

JOHN RHOSYDD WILLIAMS

EVANGELIST

Robert Williams

Robert Williams, Daniel's son, was born in Rhosllanerchrugog in 1834 or 1835.

According to an article cut from a newspaper or magazine, but sadly with the name and date of the publication missing, in a register from the Baptist chapel, Penycae, Robert's baptism at Mill Pool, Pentre, is recorded as having taken place when he was about 12 years old.

Robert became persuaded of the teachings of Alexander Campbell as adopted by a number of men from the Rhos area in the wake of Campbell's visit to Chester in 1847. They comprised the then nucleus of the church which now meets at Bethel, and Daniel Williams cast in his lot among them, and was baptised, making one of the first additions to the newly formed church.

In 1871 Robert was living in Campbell Street, Rhos, with his wife Mary. He was 36, she was 32, and both were born in Rhos; Robert was a coal-miner. Their

children were Daniel aged 8 and John aged 6 (not John Rhosydd, who was born in 1885 by Robert's second wife). They are hard to find in the census, but here they are, where do is ditto under 'born in Rhos':

Robert Williams	head	M	56	Coalminer	do
Mary do	Wife	W	39		do
Daniel do	Son		8	Schooler	do
John do	Son		6		do

In 1881, Robert, now a widower, was living in Johnson Street, Rhos, with his son Daniel, now 18, and daughter Mary, aged 8. He was still working as a coalminer.

In 1882 he married his second wife, Hannah, who was twelve years younger than he was. She too was born in Rhos, and the ten-year censuses from 1891 to 1911 list them both as speaking only Welsh.

In 1885 both Robert and Hannah were members at Bethel chapel, Campbell Street, Rhos. Their son John – later also known as John Rhosydd Williams, later to become an evangelist – was born on 10th May 1885.

In 1891 their children Margaret (aged 8) and John (aged 5) were living with them in Campbell Street. Robert,

still a coal-miner, was elected as an elder at Bethel in 1893.

1901 finds them still in Campbell Street, with their children Margaret and John, aged 18 and 15, and Hannah's children, William, Ellis and Hannah. Robert was still working as a coalminer, and John Rhosydd is now a grocer's assistant. The whole family speak only Welsh.

By 1911, Robert has become an old-age pensioner. Margaret and John Rhosydd have learnt to speak English, though Robert and Hannah still speak only Welsh. John is now a grocer in his own right.

When Robert died on 21st May 1916 his passing marked the severing of one of the final links with the early founders of the movement in North Wales. His obituary in *The Bible Advocate* on 21st July, 1916, supplies further information and comment:

He began working in the colliery when he was 7 years old and continued till he was 65, when a serious accident incapacitated him.

If he was preaching at the evening service at Bethel, he would nonetheless be at work by 10 p.m. the same evening. If he was preaching in Llanfair Caereinion, he would be back at work by 2 p.m. on the Monday,

despite having walked the eight miles from Welshpool, and made the 30-mile journey home the following morning. His circle of churches consisted of Rhos, Llanfair Caereinion, Porthmadog and Cricieth.

When warmed to his subject he exerted much bodily strength. His eyes would sparkle at a new thought (he was always an extempore speaker), and his actions were a revelation. He was most active in the pulpit. His discourses were full of scriptural quotations.

He was known for his kindness and generosity, a real father to all the younger members of the Church, and his strong commitment to Campbellite principles.

Robert's son, Daniel (1863-1930), by his first wife Mary, was named after Robert's father. This Daniel was appointed as an elder at Campbell Street in December 1912. He was also a preacher in Welsh only, including as a visiting preacher at Llanfair Caereinion and Porthmadog.

John Rhosydd Williams

According to page 48 of the hand-written history of Bethel, in John Rhosydd's own hand-writing, in 1924

John was set apart as an evangelist for the Churches of Christ congregations in the District of North Wales and Cheshire, that is to say, Rhos, Chester, Saltney, Mollington, Saughall, Rossett, and Wrexham. In the first five years of his service he baptised twenty-seven people at Rhos, and a total of a hundred and nineteen people in all the churches with which he was linked.

However, according to the plaque inside the chapel, which honours his service, this ministry dated from 1926 till 1957.



In the 1891 census, John (aged 5) can only speak Welsh, as can his father Robert and mother Hannah, his two older brothers, and his two older sisters.

But by 1911, John and has learnt to speak English, though his parents and older sister speak only Welsh. They are living at Tawelfryn, Poplar Avenue, Rhos.

In the 1921 population census John Rhosydd, aged 36, is listed as a grocer at Bank Stores, High Street, Rhos, and is living with his wife Hannah, 4-year-old daughter Menna, daughter Gwendolen (aged 2) and son Hywel Glynn (aged 1).

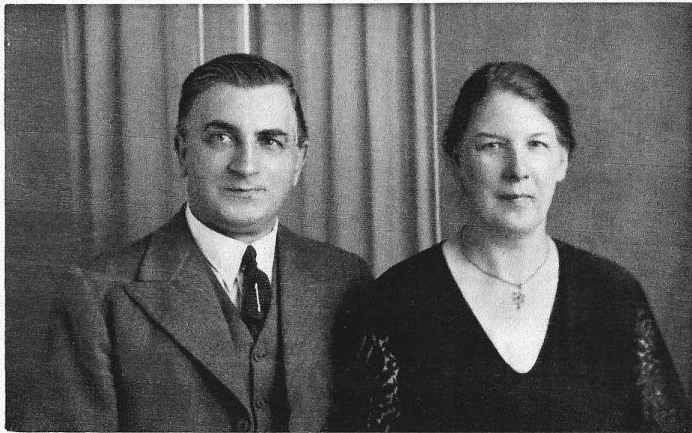
John Rhosydd, evangelist

We noted earlier that in 1924 John Rhosydd Williams was set aside as elder, regular preacher, and evangelist for the denomination's churches in North Wales and Cheshire. We now turn to look at this ministry. Local churches in the Cheshire and North Wales Division are mentioned, and further details of them will be given separately later in this story.

The year leading up to the Churches' 1925 Conference, as reported in the annual Year Book, records that John Rhosydd spent the months of July to October with his home church at Rhos, and that all the meetings were conducted in Welsh. Attendances gradually improved, with non-members coming to Gospel meetings. Twelve members were added to the

Church, nine via baptism, one from the Welsh Baptists, and two former members returning.

Meanwhile Mrs Williams formed a “White Ribbon Band”¹, together with a Sisters’ Mission which met regularly during the winter.



John and Hannah Williams
photo kindly supplied by their granddaughter Rhiannon

John Rhosydd devoted November and December to Chester, where attendance at the morning services increased from 45 to 62, and a good work was done at the Friday evening young people’s meetings. January

¹ The White Ribbon Association was formed in 1876, and was heavily involved in the Temperance Movement

was given to the cause at Cam-yr-Alyn: good numbers gathered.

February found John at Saltney, of which he wrote, “It is always inspiring to visit Saltney. It acts like magic. During the month I had some of my best meetings. The chapel was packed for the Sunday evening meetings. There were four additions by immersion.”

March was given to Wrexham, and in April he returned to Rhos. He also spoke during the year at the North Wales and Cheshire Half-yearly Conferences, at the Liverpool and District Conference, and at a Good Friday rally at Egremont, Merseyside.

This was followed by May, June and July being devoted to serving the Church at Chester.

At the end of the year, the Chairman of the North Wales and Cheshire Division wrote that John Rhosydd “has proved himself a workman that needeth not to be ashamed. His work among the Churches has been inspiring and fruitful in the saving of souls, and saints have been built up in their faith.”

Here are some words from the 1926 Year Book – a year which saw two baptisms at Rhos. The report also shows how John Rhosydd and Hannah served together in the Lord’s work:

The past year has been fruitful and encouraging. Mr J. R. Williams has laboured with fervency of spirit for the salvation of souls, and additions to the Churches have been recorded. Much work has been done in the upbuilding of the respective memberships. The Sisters in the Division have held their first conference at Mollington, Mrs J. R. Williams read an excellent paper on Christian Women Workers.

July of that Church year was given to Chester and saw numbers attending and interest growing, with one baptism. Of the Sundays in August the first was given to Liverpool, and the rest to the Church at Rhos, with September allocated to Mollington – a month which also saw the ordination of new deacons and elders. October was a varied month, with service at Saughall and Saltney, two baptisms at Rhos and another at Chester.

The winter months of November to January were given mainly to service with the Church in Chester, including the Band of Hope teetotal movement, the Bible class, and the young people, and the baptism of a Primitive Methodist local preacher. There were also six baptisms at Saltney, and John addressed the Young People's rally in Manchester.

The two following months were given to Egremont, where meetings drew a good number of non-

members, and three were added to the Church by baptism.

Weekends in April brought visits to more distant churches – one in Manchester and two in Liverpool, with four additions to the churches.

May brought another baptism – a young man – at Rhos. In all, about two dozen people were baptised during the year; John spoke on Good Friday at Egremont, the Diamond Jubilee at Cam-yr-Alyn, and the divisional conference in Chester; and Hannah Williams had been busy organising women's meetings in all the churches in the Division.

And in the following year, 1927, it was “encouraging to record considerable increase in numbers at the places John Rhosydd Williams has been located by the Committee.” He visited all the Churches in the North Wales and Cheshire Division, and gave November and December to the Church at Wrexham, where three people were baptised. January at Saughall brought nine baptisms – a month of which “Mr. Williams treasures very happy recollection.” February was devoted to Saltney, where nearly every meeting brought confessions of faith when invitations were given, and eleven believers were added to the Church by baptism.

March was for Birkenhead, and April for Mollington, where eight were baptised. John ministered also at a range of other places, including Cam-yr-Alyn, Cricieth, and Earlestown, Merseyside.

During the year leading up to the 1928 Conference, John Rhosydd gave the final Sunday of each month to the Church at Rhos, and otherwise visited all the Churches in the Division. In August three of the Sundays were spent at Rhos, and eight people were baptised. September and October saw a 'special effort' at Egremont, with confessions of faith at nearly all the Sunday evening services, and six new members added to the Church.

Winter began with visits in November and December to Cam-yr-Alyn, including the formation of a Wednesday evening Bible class. People must have had strong memories in those days, because "Whole chapters of the Scriptures were repeated from memory by the sisters at all the gatherings."

January and February were for Chester, with gradually increasing attendance, and the admission into membership of nine senior scholars plus the mother of two of them.

Three Sundays in March were given to Saltney, with very enthusiastic meetings right from the start,

concluded with a baptismal service when six were immersed. Meanwhile two new elders and seven new deacons were appointed at Rhos.

Twelve days were spent in South Wales during April, with Aberfan as the centre of interest, and visits to Merthyr Tydfil, Treharris and Cwmaman. There were two baptisms at Merthyr and four at Aberfan.

John also spoke during the year at Conferences held in Rhos, Birkenhead, Oldham and Merthyr, and a Sunday School conference at Mollington.

The year leading up to the 1929 conference began with four Sundays at Mollington in July, which attracted a congregation of over eighty adults by the last meeting. August then took him further afield on Sundays, to Leicester, Birmingham, Llanfyllin and finally back to Rhos; then Chester for September. The first evening attracted a congregation of about 150 people. John Rhosydd commented: "It was inspiring to work with these brethren. Sunday morning, afternoon, and evening, it was always the same, splendid gatherings, good singing, and a real interest throughout." The final service included the baptism of three adults, and some time later John was called to return to baptise two more who had attended during the 'special effort'.

October began with a two-months mission at Saltney, for which great preparation had been made both in prayer and by publicity.

December found John largely at Chester and Rhos, plus two Sundays in Aberfan within a thirteen-day intensive mission, where record gatherings were reported and there were four baptisms. He also spoke at Treharris, Merthyr Tydfil, and Cwmaman.

Those twelve months also found him at the anniversary at Holt Hill, at Egremont (Merseyside) on Good Friday, at the conference in Nottingham on Whit Monay, and usually ministering on one week evening during the winter at Rhosllanerchrugog, Rossett (Cam-yr-Alyn), and Chester.

As the decade drew towards a close, and the year ending with the 1930 Conference got under way, John spent three weeks in July with the church in Chester, with one Sunday at Rhos, two at Rhos in August, and two 'maidens' coming to faith and being baptised. September followed with John ministering at Saughall, giving about sixteen addresses, and listening to the confession of faith of two ex-scholars of the Sunday School. October's Sundays were spent at Egremont, with mid-week meetings at Rhos.

John should have been at South Wigston for three months beginning with November, but a severe breakdown in health necessitated his return to Rhos and complete rest for the remainder of the month, but in December 1929 and January 1930 he was well enough to give some help to the church at Cam-yr-Alyn.

He was at Wrexham in early February, where nine were baptised, and he conducted a five-day mission at Stockport in April, with many strangers attending and six added to the church through confession and baptism. The following month was devoted to Egremont.

The year closed with a seven-day mission in Birmingham, with four baptisms and the following Sunday four further decisions to be baptised.

And so we move on to 1930-1, with John serving the church in Saltney in July and September, with a series of addresses at the mid-week devotional services on “Things most surely believed among us”, which aroused very encouraging interest among the younger members. “As usual the choir, precentor, and organist were all at their best.”

October and November brought a ‘special effort’ at Saughall, where many of the members lived a long way from the chapel, “but distance did not hinder

them from attending.” John also visited Stockport for a five-day mission in the same period, with four professions of faith and baptism, and he also visited Burnley and spoke at the Manchester District Conference.

February and March took him to Egremont, with visitation, a ‘special effort’ by the young people, and four baptisms. April and May saw him back at South Wigston, with enlarged attendance, increased interest, extra services and five baptisms, and (in the words of the secretary) “an inspiration to sit under his ministry, and especially to hear the positive note of his exposition and teaching.” Meanwhile John’s wife Hannah joined in all the activities, helping especially with the start of a women’s meeting and another for children, and in the visitation.

The early part of the following year (1931-2) was spent in the Cheshire and North Wales area: Wrexham; Rhos; a three-month mission at Saltney, with large, enthusiastic gatherings “and the Lord added to the number of the saved” and fifteen added to the church.

From New Year’s Day 1932 John began six months of service in the Furness District, visiting Kirkby, Wallend, Grizebeck, and Askam, with much time devoted to visitation as well as a range of meetings for

members, young people, and evangelism. During the year he also spoke at Manchester, Birmingham, Dalton, Ulverston, and Urswick (Cumbria).

Following the Conference, 1932 continued with John in his home area in August and September (Saughall, Chester, Rhos, Saltney, Rossett), then October took him to London to conduct intensive missions with two of the London churches, Hornsey and Wandsworth Bridge Road, with eleven additions through faith and baptism at the latter, followed by others later. In all he spent eight days at each church, with eighteen meetings at each.

November and December were given to Egremont, with the special encouragement of the baptism of a man and his wife, and this was followed by six months service for Saltney.

Most of the following year (1933-4) was spent with the North Wales and Cheshire churches, including Egremont and two months at Stockport. The report in the Year Book comments that, "Altogether, twenty-seven additions by baptism have been made, but these only partially indicate the results of Mr. Williams' strenuous and consecrated labours."

The next year was divided between eight churches: Saltney; Musselburgh; Saughall; Cricieth (where the

services were all in Welsh); Leeds; Egremont; Rhos; and Wrexham.

Moving ahead to 1936, we find him ministering at Saltney in July, and then spending a month with each of the churches at Saughall, Rossett, Saltney, and Rhos. Then he was at Carlisle, Leicester, Egremont, Oldham, and again at Leicester. The churches he visited received thirty-four new members.

His much travelled life continued in 1937 with three months in Leicester, then ministry in Saughall, Saltney and Rhos, and two weeks at Netherfield; January to March at Wrexham, Egremont and a week's mission at Cwmaman, and eight more baptisms.

As the 1938 Year Book looks back over the preceding twelvemonth, it reports that three young men were baptised at Rhos, then John Rhosydd went to London in October, and spent November to January at Saughall and Saltney: six more were baptised.

The 1939 report tells that John began a period of ministry (the year book says twelve months) in the North East in September. In October there was a mission at Bedlington, with three baptised; in February a mission at Broomhill, with four baptisms.

The 1940 Year Book reports concerning his ministry at Broomhill, Northumberland, in July that “the building was often packed to its utmost capacity” and four were baptised. He spent September to November in Bedlington, where thirteen were baptised, then December to May in Rhos, Saltney and Saughall, with four baptisms, though “Mr Williams found the work more difficult than usual at each of the places.”

On 29th September, 1939, the date of the register of the population for identity and ration cards in war-time, his family were living at home at Tawelfryn, Poplar Avenue, Rhos – that is, his wife Hannah, and their daughters Menna, and Gwendolen (by then Gwendolen Griffiths). John Rhosydd was staying with Ralph and Mary Green, at 69 Victoria Terrace, Whitley Bay, Bedlington, Northumberland. Ralph’s work was as a banksman in a colliery, described as ‘heavy work’, an occupation which may have supplied some easy affinity with John Rhosydd in view of the coal-mining background at Rhos. He was at Bedlington from September to November, where thirteen were baptised.

There seems to be some confusion here, as John was reported in the 1939 Year Book as being in the North East for a period of twelve months from September

(presumably therefore 1938), but the 1940 Year Book has him there from September to November (presumably 1939). Martin Robinson, of the Fellowship of Churches of Christ, suggests this explanation in an email:

As I understand it, conference each year was normally held in either July or August. The year book was published after conference in order to contain the reports from conference. As far as I know, the accounts and statistics reflect what happened from 1 July the previous year to the end of June in the current year. So, I assume that the reports of where people were serving reflect the same period. You seem to have come to the same conclusion. I don't know for sure but I suspect that the onset of war may well have disrupted plans to move personnel or it is possible that there is a simple mistake. It's possible that the intention was to serve for 12 months and that local or personal circumstances forced an extension of the period of service.

Be that as it may concerning John's time in the North East, as the war dragged on 1942 reported that he had been at Aberfan in July, then back in North Wales including Cricieth, and then three weeks in Griffithstown. September to November found him at Merthyr Tydfil, Treharris and Aberfan, but he was back for Saughall in December, and concentrated during February on Wrexham, Saltney in March, Rossett in

April, Chester in May, and then back to South Wales in June for Aberfan and Treharris. The Year Book adds the comment that “the services of John Rhosydd Williams have been of great help in the South Wales Division.” He also found time that year to take part in the jubilee services at Burslem.

The following year found him again in both North and South Wales, and “For the greater part of the South Wales period Mrs Williams accompanied him and gave valuable help” including speaking at a Sisters’ conference.

As the war continued in 1944, he spent six months serving the Church at Chester, and two months at Wallasey with the Egremont Church.

Following the War, it was already becoming difficult to get Welsh preachers at Rhos, and the comment was made in 1947 that John Rhosydd’s work there was especially appreciated for that reason, among, of course, the whole range of other reasons. He continued to serve Rhos, Wrexham, and Saltney, and his most fruitful period that year was considered to be January in Wrexham, where a week of prayer was arranged by the Evangelical Council, the final meeting being held at Talbot Road chapel.

In 1948 Hannah Williams, John's wife, presided at the afternoon business session of the annual Women's District Conference of the North Wales and Cheshire Division, and in 1951 she presided at the North Wales and Cheshire Women's United Rally, which drew over eighty in attendance.

Rossett, Saughall, Rhos, Wrexham, and Saltney claimed much of his attention in the period 1946 to 1950, with Egremont included in 1950, but from the 1946 Year Book onward there are no further lengthy reports on each evangelist's ministry around the country.

In February 1951, when he was engaged to minister at Cam-yr-Alyn, "Owing to the inclemency of the weather many were prevented from coming." Indeed, John himself was ill with influenza at the time, "but this did not prevent his coming."

He retired in 1951, leaving a combined membership in 1952, including Egremont, of 521.

Grevin Jones of Rhosllanerchrugog News Facebook group contributed this memory:

I remember John Rhosydd Williams in the early Fifties when he was minister at Bethel, Campbell Street. His sermons were always very interesting and anecdotal. I particularly remember him relating a story about an

old man of low intelligence walking down the street and holding a placard bearing the words "A fool for God", much to the amusement of passers-by. On the back of the placard was written "Whose fool are you?"

While researching for my book about local people and the Great War I noted the following excerpt from the Rhos Herald, July 1916, when he was before the Military Tribunal, appealing for exemption from War Duty on religious grounds

Rhos Grocer's Appeal

John Rhosydd Williams, aged 31, married, no children, proprietor of two shops in High Street and Hill Street, Rhos. Applicant had been rejected In February and was not due to be called up until September. He, however, for certain reasons asked that his case should be dealt with now. He appealed on the grounds of domestic and financial hardship and also stated that he was an Elder of the Church of Christ.

The Chairman: "May I ask what you mean by the Church of Christ?"

Applicant: "It is a Church that stands aloof from all sectarianism and works for the union of all Christians". In fact it strives to return to Primitive Christianity.

The Chairman: " And a very good aim, too!"

Exemption for six months granted.

John Rhosydd Williams was also a local historian and bard.

One of his final acts as minister at Rhos was to conduct, together with R. W. Jones and Baptist minister T. H. Prosser, the funeral of Mrs Jane Campbell, a member for over fifty years, the fifth generation of her family at Bethel.

That was in July 1957. Continuous family ties with the early days of the Church were being broken. Then John Rhosydd's own death shortly afterwards, on 5th August 1957, brought a further break with the original members: he died at home while still living at Tawelfryn, Poplar Avenue, Rhos, leaving his effects to his widow Hannah.

We see that the church at Rhos grew out of a Welsh-language movement within Wales. But John Rhosydd's life and ministry, and to a lesser extent that of evangelist John Nicholas, who lived for a while at Rhos, formed a bridge, or bond, to other nearby Churches of Christ, which had arisen separately and became linked through these men's ministry with the church at Rhos. It is to those churches that we now turn our attention.



John Rhosydd Williams
(courtesy his granddaughter Rhiannon)



John Rhosydd Williams, Eisteddfod, Rhosllanerchrugog, 1951

This photograph's origin and copyright are not known

Some obituaries from *The Christian Advocate* on John Rhosydd Williams follow, the first entitled *The Passing of a great Man*.

- passing of

JOHAN RHOSYDD WILLIAMS died at his home at Rhosllanerchrugog on August 5th. The funeral service took place on the following Thursday. A private service for his family was conducted in the home by R. D. Jones and T. W. Jones, M.P. for Merionethshire, who is also a minister with the Scotch Baptists.

A public service followed in Bethel Chapel, Rhos. This, also, was conducted by R. D. Jones. Tributes were paid by Mr. J. Robinson, of Saughall, Mr. L. Jones, of Wrexham, and Mr. D. Williams, of Crickieth, whose friendship with J. R. W. extended over 60 years. Three Baptist ministers, two Congregational ministers, a Methodist minister, and two ministers from the Scotch Baptist churches also took part.

The church was filled to capacity, and the number of letters of condolence and floral tributes showed how the locality mourned the passing of a great man.

APPRECIATION, by ROBERT DANIEL JONES

I have been asked to write an Appreciation of the late J. Rhosydd Williams. He was a man who gave of his best to the movement that was nearest to his heart, the Churches of Christ, and especially to the church at Bethel, Rhos. I came under his influence many years ago as a child in the Sunday School where he was my teacher and what I am to-day is due entirely to his influence.

J. R. W. was reared on a Christian hearth. He was the grandson of one of the founder-members of the church at Rhos, which has been in existence for 110 years. His father was a stalwart preacher.

His first thoughts were always for his "Bethel." For many years he conducted the Band of Hope, and I can recall how he held us spellbound as he re-enacted some of the dramas of the Old Testament. I can still remember his dramatisation of Psalm xxiii.

* * *

In his early days his services were sought by many churches, and many societies invited him to lecture or to adjudicate in elocution or music, in both of which he was specially gifted, though I cannot recall that he ever spoke of receiving tuition in these arts.

I recall his marriage. His wife was a granddaughter of a founder-member at Rhos. She had worked with him and watched his progress with interest and throughout his life she has been a great help to him.

* * *

In 1926 he entered the full-time service of the H.M.C. and I remember that we at Rhos did not regard his departure favourably. But our loss was other churches' gain and we looked forward to his visits to his home church because he had so much to say of the life and work of the churches with which he had served.

During this period he served many churches in England and Wales and always gave of his best, as many have borne witness. He was a true son of Wales.

He retired from the full-time ministry in 1951, coming back, not to rest, but to look after the interests of the church at Rhos, of which he took charge.

During these years he was in great demand as a preacher in our own and in other churches, but he would never promise to preach elsewhere until he was assured that the pulpit at Bethel was filled.

The church at Rhos has suffered a great loss and there is a feeling that we have been living on the spiritual capital created by J. R. W. and not creating spiritual capital for the future. Yet we remember the adage: "God buries His workmen, but His work goes on."

* * *

The whole locality mourns with the church because of what he was to the village in which he was born.

He was one of the foremost Welsh poets and contributed some wonderful Welsh compositions to the local paper. He was also an authority on our local history. When the Welsh National Eisteddfod was held in Rhos in 1945 he was commissioned by the Literary Committee to compile a history of Rhos.

For many years he was Archdruid of the Rhos Choirs' Eisteddfod and has been responsible for the "chairing" of many Welsh Bards. His gifts were recognised many years ago when he was made a member of the Circle of Bards by the Welsh National Eisteddfod committee.

During the winter months he was in great demand by the churches of Rhos as a lecturer on local matters of interest. He had a flair for music. One of his compositions is included in the *Christian Hymnary*.

But with all his other qualities, and they are many, he was in my estimation at his best when he was telling the Old, Old Story of the Son of Man, who came that men might have life abundant.

* * *

Rhos is the last Welsh-speaking church in our movement to-day. J. R. W. had seen some of the Welsh churches closed down and he always impressed on us that we must keep the movement going for the sake of others who would come after us. Ours is an inheritance not to be wasted.

On such men as J. R. W., God has built His Church and the gates of Hades shall not prevail against it.

He has gone to his rest, having invested his talents in spiritual concerns, where rust and moth do not corrupt.

The church at Rhos offers to his widow and family its condolences and mourns with them in the loss of a father and a great man.

AN APPRECIATION by H. GILPIN

By the death of J. Rhosydd Williams another link is broken with the past. His grandfather was a foundation member of the church at Rhos-llanerchrugog.

We who knew Rhosydd intimately feel that another "Beacon light" has gone out. To me he was someone I could always go to for advice or spiritual guidance.

He had a thorough knowledge of the Welsh and English languages which enabled him to speak and preach with fervour and forthrightness. His services as a preacher and in the musical world were in great demand. Our College hymn tune was composed by him. He was also a poet of some distinction, his Bardic name being "Rhosydd," of which he was very proud. At the local and national Eisteddfod he always took a prominent part.

Since his retirement from the full-time ministry, he not only ministered to but has been mainly responsible for the church at Rhos. Although in failing health for some years his death came as a shock to all who knew him and caused a vacuum in many spheres.

I certainly think that the world is a better place, because he once lived in it.

**J. RHOSYDD WILLIAMS :
AN APPRECIATION**

By J. W. RUTT, Chairman, H.M.C.

THE sad news of the death of our beloved brother and minister, J. Rhosydd Williams, came to hand, very fittingly, as it might seem, during a meeting of the Home Missions Committee held in the week of Annual Conference. It cast a shadow over our deliberations and, indeed, over Conference, forming as it did a reminder of the passing of still another of a generation of true stalwarts of the Faith.

Since his retirement, contacts between J. Rhosydd Williams and the churches in general have perforce been few, but until recent years we always looked for him, and seldom in vain, at Annual Conference, where his keen interest in the welfare of the churches was always manifest.

My own associations with him were of the pleasantest and I have especially warm recollections of his work in Yorkshire, where his eloquent preaching, his love of young people and the poetry of his language made a deep impression. Of his love of music and colour I have an outstanding memory of an occasion when it was my pleasure and privilege to take him to Evensong in York Minster. The beauty of the service greatly affected his poetic Welsh nature, and whenever we met in later years he always remembered it.

He loved the people, he loved the Gospel, and he loved his Lord. Never so happy as when he was working for the Kingdom, he gave himself without stint in the interests of the Master he served, and the numerous souls he won for Christ must indeed count him blessed.

We shall not soon see his like again but we rejoice to have known him and to have worked with him. His colleagues in the Ministry and on the H.M.C. and all the churches he served, will long cherish his memory with real affection and will bear up in prayer the partner of his life's joys and sorrows. Mrs. Williams may always be sure of the sympathy of all who know of her loss, and conscious of the love of the Lord of life and death in her loneliness. Through her we acknowledge with joy, the assurance that her husband always appreciated the trust placed in him by the H.M.C. as a worker for the Cause and how honoured he was at all times to undertake the work that was asked of him.

We do not doubt that all the trumpets have sounded for him on the other side.
