἔτι δὲ νομοθέτουσα τί δεῖ πραττεῖν καὶ τίνων ἀπέχεσθαι*) makes use of all the other practical sciences and lays down the law and decrees what man is to do and from what he is to abstain; it teaches morals and directs human conduct on principles and from motives unknown to Aristotle and the other philosophers of Greece and Rome;<sup>1</sup> morals are her own domains, and there she sits a queen for ever; she holds the sceptre in her hand and her right there is none to dispute; and education, which takes in as an essential part of its work training in moral virtues, is within her province; in the work of education she takes the lead and asserts her supremacy. That is her proper place; yet in Wales, among Welsh youths, if the Report of the Departmental Committee is to decide the case, she is to lose her throne and to surrender her supremacy; she is to be deposed, and pushed into the rear, if not driven out of sight.

Again: Theology is not only a code of morals which prescribes the duties of man in all relations of life, but also a repository of doctrines which explain to man the place which he occupies in the system of the universe and shows unto him his destiny; it is a science which investigates problems which concern him in his highest relations and in his most permanent interests; it solves problems of eternal moment to him, which are and ever have been to the keenest intellects, and to the most powerful minds, in its absence, inscrutable enigmas; and these problems are not incidents of his life, which may or may not occur, but they are inevitable difficulties, which lie across his path; they are the laws of his nature and the conditions of his existence; they are his trials in life, and they are to him schools of discipline; he has no alternative; he must look them in the face; in their presence

<sup>1</sup> The words of Hooker on this point are these:—"There is not in the world a syllable muttered with certain truth concerning any of these three (Faith, Hope, and Charity) more than hath been supernaturally received from the mouth of the eternal God."—*Ecclesiastical Polity*, Book I. chap. xi. 6.

<sup>2</sup> Butler expresses this sentiment in the following words: "Christianity is a republication of natural religion; it instructs mankind in the moral system of the world . . . and it is to be considered in a further view, as containing an account of a dispensation of things not at all discoverable by reason, in consequence of which several distinct precepts are enjoined us. It is not only an external institution of natural religion and a new promulgation of God's general Providence as righteous Governor and Judge of the world, but it contains also a revelation of a particular dispensation of Providence carrying on by His Son and Spirit for the recovery and salvation of mankind, who are represented in Scripture to be in a state of sin."—*Analogy*, pt. ii. chap. i.

he is helpless; his resources fail him and his condition is inextricable; Nature and reason, and science founded on Nature and reason, can give him no help. Theology alone can assist him in his distress; it can solve his difficulties, make his path clear before him, and show him a way of escape; if he will learn its lessons and obey its dictates it will "bring him forth into a larger room," and will give satisfaction to his mind and rest to his soul.

There can be no reason why the study of Theology should be discouraged because the pursuit of science is in the ascendant; one cannot be a substitute for the other; they have different fields of investigation. Science investigates Nature; it searches into its secrets and finds out its laws; it traverses its whole extent and goes to its utmost limit; there it stops and proceeds no farther; but Theology goes beyond Nature and enters on another and a higher field of investigation; while it reviews the moral elements of Nature it investigates other regions of which Nature knows nothing and saith nothing. Nature is not the field in which is found the "hid treasure;" that field is Divine Revelation, which with its doctrines and institutions—its laws and promises—has been given unto us, as Hooker tells us, "besides the course of Nature to rectify Nature's obliquity withal." And indeed the strides which science has made, and the ardour with which it is pursued in our days, supply a reason why the study of Theology should be encouraged; the two move in different spheres but they work in harmony, and they confirm each other's testimony, and the testimony of both is a witness for God. Science shows the prints of His feet which in performing the works of His hands He left behind in the constitution of Nature; and Theology teaches "the mystery of His will" which by the words of His mouth He hath spoken unto the world through Divine Revelation. As science makes fresh discoveries and discloses new resources in Nature, it pertains to Theology to explain that these discoveries and disclosures do not encroach on its province or weaken the force of the supernatural truths of which it is the depository.

Then, again, Theology has its literature and its history; its literature is the fruit of the most sanctified intellects and the most powerful minds that have ever appeared among the human race; it is a treasure of exhaustless wealth, and its value is inestimable. It is folly—and something worse than folly—to keep it under lock and key. The history of Theology is part and parcel of the history of the world; the history of the rise and fall of empires—of the growth and decay of nations—of civil as well as ecclesiastical institutions—cannot be explained, and its lessons cannot be learnt, unless the archives of Theology are opened and searched, and its records are read and understood; the lessons of history are lost to the world if the study of Theology is neglected. And, lastly, the state of Theology in the Principality

supplies another reason which leads in the same direction. Theology is rife among the Welsh people, and it is orthodox Divinity; their "deep-rooted convictions," to which the Report refers, are not in antagonism to, as the Committee would lead us to suppose, but in harmony with, the doctrines embodied in the Creeds and the Articles of the Church of England. It runs, however, in narrow grooves of sectarian shibboleths; it is cramped and confined, and wants more air and greater expansion. It should be abreast with the intelligence of the age, and keep pace with the progress of secular knowledge. It is possible that a school of Theology, in the proposed University, would do this service to Welsh Theology; it would at least relieve it from the trammels in which it is now enthralled under the influence of party zeal and sectarian jealousies, and it would give the Welsh people expanded views and enlarged sympathies in their doctrinal tendencies and religious aspirations. The transition may endanger its orthodoxy; I admit this, and I think it a question of serious import; but I have confidence in truth, and in the God of truth. Truth fears no search, but courts investigation; it has stood every test, and has survived all trials; and the sentiment is as good to-day as it was the day it was first uttered—"Magna est veritas et prævalet."

A University without a school of Theology is a misnomer. The science which of all others is the sublimest to which man can apply his mind, and which of all others, if understood, confers upon him the most substantial and abiding benefits, is omitted in its curriculum; if the seat of Theology is empty, then the throne of the queen—the mistress of all the sciences—is vacant—that science is discredited and dishonoured which as far transcends the others as "the heavens are higher than the earth."

Space now bids me drop my pen, but before I conclude I wish to record my protest against the proposition advanced in the Report that the Bevan and other charities now used in aid of Elementary Schools of the Church of England, should be appropriated to funds for exhibitions tenable in Intermediate Schools, and Provincial Colleges not being Theological Colleges, on the plea that elementary education has been provided for by legislative enactment. This proposition contravenes the spirit and the object of the Elementary Education Act of 1870, which was intended in its operation not to supersede, but to supplement voluntary schools; it makes a Board School after the type of the majority of Board Schools in the Principality, which are purely secular, a substitute for a voluntary school of the Church of England, in which religious instruction takes its proper place in the work of education. In the case of the Bevan Charity it clearly defeats the intentions of the donor. The money was

devised by a Mrs. Bridget Bevan for the use of "the Welsh Circulating Charity Schools." These schools, with the assistance of the Society for Promoting Christian Knowledge, were established by a beneficed clergyman of the Church of England, the Rev. Griffith Jones, Rector of Llandownor, and author of an exposition of the Church Catechism used as a text-book in them. Their primary object was to teach poor people—adults and children, to read the Bible, and to instruct them in the Church Catechism, in the responses of the Church Services, in the principles of the Christian Religion according to the Church of England, and generally in their duty to God and man. It cannot be said that the intentions of the donor are respected, if money bequeathed for the use of schools of this type is diverted to the support of education which is practically secular.

J. POWELL JONES.

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### ART. III.—ECCLESIOLATRY: ITS ROOT AND ITS FRUITS.

"IT appears to be a fixed law of the spiritual world, necessary in the established order of events, that man should pass a period of existence during which, by belief, he virtually realizes to his own convictions that better system of things on which he is subsequently to enter by sensible experience."<sup>1</sup> History, however, shows us most unmistakably that man in his unregenerate state has no desire to make faith in God the mainspring of his course of life. A longing for *sensible* experience in the present, led astray the people of Israel when they cried to Aaron, "Up, make us gods which shall go before us, for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him;" and the like sensible experience has been the bait which has allured men to set up that vast sacerdotal system which has turned faith into credulity, made the word spiritual a mere synonym for supernatural, and the term religious "a title which might not be given to parents and children, husbands and wives, men and women fulfilling faithfully and holily in the world the duties of their several stations, but only to those who had devised a self-chosen service for themselves."<sup>2</sup> To such persons, "the patient waiting for Christ" would be intolerable, and the idea of the Church being in her minority most distasteful.

<sup>1</sup> Prof. Archer Butler's Sermon on "The Expediency of Christ's Invisibility."

<sup>2</sup> "On the Study of Words," by Trench, p. 9.