



*The Welsh  
Revival  
1904*

*Robert Evans*

**The WELSH REVIVAL**

**1904.**

**From its Commencement to  
the End of 1905.**

**as Recorded in *The Christian***

**Edited by  
Robert Evans.**

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## Introduction

The Welsh Revival in 1904 and 1905 was only the latest of a number of wonderful revival movements which occurred in the Principality of Wales. But a study of its story provides much instruction in many ways.

The information about this revival which appeared in *The Christian* does not tell its whole story. It only tells the story after the rise to prominence of Evan Roberts. This is because almost no news about the revival had appeared in any of the newspapers before that time. It was with the appearance of Evan Roberts that the revival became reportable news, and its fame spread rapidly. Some people thought that the Revival depended upon the personality of Roberts, but this is certainly not true. Some details appeared in *The Christian* much later about its early stages, after the revival had been in progress for about a year. Also at a later time, other books were written which explained these earlier stages of the revival. Some of these details are stated here, below.

Even earlier details about events which led up to the start of the revival appear in several books which others have written about the revival. These are the books by Mrs. Jessie Penn-Lewis, by the Rev. Seth Joshua, and by the Rev. R.B. Jones. Mr. Joshua was the connectional evangelist for the Welsh Calvinistic Methodist (Presbyterian) Churches. These books also provide the details about how the revival began, and how it developed up until the appearance of Evan Roberts's ministry. Dr. J. Edwin Orr also has provided some details which he presumably obtained directly in conversation with Evan Roberts in later years.

The revival actually began in the village of New Quay, in the church of which the Rev. Joseph Jenkins was the Pastor. In February, 1904, in one of the young people's meetings in this

church, the gathering included Miss Florrie Evans, a timid girl of about eighteen years of age, who had recently been converted. The Pastor called for a testimony to Jesus Christ. She responded, simply, artlessly, without guile, "I love the Lord Jesus Christ with all my heart."

"As soon as these words were uttered, the power of God fell upon the meeting, and one after another arose and testified or led in prayer. A powerful work began at once, and spread into many neighbouring villages in Cardiganshire, principally through the efforts of Rev. Joseph Jenkins and his young people, who visited one place after another, conducting services."<sup>1</sup>

In September, 1904, the Rev. Seth Joshua visited New Quay and held a special mission in Mr. Jenkins's chapel, and the revival was given more impetus from this point. From New Quay he went to Newcastle Emlyn to lead a mission later in September. "He found the place 'very hard,' and telegraphed to Miss Maude Davies and Miss Florrie Evans to come and help him. These two ladies did not come alone. About twenty of the young people from New Quay came with them to assist Mr. Joshua, and remained for three days. Refreshing times were experienced in the services. Among the students from the Preparatory School in Newcastle Emlyn who attended the meetings were Evan Roberts and Sidney Evans, and the two became deeply interested and impressed. In the providence of God, a Convention was in progress in Blaenannerch, eight miles from Newcastle Emlyn, and Mr. Joshua and the young people from New Quay and Newcastle Emlyn drove over to attend the all-day services.

During this drive, Mr. Joshua explained to the group how, four years previously, he felt led by the Spirit of God to pray definitely that God would take a lad from the coal-mine or the field, even as He took Elisha, to revive His work in Wales. He prayed

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<sup>1</sup> *The Christian*. 7 September, 1905. pages 17 – 18.

God to raise up an instrument whereby human pride would be humbled.

At the morning service in Blaenannerch, Evan Roberts was especially moved during a prayer by Mr. Joshua, when he used the words “Bend us, O Lord.” But it was during the nine o’clock service that Evan Roberts’s crisis experience occurred, involving this prayer. He was given a vision of going back to his home church to address the young people in Loughor. After removing difficulties in the way relating to his attending the Theological School, he went to his home church, and within a few days the great break-through took place, and his ministry began a meteoric rise, which was reported extensively in newspapers. This occurred early in November, 1904. It is from this point that the narrative in *The Christian* begins.

The main period of excitement of the Revival lasted for about five months from the start of Evan Roberts’s ministry. During that time, about 85,000 names were published in newspapers of people professing to have been converted. A slightly smaller number actually applied to join the churches, and took out church membership. But this was enough to revolutionize many of the churches. After two years, the total number of conversions flowing from the impact of the revival was somewhat higher again.



# The WELSH REVIVAL, 1904.

as recorded in *The Christian*.<sup>2</sup>

Starting at 24 November, 1904.

## The Welsh Revival.

“The extraordinary religious revival in South Wales,” says the *Times*, “which had its first manifestations among the free churches in Cardiganshire, thence spread to Carmarthenshire, where the central figure has been a young Calvinistic Methodist student named **EVAN ROBERTS**. The revival has spread within the past week to the densely populated mining districts of Glamorgan, and in the Aberdare and Garw valleys thousands have flocked to hear the young preacher. The movement has in the meantime manifested itself in the western valleys of Monmouthshire, and at Bridgend and Cardiff.

“The concluding meeting of the week’s mission at Pontycymmer held by Mr. E. Roberts was closed with a dramatic narrative relating to a vision seen by Mr. Roberts while at school in Newcastle Emlyn before his departure on his religious mission to Loughor, the scene of his labours as a collier.

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<sup>2</sup> *The Christian* was a weekly evangelical newspaper or periodical published in London by Morgan and Scott. It began as *The Revival* in 1859 through to 1869, and then became *The Christian* until about 1930. It is a magnificent source of information about the history of Evangelicalism in those periods. Hard copies exist in a few British libraries. The years 1892, 1904 and 1905 are available on microfilm from the British Library. Several other years have been re-published - “Printed on Demand.”

“A few days before I left Newcastle Emlyn I was lamenting over the apparent failure of modern Christian agencies, and I felt wounded in the spirit that the Church of God should so often be attacked. When in the slough of despond I walked in the garden. About four o’clock in the morning with remarkable suddenness, I saw a face in the hedge, full of scorn, hatred, and derision, and heard a laugh as of defiance. It was the Prince of this world who exulted in my despondency. Then there appeared with equal suddenness another figure, bearing in his hand a flaming sword borne aloft. The sword fell athwart the first figure, and it instantly disappeared. I did not see the face of the sword-bearer. Do you not see the moral?” asked Mr. Roberts of his huge congregation. ‘It is the Church of Christ which will be triumphant.’

“He added:- ‘There was no mistake about the vision, and, full of the promise that vision conveyed, I went to Loughor, Aberdare, and Pontycrymmer. What did I see? The promise literally fulfilled, the sword is descending on all hands, and Satan is put to flight, Amen.’ The congregation thereupon burst out with one accord, ‘Hallelujah, hallelujah, praise the Lord!’”

The above quotation is typical of the reports which are appearing in the daily papers. The special correspondent of the *Western Mail* says of Mr. Roberts that he is “a man without the remotest claim to the title of orator. His language, even, is extremely colloquial, and it cannot be truthfully said that what he says is above the common-place. Where-in, then, lies the charm of the man and his power? Perhaps the best answer is that he has an indefinable something in his manner and style. His joyous smile is that of a man in whom there is no guile. His genuineness is transparent, and he convinces people that the belief in what he preaches is impregnable.”

The movement at Pontycrymmer is evidently a remarkable one. “Between midnight and two o’clock this morning the state of feeling in the service was quite beyond imagination. One young

1 December, 1904

man who had come from a dance stood up before the end of the meeting and made open confession. Scores of notorious drunkards were there, and they are now changed men. Four young ladies who were not religiously disposed prior to this week are now full of zeal and enthusiasm. One of them is a beautiful singer, and she and three others banded themselves together and made a round of the public houses and the clubs, where they sang hymns and induced men who were drinking there to come to the meeting at Bethel Chapel...

“Striking scenes were enacted among the hundreds of people congregated outside the chapel. Three or four hundred assembled in front of the Pontycymmer Hotel, one of the largest licensed houses in the village, and sang ‘Dioch Iddo’ and other familiar hymns, and the scene was one of great impressiveness.

“The people who attended the overflow meeting at Tabernacle Chapel left the building at the close of the service, about nine o’clock, and, forming themselves into a procession, they marched the whole length of Oxford-st., which is the principal street of Pontycymmer, and round the various public-houses, singing hymns without a stop. Some of the young ladies made bold to go into the public-houses, with the object of persuading the men there to come out and attend the meetings. The license-holders resented this in some cases, and there were some unpleasant scenes. Now, at midnight, (November 19), Bethel Chapel is crowded, and there is no diminution in the intensity of the fervour.”<sup>3</sup>

## **1 December, 1904.**

### **The Revival in Wales.**

The Lord hath visited His people. He is always true to His Name – Immanuel – God with us. But it often seems to those who

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<sup>3</sup> *The Christian*. 24 November, 1904. page 24.

1 December, 1904

do not dwell in the Real Presence within the veil, as if God were not with us, and the cry goes forth from desolate hearts, “O my Lord, if Jehovah be with us, why then is all this befallen us? And where be all His miracles which our fathers told us of, saying, ‘Did not Jehovah bring us up from Egypt?’ But now the Lord hath forsaken us and delivered us into the hands of the Midianites” – the rationalists, the skeptics, the critics, the formalists. But to a young Gideon 3,000 years ago, or a young Roberts in our own time, the angel of the Lord replies, “The Lord is with thee, thou mighty man of valour; go in this thy might.” Your weakness is your strength. For every one whose bodily presence is weak, and his speech contemptible, but who says, “I will rather glory in my infirmities that the power of Christ may rest upon me” – is in God’s estimate a mighty man of valour:-

Strong in the strength which God supplies  
Through His incarnate Son.

For our God is the same yesterday, and today, and for ever.

And whether it be Gideon wrestling with flesh and blood, or Paul fighting with men like wild beasts at Ephesus, or with wicked spirits in heavenly places; or a young Welsh student under our eyes – God’s method is always the same: He has chosen the weak things of the world to confound the things that are mighty, and things which are not, to bring to naught things that are; that no flesh should glory in His presence, but according as it is written, “He that glorieth let him glory in the Lord.”

Let us often refresh our memories with the eternal principles of the Divine activity set forth in 1 Cor. 1:18 – 31.

Once for the least of children of Manasse  
God had a message and a deed to do,  
Wherefore the welcome that all speech surpasses  
Called him and hailed him greater than he knew.

Asked him no more, but followed him and found him,

1 December, 1904

Filled him with valour, slung him with a sword,  
Bade him go on until the tribes around him  
Mingled his name with naming of the Lord.

“The sword of the Lord and of Gideon.” Yes, and let the people of God pray in their closets that when this young Gideon of Wales to-day has slain the Zebahs and Zalmunnas, and taunted the taunting men of Succoth, and broken down the tower of Penuel, he may be preserved from the snare of the ephod which became a snare to Gideon and his house. For in every revival the god of this world devises some spiritual snare out of the very victories which God has given.

The history of God’s people from Adam to Moses, from Moses to Christ, and from His day to our own, has been characterized by a succession of revivals. These have been the waymarks of their pilgrimage. The one great Revival, of which all previous ones were the precursors and all the subsequent ones have been the results, was promised and fulfilled in the sufferings of Christ and the glories that should follow, and we wait and watch for these glories in the blessed hope of the appearing of the glory of our great God and Saviour Jesus Christ.

### **Recent Tokens of Revival.**

Meanwhile, we have had, as a general experience for months past, a growing spirit of earnest seeking the Lord; an increase in the quantity and quality of prayer; an ingathering of souls; and a sense of encouragement widely felt by those who are about the Father’s business of seeking and saving the lost. The Torrey-Alexander Mission in so many of our great centres, and the conventions in the last two years at Llandrindod (as for many years in many other places), and the earnest and devoted labours of numerous evangelists and evangelistic pastors and teachers, have all been preparing the ground and sowing the seed which now is

springing up and bearing fruit in the little Principality of Wales, and destined to spread, as we hope and believe, through our own land, and to the ends of the earth.

### **Special Features.**

There are special features to be noted in this revival in Wales, which are familiar to all who have studied the history of past revivals.

Those inside and outside of it are alike constrained to acknowledge that "This is the finger of God." This is conspicuously felt by Evan Roberts, for one is more impressed by what he does not, than by what he does. He only speaks sparingly, a few sentences at a time, and those the simplest possible. He and all his helpers so fully recognize the Spirit's leading that he goes only where he believes he has been sent. Any arrangement made as to his visiting places are only provisional, and are easily set aside if the Spirit suffers him not. If he does not appear, the people come all the same, and with an unflinching spontaneity song and prayer and testimony succeed each other, the only disappointed people seeming to be the strangers who came from far and near to see and hear the young evangelist.

So far, indeed, is the sense of the Spirit's guidance felt that by no word or sign is any interference allowed with the course of the proceedings. Once, during our visit last week, we noticed, when a minister was beginning to speak, that a hymn was started, and some interposed with a "Hush!" But one of the workers added, "Don't say 'Hush,' let the Spirit guide." So the minister kept silence, and the hymn was sung.

That occurred frequently. Indeed, the people seem to have reduced the progress of singing a speaker down to a fine art. If anyone spoke more than a few minutes, or prayed too long, or said what was not acceptable in matter or manner, a hymn was started in some part of the church. If one who prayed or spoke possessed

sufficient strength of voice (and these men of the mountains have stentorian lungs) he might continue till the hymn was through and after it was over, but another hymn or chorus oft-repeated, would overcome at the last. Yet there was no disorder or friction, and strange as it may sound, very rarely did any sense of impropriety strike us during the meetings we attended.

Unusual attention has been given to the movement by the secular press. As will have been noted, many of the references in the London papers have been of an essentially "journalistic" character, often emphasizing apparent eccentricities, and failing to grasp the true inwardness of the work. To the *Western Mail*, however, in particular, belongs the credit of regarding the meetings in a serious light, the treatment at the hands of a sympathetic commissioner affording a fair and unbiased review of the scene witnessed by him.

God is visiting His people. He answers their long and persistent cry with, "I have seen, I have seen the affliction of My people, and am come down to deliver them." "His soul was grieved for the misery of Israel."

It is evident that a real work of God is in progress, and we shall hope to refer to it week by week as it proceeds. Some further details will be found on page 23. [see below.] M.<sup>4</sup>

## THE WELSH REVIVAL.

The remarkable spiritual movement which is manifesting itself in the Welsh valleys continues both to deepen and spread. Meetings are being held in many chapels, and are invariably of a spontaneous, informal, fervent character. The ministers are taking an active part, and the daily press devotes much space to vivid descriptions of the gatherings and the effect of the revival upon the people.

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<sup>4</sup> *The Christian*. 1 December, 1904. page 10.

### **A Typical Meeting.**

Interesting reports come from Abercynon, where public-house takings have been greatly reduced. During the overflow meeting at Bethania a series of stirring incidents occurred. When the proceedings commenced, shortly after seven o'clock, there was no one present to lead, and the meeting was left absolutely to itself. At one stage all present were upon their knees in prayer. The meeting was thrilled when a young man prayed fervently for his father. "O, achub fy nhad" ("O, save my father") was his theme. Another striking incident occurred when a man asked the congregation to pray for his sister, who was by his side. This was done, and when she declared herself converted cries of thanksgiving were raised. The unconverted were reduced to one man, and several appealed to him to give himself to Christ. He at last yielded. Then someone asked that they should pray that the unconverted outside might be constrained to come to the meeting, and immediately a band of young men and women who had gone into the street returned to the building singing and bringing several men with them, and these were soon numbered among the seekers. One moment the large building would be half empty, but a few moments later it would be again filled as the singers returned. The meeting continued without any diminution in fervour until a few minutes before one o'clock. There is every likelihood that the meetings will be continued daily for some time. Some of the most notorious characters in the place have been reclaimed.

### **Public-houses practically empty.**

The revival is rapidly spreading in the Aberdare Valley, meetings being held at Herwain, Cwmdare, Llwydcoed, Aberaman, Cwmbach, and Cwmaman, as well as in the Trecynon and Robertstown districts. At Cwmaman on Monday, week night prayer meetings were held in all the chapels, followed by a joint

revival meeting at Soar Baptist Chapel, which was crowded, and at the close of the meeting, the young converts and others, late as it was, visited friends' houses, and continued to pray for the salvation of their comrades until the small hours of the morning. Many other meetings have been held. The effect on the public-houses in the outlying district is striking, the police remarking that the public-houses are practically empty. One night there were revival meetings in the district, at the lowest computation there were at least 10,000 people present.

### **Mr. Evan Roberts at Ynysybwl.**

At Ynysybwl the highest expectations are being fulfilled, for from morning until night the gatherings have been large and successful in every sense. Before Mr. Roberts arrived at the Jerusalem Chapel for the opening meeting, a good commencement had been made by Rev. J.C. Lloyd, Congregationalist. A man in the gallery had risen and delivered an impassioned appeal to all, but especially to his fellow-workmen, to "come out to the right side." The congregation sang "Diolch Iddo," and when the hymn was concluded an Abercynon minister rose and exclaimed, "Yes, Diolch Iddo ('Thank Him'), if it were only for saving the last speaker. He is one of the Abercynon converts." The minister added that the converts at Abercynon now numbered 300.

The zeal and enthusiasm became almost unbounded. Hymn after hymn was sung; and prayer, experience, testimony, appeal, exhortation, solo, duet, or recitation of verse or hymn followed in rapid succession; men, women, and children, ministers, laymen – all classes – taking part, and when Mr. Evan Roberts invited those who were saved in that vast congregation to stand up there was a mighty response. Then, from among those seated, at the second invitation for those who wished to be saved to rise, six or seven young men sitting together in one row on the front of the gallery rose, and others stood up in various parts of the building, so that

when the “Diolch Iddo” of the congregation broke forth it was like the mighty peal of an anthem.

### **Business suspended at Cilfynydd.**

Mr. Roberts was unable to attend the meeting at Cilfynydd on Friday last, having contracted a chill, but the mission proceeded with great fervour. Business was suspended during the day, a commercial traveler who entered the meeting remarking that the streets were absolutely deserted. Mr. Ll. Morgan, a young convert from Penrhiwceiber, moved among the audience, inviting both young and old to enter upon the new life. The afternoon meeting was a remarkable one, many striking scenes being enacted. Under the gallery, with uplifted arms and tear-stained face, stood a grey-headed man who sought the prayers of the congregation for his children, “whom he had not helped to the better life.” Half a dozen people in various parts of the building invoked the Divine interposition in response to the appeal. “There are 200 converts at Treharris,” said a man on the ground floor. “And sixty-three at Ynysboeth,” said another, and the whole congregation broke forth triumphantly into “Diolch Iddo.” Three meetings were held in the evening, all being overcrowded. On Saturday the Cilfynydd collieries were idle, the workmen having been granted a holiday in order to attend the gatherings.

### **A new world underground.**

The hold which the revival movement has taken upon the residents of Trecynon and Cwmdare is manifested by the fact that night and morning prayer meetings are held underground in the Bwllfa and Nantmelyn Collieries. The day-men meeting for a short prayer meeting directly after they descend the pit, and it is an inspiring sight to see scores of colliers in the dim light engaging in prayer and praise. The prayers are singularly quaint, but very natural. “Oh, Lord,” said one at a recent meeting, “Jesus was born

in a stable, and here are we in this old stable underground praying to Him and singing His praises.” The night men go down half an hour before the usual time in order to hold a prayer meeting, and therefore do not trespass on their employers’ time.

### **Abergavenny**

Rev. G.C. Grubb (says the *Pontypool Argus*) has been holding a ten-days’ mission at Abergavenny, in connection with the Y.M.C.A. The Town Hall was taken, and upon several occasions literally packed, and the congregations having been spellbound by the addresses of the missionary. All the ministers of the town helped at one or other of the services. On Sunday, at the Congregational Church, Rev. Thomas Bowen (pastor) preached from the words, “Break up the fallow ground.” The closing hymn was “Glory to Thee, my God, this night,” and at its close it appeared as if the spark which had been smouldering in the breast of the congregation burst into flame, for before the rev. gentleman could pronounce the benediction first one and then another from all parts of the church burst into prayer, and the service was considerably prolonged.

At St. Mary’s Church, Rev. Morgan Gilbert, vicar, in preaching from the parable of the five loaves and two fishes, said that during the past week those who, like himself, had been privileged to hear Mr. Grubb in the Town Hall, had been told pretty faithfully what they as Christians ought to do. At the Y.M.C.A. room on Sunday evening a special praise meeting was held, and was largely attended.

### **Items and Incidents.**

The revival had taken deep root at Treharris. During last week forty-five converts had joined Bethania (Calvinistic Methodist) Church. Meetings are held daily, and some wonderful experiences are related.

. At Bedlinog meetings are held nightly, and some pathetic scenes are witnessed. One of the converts is a young collier from North Wales; he organized a prayer meeting at No.2. Bedlinog Pit, and about 100 colliers joined. A local tradesman has posted the following notice in his shop window:- “Please take notice – nothing sold here on Sunday; henceforth make your purchases on Saturday.”

Colliery managers in the Mountain Ash district on descending the pits on Wednesday week were amazed at the changed demeanor of the men. Many were singing hymns; others were engaged in prayer. One of the managers asked for an explanation, and was at once told – “the revival.”

### **An Echo in London.**

A feature of the Aldersgate Street Y.M.C.A. Noon Meeting on Monday was a brief account of three weeks spent in Wales, by Rev. James Oakey. He told of wonderful gatherings which lasted throughout the night. The revival is not a “got up” affair, but is the work of the Holy Spirit, for numbers of people who have not been spoken to are seeking deliverance from sin. The churches are sinking their differences, Calvinists and Arminians are working side by side, and at one meeting alone 250 men indicated their desire to be equipped by God for service. The physical strength on those who are conducting the services is severe in the extreme. Mr. Oakey, who has sung and preached alternatively for nine hours a day, confesses, “If God were not in it, we could not stand it.” The scene of Mr. Oakey’s labours has been in the district of Llwynpia, but on Tuesday he returned to Wales to continue the services Mr. Evan Roberts has been conducting at Cilfynydd.<sup>5</sup>

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<sup>5</sup> *The Christian*. 1 December, 1904. page 23.

## **CONVENTION at CARMARTHEN.**

On November 24 and 25 a series of meetings was held at Carmarthen under the auspices of the town's Free Church Council, for the purposes of trying to deepen the spiritual life in the churches, and stimulate a new and whole-hearted consecration to Christ. Ever since the beginning of the year, when a successful mission was conducted by Mr. W.R. Lane, the town has been undergoing a gradual change. Moral slackness and indifference were felt to be waning, and individuals here and there longed for a spiritual awakening. United prayer meetings had been kept up throughout the year, and powerful open-air services were held during the summer. But still the Council felt, when arranging the present winter's campaign, that what was needed just now was a Convention rather than another mission. The saving of souls from the outside world could be more successfully carried on when all professing Christians within the churches were purged from defilements, "sanctified, and meet for the Master's use, and prepared unto every good work."

Now we were fortunate in securing for the Convention the services of Rev. R.B. Jones, of Porth (Glam.) and Mrs. Penn-Lewis, of Leicester. Both were mightily blessed of God in their messages, and there can be no doubt as to the good results.

At every meeting large congregations were deeply moved by the Spirit; and such a light was thrown upon the higher Christian life and the mysteries of the Cross, that those present can never again be the same. The faithfulness of the ministers was praiseworthy, and judging from the testimonies to blessings received, heard from many after the meetings were over, we can look forward with great hope and encouragement to a new period of religious activity in Carmarthen.

And that this deep, steady, work of the Spirit should have been accomplished in Carmarthen when in the adjoining counties a

8 December, 1904

mighty revival is sweeping with fervour and ecstasy, is most comforting, and suggestive of the manifold methods which the Lord has for carrying on His work.<sup>6</sup>

## 8 December, 1904

### THE REVIVAL IN WALES – 2.

[This article is a struggle to understand what God is saying by choosing Evan Roberts for this work instead of someone else. – ed.]

As I have lain (during a temporary indisposition) thinking, and learning lessons of the present from the past, the unity of God's dealings with the children of men, and the unchangeable self-hood of poor fallen human nature, have proved that the thing that hath been, it is that shall be, and there is no new thing under the sun.

As God always chose the younger, not the elder brother – Abel, not Cain; Moses, not Aaron; Ephraim, not Mannaseh; David, the ruddy stripling, not either of the elders; that flesh should not glory in His presence – so it is not from the schools or the sons of the prophets that He chose His prophets. Samuel, a little child; Elijah, from the mountains; Elisha, from the plough; Amos, a gatherer of sycamore fruit; so in later days He has taken Finney and Radcliffe from the lawyer's office, Billy Dawson from his farm, Billy Bray from his daily labour, John Hambleton from a traveling company of players, Richard Weaver from the coalpit, Moody from the shoe-shop. To-day He takes Evan Roberts, first from the coalpit, and then from his preparatory theological school, and sends him out among the churches with no equipment of sermons, but himself a living lucifer-match to set aflame the trains already laid in the souls of others. One of the signs of modern times is an

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<sup>6</sup> Ibid.

aggressive ecclesiasticism, and if we read the significance of Evan Roberts aright, it is that God is blowing upon it.

Gideon refused the Temporal Power: "I will not rule over you, neither shall my son rule over you. Jehovah shall rule over you." But Gideon had tasted of the powers of the age to come – the Spiritual Power – in the signs of the dew on the fleece and on the ground, and in the Midianite's dream of the barley cake. Therefore he begged for the golden earrings of the prey, and made an ephod.<sup>7</sup>

## THE WELSH REVIVAL

The revival movement in Wales is spreading in many directions. The latest reports tell of powerful meetings, with tokens of Divine blessing, at Ebbw Vale, Nelson, Bargoed, Brynbhryd, Gwauncaegurwen, Pencoed, Pontardawe, Swansea, and Maesyrhaf (Neath). At Hermon Calvinistic Methodist Chapel and at Pisgah, Cilfrew, great meetings are being held by two men who are preparing for the ministry. The wave of revival is flowing strongly over Clydach, Swansea Valley, and crowded meetings are being held nightly in each of the local Free Churches. The number of converts at Calfaria Baptist Chapel is thirty-two, all of whom are waiting now to be baptized. The hamlet of Rhigos has been marvelously stirred. Several members of the Independent and Wesleyan churches who had attended the meetings at Hirwain decided to hold united prayer meetings in the village. These have proved most effectual, some of the worst characters in the place have confessed Christ, while the members of both churches, especially the younger people, earnestly seek to win souls.

### **In the Ogmore Valley.**

Remarkable scenes have been witnessed in the Ogmore Valley at the mission of the united churches. A procession of

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<sup>7</sup> *The Christian*. 8 December, 1904. page 8.

workers on the morning of Sunday week was attended by notable incidents. Here and there stoppages were made for prayer and addresses, and some affecting experiences were related. At a point near a public-house a converted drunkard delivered a moving address on the errors of his past life and his new-found joy. The procession passed a small shop which was open for Sunday trading. Mr. J.G. Jones, Pontycymmer, entered and said, through tears, to the shopkeeper, "Friend, it is the Lord's Day." The shopkeeper, ashamed, allowed Mr. Jones to close the shop for him, and no more business was done there that day. In the square the procession broke up, so that the various contingents might go to their respective chapels to morning service. Before parting, Rev. Charles Williams, as senior minister, invited some to pray for great things at the meetings that day. A man immediately knelt on the frozen ground and prayed fervently. The singing of the procession was hearty and soul-stirring. The united meeting in the afternoon was crammed, and the vast congregation stood to a man to confess Christ, amid the rapturous singing of "Dolch Iddo." Since the movement started over one hundred converts have been made, and the meetings are still going on with unabated enthusiasm.

### **A Dancing Class Dissolved.**

Some wonderful meetings have also been held at Rhos and Ruabon, attended by visitors from Birmingham, Liverpool and Manchester. At Capel Mawr, which is the largest non-conformist chapel in North Wales, in an afternoon gathering forty-three converts came forward to confess Christ before a congregation of 2,000 persons. At night three large meetings were held, where students from Bala College took part. Two immense processions combined after the service, and marched to the Public Hall, where a dancing class was in progress. The revivalists prayed for the dancers, who at once went home. The publicans are wroth because their customers are deserting the bars for the revival meetings.

**Mr. Evan Roberts.**

Mr. Roberts and his helpers have had meetings at Porth, where the outstanding feature was the spontaneity and fervour of the gatherings. The special correspondent of the *South Wales Daily News*, in the course of a long report, says:- “A young girl from Mardy speaks with beaming countenance of ‘Hundreds who have been saved at Mardy.’ Three or four workmen, apparently colliers, follow with short addresses of great eloquence. They are constrained to speak, they say, and they tell us of the change wrought in their lives since they believed. ‘Religion,’ says one of them, ‘is not singing here to-day, and live as you like tomorrow.’ For the last few minutes a young fellow has been praying fervently under the gallery. We turn to listen: he catches the ear of the whole congregation – it is a fervent appeal for the salvation of souls. There is a pathos in the voice, and a familiarity with Scripture that suggests he is a veteran in the work: but we are soon undeceived – he is, he shortly explains, only a week-old convert.

**Public-houses forsaken.**

Mr. Roberts has also been to Treorky, but prior to his arrival the revival was in full swing. An open-air meeting marked the beginning of a wonderful week. The first fruits were seen at Noddfa Chapel on the following night, when fifty-five conversions were reported. There were ninety-four more ere the week closed. The demonstrations in the various public squares have been of a deeply impressive character, large crowds being held deeply moved by the prayers and exhortations of five or six earnest Christian miners, one being an ex-captain, and three others ex-committeemen of the Treorky Football Club. Public-houses are forsaken; football and dancing have ceased to attract. Nine members of the Treorky Junior Football Club have been converted, and the organization has been disbanded. Mr. Roberts became much exhausted, but his

enforced absence seemed to make no difference to the fervour and the enthusiasm. At Hermon Chapel a minister related a stirring story of a gambler who was to have been the recipient of two sums of fifty pounds each, but now that he was converted he refused to take the money. There were numerous converts at this meeting. Life in Treorky appears to have been revolutionized.

### **Revival Incidents.**

A dispute at Hope English Calvinistic Methodist Church, Merthyr, has been healed by the revival. A short time ago about forty of the members decided to leave, and several ceased to attend the services. A fortnight ago, however, the revival reached Merthyr, and the whole church has been reunited. Those who had left have returned, and all are now working in the spirit of Christian love.

At Carmel Independent Chapel, Maesteg, on Sunday week, the minister, Rev, Harry Bowen, was about to close the service in the usual way when a girl pressed to the front through a crowded congregation, and began to sing a hymn. She then prayed in a simple, touching manner for her father and brother and a dying friend. The congregation was at once greatly stirred, and fifty declared themselves on the Lord's side, among them being the girl's father and brother.

The Prince of Wales Theatre, Abercynon, which had been crowded nightly until the advent of Mr. Evan Roberts, was left practically empty, and the proprietor ordered trucks to take his theatre, which is a traveling one, elsewhere. There are at least 400 converts in Abercynon alone. One publican alone admitted that he had lost 20 pounds on Saturday night in the decreased takings.

Rev., E. Walrond Skinner, of Dock-st. Congregational Church, Newport, preaching on Sunday morning last, said the results of the revival were apparent in purer language, the giving up of betting and gambling, in half-emptied police courts, forsaken

public-houses, payment of debts, and in some instances restitution of things dishonestly acquired.

“Where are the lunatics?” asked a young man as he entered a chapel at Treorky where Mr. Evan Roberts was conducting a meeting. Ere long his countenance changed, and he wept like a child. He declared himself a convert before the proceedings were over.

“What does this mean?” asked Mr. R.W. Llewellyn, chairman of the Bridgend bench of magistrates, when the local police-court opened on Saturday last. Usually the police cases, including charges of drunkenness, improper language, &c., total over fifty; but now there were only nine. Mr. S.H. Stockwood, the justices’ clerk, replied that the change was brought about by the revival.

### **Additions to the Churches.**

Among the most encouraging reports are those which tell of considerable additions to the membership of the churches. The following news items are typical of many ministerial statements:-

Abercwmboy.- Bethesda Baptist,- inquirers thirty. The revival began a week ago. Prayer-meetings have been held since, the meetings being the most remarkable ever witnessed in the history of the church. Rev. M. Jenkins.

Caerau – Noddfa (Baptist). – New members added twenty-five. Prayer meetings during the week with wonderful effects, daughters praying for their fathers, and wives for their husbands. Rev. J.M. Reid.

Caerau, Maesteg. Hermon (Methodist.) – New Members added twenty. At a revival meeting conducted by Mr. Dan Roberts many failed to obtain admission; wonderful and memorable scenes; the feature of the meeting was the reconciliation of two members, the congregation singing “Diolch Iddo.” Rev. W.T. Griffiths.

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Penygraig. – Zoar (Welsh Baptist). – New members forty. Scenes unparalleled in the history of the place were witnessed Saturday night. A great procession paraded the streets, and persuaded a large number to return with them to the service held in the vestry. There was much success. The meeting was brought to a close about midnight, and then the young people congregated in the square, where their fervent singing soon drew an immense crowd. Sunday was given to prayer, and remarkable scenes were witnessed. A number of the newly saved, the majority of whom had been football devotees, sang hymns with telling effect. The number of converts is expected to be much larger before this appears in print. Mr. Rhys E. Jones.<sup>8</sup>

## 15 December, 1904.

### **The Revival in Wales.**

From various quarters there are endeavors to ridicule and suppress the present work of God in Wales. And on the other hand, there are attempts to make capital out of it, to build up special interests. In either case, such effort is puerile and perilous. If this is a mere outburst of fanaticism, it will soon die out. If it be of God, He will direct it. The Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord, will not forsake His work. He that winneth souls is wise, and the wise shall understand. We need to keep our heads as well as our hearts; and let us not repeat Uzziah's error. God will guide the oxen. Let us look on, and observe, and learn the way of the Spirit, who breatheth where and as He willet.

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<sup>8</sup> *The Christian*. 8 December, 1904. page 45.

### **Walls of Separation.**

There is one lesson to be learned from the Revival in Wales which it is to be hoped will not be overlooked by the Church of Christ, viz., the breaking down of the barriers of sect. The separating walls are in most cases built up only of non-essentials, but, unhappily, they frequently are strong enough to impede spiritual waves. When the floodtide of a great Revival comes, they are swept away, and men clasp hands in the common blessing and joy. Why should they ever be rebuilt? The necessary separation is that “unto the Gospel of God.” (Rom. 1: 1.)<sup>9</sup>

### **THE WELSH REVIVAL.**

The Revival movement has spread to Barmouth, where remarkable scenes are being witnessed. The commencement of the movement is traced to the Wesleyan Young People’s prayer meeting. Afterwards Rev. Gwynoro Davies (Calvinistic Methodist) called a council of the Free Church ministers and deacons, and it was decided to hold prayer meetings every night. The meetings were crowded, men, women, and children all being impressed. Many young men and girls who hitherto had never taken part in religious effort led in prayer, and there has been a deep work of grace.

The Revival has also spread to Llandilo, where great enthusiasm has characterized the prayer meetings held at the Calvinistic Methodist Chapel, New-rd. One evening all the tradespeople of the town closed an hour earlier in order to attend the meeting, and never was such a gathering held at Llandilo. The chapel was crowded. On a Saturday evening at six o’clock an open-air prayer meeting was held on the square, and a vast crowd attended, mostly young people. Subsequently the crowd marched along the streets to the Methodist Chapel, where a prayer meeting

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<sup>9</sup> *The Christian*. 15 December, 1904. page 9.

of all denominations was held, the procession singing “Marchog Iesu yn llwyddianus.” The scene was greatly impressive.

### **Vast Crowds at Caerphilly.**

When Mr. Evan Roberts and his singing helpers visited Caerphilly the whole countryside was moved. At the afternoon service in the Calvinistic Methodist Chapel the congregation was so closely packed that the people, treading on the gas-pipes, jammed them to such an extent as to make it impossible to get light to hold the evening meeting there. At night Mr. Roberts spoke in the Van-rd. Congregational Chapel. The building was crowded before six p.m. for a service timed to begin at seven. There was no wasted time, however, for the congregation sang Welsh and English hymns alternately, so that by the appointed hour the meeting had attained a high pitch of enthusiasm. There were many decisions.

A daily paper says of the general effect upon the town:- “To see the market square of Caerphilly thronged, while two or three chapels were crowded to overflowing, under such circumstances, was in itself a sight worth seeing, for it indicates the hold which the religious revival has taken on the people in the town made notable by many associations, but more famous in the religious annals of the Principality from the fact that here at one time Christmas Evans was pastor of the church of his own denomination.

“The meeting on Monday week at the Van-rd. Church, Caerphilly, did not terminate until six o’clock on the Tuesday morning. There were some remarkable conversions. In at least three cases people went home, but they could not sleep, and had to return to the meeting to confess Christ. Prominent among the workers is a local footballer. A football match, arranged between Caerphilly and Llanbradach, was abandoned. Over eighty persons confessed Christ at one meeting.”

### **A Stirring Meeting.**

In an afternoon meeting at Caerphilly Mr. Evan Roberts spoke at some length, dealing specially with the condition of Wales. He said it pained him to think how many people in the Principality lived careless lives, how many lived drunken and sinful lives, and how many so frequently cursed and swore. When he pondered over the terrible fact he dreaded the sight which the Judgment Day would present! The address evidently made a deep impression on the crowded congregation. Madame Kate Morgan (formerly of Dowlais) gave a very pathetic rendering of “Y cant namyn un” (“The ninety and nine”), and she and Miss Mary Davies and another young lady sang together, “Tell Mother I’m coming.” After several persons had sought Christ, “Diolch Iddo” broke out, and had scarcely been concluded when a man who had been under deep emotion for some time, but who had refused to listen to the invitation of his companions to “confess,” rose to his feet and shouted, “Christ for me!” A little while later it was announced that one of the rescued men of the Llanbradach explosion had become a convert. An elderly man under the shadow of the gallery kept saying, “Yr wyf fi wedi gwneyd cymaint yn Ei eryl Ef; nid oes dim gobaith i fi am feddeuant; (I have done so much against Him; there is no hope of pardon for me”). After a time he professed conversion. It was said that he was a well-known man in the district, and had been a “hearer” (non-member) with the Congregationalists for many years. The meeting continued until nearly half-past five, when it was brought to a close in order to enable the missionary and the lady evangelists to take part in the night meeting.

### **Canon Williams at Maesteg.**

A large congregation felt the influence of the revival at a Sunday service in St. David’s Church, Maesteg, when Rev. Canon W. Williams, of St. David’s, referred to the revival, and prayed that

its influence might spread farther. After the sermon Canon Williams motioned the organist to leave off playing, and then he sang the first four lines of the well-known hymn which runs:-

Beth yw'r udgorn glywai'n seinio?  
Brenin Siloh sydd yn qwa'dd;  
Pwy sy'n cael eu galw ganddo?  
Pechaduriaid o bob gradd.

The author of these lines asks - what is the trumpet he hears sounding, and then replies, it is the King, who is giving His invitation. "Who is called by Him?" is asked in the third line, and then comes the reply, "sinners of every degree." Then the remaining four lines of the verse were sung by the congregation. This part of the hymn calls upon prodigals to return home.

The congregation was greatly impressed, and when Canon Williams spoke, meanwhile walking along the aisle, the people were greatly moved. The Canon followed the same course on the Monday night, but prior to the evening service a prayer meeting for laymen took place. After the services the congregation was tested. All communicants were asked to stand. Some people remained sitting, and Canon Williams, while the congregation was singing, went among them, and spoke to each one who had not risen to sing. The result of the service was several converts. The service was prolonged much beyond the usual hour.

### **A Village Awakening.**

The village of Whitchurch has been stirred by the revival, and many converts have been made. Mr. Massey conducted a mission at the Wesleyan Chapel, and many felt the influence. At Beulah Congregational Chapel prayer meetings have been held during the last two or three weeks, and a number have joined the Church. Prayer meetings have also been held at Ararat and Bethel Chapels, with good results. A prayer meeting took place at each of the latter chapels after the usual service, and the influence felt was

so powerful that women prayed for their friends and relations. So earnest were the prayers that many wept. Many have been added to the Church rolls.

### **Social Effects at Bethesda.**

The revival services conducted at Bethesda by Rev. Hugh Hughes, the Welsh Wesleyan missionary, have had a most gratifying result. Though the quarry controversy is over, some of its results have all along been most painfully apparent in the social and religious relations of the neighborhood. Families and churches were separated. Relatives would not visit or recognize each other. Fellow-members of the same church or chapel would not worship together. Scores left their old places of worship. Now, a week's revival services have done more to heal the breach than years of effort by ordinary means could have accomplished. Old friends, estranged for two years, kneel together again in the same chapel; the old friendships have been again cemented. Sons who have not acknowledged their parents for two years have returned to the old hearth. Women who were foremost in the old quarrel now work harmoniously together at the women's afternoon prayer meetings, and throughout the district the rift is being silently closed.

### **Conversions at Barry.**

It was not until the early hours of Friday morning last that the revival services, attended by fully a thousand persons, in the Holton-rd. English Baptist Chapel, Barry Dock, was brought to a conclusion. Many decisions were made. One young man ran up the aisle weeping bitterly, and fell prostrate on the floor of the rostrum, creating a profound impression. A young man of exceptionable ability, an agnostic, declared that he had resolved in future to follow One who could offer him infinitely better things than agnosticism could. The prayers of the meeting were fervent on his behalf.

### **Special Letter from Ferndale.**

Among other visitors from London to the scene of the revival are the well-known Christian workers, Mr. A. Gastin and Mr. William Grove. These friends write from Ferndale, under date Dec. 10, as follows:-

“The Spirit of God is indeed at work. The great feature is that the people themselves are moved to carry on the meetings, the ministers only taking a small part. Here, on every hand, sinners are being saved. One man said: ‘I could not understand what they said at the meeting, in Welsh, but here I am, saved by Jesus.’ At Ferndale, on Thursday, the meeting, which was held in the largest chapel in the place, continued until one a.m., and last night until 2 a.m. A number of drinking men came into the meeting. There were numbers of conversions yesterday.”

### **A Vivid Description.**

Our friends’ letter proceeds:- “At Carmel Chapel, in the afternoon, the meeting is in full swing long before the time for commencement. There is intense and quiet feeling. Mr. Evan Roberts enters, but does not take part. One prays in Welsh, ‘Save my mates who are in the mine, who are coming to the meeting to-night.’ It is impossible to convey an idea of the spirit of power and intense feeling.

“There stands in the gallery a man with whom we had conversation in the tram from Pontypridd this morning. He had spoken of seeing the ’59 revival, but was still hard. However, he seemed to soften as the meeting went on. Then one of the lady singers rose and thrilled every heart as she sang ‘Tell mother, I’ll be there.’ We shall never forget it. The old man in the gallery wavers and seems broken, but turns away. Now Mr. Roberts speaks, but first, as he stands, they pray, several at once, yet the meeting is orderly. Next the people break into singing, ‘Forget not

Calvary,' and 'Come to Jesus.' One in the gallery rises and says, 'Here is a brother who wants to be converted.' Then all pray, and finally settle down to hear Mr. Roberts, who speaks, as usual, in Welsh. Translated, some of his sentences ran: Be obedient to the Spirit; better offend ten thousand friends than quench the Spirit of God. You are not willing that God should send the fire everywhere; He is ready to do it, are you ready? When the fire burns it purifies, and when purified you are useful in the work of God. Let the Holy Spirit lead you. 'I, if I be lifted up, will draw all men unto Me'. The day is waning, it is late in the afternoon, but the Door is open.

"Then the singing goes on again, and an old man rises, prays from the big seat below the pulpit: 'Thank God for what we hear to-day. I thought that I should go down to the grave with a cold religion and a cold heart. But Thou hast sent us a man full of the Holy Spirit, and the words we hear are full of joy.' There are many other prayers, in homely words, and Mr. Roberts speaks again. His face is lit up with great joy. Then the people sing –

Diolch Iddo

Byth am Gofio llwch y llawr,

(Thanks be to Thee for ever remembering the dust of the earth), while many are giving themselves to Christ. After more prayer the meeting closes at five o'clock, to commence again at six in the largest chapel. While overflow meetings are held at several other chapels. So the work goes on from day to day."

### **Gipsy Smith at Mardy.**

Mardy has been deeply stirred. The revival spirit had reached the district from Aberdare, some young men and women having crossed over the mountain to Mardy to tell of the marvelous results which have been wrought in their valley. On Lord's Day afternoon Gipsy Smith sang "I need Thee every hour" with great feeling. "We have been singing that we should be filled," said

Gipsy Smith, "we should also pray to be emptied of all that is within us contrary to Christ's desires. We have had a touch of Pentecost," he went on, "this is the Acts of the Apostles up-to-date."

The evening meeting was one of the most striking of the series held in the Rhondda Fach. The large edifice was crowded, and hundreds gathered around the doorways and joined in the singing. Occasionally those outside the chapel started a hymn which was gradually taken up by the congregation within, the united rendering being most impressive. There are many converts.

### **Revival Incidents.**

A correspondent tells a striking story of one of the results of the revival. He says a tradesman in one of the Glamorganshire valleys had lost sight of a debtor who owed him nearly 20 pounds. Suddenly the debtor, now a convert, called upon him and paid the grateful grocer half the amount owing, promising the balance in a week.

At Llantrissant, Ynysybwl, Cilfynydd, and Abercynon, during the past fortnight there has been a general and a marked reduction in the trade done at the licensed houses. This is also the case at Hafod. One publican there frankly confessed that "his barrellage last week was reduced from twelve to four."

A vivid testimony to the change wrought in Ogmores valley is "the conversion of some of the vilest characters who were terrors to the place. Now they are meek and submissive, and rejoicing to confess Christ publicly, especially the young people. Public houses have emptied, footballing is out of date, drunkenness nil, profane language a thing of the past."

### **More Additions to the Churches.**

Among the many encouraging reports given by ministers are the following:-

Llwynpia – Bethania (Calvinistic Methodist):-“Impossible to exaggerate the transformation which has taken place in the church; a new Heaven and new earth. The Spirit of God has descended like a rushing, mighty wind, and filled all the house. Prayer meetings held every night: the sisters have started in the afternoon. We have reason to believe that the family altar has been raised in every house.” – Rev. John Morgan.

Ferndale, - Penuel (Calvinistic Methodist). – New members thirty-five. “Wonderful meetings. Our young people are ablaze with the Divine fire. The Sunday and the weekly meetings have taken the form of prayer and devotion. Services held three times every day. – Rev. Ben. Watkins.

Rhymney. – St. David’s church – New communicants, thirty-nine; sixteen to be confirmed. “We started the revival meetings nearly three weeks ago. My reason for continuing the meetings: (a.) Hundreds of people coming to the meetings without being asked; (b.) an unusual manifestation of zeal and enthusiasm among the communicants; (c.) an increased attendance at the Holy Communion.” – Rev. D. Fisher, vicar.

### **Rev. F.B. Meyer and the Revival.**

It is interesting to note that when Rev. F.B. Meyer was speaking at a Convention in Wales, last August, Mr. Evan Roberts was one of those who were impressed. Referring to the incident Mr. Meyer, on Lord’s Day last, at Christ Church, Westminster Bridge-rd., S.W., said that Mr. Roberts (who was a young miner) attended monthly prayer meetings started by ministers who were at the Convention. In his spare time he studied theology; then he received a wonderful blessing from God, and was led to return to his native village and preach the Gospel there. He first attended a

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prayer meeting, and then began to conduct mission services, which developed into the present widespread movement.<sup>10</sup>

## 22 December, 1904

### THE PRELUDE TO PROGRESS.

Mr. W.T. Stead has visited South Wales. And has communicated to the *Daily Chronicle* a striking and sympathetic account of what he saw. One of the sentences deserves quoting:-

“As spring-time precedes summer, and seed-time harvest, so every great onward step in the social and political progress of Great Britain has ever been preceded by a national revival of religion. The sequence is as unmistakable as it is invariable. Men may despise it, hate it, or fear it, but there is no mistaking its significance. It is the precursor of progress, the herald of advance.”

Who that knows anything of history can doubt this? Progress has been arrested because God has been ignored. The prelude to a new progress is the restoration of religion to its proper place.<sup>11</sup>

#### The Enemies of Progress.

While all serious men are asking what God means by this sudden turning of a whole people to Himself, there remains a group of men who carry their hatred of all that is good to the last point of endurance. Some of the comments made upon the Welsh revival in

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<sup>10</sup> *The Christian*. 15 December, 1904. pages 23 – 24.

<sup>11</sup> Stead's views are based upon J.R. Green's *Short History of the English People*, and are explained in more detail in Stead's book about the Welsh Revival, especially in chapter 2 of that book, entitled *The National Significance of Revivals*.

one or two journals which profess “Ethical” principles, allied to Agnosticism or Atheism, pass all the bounds of reason. They are by the men who, more than once, have been guilty of infamous statements concerning our blessed Lord. Yet we hear them quoted as “Ethical authorities”! Like their Master and God, Haeckel, the only explanation they can find for a soul’s movement towards God is mental defect. Haeckel has described one or two of the world’s finest Christians, who were also scientists, as mentally deficient. His disciples have learned well this art of calumny. In the name of “Progress” this is said; but it is the contradiction of progress. It is willful blindness to what is hated and feared.

### **The Path of the Vineyard.**

The special correspondent of the *Daily News*, in the course of his vivid description of the wonderful revival movement, pays a fine tribute to the people of the Principality. Impressed by the greatness of the harvest, he has looked for something in the soil as well as from above, and he has found it in the preparation of the heart by means of the Bible and the Sunday-school. There is great encouragement here, for those who are building up all that is best and noblest in our individual and national life, by teaching and circulating the Word of God.

“The whole population is saturated with Bible knowledge... The colliers who are now rising in chapel by hundreds, who quote Scripture almost by the chapter, and can sing from beginning to end the beautiful old hymns of Williams, are children of the Sunday School. Everywhere in these meetings stress is laid upon the personality and influence of the Holy Ghost.”

That the Welsh Sunday-school system is “a tremendous edifice of religious teaching” is evident to all who visit Wales; and who shall estimate the strength and power of the earnest prayer which lies at its foundation?

### **After the Dark – the Dawn.**

A study of the history of revivals would be very appropriate just now, and could not fail to be inspiring. It will invariably be found that a revival of religion follows a period of exceptional indifference and darkness. The classic cases of the Reformation, the revival under Wesley and Whitefield, the revival in 1859 and that of 1873-4, will at once occur to all. These great movements followed periods of exceptional darkness and godlessness: after the darkness came the dawn. It is a real inspiration to recall these facts, for they show that God has ever watched over the interests of His kingdom, and that never has he allowed the enemy to triumph. At a time when license of all kinds overleaps its bounds, good people are tempted to become pessimistic. The history of these former revivals should reassure them. We must never forget that the Lord of all has promised to be with His Church *to the end*, and He knows when to confound the enemy. Curiously enough, at the very moment when Rationalism is making a supreme effort to proclaim the obsequies of the Gospel, there is a resurrection which astonishes everyone.

### **Viewing the Land.**

A large number of ministers and other workers, from London and elsewhere, have been visiting the scene of the revival. This will be one way of “spreading the fire” if, as we earnestly hope, they enthuse their congregations and friends with more than a sympathetic interest. We notice that General Booth has advocated that the control of the revival should be ‘in the hands of the ministers’. But considering the spontaneous character of the movement, under the evident direction of the Spirit of God, it seems to us that any sort of ‘official’ control would do more harm than good. There is danger in touching the Ark of the Lord, even with a well-intentioned desire to ‘steady’ it. Would the General be

willing to put the Salvation Army under the control of the ministers?"<sup>12</sup>

### **Prayer Centres for London.**

We are glad to hear that several leading London ministers are issuing invitations to prayer "for a share in the great revival." This is the first step towards the realization of a spiritual awakening in the Metropolis. The idea needs extending. The material is at hand; it only needs using. If all the Christians in London would unite in simultaneous prayer, London would soon be stirred from end to end. The week of prayer in January offers a ready means of communication between the churches.<sup>13</sup>

### **A Young People's Movement. It's Relation to Young Men.**

The religious awakening in Wales is to a certain extent a young people's movement. It began with them, and it is largely conducted and influenced by them. Last week in London considerable emphasis was laid on this fact by Rev. H. Elvet Lewis in two meetings, in which he took part as president of the Young People's Branch of the Colonial Missionary Society.

On the Monday he presided over the monthly meeting at the Memorial Hall (almost exclusively attended by young men), at which Rev. Tissington Tatlow, of The Student Volunteer Movement," spoke on "The Bible as a Factor in the Missionary Movement," with pertinent remarks on the power of God's Word to (1.) restore men who had grown cold in the Christian Life, (2.) convey the Divine life to men some of whom had never come into contact with it through a living preacher, and (3.) sustain the Divine Life in the face of the most persistent persecution. This address

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<sup>12</sup> *The Christian*. 22 December, 1904. page 9.

<sup>13</sup> Ibid.

admirably prepared the way for Mr. Lewis's story of the Revival in Wales and what he himself had witnessed of it.

At the Rhos meetings he was greatly struck by the earnest appeal of a young minister that the Revival should be made the prelude of a much needed forward missionary movement, but in the colonial and foreign fields. Can we, he asked, allow ourselves to enjoy the choicest of blessings, and view a perishing world with indifference? He hoped a host of missionaries, and a still larger number of missionary enthusiasts, would be born of this awakening.

As it was found impossible to hold another meeting of the Young People's Branch last week, the authorities of Harley College consented to accept Mr. Lewis as a deputation on Friday at the weekly devotional meeting. Dr. Harry Guinness presided, and there was a crowded attendance. For upwards of an hour, Mr. Lewis spoke with great power on "The Awakening in Wales." As a well-known authority touching the Principality, he briefly referred to past revivals in Wales, and showed that Evan Roberts was a child of the revival, for the minister who led him to Christ was himself blessed through one of the great revivals. Referring to the revival at Dolwyddelan, Mr. Lewis told

**the wonderful story**

of the awakening which followed on a sermon by the noted Williams of Wern. After preaching on Luke 11:13, he closed by urging the need of a baptism of the Holy Spirit. Being asked how His influences could be secured in their glen, he replied: 'Hold united meetings for prayer. Begin at both ends of the parish, hold the meetings from house to house, until you meet at the centre. If your prayers are not answered, begin again.'

An old irreligious woman happened to hear the sermon, and felt at once that the chapel folk would do as Mr. Williams suggested. She only burnt rush candles of her own making. Next day she went to the village grocer, who was a chapel deacon, and

bought two white candles. For weeks and months she waited for the prayer meeting to come to her house, but it never came. When a year had passed, she asked of the grocer:-

“When are you going to hold that prayer meeting?”

“What prayer meeting?”

“Why,” she replied, “the one of which Mr. Williams spoke, which was to be from house to house. I came into your shop at that time and bought two candles for it; and many a time have I gone to bed in the dark lest you should come and find me not ready for it.”

That night the deacon told the story in the church meeting; in a few days’ time the two churches, (Independent and Calvinistic Methodist) met, and arranged meetings for prayer. They began at either end of the glen, and went from house to house; long before the centre was reached the Spirit was outpoured, the holy fire spread, and thousands in all parts of Wales surrendered to Christ.

Mr. Lewis said that for some time his fellow-ministers had been greatly concerned and almost heartbroken because of the manifest lessening of the hold which religion had upon the young people of their congregations. So-called “Ethical Societies” were drawing them away from their sanctuaries, and the publications of a rationalist Press were taking the place of the Word of God. Groups of men and women were praying for their young men, and the answer had come not in the way they might have expected, but in God’s own way.

He gave a number of remarkable instances in which young life had been so touched and changed, that it loved what it was in danger of despising, and now despised what it once loved. He urged that what was happening in Wales was needed in London. Revival in London might begin then and there, if the young men and young women to whom he spoke were prepared to give themselves with one accord to prayer. They were about to separate for their Christmas vacation, going as far north as Inverness, as far south as Exmouth – could they not take with them the good news of

the Spirit's movement in Wales, and make it the subject of their continued and believing prayer for the gracious outpouring in London?  
D.H.B.<sup>14</sup>

## THE WELSH REVIVAL.

Evidences of a revival among the Welsh churches of London have been marked of late, particularly in the cases of the Willesden and Falmouth-rd. churches, though all the Welsh congregations in the metropolis have felt the effects. On Saturday week at Falmouth-rd. the regular order of service was departed from, the proceedings being conducted more upon the lines followed by the churches in the Principality recently. At Jewin-st. Calvinistic Methodist Chapel, Aldersgate, E.C., the most central Welsh church in London, a convention of all the Welsh Metropolitan churches has been held for the quickening of the spiritual life. At a public meeting when Revs Evan Davies (Ammanford), W.W. Lewis (Carmarthen), Elvet Lewis (King's Cross Chapel), and others, spoke of the outpouring now being experienced in Wales, Mr. Elvet Lewis, referring to the prominence given to certain sensational developments in the case of individuals in Wales, pointing out that it was easy for the Press to describe such things, but it was exceedingly difficult to represent adequately the evidences of the Spirit which he had seen during a recent visit to Wales, and which were worth crossing a continent to witness.

During the convention, meetings of the brethren and of the sisters of the churches were held simultaneously. The meetings were addressed by Revs J.M. Saunders, Swansea, and W.W. Lewis; and in the case of the sisters meeting by Mrs. Saunders. This latter meeting was characterized particularly by its heartiness. At both

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<sup>14</sup> *The Christian*. 22 December, 1904. page 12.

meetings practical lessons were deduced from the revival bearing upon the duties of ministers and deacons, more especially as a preparation for revival in London.

### **Mr. Evan Roberts at Aberfan.**

At the commencement of Mr. Evan Roberts's mission at Aberfan a spirit of prayer prevailed so strongly that the people gathered in the streets at midnight to pray for souls. On Thursday morning as early as nine o'clock, crowds were waiting for the doors of the Welsh Methodist Chapel to be opened. In the morning meeting the singing of one hymn was prolonged for fully fifteen minutes without a break, after Mr. Roberts had broken down in tears. Later the evangelist spoke of the condition of the churches, and called for deeper consecration and earnest effort to win souls.

For the evening meeting at Dmyrna Welsh Baptist Chapel the doors were besieged with people at five o'clock, and half an hour later the crush was overpowering. Tier upon tier of people followed the missionary's movements with intense interest. "Throw out the life line" and other hymns were repeated time after time, and heart-felt prayers were uttered. Women with children, some having persuaded erring husbands to attend, invoked Divine grace with eyes dimmed with tears.

The appeal for public profession of Christ met with many responses. At all the other chapels services were held, and the same Spirit of grace permeated them all.

### **Revival Hymns in the Coal Mine.**

Prayer-meetings are now being held underground at the Caeran Colliery, Maesteg, which is the largest colliery in the Llynvi Valley, the number of men being employed is about 1,300. A remarkable service was held in the colliery in the early hours of Wednesday week, which was conducted by Rev. W.T. Lee, Cardiff, and largely attended by the men coming off the night shift. The

meeting lasted for nearly an hour in the glimmer of the safety lamps and amid weird surroundings, which lent unwonted impressiveness to the solemn scene. "The men took spontaneous part in the meeting, and as the glorious notes of the stirring revival hymns rolled through the headings and stalls workmen hurriedly dropped their tools and wended their way to this revival meeting in the depths of the earth. There was a most impressive scene when prayer was offered."

### **Enthusiasm at Llanelly.**

Revival enthusiasm is increasing at Llanelly. A united meeting, held at Ebenezer Chapel, was overcrowded. Across the road the usual service was held at Park Congregational Church, and the hundreds who failed to obtain admission at Ebenezer went into Park Lecture Hall. Rev, Iona Williams said they would be pleased to give up their usual service in order to make room for a Welsh revival overflow meeting. At both places services were continued until nearly 10.30 p.m., when a procession was formed, which paraded the streets. Later they re-assembled in the square, near Ebenezer, where nearly 2,000 people had congregated. The singing of the well-known

O fryniau Caersalem ceir gweled

was very effective.

On Thursday last a united prayer meeting was held in Trinity Chapel, which was conducted by Rev. W. Trevor Davies (Soar). In the course of the proceedings, a drunken man made his appearance, and made repeated appeals that they should pray for him. Converts are being daily made at Llanelly, either in the united meetings or at the prayer meetings held in the various chapels. The revival is already having an appreciable effect upon the drink traffic.

### **Midnight Meetings at Cardiff.**

After the meetings at Ebenezer and Bethel Chapels, Cardiff, on Thursday last, a band of young men and women went out into the streets to continue the work. They were engaged in it long after midnight. Men and women were approached in the streets with kindness, tact, and sympathy. Some of them were the worse for drink, others were mere wrecks. Many were persuaded to enter Ebenezer Chapel, and while inside, Miss Rees continued her ministrations to a motley throng, an open-air service was held in Union-st. There were many affecting scenes.

### **Rev. Thos. Phillips on the Revival.**

A large meeting was held in the Metropolitan Tabernacle on Thursday last, when Rev. T. Phillips, of Norwich, but formerly of Pembroke, gave an address on the revival in Wales. Last week, he said he was present at some of the meetings held at Caerphilly, and whilst there his heart went out to England and to London. What had been done in Wales could be done all over the country. The revival was the result of prayers. Evan Roberts was the product of that spirit. He had been praying for many months – praying so much that his landlady could not stand him! Sir Marchant Williams, stipendiary magistrate, had referred to the revival as having caused a reduction in the number of cases that came before him, and the proceedings at other police-courts bore the same testimony. Rev. Thomas Spurgeon presided at the meeting, and after Mr. Phillips had spoken, a prayer-meeting was held in the Tabernacle.

### **A Word from Gipsy Smith.**

“My visit to Wales last Sunday deepens my conviction that the movement now passing over Wales is a great and blessed Scriptural revival, and ought not to be called “The Welsh Revival,” but “The Religious Revival,” for I believe it will shake England,

and why not the world? Certain it is, we are touching keys which will vibrate through all the eternities. I am looking forward to my work at Pontypridd, in January next, with hopes indescribable. May I ask that England should be remembered in the prayers of Wales? Pray, oh, pray mightily for England. God save England!"

### **Wonderful Work at Penarth.**

The power of the Holy Spirit has been wonderfully manifested at Penarth during the last month, nearly every church having been affected. At Arcot-st. Wesleyan there have been many converts; at Christ Church Congregational an influence has been at work such as has never before been experienced; at the Presbyterian Church special services have been held, and many have testified for the Master; at the Brethren's Meeting room a great work has been going on, many from the congregation and from the Sunday-school accepting Christ. At the Baptist Tabernacle the work has been such as to fill people with wonder. Upwards of 100 have confessed Christ last week, making a total for the past four weeks of over 300, including many remarkable cases.

The drunkard has been reclaimed; the backslider has been brought back, and scores of young men have turned their backs on their old haunts and pastimes. On two occasions a number of young men have visited Cogan, and have been made a blessing to others. On Wednesday week no fewer than seventeen confessed Christ. Even in the open-air men have cried for mercy, and have there and then declared for the Master. Penarth has never been so roused as it is today, and still the work goes on. On Sundays the usual services in school and chapel have given place to meetings of prayer, testimony, appeals, and praise.

### **A Thousand Converts at Morryston.**

Great meetings are being held and great results achieved at Morryston. Some 1,300 converts have been registered. Mr. Jones,

a young missionary from Pontardulais, is taking an active part. At Libanus English Congregational Church, Rev. Dyfogwg Davies, pastor, received fifteen young people from the Sabbath-school into communion on Sunday, and seventy-five more are ready for the next communion service. Morryston is transformed. Public-houses are empty. Footballers are afraid to play. No blasphemous language is heard in the streets, and the police have "easy times."

### **Notes and Incidents.**

A correspondent of the *Iron and Coal Trades Review* gives the following account of the effects of the revival among the Welsh miners. An old miner, near Pontypridd, remarked to him in regard to the feuds between unionists and non-unionists at the collieries, "I have seen some refuse to descend in the same cage as the men who did not belong to the Federation, or speak to them when below ground, except with an oath. This revival has stopped all that, and colliers look upon each other as friends and companions.

A remarkable scene in the religious services held nightly at the various Nonconformist churches of New Tredegar was witnessed one evening. A huge procession, headed by the local ministers, paraded the neighborhood singing hymns, after which a meeting was held on the square, when enthusiastic addresses were delivered, with the result that a number of conversions were made.

Meetings are held every night outside a hotel at Mardy, Mr. Davies, a young student-preacher, being much in evidence. On one occasion the meeting was continued till about two o'clock in the morning. Another time, two young men coming out of the hotel passed some uncomplimentary remarks about the revivalists, but one of them returned in an hour and declared his conversion. Two persons who were notorious prize fighters and hard drinkers, have also been converted, and one of them prayed publicly at one of the meetings by the hotel. Returning home, he fell on his knees and there again prayed, several of the house-hold being converted.

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One marked feature of the revival at Abertillery is the day prayer-meeting for women. A correspondent of the *Western Mail* says: "I was told of a number of instances in which women who three weeks ago were in the habit of using bad language in the streets, and who otherwise were not models of femininity, had become fluent, powerful and exceedingly pathetic supplicants in public prayer, and that other ladies, although members of Christian churches, had been so touched by their example in that respect as to make them more active workers than ever."<sup>15</sup>

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### **CONTEMPT FOR THE REVIVAL.**

That *The Lancet* should characterize the wonderful movement in Wales as "a debauch of emotionalism," is, perhaps, hardly to be wondered at, seeing that the secret springs of spiritual life are not within the range of the laboratory lens and dissecting knife; but it is pitiable to find the *Church Times* sneering at the Revival. Our contemporary has not hesitated to class the movement with Mormonism; also to speak of it as related to the uprising which "led to Buddhism, and to that of the tribesmen who gathered to their prophet at Medina, and to a number of other such 'revivals.'"

There is, it is true, in the leading article, an acknowledgement that the people are "led by the strong breath of God's Holy Spirit;" it would, indeed, be difficult to deny that. But there is the qualification that there are also "many other influences within and without, and moving in what direction no one can yet say." These insinuations are not new, however, painful as they may

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<sup>15</sup> *The Christian*. 22 December, 1904. page 22.

be, repeated from such a quarter; the mockers on the Day of Pentecost furnished the precedent.<sup>16</sup>

### **The Welsh Revival.**

In the mining district of Clydach Vale, just off the main Rhondda Valley, Mr. Evan Roberts has conducted a mission marked by intense fervour and much fruitfulness. The first afternoon, the chapel was crowded within half an hour of opening – over two hours before the arrival of the evangelist – and the meeting was throughout conducted on the usual revival lines. There were some wonderful scenes witnessed as penitents cried aloud for mercy; and the triumphant singing of “*Diolch Iddo*” resounding again and again.

In the evening the missionary was at Libanus Chapel. Two well-known local characters, who took a prominent part in the meetings, were specially emphatic and earnest in their prayers for Anglesey and for their former comrades in Clydach Vale. One of them, while praying for a family in which the parents drank beer instead of buying food for the children, said: “I have been here two years and a half. Well,” he said, “I think so. I have no desire to tell a lie,” and, having in this quaint manner led up to it, he “stated the case” to his Father in Heaven, and asked forgiveness, not only for the people referred to, but also for himself for ever having “stood a pint” to help people towards destruction.

Subsequently, Mr. Roberts took up this point, and declared that, “paying for a pint” meant “buying a ticket for that person to go to destruction.” What did members of Christian churches who did this think of themselves? It was certain that there were only too many members of Christian churches who were neither hot nor cold. They certainly did not come up to the requirements. Proceeding, Mr. Evan Roberts spoke of the loneliness of Christ;

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<sup>16</sup> *The Christian*. 29 December. 1904. page 9.

and references to the sorrow of our Lord in the Garden of Gethsemane again brought the missionary himself into a state of deep emotion. There were many converts. Overflow meetings held in other chapels were also well attended, and conducted on practically the same lines.

### **A Wonderful Meeting.**

A gathering characteristic of the revival was a recent night meeting at Pontypridd, addressed by Mr. Evan Roberts. It has been generally understood that Mr. Roberts would attend the evening meeting at Tabernacle Chapel, and long before the announced time, not only was the building excessively overcrowded, but hundreds congregated outside, and made the street almost impassable, and they then and there held a big open-air meeting. Every available standing place at "Tabernacle" was occupied, and so oppressive had the air become that two people had fainted within half an hour. The missionary had to climb up to get to the pulpit, the ordinary means of access being absolutely barred by the dense mass of people. Mr. Roberts was so impressed that immediately he came in he referred to the vast crowds of people inside and outside the chapel.

"What are we to do?" he asked. "We used to complain that we could not get people to come to the chapels, but now we don't know what to do with them." Mr. Roberts asked someone to pray for guidance under the circumstances, and immediately a friend acceded to his request, and he himself thereupon prayed with much power for a Pentecostal blessing. But not only did he seem to be impressed by the magnitude of the gathering, but also by the demeanor of the people, and remarked, "Dyma le braf," "Here is a magnificent place."

There was no need for the evangelist to speak much, for the fervour and enthusiasm of the people could not be restrained, and their intense feeling was given expression to in prayer and praise.

A feature of the meeting was the announcement of seekers from the very start, and there were a large number of converts recorded throughout the proceedings.

A large number of people had arrived from the Rhondda Valley, and in awaiting the trains to return, an extempore service was held on the platform, hymns being sung right up to the time of departure, and even as the trains steamed out of the station sacred songs could be heard from the coaches.

### **The Prodigal's Return.**

In a Glamorganshire town, a pastor, in the course of an impressive address, appealed to all backsliders to return to the fold. Sitting quietly in the gallery was a young man. Moved by the stirring appeal, he sprang to his feet, and begged to be re-admitted to the membership of the church. All eyes were turned to the suppliant, and the effect was startling when it was seen that the young man was the minister's own son. Overpowered by his feelings, the father was unable to say a word, and he broke down with emotion. The organist struck up a well-known hymn, at the conclusion of which the minister, having mastered his feelings, welcomed his son's conversion, with tears of joy.

### **Conversions in the Mine.**

A striking scene has been enacted at Abergorchy Colliery. There was a scarcity of trams at one point on one occasion, and a few enthusiasts suggested a prayer meeting. A hymn tune was struck and prayers poured forth. For nearly four hours the meeting proceeded, and then an appeal was made to the unconverted. It was seen that the Spirit was working. One of the men, deeply moved, promised to come that night, but a miner, a convert of eighteen months' standing, pleaded for immediate surrender. There were responses, two being members of a local club. There was great rejoicing, and, there being no trams, the prayer meeting went on.

An eye-witness said it was the most remarkable meeting he had ever seen.

### **Rev. G. Campbell Morgan at Cardiff.**

Miss Annie M. Rees, who was until lately labouring in connection with Mr. Evan Roberts's meeting, has felt led to commence meetings at Cardiff, and an awakening has resulted. In one of the meetings, at Roath-rd. Wesleyan Chapel, Rev. Dr. Campbell Morgan at once proceeded to the pulpit, and said he believed that Wales would be the means of conveying the revival spirit over the whole world. He then invited any persons in the audience to interrupt his speaking if they were moved by the Spirit. Instantly there were several testimonies. One young man said he was only a five-weeks-old Christian, which elicited from Miss Rees, who was delighted with the tone of the proceedings, the remark, "How remarkable it is that all those who have testified have very recently experienced the new birth."

### **A Reduction in Crime.**

It is evident that the revival has had more than a temporary effect on the Bridgend district, for, although it is now over six weeks since the revival had its inception locally, the business at the local police-courts show no sign of increasing to its former dimensions. A local paper says:- "The calendar on Saturday showed a decrease in comparison with that of previous Saturdays. The week before, for example, there were twenty summonses, including charges of drunkenness; but now there were only seventeen cases – a reduction of three. Of these, Maesteg, Nantfyllon, and Caerau, the united population of which is nearly 20,000, only supplied three. There was not a single case from Bridgend or Porthcawl. Of the fourteen solicitors practicing in the Bridgend district, only one had business in the court on Saturday."

### **Striking Scenes at Llanelly.**

Mr. Sidney Evans was the central figure at a wonderful meeting held at Trinity Chapel, Llanelly. The building was packed at seven o'clock, and the proceedings were protracted until two o'clock on the following morning. The tide of feeling was high, when a young man rose in the gallery and asked the congregation to join him in prayer on behalf of his wayward brother, and there was a remarkable outburst. This was accentuated when a well-known working man walked into the penitents' pew, fell on his knees in a paroxysm of weeping, and sobbed a broken prayer for forgiveness. In his moment of self-abandonment, he described how, like the Prodigal Son, he had gone to a far country, but was recalled to his better self by prayer meetings held at the works. His story moved all who heard it, and there was not a dry eye in the chapel as the pathetic recital went on. Many penitents were pointed to Christ.

Shortly before eleven o'clock it was decided to make a tour of the New Dock district, and hundreds of people formed themselves into a procession. They marched through the streets singing hymns and gathering strength as they moved along. A number of men and women under the influence of drink were approached, and all these were persuaded to return to the chapel, where prayer was offered on their behalf. The converts included sailors, tin-plate workers, colliers, and several women, all falling on their knees and asking for forgiveness. Mr. Evans and others prayed with them, and this went on until the Sabbath had been ushered in.

### **Other Facts and Incidents.**

According to carefully prepared statistics the various churches in South Wales have recorded an aggregate of over twenty thousand converts.

A convert at Jerusalem Chapel, Nantyfyllon, told the minister that he had saved 13s 9d, and his friends 26s so that they

might have a “spree” at Christmastime. Now that he was converted, what could be done with the money? He eventually decided to send his savings to Dr. Barnardo’s Homes, and upon coming to the decision he straightway procured a postal order for 13s 9d and posted it to Dr. Barnardo.

Rev. Stanley Jones, of Carnarvon, was due to lecture at Abergynolwyn, a quarry district, but the congregation would not hear of a lecture: they insisted on a sermon, and the proceedings ultimately became transformed into an enthusiastic revival meeting.

Fourteen persons were immersed in the Corrwg-Fechan stream by the pastor of Bethel Baptist Chapel, who, while standing in the water, made an earnest appeal to those who had not been converted.

A Cardiff paper says:- “The revival has outlived captious criticism; the conduct of those engaged in it has compelled respect from even its detractors. That the movement has progressed by leaps and bounds is, of course, apparent to everybody, and that it is destined to envelop the whole country is all but equally apparent.

Dr. Fraser, who has a large practice at Fforestfach, near Swansea, has carefully studied the Welsh religious revival. “It is better,” he says, “that one patient should be admitted to the asylum through religious mania than that a hundred should be received through drink.”

Mr. Owen Jones, Maes Caradoc, Mountain Ash, protests against the report given currency to by Mr. Stead to the effect that in the present revival Mountain Ash remains an exception – an impregnable fort of the enemy – and testifies to the “profound moral change permeating the atmosphere of the place.” This affords cause for much praise.

A striking case of decision was the result of a prayer meeting held by the assistants at one of the largest drapery establishments in the Abertillery district. The meeting was intensely earnest, and a few nights later one of the assistants, who

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had been an avowed Atheist for seven years, stood in the Blaenau Gwent Chapel and said he had done away with all his books on Atheism.<sup>17</sup>

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### **The Revival and the Ministry.**

The librarian of Bala College contributed to a contemporary a striking account of the influence of the revival upon the students at that College. He reminds us how the entire ministerial career of Dr. Charles Edwards was stamped with the mark of the 1859 revival, in which he had a share; and it seems as if the present movement will be formative for the new generations of students. The librarian speaks of the new spirit of prayer which is apparent, and goes on to say that to many of the students Jesus Christ has become a passion in a sense which has not been dreamed of before.

It augurs well for the coming ministry that its preparation has been in the fire of Pentecost. Some of the older men are not above confessing that the revival has already reversed many of the conceptions and methods, and put them upon the direct track of saving men. And, after all, what else is the ministry for but this? <sup>18</sup>

## **LONDON and REVIVAL.**

On Saturday last three important meetings were held at Christ Church, Westminster Bridge-rd. (Rev. F.B. Meyer's), in sympathy with the Revival Movement in Wales. The first

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<sup>17</sup> *The Christian*. 29 December, 1904. page 24.

<sup>18</sup> *The Christian*. 5 January, 1905. page 9.

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gathering was for ministers, and was marked by earnest prayer and the solemn consideration of obstacles in heart and life to the progress of revival. Mr. Meyer presided, and brief, stirring addresses were given by Gipsy Smith and Dr. Horton. The time, however, was chiefly devoted to prayer.

At the public meeting which followed, the capacious church was three-parts filled by a reverent and expectant congregation. After Mr. Meyer had opened the proceedings, Gipsy Smith gave an account of his experiences with Mr. Evan Roberts at Maesteg, especially referring to one Sunday morning meeting. “Anybody would sing, even a little child. There was no speechmaking (we have done too much of that and had too little praying). Although all was in Welsh, we felt the mighty current which is behind all tongues. There was nothing wild about it. A man prayed for an unconverted mate until he broke down in tears. They sang a verse of a hymn, for about five minutes, and then the praying went on again. After about two hours and a half Mr. Roberts came in – just when respectable church people would be going home to dinner. I found Mr. Roberts as sweet as a child. He didn’t want to talk. With tears he would say, **“Isn’t it wonderful? It is the Spirit of God.”** There came a burst of song; Mr. Roberts said, “I dare not stop it. The Spirit must work.” Observance of the same conditions – surrender and witness – will lead to a revival in London.

Rev. Thomas Phillips, of Norwich, who followed, summed up his recent experiences in the Principality in the words: “The Revival is entirely independent of man.” In a short time the whole nation will be on its knees. It is a revival of prayer. Evan Roberts has been waiting on God for fourteen months before the fire broke out at Loughor. The whole movement is one of prayer. I asked Evan Roberts if he thought the revival would spread to England, and he replied: “Of course; ask and receive – what more can you want?”

A young girl said of a meeting, "The place is full of God." Yes, God is the greatest reality in South Wales today. **In such an atmosphere, atheists are silent.** One came to disturb, but found, not argument, but a Presence, and yielded to Christ. We are anxious about Temperance and other social questions, but in revival times these are easily settled, by the "breezes from Calvary's mountain."

Rev. J. Gregory Mantle also described a visit to Wales. He was face to face with this fact, that these Welsh lads and lasses are baptized with the Holy Ghost. There is no reason why we should not claim similar blessings.

In telling words, Mr. W.R. Lane spoke of his short sojourn in Wales as "the two most wonderful days of my life. I stood for hours, not in the least tired, thrilled by the presence and power of God. It is indescribable. Here was a great meeting, and an enormous crowd, without leader or programme. The meeting conducted itself. Rather, it was led by the Spirit. God has shown us that He can do without any of us, without committees, guarantors, choir or organ. I do not say God does not want ministers or evangelists. I hope He does, but let us learn the lesson to subordinate all things to God.

Rev. H. Elvet Lewis, in illustrating the simplicity of the people, said that they are on wonderfully intimate terms with God. He went on to tell of a man tempted with whisky, who prayed touchingly, "Dear Father, help me and strengthen me, for I am only a fortnight old."

The last speaker was Dr. Campbell Morgan, who said that in what seemed supreme confusion in the revival, one was conscious of splendid order. The speaker warned his hearers against two perils – imitation, and standing aloof. We must beware of the idea that every unattached man with a fad is sent from God. "If God sees fit to come down and break up my service, then – glory to His name! But I will only give it up to God" On the other

hand, let there be searching of heart, and all that is wrong between God and the soul put right, yielding all to the indwelling Spirit, and doing His will in winning men to Christ.

In the course of the meeting, a number of well-known ministers - Pastor Thomas Spurgeon, Revs. Dr. Clifford, Dr. Horton, Dr. Monro Gibson, C. Silvester Horne, Thos. Law, and others, took part. At night another large and important meeting was held, when Dr. Bowman Stephenson and other ministers took part, and there were many testimonies given to the reality of the revival. The meetings will assuredly do much to kindle a spirit of prayer and expectancy in the Metropolis.<sup>19</sup>

## **THE GREAT REVIVAL.**

The effects of the Revival were manifested in the most striking manner in South Wales in the marked improvement in the public morals during Christmastide. In Cardiff the number of persons arrested for drunkenness has shown a decrease of sixty percent over the same period in recent years, and there are at present forty percent fewer prisoners in Cardiff Gaol. In the Aberdare and Rhondda Valleys there was less intemperance than for many years past. In the populous districts around the town of Rhymney there was no arrest for drunkenness for ten days, while in the Neath and Aberavon districts the season proved quite as remarkable for the absence of disorder. The Taff Vale and Rhymney railways on Boxing Day brought less than half the usual number of people from the hills into Cardiff, and this is also attributed to the effects of the wave of religious feeling.

### **Effects at Loughor.**

In Loughor (the home of Mr. Evan Roberts, where the revival broke out) a great change has been effected in the life and

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<sup>19</sup> *The Christian*. 5 January, 1905. page 14.

habits of the inhabitants of the neighborhood. The Loughor police say that there is considerably less drunkenness; in fact, when the public houses close at night only four or five come out, while there used to be a rush of people. The effect of the Revival is evident in the works and the collieries. The language of the workmen is pure today. Indication of the undiminished strength of the movement is shown in the great accession of members at all the chapels in the district. Meetings are being regularly held, and there are no indications of abatement of enthusiasm.

Meetings in connection with the Anglican Church have been held at frequent intervals at the National School in Upper Loughor, and at these also the characteristics of Revival have been persistently present. It has been the desire of the Rector (Rev. D.T. Jones), who has himself been most deeply moved by this mighty outpouring of spiritual blessings, to conduct the meetings strictly on regular lines, but at some of the meetings the intense feeling has broken all bounds, and spontaneous outbursts of prayer and praise have been a marked feature. Particularly was this the case at a meeting a few days ago, at which sermons were delivered by Rev. the Hon. W. Talbot Rice, Vicar of Swansea. A feature of this meeting was the irresistibility of the Welsh element, though the meeting was conducted in English.

Visits have been paid to the district by Canon Camber-Williams and his assistant, Rev. James Jones, and the Dean of Bangor; and it is believed that the results of these ministrations will be the direction of the religious wave into new channels where its force will remain a power for spiritual advancement for a long time to come.

### **“Storming the Public Houses.”**

The Revivalists at Trecynon, after a prayer meeting of great fervour in Ebenezer Hall a few nights ago, proceeded through the main streets, praying at various street corners and before public

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houses. While opposite one of the public houses, which was apparently full, the converts began to sing a hymn, and the crowd within started ribald songs. Earnest prayers were then offered, and presently a man came out of the public house and commenced talking loudly to interrupt the meeting, and he was fervently prayed for. He walked away, but was evidently deeply affected. After going some distance further, the procession returned to Ebenezer Hall, where an earnest meeting was held.

### **Striking Effects in Carmarthen.**

Every church in Carmarthen has received a new impetus. Revival prayer meetings take the place of regular services. Converts are beginning to pour in, backsliders return to the fold, and church members double their activities. The Saturday night temperance meetings have grown in attendance and power, the Town Hall is now overcrowded, revival hymns have become popular, and the temperance speeches are lost in evangelistic addresses. Processions and open-air services follow those meetings till the whole town is being stirred from end to end. The fortnightly united prayer meetings of Christian workers have now assumed extraordinary dimensions, and some wonderful manifestations of the Revival spirit have been witnessed there.

On one occasion so intense was the feeling that for the space of about ten minutes during the service those present were all on their knees at the same time, and all praying aloud for the flood tide of the Revival to sweep through Carmarthen. The meeting has become the talk of the town. The testimonies and the decisions for Christ have become the best feature of the Sunday night united prayer meetings. Those who refuse to obey the promptings of the Spirit to confess declare themselves as miserable as can be on the Monday, while those who own Him, on the other hand, are never tired of proclaiming the new joy and power that have flown into their lives after so long.

For three consecutive Mondays have no cases of drunkenness been brought before the Carmarthen magistrates, and tradesmen praise the Revival, in that it has secured for them the payments of old debts. And yet many feel that these things are but foretastes of blessing in store for the ancient town.

### **Pathetic Scenes at Aberavon.**

As a result of Mr. Sidney Evans's visit to Aberavon, the Revival greatly increased in fervour and enthusiasm. On Saturday night week the meetings surpassed all others, and were marked by some stirring scenes. At seven o'clock a band of Revivalists marched through the main streets singing Sankey's hymns, and a united prayer meeting was held in the Wern Chapel. On the way to the chapel one man was induced to leave the public-house, and at the chapel he was converted. At 10.30 another procession was made through the streets, and an open-air meeting was held, when the crowd was greatly moved at the sight of an old man, over eighty years of age, coming into the ring and kneeling down to pray for forgiveness.

A move was made back to the chapel, where a memorable service was held, which lasted until two a.m.; sixteen persons surrendered to Christ. During the meeting the whole audience was thrilled at the sight of two brothers becoming reconciled, after not having spoken to each other for three years. Another incident was the embracing by a mother of her son, who had accepted Christ. The mother had pathetically prayed for her son, who had gone out of the meeting; before the service was over, the son returned and was converted.

### **In the Rhondda Valley.**

Mr. Herbert R. Francis writes:- "I have just returned from the small town of Maesteg, in the Rhondda Valley, where the work of the Spirit is quietly but steadily widening. The converts there

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already are estimated at over 1,000, and the population is about 20,000. Many more than one hundred persons have professed conversion within the last few weeks. Incidents of touching and solemn interest occur almost at every meeting.

“Mr. W.T. Lee, of Cardiff, was having a ten days’ mission in the town when I arrived. I was very glad to be present and give some little help. One morning this week he and one or two other servants of the Lord were asked to go down a coal pit to have a prayer meeting with the men; this was at seven o’clock, when the men were leaving the night shift. He subsequently told me that he never saw anything like what he then witnessed. Over 600 men came, and the Spirit of God seemed literally to sweep through those dark tunnels whilst prayer and praise were going on. They sang in Welsh, as only the Welsh can sing, ‘Jesus, Thy blood and righteousness.’ He described it to me as being like an avalanche, such was the power of the Spirit.

“A few miles off, at Cardiff, in a crowded meeting, a young man came to the front bench, with others, to be prayed for. An old man had watched the young men, and they together knelt in prayer (the congregation singing). When they all arose from their knees the younger man looked at the elder and said, ‘Father,’ and the other cried ‘Son.’ And then both embraced each other with deepest joy. The father is well known in the town; his son had left home about three years ago, and no tidings had come to the parents of him.

“Then such a scene took place as perhaps cannot be properly described. The father took the son by the arm and brought him to his mother, who at the time was engaged in prayer *for her son*. Opening her eyes, they fell on her long lost boy; then her arms were thrown around him. The great congregation was deeply moved – nay, thrilled; sobs were heard all over the chapel; in fact, everybody was weeping, so much did everyone enter into the joy of the parents. Many were the converts that night. So the work goes

on. The only comment one can make on this wonderful work is from the Scriptures: 'The wind bloweth where it listeth, and thou canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.' (John 3:8)."

### **Other Facts and Incidents.**

The headmistress of an important elementary school in Mid-Glamorgan has been deeply influenced by the Revival, and has repeatedly testified in public. She has carried the atmosphere of blessing in to her school. On "breaking-up" day, before Christmas, she asked her scholars what they intended to give Christ as a birthday present. A little girl replied, "Myself, miss."

A very striking outbreak of the Revival spirit has occurred at the parish church of Llandelo Talybout, near Llanelly. The vicar's sermon was interrupted by two young ladies bursting into song. When this ceased the vicar resumed, and at the close the girls again led the congregation. Scenes of great fervour ensued, and the service continued until 10 o'clock at night.

Twenty-five years ago a man in the Ogmores Valley felt that he would like to join the church. He started out on his way with that object in view, but when about half-way there, he turned back. He has been a regular attendant ever since, but felt no inclination to join the church. Thanks to the present Revival, however, he has again, after a lapse of a quarter of a century, felt the desire again, and this time there was no turning back.

The whole neighborhood of Forest Fach has been quickened. Many drunkards have been reclaimed and show hopeful signs of repentance. Christmastide took a purer and more elevating form than it has done for many years past. The meetings are still full of enthusiasm and fervor, especially among the young people. Nowhere, however, has the change been so remarkable as at the different works and pits, prayer meetings being held in most of them.

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New church members at Abercrave include persons of sixty years of age, and some over seventy. At Beulah a lady over eighty years of age will shortly be baptized. At Hope Chapel, Pontardulais, backsliders of fifteen and twenty years have rejoined the church.

The Revival meetings at Pontycymmer are in full progress, and the results are encouraging. Prayer meetings are held morning and night in the mines at Garw Fechan, and some of the roughest characters have been converted. The hauliers hold meetings during their dinner hour. Recently Rev. W. Reynolds, Pontycymmer, conducted a meeting of the night men in one of the sheds, and a good time was experienced. Mr. Reynolds has baptized by immersion at Zion Chapel, forty-six candidates.

Glyn Neath football team were to have played a game with Merthyr at Cefn, but the visitors did not appear, intimation having been received that, owing to the Revival, the team had been disbanded.<sup>20</sup>

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### **The Divine Answer to Rationalism**

Is there need that we should urge all Christian people prayerfully to study the workings of God in these days, particularly in Wales?

It is Mount Carmel over again. The modern priests of Baal – the Rationalists – have for long been defiant. The prophets of the Lord seem to have been hidden in caves. A few Elijahs here and there have been conspicuous for their boldness. No fire has descended upon the altars erected to Reason, but upon the altar of the praying prophet the Divine Flame has unmistakably fallen. This is the Divine answer to the rationalism of our time. While

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<sup>20</sup> *The Christian*. 5 January, 1905. page 24.

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scoffers have been prating about the “passing of religion,” God has been quietly preparing for their humiliation. We were told that the old-fashioned revivals had passed for ever, and that for the future “ethics” alone would reign. God has vindicated Himself, and silenced His adversaries. But the end is not yet. We are only at the beginning. London’s time is to come. Oh, that it might come soon!

### **The Preparation of the Churches.**

The supreme question seems to be this: Are the churches ready for the display of God’s power? Usually God works through instruments, and the Church is His great instrument for touching the world. But is the Church ready? When it is ready, the torrent of blessing will come. The old prophetic word is as true to-day as ever –

Bring ye all of the tithes into the store house . . .  
and I will open the windows of heaven.

Many of the churches, as churches, are ready, and multitudes of individuals are ready; but there are others – it is no lack of charity to say it – who are set against Revival. It is an open secret that one well-known man, who has recently become imbued with the evangelistic spirit, has been made to suffer for his earnestness. Some of his “fashionable” members deeply resent his evangelistic fervour. Such people choke the channels through which otherwise a flood of blessing would issue. In proportion as the churches possess the evangelistic *heart*, Revival will spread all over the land.

### **A View of “Interruptions.”**

In company with Mr. Meyer, we asked a friend of Mr. Evan Roberts how he would explain the simultaneous offering of prayer and testimony by different persons, if each were under the guidance of the Spirit. His view was that each might be obeying the

prompting of the Spirit, with resultant blessing to *himself* (as well as to those immediately around him), even if to the audience as a whole it might seem confusing.

This may be so, and it was certainly a lesson in grace to note the readiness with which Mr. Roberts gave place, even in the middle of a sentence, to utterances from others. It was also explained to us that the interpolation of a hymn did not necessarily mean (as some have inferred) the “singing down” of the speaker; but rather a note of praise from full hearts for the word that had been given him to utter.

### “Cranks and Bores.”

Mr. Meyer, however, calls attention in his Revival article [below] to a serious danger to be guarded against – that of irresponsible persons assuming too large a prominence in meetings of a revival tendency. This has been less evident in Wales than in London. When the Spirit really prompts the interpolation of prayer or hymn, we may rest content; but in some recent gatherings in London it has been painfully evident that interruptions have come again and again from the same individual or individuals, and not to profit. So, too, in the Torrey-Alexander Mission at Liverpool. Scenes enacted in Wales, amid a general fervour, are not to be “introduced” in the less prepared atmosphere of other places. The conditions in Wales have led to a (probably wise) latitude on the part of leaders; but those conditions by no means exist in London, as yet, and any attempt to force the hand of the Spirit, and to lead instead of to follow, can only end in Disaster, and not edification.<sup>21</sup>

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<sup>21</sup> *The Christian*. 12 January, 1905. page 9.

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## **A Memorable Day in Wales.** **by the Rev. F. B. Meyer.**

Leaving Paddington at 5.30 a.m., we reached Neath in South Wales about noon, and took a carriage for the mountain village of Llansamlet, about three and a half miles distant. There were no romantic views along the road – just collieries and straggling mining villages, where life bore the most monotonous and depressing aspect. Little wonder that men who live under such conditions crave strong excitements to lift them above their surroundings.

No money is spent on advertising the Revival meetings, and there are no posters on the hoardings. No need to print **Evan Roberts** in large type in order to secure a crowd. It is the presence of the Holy Spirit in mighty power that attracts. Still the lack of direction is rather disconcerting to a stranger; though, in our case, the difficulty was lessened by meeting groups of people hastening to the chapel, and we had the great pleasure of conveying thither the mother of the young miner-student whom God has so greatly honoured.

Mrs. Roberts is a happy woman to-day. She said that her step was much lighter than it used to be, and her heart is lighter. She told of the early years, when her husband broke his leg, and the lad had to go to the mine; and how, even then, he was different from other lads, had always a book in his hand, and cared for religion. She told how, before the Revival came, he could neither eat nor sleep. Then the now familiar narrative of the outbreak of the Revival at Loughor was told again; and then the account of the baptism which had come to her, after seeking it for eight days – “a kind of burning in my heart.”

### **Praise and Prayer.**

So we get to the little chapel, perched on those Welsh hills, the central building amid clustered cottages. It would seat about

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600, and was filling fast. The area and galleries were soon packed with young miners, with women and girls, with men in the prime of life; two or three ministers in the big square pew beneath the pulpit; but no hymn-books, no piano – these were not needed to lead that magnificent singing, which rolled in successive billows of harmony over the congregation. What noble tunes! And the hymns full of the music of the Gospel! Again and again you catch the names of Christ, of Golgotha, of Calvary! Such voices also, each trained to its part!

Two hours pass in prayers from old and young – from women for their husbands, from men for their mates – in singing, and in little snatches of exhortation; but most of these are cut short, especially where the speaker is inclined to be prosy. Mr. McTaggart speaks a little English, on the filling of the Holy Spirit; and there are one or two English choruses, as “For you I am praying,” but the volume of sound is doubled when the congregation falls back again into the grand familiar sacred Welsh language, the language of childhood, of early memories, of sacred association with the sainted dead.

Two or three young ladies quietly slip in, and take their seats beneath the pulpit; these accompany Mr. Roberts, and help by prayer, often broken with and ending in sobs, and with sweet solos, of which the people catch up and repeat the refrain. Presently Mr. Evan Roberts enters – a tall young man of twenty-seven years, with a pleasing open face, a winning smile, dark searching eyes, unobtrusive, simple, strong. No weakling this, but a man born to lead, and certain to be known as one of the great religious forces of the coming time! This is the man whom God has awakened to hold communion with Himself from 1.0 till 5 a.m. for three successive months, promising that a Revival should break out, which like a tidal wave should sweep through the world. What wonder that he who has seen God is a master of assemblies, and that hearts bend before his words, though these may be the simplest.

### **Dealing with Scoffers.**

Shortly after entering, he speaks a few words on the necessity of obeying the Spirit, which are interrupted, first by corroborating testimony on the part of two or three who feel impelled to bear witness, and then by bursts of song. The meeting next falls to prayer; and amongst others a miner in the gallery mentions that some men behind him are mocking, and he prays for their conversion. Thereupon one of the men referred to gives the direct lie to the statement, and says that he is quite prepared to be convinced of the existence of God, if some tangible proof was given.

This challenge greatly agitated the meeting, and especially Mr. Roberts, who cast himself on his knees, and began to wrestle for these two with the most terrible anguish of soul that I can conceive of. It was as though he were a father in agony for the life of his only son. His outcries were heartrending to listen to, and a friend of mine started a chorus to drown them. There was no effort at display, no unreality, no false emotionalism, but just travail of soul. Shame on us that so few have known it! That we have so callously considered the hardness of impenitent sinners! That our eyes have so seldom been fountains of tears! They told me afterwards that they were obliged to use a handkerchief to dry up the pool of tears upon the chair over which the Revivalist bent.

After some time spent thus, he challenged the men to yield, and on their refusal he asked all of the congregation to join him in prayer. In a moment every person in the place rose up, and knelt down; a hurricane of audible prayer swept through the place, and for some ten minutes the air was heavy with sobbing, strong crying, and prayers audibly uttered by 500 voices. I have heard nothing like it in my life. It reminded me of the piercing cry which arose to heaven when *The Princess Alice* went down with her living freight. A knot of people gathered round the two unyielding souls, and so

we continued. Then Mr. Roberts called for an interval of silent prayer, and read the passage from Exodus, where the people are bidden to stand still and see God's salvation. It was one of the most moving spectacles that can be imagined, and it was impossible to speak for tears. What wonder that under such a strain of emotion two or three fainted, and had to be carried out; but these episodes were hardly noticed, and could not break the holy spell which was on all hearts.

### **“The School of the Holy Ghost.”**

The meeting broke up at 5.30 p.m., and we hastened to the good minister's house (where the young Revivalist was also staying) for a little hurried refreshment; and then, in the dark, along the muddy roads to the other chapel, Tabor, where the evening meeting was to be held. It was almost impossible to get in, but by great courtesy way was made for us. They recognized the London preacher, and urged him to speak, but he felt that his wisdom was silence before the great manifestation of Divine power, and that he must sit still as a little child in the school of the Holy Ghost.

For two hours the meeting took its Spirit-prompted course. A girl would pour out her heart in prayer, rising almost to agony; another would follow, falling at last into a kind of rhythmic chant; a minister would give a few words of exhortation; then a boy would pour out an earnest appeal for decisions, following his urgent words by dropping on his knees amid a group of his associates, and uttering his soul in prayer. So the time passes rapidly till Mr. Evan Roberts entered; and we, alas, must reluctantly tear ourselves away, pushing through the crowd to our carriage, and so back to the train. But we have seen and heard things which have unveiled the spirit world, and are so totally dissimilar from the stereo-typed religious forms that we are wont to pursue, as to usher us into a new world – should we not rather say into that old world which Pentecost introduced, and of which 1 Cor. 12 is a specimen!

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They who merely read such descriptions as this may think that the meetings are characterized by emotional excitement. But that is not the case. There are undoubtedly strong excitement and deep emotion, but these are well under control; and beneath all that can be accounted for by the influence of the highly exalted moods of soul on other minds, it is undeniable that the power of God is working after the fashion of those wonderful scenes of which our fathers have told us in 1859.

It is pre-eminently a young people's movement. Boys and girls, young men and women, crowd the chapels. The keynote is Calvary – no other aspect of the work of our Lord seems to satisfy. The personality and work of the Holy Spirit are in every prayer and on every tongue. The pent-up power of godly people which has too long been restrained, has broken loose, and before it the ministers are silenced. One told me that he felt that things would never again be as they had been in this direction, but that liberty of utterance would have to be conceded (during a part at least of the ordinary services) to the speech of the Holy Ghost through consecrated lips.

A new way of closing the cranks and bores, who have been the bane of our open meetings, has been discovered in the power of sacred song; and an example has been set which may well be adopted universally. Of course, there will have to be definite teaching, and even now I think there is room for more wise counsel than is for the most part permitted. But such things as these will necessarily right themselves as time goes on. In the meanwhile, there can be no doubt that God has answered prayer, and visited His people, and that the marvelous and widespread ethical results attest that this is the finger of God.<sup>22</sup>

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<sup>22</sup> *The Christian*. 12 January, 1905. page 11.

## **Eccentricity in Revival.** **by the Late Rev. William Arthur.**

On the general question of eccentricities and extravagances connected with Revival, all we feel disposed to say is this: They ought to be discouraged in every way, except such as would show that life with exuberance is more dreaded than death with composure.

But while they are to be discouraged, we are not to imagine that they will be avoided. If so, either multitudes – with the proportion of weak, odd, and blundering people in every crowd – are never to be awakened at all; that is, made to lift up the eyes of their soul and see life and death, heaven and hell, their Saviour and their tempter, in a light that comes direct from the eye of the Judge; or, if so awakened, a miracle is to keep them from any strange and affecting expression of their feelings.

We believe that many think awakenings had better not take place. If they do not, the old Christianity that gave the world apostles, martyrs and missionaries, will be replaced by another, which will only give it formal church-goers.

We are under no need to encourage extravagance or to discourage Revivals. Let the spring come, though it brings weeds. And let us neither nurse the weeds, nor, in our ambition to keep them down, frostbite the wheat.

It may be that sometimes He who is wiser than all does not see it amiss to lower our self-congratulation, and let us know that the work He loves, the bringing of sinners to repentance, may prosper more where outbursting of life disturbs conventional decorum, than where all is ordered so as to preserve our respectability.<sup>23</sup>

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<sup>23</sup> *The Christian*. 12 January, 1905. page 11.

## THE REVIVAL.

The wonderful movement in Wales continues to spread. All denominations are seeing its influence, and the Revival is becoming more than ever a wide and all-embracing power. The spirit of unity was remarkably shown in a recent great meeting in the Ebenezer Chapel (Welsh Independent), Swansea, when among those present were Rev. the Hon. Talbot Rice (vicar of Swansea); several Welsh Baptist ministers; the moderator-elect of the Welsh Calvinistic Methodist Assembly; an ex-chairman of the Congregational Union of Wales; Mrs. Baxter, of Bethshan; and Principal McCaig, of the Pastor's College, London.

The meeting in question was addressed by Mr. Evan Roberts. It was one of a series in which the building was densely crowded. One afternoon gathering was in full progress long before it was timed to commence. Deep feeling was manifested as Mr. Roberts depicted the tragedy of Calvary, and there were many touching testimonies and enthusiastic bursts of song. The meeting lasted six hours, and when it closed, at five p.m., Trinity Chapel was already packed with people for the evening meeting, which was to commence at seven o'clock.

### **Mr. Dan Roberts at Ystradgynlais.**

Stirring scenes have been witnessed at Sardis Independent Chapel, Ystradgynlais, where Mr. Dan Roberts (brother of Evan Roberts) has held a mission. One meeting in particular was very powerful. The building, which accommodates 1,500 people, was packed. Many people sobbed like children. Even the strongest men were unable to stand the strain. Rev. William M. Morgan prayed with great intensity. He then referred to past differences between himself, Rev. D.J. Davies, and Rev. William Griffiths. They had, he said, written against one another in the papers, and some people thought they were still at enmity, but they were going

to show them differently by shaking hands to the glory of God. The three ministers named were now in the pulpit, and shook hands before the people, Mr. Morgan embracing Mr. Griffiths. The joy that prevailed baffles description. The meeting lasted till close to midnight, and many converts came forward.

### **Revival Fervour in North Wales.**

Prayer meetings are held nightly at all Nonconformist churches in Bangor. They are characterized by more than the usual fervour, and converts are registered at many of them. But at the meetings at Beriah, Glanadda, and at Sion Chapel, the zeal of the people was so great that services have been continued till long after midnight. At the latter place thirteen converts were announced in one meeting. The fire has also broken out at Port Dinorwic, where a Pentecostal blessing was experienced. At Llanfair a famous local football player has come forward to pray, and some thirty-three converts are already announced. At Menai Bridge twenty-six have joined the Church within the last week or so. Similar reports come from various places in Anglesey.

### **Further Conversions at Rhos.**

During the first three days of the New Year the number of conversions in the Rhos district was over fifty, making the total number, since the Revival began, over 800. On Monday week some well-known characters in the district yielded to Christ, and the fervour and enthusiasm of the congregations were indescribable when the fact was made known. After some of the names were announced the congregation burst out into praise and hymn, singing "Diolch Iddo."

Some of the preachers, in attempting to speak, were overcome by their feelings, and broke down in tears. The earnestness evinced in the villages surrounding Wrexham is increasing, and all sections of the community are affected. Last

week prayer-meetings were being held nightly in every chapel in Wrexham and the surrounding district.

### **Thirty-five Thousand Converts**

Statistics from the churches, chapels, and mission stations in the several districts show that the total number of converts reported in South Wales is 32,767. The Morryston district, Swansea, heads the list with 1,300 converts. In North Wales over 750 converts are reported in the Rhos district, and about 250 in the other villages surrounding Wrexham. It is estimated that there are over a thousand in Carnarvonshire, Merionethshire, Denbighshire, and Flintshire, making a total of about 35,000.

### **Wonderful Meetings at Abertillery.**

At Abertillery prayer meetings have been held for several weeks past at the different churches, with the result that over a thousand are estimated to have joined the church communion or declared for Christ. Mr. Sidney Evans has conducted a mission. At the first service he appealed to those present that if they felt the least inclination either to pray, sing, read, or to make a public profession of Christ, to do so at once – do as they were prompted by the Spirit of God. “Come, Thou Fount of every blessing” was heartily sung by the congregation, one of whom rose and earnestly prayed that every mind might be solemnized, and that everyone might be made to feel that Christ was there. “Draw very near just now,” pleaded the supplicant, amid a chorus of “Amens.” Several worshippers prayed fervently for fathers and mothers, for local shop assistants, Abertillery, the Principality, and the world. A touching confession of Christ was made by a young man in the gallery, after which the meeting broke forth into, “O Lord, send the power just now.” Many personal testimonies were being made with touching thanksgivings, and “Throw out the Lifeline” left the congregation in a spirit of greatest fervour. Then, two lady

missioners engaged in prayer, and the spirit of prayer pervaded the edifice.

“Are there any of the one thousand ‘rebels’ reported to have come to Christ at Abertillery present?” “Yes; here’s one,” echoed from the gallery, and the numerous affirmatives which quickly followed were greeted with “Diolch Iddo.” Miss Watkins related the circumstances of her conversion, and Mr. Evans then requested all who accepted Christ to stand. “Lord, I’m coming home,” was sung while the friends dealt with the anxious, and over twenty declared for Christ.

### **At Ystalyfera**

Ystalyfera has been strongly influenced by the movement. Prayer-meetings are held nightly at all the chapels, and 264 converts are reported. The scene at a communion service at Wern chapel was striking. First the women, then the young lads, and then the elderly people, marched up the aisles of the Wern Chapel to be accepted into church membership. The large congregation burst forth into praise, and many wept with joy. A converted pugilist at Ystalyfera, who had but one suit of clothes, knew a friend who would not go to the meetings because he had no clothes. The pugilist gave him his only suit, and went to bed himself whilst his friend went to the prayer meeting. The friend is now among the converts.

### **Mr. Herbert Booth Interviewed.**

After taking acceptable part in some of the meetings at Swansea, last week, Mr. Herbert Booth was interviewed by a press representative, to whom he said, in response to an invitation to record his impressions:- “One should speak with great care. Man’s impressions about God’s work count for nothing. He is moving upon the hearts of the people, and signs and wonders are being wrought.”

“What struck you most forcibly about the meetings?”

“I think the predominant note is that in all things Christ should have the pre-eminence and the glory should be His. One of the most remarkable things about the meetings to me is that there should have been so much liberty and so little license. The Spirit of God has moved upon the face of the troubled waters and brought out of what was seemingly nothing, wonders of grace.”

“What about England, Mr. Booth? Do you think the Revival will spread across the border?”

“I am convinced it will. But it will come in God’s way. And it will be most likely the way in which it has come in Wales. It will, I feel, be through the valley of humiliation. The fire will melt London. Evan Roberts talks constantly about ‘bending.’ We have all got to bend – and bend low enough to catch the fire, which burns from the bottom upwards, as the flame runs along the grass in the Australian bush. Attempts to force things are a mistake. Prayer is the point of connection.”

### **Other Facts and Incidents.**

At Swansea County Police Court, on January 4 there was, probably for the first time on record, not a single charge of drunkenness, and this covers the holiday period.

Wonderful blessing has crowned the efforts at Treharris, the additions to the churches numbering between 800 and 900. Meetings are held twice daily in every church, and conversions are reported at almost every meeting.

During the past seven weeks Revival meetings have been held at Bethania Calvinistic Methodist Chapel, Ystradmynach. The converts number over eighty, practically doubling the church membership. Almost all have signed the temperance pledge. At Maes-y-cwmmmer over 200 people have confessed Christ.

At a service in the Ogmere Valley a lady said she was a member of a cause which had been established as a result of a

‘split,’ and she felt she must do her best to remove the unpleasantness which had existed between herself and her former pastor. She shook hands with the pastor, and they were thus reconciled. Others followed her example. The number of converts at Ogmores Vale is at least 270.

Among the recent converts at Treorky is Mr. T.W. Jones, a prominent member of the local football team. He has intimated that he intends to give up football. Another player who has occupied various positions in the team and assisted them this year has surrendered. This makes five converts in the team. Several members of the disbanded junior team at Treorky are displaying much activity in connection with the Revival.

At Abercanaid the spirit of the Revival has taken firm hold, and three Nonconformist churches have won 250 converts. The streets at night have undergone a complete change. Rowdiness and blasphemy are disappearing. A junior football team has been disbanded. Rev. Isaac James, pastor of Deml Welsh Baptist Church, said they had succeeded in winning some of the worst characters in the village, and the improvement in moral tone was remarkable.

Rev. David Davies, at a meeting at Carmel Clydach, Swansea Valley, said the church at Vardre had been praying for six weeks for a young man who had neglected his opportunities, but seemingly without effect. The young man subsequently read the report of meetings in the *South Wales Daily News*, and was so affected by a prayer of a mother for her son that he became penitent and sought church membership. At that time the young man had no knowledge that it was the prayer of his own mother that had thus brought about his conversion.

Speaking at Swansea a few days ago, Mr. Evan Roberts made reference to the interruptions of some self-advertisers. He said:- “I have been allowing meetings to take their own course, and I have seen people quenching the Spirit and spoiling the meetings.

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They want to show themselves, not to show God. Away with them. You can tell at once whether a man be in the Spirit or whether he be not. We will not have any hypocrisy. I have placed myself body and soul in the hands of the Spirit; I have prayed for wisdom; and if you think me severe, it is the severity of the Spirit.”<sup>24</sup>

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### THE REVIVAL AND PREACHING

The conspicuous thing in the Welsh Revival, as everybody has noticed, is the absence of preaching. There is little speaking, indeed, of any kind. The ‘mighty works’ of the Gospel are accomplished in prayer meetings. But great caution is needed in drawing general inferences from this fact. The suppression - or rather suspension - of preaching is no new thing in a Revival. The same thing occurred in 1859, when the crowds in Wales assembled for prayer, and the general features of the Revival were similar to those of the present movement. One fact, however, must be noted. Previous to that Revival, there had been much fervent Evangelical preaching, which was resumed afterwards with greater zest than ever before. There is a law here which needs considering. Preaching is to produce prayer, and in a movement so vast as the present one, the *effects* of preaching are apparent on a grand scale. When the normal conditions prevail again, it will be found that preaching will resume its place, albeit with a fresh note in it of conviction and appeal.

### THE REVIVAL AND SONG.

Another element especially evident in the present movement is that of spiritual song. All revivals have been

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<sup>24</sup> *The Christian*. 12 January, 1905. page 22.

characterized by much singing, but afterwards people have reverted to their old ways and stereotyped methods. The praise element is one which should be kept permanently alive. It is sometimes forgotten that there is an apostolic injunction about 'speaking to one another in psalms and hymns and spiritual songs.' The Welsh singing is congregational, pure and simple. The feature of the singing in Dr Torrey's meetings is also that it is congregational. If Mr. Alexander had done nothing else, he has done a great thing in reviving congregational singing. The objectionable system of relegating the service of praise to a choir, accounts for very much deadness in churches. Song is one of the vehicles through which the Holy Spirit works. Is it surprising that there is deadness when it is deliberately put out of action?

#### **WHAT THE WELSH BISHOPS SAY.**

It is refreshing to turn from the ill-judged and unchristian censures upon the Revival in Wales for which some contemporaries have found place, and to note the wise and sympathetic utterances of the Bishops of St. David's and of Bangor in their pastoral letters.

The former states that after a conference on the subject with the parish clergy, his previous conviction has been confirmed that the attitude to the Revival should be one of sympathy, watchfulness, and prayer; and that the amount of that sympathy 'will be in proportion to our own sense of our spiritual needs.' He thinks the Church of Christ is constantly tempted to forget the secret of its strength:-

"The power of the Holy Spirit is imparted to the Church of Christ in proportion to the reality and the purity of its prayers. All spiritual reformations have been reformations in prayer."

The Bishop of Bangor emphasizes the fact that the Revival has largely developed during the season of Advent; and he, too, finds in the movement convincing evidence "in no uncertain words,

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that it is a manifestation of the Spirit of God,” and he looks upon it, “whether it comes into our parishes or not,” as an unmistakable call to a deeper and more earnest spiritual life, to be preceded by frequent congregational gatherings for united prayer.<sup>25</sup>

## **THE STORY OF EVAN ROBERTS. (portrait incl.)**

The child is father of the man. – Wordsworth.

It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke of his youth. – Lamentations. 3: 26-27.

A servant of Jesus Christ, called.... Separated unto the Gospel of God. – Romans 1:1.

One of the concomitant features of the Revival is the attention it receives from the daily and weekly Press. Evan Roberts has been represented as a young man of twenty-six – a miner – who had desired to become a preacher, and was a student in a school preliminary to his entering college, when suddenly he was pressed with a desire for souls, and drawn forth, or thrust forth, into remarkable prominence, for which there seemed to have been no adequate antecedent preparation.

But that is not the way of God with regard to His servants. If ever a witness for Christ seemed to be suddenly thrust out unprepared into a place of testimony and notoriety, it was the Apostle Paul. But he tells us that he was separated even prior to his birth unto the Gospel of God, until He called him by His grace, and revealed His Son in him, that he might preach Him among the Gentiles.

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<sup>25</sup> *The Christian*. 19 January. 1905. page 9.

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But not only Paul, but David and Solomon, Josiah and Cyrus, Amos and Jeremiah, Ezekiel and Daniel, all the Prophets and Apostles and other of His servants were prepared by God for their appointed service. And not only they, but even the poorest and meanest of us on the earth in these last days, if we will carefully and prayerfully review our past lives, may perceive that even before our birth, and through our unregenerate days, God was preparing us for the service unto which He foreordained us: "For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them."

We may have come to manhood before we clearly trace the ways of God with us, but as the years go by, the plan and programme of our life, in the intention of our faithful Creator, becomes more and more distinctly discernible. And as one whose sun is near its setting, let the writer exhort the younger generation, who are rising up to take the places of their fathers, to learn to trace the Guiding Hand from day to day.

One of our poets has said:-

"Tis greatly wise to talk with our past hours,  
And ask them what report they bore to Heaven.

And it may be added: "Tis greatly wise to take account of all the providences of God, and see how the pattern becomes more manifest from day to day, while He depicts, stitch by stitch, with yourself for His needle, the tapestried story of your life. How reasonable a service is it that we yield our bodies a living sacrifice – that no self-will in the living needle should mar the picture, and prevent His ideal becoming realized – proving what is that holy, acceptable, and perfect will of God.

Evan Roberts is the son of godly parents. His mother desired that, if it were the will of God, one of her sons should be a preacher. And when Evan was born she said: "I have another son to serve God now; and perhaps he may one day be a preacher."

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He was born at Loughor, a village eight miles from Swansea; and in his case, as also at the birth of six other sons and three daughters, prayers and hymns of thanksgiving were heard in the happy cottage home. He received his share, and no more than his share, of his mother's care and love. They were all trained in the nurture and admonition of the Lord.

Evan was always an obedient child, honouring his father and mother; attentive to his teachers at school – as one who had been a schoolmate said: “However difficult the lesson, Evan knew it.” He was fond of play, like other boys; brave withal, and ready to defend the weaker ones from any youthful tyrants who would take advantage of them.

As he grew, he found many little ways of being useful to his mother; when he was twelve years old, his father's foot was hurt by an accident in the mine, but as soon as his injury permitted of his return to work, Evan begged to be allowed to go also. Thus it was found that he could be helpful to his father, who held a responsible position, and could not be spared longer than was absolutely necessary. Describing the position at this time of the future evangelist, a contemporary says:-

So Evan Roberts, the little Welsh boy of twelve, laid aside his childhood. Almost literally he became his father's right hand, until Mr. Roberts recovered from his accident. Evan began to know the hard, perilous life of the miner, for, after some months under his father, he commenced regular work as a mine boy.

It was at this time apparently that his thoughts began to turn to religion. He did his work underground at the colliery cheerfully and well, and soon was put onto the ordinary shifts.

“No,” his father told a man at work in the same stall with him, “the lad belongs to no choir or club. He just goes home and works at his books. It's hard to get him to bed before three or four in the morning.”

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One day came his first opportunity for doing active religious work. The Wesleyan Chapel at Gorseinon did not include in the Sunday school a miner's children's class. Evan Roberts set to work to form such a class. He went to Mr. Thomas, the manager of the mine, and asked if he might use the mine offices on a Sunday.

“What for?” asked the manager.

“For a Sunday-school,” was the reply.

The offices were lent and the class started. Evan became secretary, and threw his whole soul into the work. Within a few weeks, the ‘mine school’ was known throughout the district. Many of the children were ragged and shoeless. Evan gave himself and induced some of his friends to help. Presently the minister of the chapel was willing to include the mine children in the ordinary Sunday school.

The mine work continued, but ever before this boy, now growing into young manhood, was the one object. He would be a preacher. The religion of the home was his, that deep, abiding reverence and fear of God which was frequently met with in cottage homes of the Welsh miners. But as yet that mysterious awakening, that strange call to the service of God, had not come.

He and his brother Dan played and sang together on the organ in the trim little house overlooking the bleak Llangannach Hills. On Sunday evening the family gathered together in those reverent, informal home services.

As to the object of study, he seems to have been devoted to the Word of God:-

The Bible was almost the entire study of Evan Roberts in these days. He was never seen without a Testament near him. It was a familiar sight in the Mountain Colliery, to see him going down in the cage with his Bible in his hand. During the intervals of work, he studied by the light of his Davy Lamp. He was just preparing for the future, and there was no attempt at preaching or anything but study at the time.

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“I will be a preacher,” he said definitely, and was willing to work and wait for the appointed time. The money he earned – some 30 shillings or 2 pounds a week – after he had contributed his share towards the home, he saved or expended on books. It was a strange life. For eight hours out of twenty-four he was a miner, giving all his physical energies to the work; for the remaining sixteen he was an earnest young student, slowly climbing into the heights of religious thought. So the boy grew almost to manhood.

But Evan never liked a miner’s life, though he worked conscientiously and well. Every spare minute, out came his New Testament, and standing or sitting on a piece of coal he would forget everything else.

When he was nearly twenty, he began to think of further education. A deacon gave him a list of books to read, in addition to his Bible, which was always his chief study. He also thought shorthand would be of use to him. Accordingly Evan found a friend living three miles off who could teach him, and for three months he walked the six miles until he knew shorthand. He neglected none of his work in the mine, and was reading books which required close thought.

He had an uncle to whom he now bound himself to learn the blacksmith’s trade, insisting on paying six pounds of money which he had saved. In a few months he became a capable worker, and valuable to his uncle.

Then came the beginning of his career as a preacher. He had been asked to preach at one of the chapels, but had refused, for he had not yet received the call from above. An earnest young deacon preached one night, and said that if anyone desired the Spirit of God for service, He would come by constant and unwearying prayer. Evan went home and prayed long and earnestly, and towards morning rose from his knees with his mind fully made up to go to the Ministers’ Training College at Newcastle Emllyn. His mother was overjoyed. The desire and prayer of her life was about to be fulfilled. The family contributed to the fees,

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which were lightened by his assistance in some of the minor duties at the College.

After he had been there about a year, he received the wonderful call which has resulted in the present Revival. For days he had been conscious of some strange influence which he could not understand. He described the way in which enduement of power was received. It was during meetings at Blaenannerch:-

Rev. Seth Joshua prayed at the close of a meeting, and said: 'Lord, do this, and this, and this &c., and bend us.' It was the Spirit that put the emphasis for me on the words 'bend us.' 'That is what you need,' said the Spirit to me. And as I went out I prayed, "O Lord, bend me."

Next day a wonderful blessing came:-

As one and the other prayed, I put the question to the Spirit, "Shall I pray now?" Wait awhile, said He. When others had prayed I felt a living force coming into my bosom; it held my breath, and after every prayer I asked, "Shall I now?" and the living force grew and grew. My heart was overflowing. I fell on my knees with my arms over the seat in front of me, and the tears and perspiration freely flowed. For about two minutes it was fearful. I cried, "Bend me! Bend me! Bend me!" O wonderful grace! What bent me was God commending His love and I not seeing anything in it to commend. After I was bent, a wave of peace came over me. The audience sang, "I hear Thy welcome voice," and as they sang I thought of the bending at the Judgment Day, and I was filled with compassion for those who would be bent on that day, and I wept.

Henceforth the salvation of souls became the burden of my heart. From that time I was on fire with a desire to go through all the Principality. A plan was agreed upon, and eight of us were to go through Wales and I was to pay all expenses. After the wonderful experience at Blaenannerch, I had prayed God to "fire" six souls in the church at Newcastle Emlyn, and six were "fired," and straightway I was commissioned home to Loughor.

With the great movement which grew out of those first meetings at Loughor our readers are familiar. The long-prayed-for

Revival is with us, and there will assuredly be much prayer and fervent that its gracious power may not only spread throughout the length and breadth of our own loved land, but that all nations may come to feel the hallowed influence of these “breezes from Calvary’s Hill.”  
M.<sup>26</sup>

### THE REVIVAL.

From all parts of South Wales comes news of “wonderful meetings” and “glorious results.” Still the Revival spreads. Mr. Evan Roberts has held a mission at Skewen, which was marked by wonderful interest and blessing. Writing of the morning meeting on the closing day, a Welsh contemporary says:- “A large crowd gathered outside the Tabernacle Chapel awaiting the opening of the doors. Some were there shortly after eleven o’clock, and suffered the inconvenience of standing there until nearly twelve noon, when they were admitted, and the building was soon filled to overflowing. Then came the devouring of hasty snacks, as it was known that the meeting, when it began, would continue for about four hours. There was, however, but little time allowed to elapse before a young workman in the gallery gave out the hymn ‘Dyma garaid fel y moroedd,’ and the congregation sang it as all congregations seem to sing it. Before half-past twelve a mere lad walked into the ‘big pew’ and read the eighth chapter of Zechariah, and followed this up by giving out a hymn.”

So the meeting continued with prayer, praise, and exhortation. Among those who took part were Rev. F.S. Webster, and Mrs. Penn Lewis. There were many surrenders to Christ.

The evening meeting was held at Gorphwysfa Chapel, which was crowded before five o’clock, and another overflow service was, therefore, arranged. “In reviewing the two days’ work at Skewen,” says a writer in the *Western Mail*, “one cannot help

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<sup>26</sup> *The Christian*. 19 January, 1905. pages 17 – 18.

being struck with the effects which have already been produced in the place by the Revival. Even before the arrival of Mr. Evan Roberts it is computed the converts at the church and the various chapels must have numbered upwards of 400, and the effect here as elsewhere, has been to spiritualize the Churches of all denominations – an aspect of the work which is of vast importance in prospective as well as present value.” During the past six weeks every church in Skewen has had a great inflow of converts, the total being over 400.

### **Mr. Sidney Evans at Blaenavon.**

At the invitation of Blaenavon Free Church Council, Mr. Sidney Evans and his co-workers have held a mission in the town. The visit of the revivalists was eagerly anticipated. At the Sunday afternoon meeting at Upper Wesley Chapel, the building was packed with an earnest congregation. Several well-known hymns were sung with great fervour, and after Mr. Evans had addressed the audience a middle-aged man thanked God that he had had the courage to start a prayer meeting underground the previous night, when fourteen men came out of their stalls to unite in prayer with him. “Bend us all!” he cried in a tremulous voice. Then the hymn, “Diolch Iddo,” was feelingly sung. A woman from Cwmavon next prayed for her husband. Following this, prayers were offered for members of the congregation, and a member of one of the local churches announced his intention of shaking hands with a former friend, who was now at enmity with him. At the close of the meeting twenty-six yielded to Christ. At night the Workmen’s Hall was packed, and an overflow meeting was held at Horeb Chapel. Great fervour was shown at both places, and there were eighty-two seekers at the former place and one hundred at the latter.

On the second day there was again a fervent spirit manifested, particularly in the afternoon. A man prayed fervently for the drunkards and gamblers of Blaenavon. “I daresay there are

some gamblers in the meeting. I can tell them that Jesus loves them," said the missionary. "Yes, here's one!" "And here's another!" came from various parts of the building, and before the close it was announced that one of the gamblers, whose brother had been praying for him for six years, had surrendered to Christ, and then, amidst intense feeling, the words of the hymn, "Songs of Praises," rang out with increased emphasis. There were ready responses to the missionary's invitation, and at the close twenty-four converts were enrolled.

### **Marvellous Results in the Garw Valley.**

Ten weeks have elapsed since Evan Roberts visited the Garw Valley, yet the "fire" kindled then burns with undiminished strength, and remarkable cases of conversion are of daily occurrence. Revival services are held nightly in all the churches. The movement has been purged of the few undesirable elements of the commencement by the conversion of practically all those who at first attended the services out of mere curiosity, and the meetings are consequently marked by a higher spiritual tone.

The Revival has created in a valley formerly somewhat notorious for drunkenness a spiritual atmosphere which is working miracles, even with men who had set their minds against conversion, and had determined to keep away from the Revival meetings to avoid being carried away by the great wave of Divine power which is sweeping the miners in hundreds into the churches.

A collier stood up at a recent meeting and said that he had done his best to withstand the power of the Spirit. He kept away from Revival services, and sought the companionship of the most likely to counteract any inclinations to conversion, but in the midst of all the scenes of levity in which he took part the Revival was ever in his thoughts. To drive it from his mind he drank heavily. But he only increased his misery, and at last, drawn by an irresistible power, he entered a Revival meeting, and there found

salvation. He is now one of the most enthusiastic of the workers at Pontycwmmmer, and is especially anxious for the conversion of his old companions.

Another man, a well-known local "sport," has renounced rabbit coursing, and has sold all his dogs, even his pet fox-terrier, so that he may be as free as possible from temptation. The Revival is increasing the membership of all the chapels

### **In North Wales.**

In the northern parts of the Principality the Revival movement is growing in influence. A great many converts have been made at different places in Anglesey. At Llanerchymedd scores have yielded to Christ, and at Gwalchmai, a few miles away, prayer meetings are held nightly. At Holyhead the number of converts is now nearly a hundred, and feeling is very intense. At Bethel Baptist Chapel on Sunday week seventeen were added to the church.

### **Enthusiasm at Rhos.**

There seems to be no abatement in Revival enthusiasm in the Rhos district, and in some respects the recent meetings have been the most remarkable since the Revival began, about two months ago. On one Sunday alone the number of converts in the various chapels was seventy-two, and during the two following days others came forward, making the number during the three days close to a hundred. The total number of converts in the Rhos district is now nearly 1,100; taking the Coedpoeth and Brymbe districts, and the villages surrounding Wrexham, the number is over 1,500.

### **Brewers Affected.**

A traveler for a Welsh brewery company has admitted that the Revival and the increased sobriety of the people at Rhos had

had a decided effect upon many brewers. He visited Rhos fortnightly. One day last week the money collected from nine licensed victuallers was 20 pounds less than on the previous occasion. All the publicans complained sorely, many of them having to admit the weekly takings to be two pounds less than hitherto.

### **Church of England Missions.**

A notable feature of the Revival is the increasing interest taken in it by members of the Anglican Church. In several districts highly effective church missions have just been held. This has been the case at Cardiff, where Canon William Williams, of St. David's, has been labouring with great blessing, meetings having been held at St. David's Welsh church. The vicar of Llandaff (Rev. J.R. Buckley) has also been taking a prominent part in the movement; while in the Rhondda valley Canon Lewis has been instrumental in organizing services, with the result that in many churches of the establishment the spiritual work has been quickened. In some of the more rural districts the example set at Ystradgynlais of holding united meetings of Churchmen and Nonconformists has been followed – in fact, nearly everywhere the effect of the Revival has been to bring church and chapel nearer by its emphasis of essentials and its neglect, if such a term may be allowed, of minor points of difference.

### **The Demand for Bibles.**

The Bible Society records some interesting figures in connection with the Revival. During the months of November and December its orders for Scriptures from Wales were over three times the amount for the corresponding months of 1903, and this demand shows no sign of falling off. The following extracts from letters accompanying orders give further indication of the widespread influence of the Revival:-

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A bookseller writes: "No trouble now to sell the Bibles; the trouble is to get them." Another writes: "I find an increased demand for Bibles and religious literature since the great Revival wave burst over Cymru." Yet another writes: "The greater part of the Bibles are ordered by Saturday. The demand is by Revivalist people. Do your best, and let us help them."

### **Mr. Herbert Booth at Cardiff.**

United Revival services in Cardiff, conducted by Mr. Herbert Booth, commenced on Sunday last. In the morning he preached at Charles-st. Congregational Chapel. In the afternoon a large meeting was held at Wood-st. Chapel. Part of the meeting was devoted to regular mission services, and part to an open service of a Revival character. Preaching in the afternoon, Mr. Booth based an earnest address upon the curing of the two blind men. In the evening the Wood-st. Chapel was packed by an audience of some 3,000 people. Taking as his text the last verse in the Bible, Mr. Booth delivered a powerful Gospel address. The pastor (Rev. J.T. Peace), and Mr. Richard Cory took part.

### **Baptists in Rhondda Valley.**

A report was presented to the quarterly meeting of the Rhondda Baptist Association, at Treorchy, on Thursday last, showing that 2,995 converts had been made at the churches of the organization during the last three months, and it was estimated that there were at least from 500 to 600 more at other Baptist churches in the Rhondda Valley, not connected with the Association. The increase in membership in 1903 was scarcely one half of one percent, and in the previous two years there had been practically no increase. The meeting went on to advocate the removal of benefit clubs and miners' lodges from public houses. A member protested against the practice of bringing drunken persons into chapels at revival meetings, and also protested against the frequent holding of

open air meetings at the doors of public houses, but several members disagreed with him on the latter point.

### **Other Facts and Incidents.**

Mr. F. Penfold, of Brighton, has spent some enjoyable days at Ferndale. He was very kindly received by Mr. Evan Roberts, and saw much fruit of his own labours in the Gospel.

House to house visits are being made at Newbridge, and there has been a great decrease in drunkenness as the result of the revival. During the past ten days about 200 converts have been made. It is stated by a colliery official that there is great improvement underground as to the language used.

At Blaengarw, Revival meetings are held twice a day; in the morning at nine and at night at seven. On Saturday night scores of drunkards were brought in, many of whom became converted, attending different chapels on Sunday. The Tabernacle received forty-two into full membership on Sunday week.

After over four weeks of constant prayer on the part of the churches, the Revival has taken a deep hold of Dolgelly and neighbourhood. The Free Churches unite two or three times a week in holding prayer meetings, and not a night passes without one or two converts joining. The visit of the member for the county to address his constituents has been indefinitely postponed owing to the religious fervour.

During a recent service Rev. Dr Phillips, Tylorstown, related an incident which happened about ten years ago. He saw a woman in Tylorstown carrying a baby and singing, "Y Gwr fid an yr hoelion." He went to her, and said he was glad to hear her singing hymns to her child. He had seen her on the previous Saturday drunk; and she died about two years afterwards a drunkard. During this revival he had seen in Tylorstown a lad rising up in a chapel singing the hymn his mother sang when he was a babe, for he was the child whom the woman carried. After

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this incident had been related someone in the gallery cried out “Diolch Iddo,” which stirred the whole congregation, and prayer and praise were fervently taken up.

Rev. G. Penar Griffiths, Pentre Estyll, describing the Revival, says:- “We have very much more quiet in our streets, homes, works, and public places. The language of the people is greatly improved. To compare it with what we have been accustomed to, we seldom hear foul language, where nothing but the foulest of it was used a few weeks ago. I personally know people who had been confirmed enemies, and for many years, to have sat down prayerfully to write letters seeking one another’s forgiveness.

It speaks something for the good brought about by the Revival that the police at Abertillery have not been troubled with a single drunken man for the last three Saturday nights. This is not how things used to be.<sup>27</sup>

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### **Mr. Stead and Dr Torrey.**

The forthcoming Torrey-Alexander Mission in London has awakened in some quarters an outburst of criticism, chiefly, however, amongst people who hold what they call “advanced” ideas about the Bible and theology. This is hardly surprising, but it is gratifying to find Mr. W.T. Stead emphatically rebuking them.

He went to Liverpool recently on purpose to see the work for himself, and to a contemporary he contributes his impressions. We do not share Mr. Stead’s point of view, but we admire his common-sense in seeking to reach the heart of the matter, and there

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<sup>27</sup> *The Christian*. 19 January, 1905. pages 22 - 23.

he finds the work to be of God – unmistakably so – and he says of the critics:-

I am firmly convinced that (they) will make one of the worst mistakes of their lives if they oppose, or even if they refrain from according the Mission their heartiest and most enthusiastic support.

The workers have no need for such encouragement, but the critics do need some wholesome advice, for as Mr. Stead goes on to say:-

Intolerance and narrow-mindedness are never so intolerant and narrow-minded as when they array themselves in the garb of broad views and modern thought.

This, coming from a man “broad” himself is highly significant.<sup>28</sup>

## THE REVIVAL

When Mr. Evan Roberts visited Resolven last week, all the neighbouring collieries were idle, and from the outlying hamlets people crowded into the pretty Neath valley township. Mountain and valley lay covered with snow, the white mantle prompting an ardent Welshman to exclaim, “Wales is physically white now; she is going to be morally and spiritually white.” The revival fire has burned brightly at Resolven, and 600 converts are reported. Last week an impressive Revival service (promoted by all the Resolven churches, Established and Free) was held at St. David’s (parish) church. The vicar, Rev. William Lloyd, was unable to attend owing to ill-health, but the meeting was most fervent, and was conducted entirely on Revival lines.

### **Evan Roberts at Hirwain.**

The two-days’ mission conducted by Mr. Evan Roberts at Hirwain attracted a stream of visitors from London and other parts

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<sup>28</sup> *The Christian*. 26 January, 1905. page 9.

of the United Kingdom. Among those who took part in the meetings were a number of converted Jews. On the second afternoon, the missionary attended Nebo Welsh Congregational Chapel. “Gawn ni gwrdd tu draw I’r Afon” was sung with great fervour, and was repeated again and again. When some of the singers seemed inclined to stop, Mr. Roberts remarked, “Go on singing, it is blessed to be here.” The missionary again emphasized the duty of complete submission to the commands of the Spirit. He urged all to bend. Would they not rather bend under the tender hand of God’s love than to be bent by His anger? An appeal to the missionary on behalf of the English friends present for a few words in English was met with the prompt reply, “I will be guided by the Spirit. I will speak in English immediately the Spirit commands me to do so.” He referred in tremulous tones to a wonderful experience on the previous evening. This led him to deal with the ministry of suffering. Hymns and prayers followed, a feature of the prayers being the appeals of mothers for the conversion of prodigal and impenitent sons. The missionary read from the Book of Joel, then appealed for confessions. A few commenced here and there to testify of their love for Christ, and were soon joined by a great host, the scene being indescribable. Many rushed from the afternoon meeting to Bethel Chapel in hope of hearing Mr. Roberts in the evening, but even then the chapel was crowded. So dense was the throng that a constable had to assist the missionary in gaining admission. The chapel has seating accommodation for 900 people, but there were about 2,000 packed in the building. There were again many stirring scenes and confessions of Christ.

### **Trying Incidents at Dowlais.**

Mr. Evan Roberts, on the occasion of his visit to Dowlais on Sunday last, received an encouraging welcome. The morning service was held at Elizabeth-st. English Methodist Church, and fully an hour before the missionary made his appearance the building

was taxed to its utmost capacity. The congregation included many visitors from various parts of the kingdom, among them Lady Wimbourne. Mr. Roberts spoke for some time in English, and his words made a deep impression. The meeting was pervaded with a feeling of solemn reverence. The missionary dwelt feelingly on the necessity of a public declaration, and appealed to the congregation not to be afraid to express their thoughts, either by singing or praying. "Let us," he said, "pray to become full of faith for Christ." A young man in the gallery started a pathetic Welsh hymn, and it was sung with inspiring effect. A fervent prayer from the same quarter followed, and a young woman, whose voice was choked with sobs, rose and prayed softly in Welsh. "Come to save, Lord!" was the burden of her cry, and she sat down overcome by her feelings. Hymn after hymn followed, English and Welsh commingling.

The meeting in the afternoon was somewhat "hard," and Mr. Roberts was deeply pained. The evening meeting was held at Hermon Congregational Chapel, and the crush here was tremendous. Police officers helped at guarding the entrance to the chapel, and the gates had to be locked long before the time of meeting. Notwithstanding this, however, a huge crowd congregated outside the chapel and carried on a service of their own. Inside the building there was a lack of fire, which moved the missionary to ask for greater fervour, and this had the desired effect for a time. The meeting, however, grew cold, and Mr. Roberts brought it to a conclusion.

### **Church Mission at Pentir.**

With the Bishop of Bangor's sanction an eight days' mission – January 15 – 22 – was held in the parish of Pentir, near Bangor. The parochial missionary was Rev. James Davies, St. David's, Liverpool. The mission commenced by the Bishop of Bangor preaching a mission sermon, and giving an address at the

after-meeting. The work of the mission had a powerful effect upon the parishioners. Many joined the Church, thus renewing the life and adding to the strength of the Church in this slate-quarry district. A good and solid preparation had been made by the vicar, Rev. Herbert Jones, assisted by Rev. John Pryce-Jones, curate. To every appearance the result of the mission will be more vigour in church work and a marked increase in the congregations.

### **Striking Incident at Bangor College.**

In the course of a smoke-room conversation at Bangor University College last week, among half a dozen of the students, one of them touched on the subject of the Revival, expressing the opinion that it was a real thing. A second student thereupon started a hymn tune, another prayed, and ere long hymns and prayers were in full swing. The singing attracted other students, and presently the smoke-room was crowded to its utmost capacity. The students "cut" lectures, and remained in this impromptu prayer meeting from 11 to 1.30. In the afternoon from 300 to 400 of the students attended a prayer meeting at one of the chapel schoolrooms, at which five lady students engaged in prayer. At night the students formed a procession and marched, singing, through the streets to the Tabernacle, the largest chapel in the town, which was soon filled with a fervent crowd of worshippers. The interest of the students is remarkable, as hitherto they have, as a body, manifested no particular interest in the Revival.

### **The Revival of Bible-study.**

A meeting at the Ebbw Vale auxiliary of the Bible Society partook largely of the character of a Revival meeting. Dr. Cynddylan Jones said Wales had a Revival 150 years ago, when the inhabitants flocked to hear Daniel Rowlands, who was afterwards known by the nickname of the "cracked clergyman of Llangeitho." In 1859 – 1860 they had another Revival, and now they were

experiencing another. During the last three months there had been a great moving of the people. Who among them anticipated the country would be shaken by a boy from school? The Revival would be judged by results. From the chief depot of the Bible Society, during November and December 300 pounds worth of Bibles had been sent to Wales and Monmouthshire, as compared with 80 pounds for the two preceding months. The difficulty book-sellers experienced before was to get customers to purchase Bibles; today it was difficult to supply them. This was evidence that the Revival was not emotionalism. No Revival would last without the Bible. After Dr. Jones had concluded, there was prayer and praise, and a number of seekers were pointed to Christ.

### **A Hotel-keeper Blessed.**

In an earnest address on mission work, given by Dr. Henry Soltau at a drawing-room meeting at the residence of Mr. W.H. Vellacott, West Thurrock, Essex, the speaker alluded to a recent visit by some of his friends to the Welsh Revival districts. First of all, they went to the locality where Mr. Evan Roberts was present. The Spirit of God was manifest in a marked degree. Then, traveling many miles away, where Mr. Roberts had not been, they found similar deeply spiritual manifestations. Unable to get lodgings at a private house, they reluctantly took up their abode in an hotel, where drinking was going on in a bar at the front of the house. "We had better stay," said one of the visitors; "perhaps God has sent us here." The chapels in the district were densely crowded, and the meetings prolonged to a very late hour. It was past midnight before the party returned to the hotel.

About two o'clock in the morning one of the visitors was aroused from his sleep with a message that the landlord urgently desired to see them. The proprietor of the hotel was in his room in deep agony of mind, and exclamations such as "Oh, I am a great sinner," "Tell me how I can be saved," came from his lips. "If you

are in earnest,” replied the evangelist, “you will cry to God.” The man did so, and while the Gospel was being simply and lovingly spoken, he rose from his knees and declared that, great sinner as he had been – (I’ve been on the drink,” he added, “for weeks.”) He knew he had now received the Lord Jesus as his Saviour. The next day he made an open confession of Christ, and two men in his employment, who had also been great drunkards, went down on their knees confessing their sins, and professed to find the Lord.

### **Opposition by Gramophone.**

The Free Churches of Llanfair-Caereinion have started aggressive work with earnestness. Crowded prayer meetings resolve themselves into musical processions along the main streets, and some local publicans are already beginning to complain. The Landlord of one hotel recently said he had lost 35 pounds inn a few weeks. Some retaliatory measures were adopted. One night 150 men and women assembled on Llanfair-sq. The procession marched past the hotel, opposite which a young lady started “Bydd canu yn y nefoedd” (There will be song in Heaven). On the return journey, made in some places through snow six inches deep, the crowd stopped near the hotel singing “Diolch Iddo” (Thanks be to Him.) As soon as the hymn was finished the street was filled with the sound of dance music, emitted from a powerful gramophone placed in the front window. The sound was immediately drowned in a volume of “Yn ydyfroedd mawr a’r tonau” (In the waves and mighty waters), and the singers resumed their way.

### **In North Wales.**

The Revival continues to gather force in North Wales. A meeting held at Mold was remarkable for its power and effect. The leader was the Rev. Seth Joshua (who was used of God in leading Evan Roberts into a glorious experience). Mr. Joshua called upon all the men present to sing a verse of “I surrender,” and urged them

to let the surrender include football, billiards, drink, and everything that kept them from Jesus Christ. Then, he called upon the women to sing a verse, and asked them to let the surrender include attendance at dances, chit-chat, gossip, and back-biting, and all expensive forms of dress and living, and whatever hindered their progress as Christians. At the close of the meeting a large number of converts came forward. Prayer meetings are being held in all Nonconformist places of worship in Mold. It has now been ascertained that the number of conversions, as a direct result of the Revival movement in the Nantlle Vale district alone, reaches the total of 480.

### **No Drunkenness Cases for Trial.**

Striking evidence of the effects of the Revival in the villages surrounding Wrexham was given at the Wrexham County Petty Sessions last week, when the magistrates, who generally sit for two or three hours, concluded their business in an hour. There was not a single case of drunkenness to be tried. The coal-miners working in the Rhondda Colliery sing hymns in descending the pit, and in ascending after their work. They also spend part of the time allowed for meals in prayer.

### **“Vast Improvement in Moral Tone.”**

Rev. T.C. Roberts, Llanfairfechan says:- “The Revival was first felt in Llanfairfechan during the last week in November. The following week all the chapels had special prayer meetings, which were well attended, and were the means of arousing the whole place. Hardly a night passed in any of the chapels without some converts. The following week we had united prayer meetings and special services. The week after all the chapels had their own meetings. Every Saturday evening from the commencement we have had a united prayer meeting, either in one of the largest chapels or in the Public Hall, and, wherever it is held, the place is

always packed. Every Saturday evening, previous to the meeting, there is always a procession through the whole place. The women also are having a united prayer meeting twice a week, which is well attended, and a great means of blessing. The workmen also are having prayer meetings in the Penmaur Quarries at the dinner hour. Since the revival came there is a vast improvement in the moral tone and behaviour of the whole place.

### **Other Facts and Incidents.**

A Welsh convert induced an English friend to accompany him to a Revival meeting at Ammanford. The Englishman ultimately rose and thanked God that his eyes had been opened. The following Sunday he went to the English Wesleyan Chapel, and, to the surprise of all, declared that, seven months before, he had deserted from his Majesty's Navy. He afterwards gave himself up to Police-Inspector Davies, and was taken to Llandilo to await an escort. The churches at Ammanford offered prayer on his behalf. The deserter has since been pardoned and a discharge granted.

At a meeting at Ponkey, North Wales, an interesting incident took place. In the school-room a children's prayer meeting was being held while the adults met in the chapel. A little boy prayed to God to save his father, who happened to be in the meeting in the chapel, and later the father was found to be among the converts. Hardly a meeting passes at Rhos without a number of conversions, and the approximate number of converts in Rhos, Penycae, Ponkey and Johnstown up to last week was over 1,200.

Rev. T. Charles Williams, Menai Bridge, says:- "The meetings are characterized by much spiritual fervour, and many dozens have taken part in public worship for the first time. There are over sixth converts. The prayers of the children in some of the meetings have been remarkable in their effect. The Revival broke out in this place without any visible human agency, and the

movement is not directly guided by anyone. The ministers have thrown themselves heart and soul into it. Prayer meetings are to be held every evening this week, and the Welsh Methodist Chapel, the largest building in the place,, has on more than one occasion proved too small. The force and reality of the movement here is not challenged by anyone, and there can be no doubt that its effect will be lasting and beneficial.”

The movement is making great progress at Risca and district, and many conversions are reported: Bethany (Baptist), 190; Glyn (Congregational), 150; Primitive Methodist, 15; Wesleyan, 14; Moriah (Baptist), 300; At Cross Keys: Hope (Baptist), 165; Trinity (Congregational), 280; Primitive Methodist, 130; Wesleyan, 40.

A pathetic scene which brought tears to the eyes of many who witnessed it took place at New Salem Chapel, Fleur-de-Lis. Among the converts was an old man who went to kneel at the penitent form. He was almost immediately joined by his crippled daughter who had to come up the chapel on crutches. The silence, for a moment, was most impressive, and then the singing of “Diolch Iddo” seemed to shake the very building.

A railway guard testified at Holyhead that it was most delightful to travel along the line now. Everywhere he met evidence of the revival, and the moral tone was altered. Men buttonholed him at every station in regard to his soul’s salvation. At Amlwch, at a single service, as many as seventy-five conversions were recorded.

A party of half a dozen Bangor Baptist and other students visited Llangefni on Thursday last. It was market day. They started a prayer meeting in the centre of the crowded market, and the marketing was instantly abandoned, the people enthusiastically

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joining in the religious service. Mr. William Jones, M.P., associated himself with the proceedings.<sup>29</sup>

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### World-Wide Revival.

From all parts news comes of a religious awakening. Telegrams from America announce such remarkable items as the cessation of all business for several hours in a town of 60,000 inhabitants, that men and women might be free to attend meetings for prayer; gatherings of ministers expressly for the purpose of preparing for the coming blessing, and great audiences assembled under the hush of the Spirit of God. Letters from Switzerland tell us of a new spirit at work in that interesting country. In our own land tidings come from every part of large prayer meetings, numerous conversions, and increased evangelistic activity. The work is only just beginning; God alone sees the end of it. It is a time of rejoicing. The wilderness is beginning to blossom as the rose. It is a time also for increased vigilance. The Holy Spirit is challenging the Church of Christ to respond fully to His working. If the entire Church yields to the power of the Spirit, we shall yet behold a movement without parallel in history.<sup>30</sup>

### THE REVIVAL.

The latest returns put the total number of converts obtained since the beginning of the Revival, in November last, at nearly 70,000. Maesteg heads the list with 2,016 converts, and Morriston is next with 1,518. In North Wales, Rhos, near Ruabon, easily

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<sup>29</sup> *The Christian*. 26 January, 1905. pages 21 – 22.

<sup>30</sup> *The Christian*. 2 February, 1905. page 9.

leads with approximately 1,400 converts up to yesterday. During the past week an addition has been reported of twenty-one places to the Revival area, and of about 18,000 in the number of converts.

**Mr. Evan Roberts at Pendarren.**

Mr. Roberts has held a two-days' mission at Pendarren, midway between Dowlais and Merthyr. On the first afternoon some pathetic scenes were witnessed at Elim Chapel. Several women who were at first somewhat hard, at length gave way, the congregation with much fervour singing "Diolch Iddo." One man prayed with great anguish for his brother, who sat beside him. At night the principal service was held in Horeb Chapel, which was crowded at six o'clock, while outside the locked gate was a surging crowd, and the meeting inside was almost at "white heat" before the arrival of the evangelist. Most of the congregation proved to be Christians, but there were several seekers.

**At Heolgerrig.**

At no place in the Merthyr district has the Revival "fire" been felt more strongly than at Heolgerrig, where Mr. Roberts conducted services on Thursday last. Two chapels were thrown open, Calfaria Baptist and Salem Congregational. The accommodation of the former was limited, while the latter, comparatively speaking, is a commodious building.

The result was that the majority of the people came to the conclusion that Mr. Roberts would appear at Salem, and this chapel was crowded, but the evangelist went to the smaller building. In his address, Mr. Roberts dwelt effectively on the futility of attempting to live the Christian Life unless love, overpowering love, for the Saviour guided us in our actions. It mattered not how long one had been a church member, how much had been contributed to the church funds, or what interest had been taken in its welfare, unless love predominated over every thought.

There was an overflowing congregation at night. The service reached several times a high point, and several striking incidents were witnessed. A young lady in the further end of the gallery sang beautifully, but though she had a comparatively strong voice, it was completely drowned by the number of people praying. Mr. Roberts, with a smile, announced that an old man who had spent 80 years "on the other side" had now decided for Christ. This announcement was the signal for a very moving and touching scene. The people burst forth into prayer and praise. The quaintness of many expressions used was pronounced, but quite in keeping with the informality and spontaneity of the meeting. A number of conversions were recorded, and songs of thanksgiving were rendered with great spirit.

### **1,400 Converts at Tredegar.**

The concluding meetings of Mr. Sidney Evans' Mission at Tredegar were the most extraordinary ever held in the town. The largest chapels in the district were crowded afternoon and evening, and there were many desperate struggles to gain admission. On the Friday night Park Place Chapel was thronged. The final meeting was held at Saron Chapel. The singing was soul-stirring, and many repentant were in tears. A prayer by a lad created a deep impression as with simplicity and fervour he prayed to God to "smash the hard hearts in the meeting and bind them up again." During the four days there were about 300 conversions, bringing the total for Tredegar to about 1,400. Mr. Evans, accompanied by Mr. Sam Jenkins and Miss Sissie Morgan (Treharris), has also held a two-days' mission at Pontlottyn, where over 200 converts had already been added to the various churches. Among the converts in the first afternoon meeting was a prominent player of the Pontlottyn Association Football Club, and there were many other converts at subsequent meetings.

### **Remarkable Effects at Holyhead.**

Prayer meetings have been held every evening in all the chapels, and about 300 persons have been converted. At Bethel Chapel fifty-four persons have been converted and twenty-two baptized. At the Cybi Parish Church prayer meetings are held every morning and evening, Canon Williams taking a prominent part. At Hyfrydle (Calvinistic Methodist), Miss May John, accompanied by Mr. Llewelyn Jones, Bethel, has had a very encouraging meeting, the chapel being full to overflowing. In the country districts the farm labourers and servant girls are taking part in the meetings. The young people stand in groups at the street corners, and sing Revival songs nightly.

### **Impressions, by Mr. R.S. Bradbrook.**

Mr. R.S. Bradbrook, of Alexandra Hall, Penge, sends the following notes of a visit to Wales:-

“It has been a joy to spend a week amidst the scenes of the Revival. In an interview with Mr. Roberts we talked of the conditions of Revival – the putting away of all known sin, the exercise of earnest, believing prayer, and the whole-hearted dedication to God. ‘Fulfil these conditions,’ said Mr. Roberts, ‘and honour the Spirit, and the blessing must come!’”

“A few days after, I wended my way to the little village of Loughor, the home of the man whom God has raised up in so remarkable a manner. In a remote part of the quiet, quaint little place, I came upon the cottage. In the humblest of kitchens sat Mr. and Mrs. Roberts, and they gave me a most cordial welcome. I spoke of the very deep interest felt in the Metropolis in the great movement, and of the many prayers offered there for their son.

“The faces of the old couple beamed with a holy delight, and their tears flowed freely. Referring to the work still going on in Loughor, Mrs. Roberts exclaimed, “Oh, that you could understand Welsh; then I could explain to you better the wonderful works of

God done here. The whole place is wonderfully altered – men do not want the drink now.’

“Great blessing is experienced in places as yet unvisited by Mr. Evan Roberts. A remarkable instance is that of the Neath Forward Movement Hall, a splendid new building, holding nearly 2,000 people. In the course of an interview with the minister, Rev. Frank Joshua, I gathered that the Revival began there, in its fuller manifestation, in October. Since that time, over 850 persons have professed Christ, each one being personally dealt with, and the names and addresses recorded. I was present one week evening, when, although there was no address, but prayer, testimony, and singing, twenty-five men and women confessed the Saviour.

“The English Church at Neath has also been greatly moved and blessed, and before the visit of Mr. Evan Roberts over 100 conversions had taken place. Many of these converts are fine young men. I was invited to address a number of these on Saturday evening last, and the testimonies which followed showed the reality of the change. At the request of the minister I conducted the morning service, and also sang in the evening meeting, after which twenty of the converts were baptized. In conversation with one of the officials, he remarked that these constant accessions were causing them to feel very deeply the responsibility thus added to the church. Indeed, upon this point many ministers of churches are now striving in various ways to meet the needs of these thousands of converts.”

### **Newbridge Transformed.**

The Revival has effected a wonderful change in life and manners at Newbridge. All the churches have been touched by the Revival fire, and aggressive work is being taken up, with fruitful results. An official of the Celynen Colliery, when asked how the religious fervour had expressed itself underground, said, “This is a blessed time. When I go round on my inspection now, I rarely hear

a blasphemous word or oath. Since the Revival commenced 400 converts have been added to the churches.

### **Mr. Herbert Booth at Cardiff.**

Among the prominent workers last week was Mr. Herbert Booth, youngest son of General Booth, and formerly of the Salvation Army. Mr. Booth went to Wales as a visitor, but being quickly recognized he was asked both at Swansea and Cardiff to conduct Revival meetings in English chapels. Having the time at his disposal he consented, and the English chapels in Cardiff united in an effort at the commodious Wood-st. Congregational Chapel. The building is in the centre of the city, and will seat 3,000 persons. The Sunday evening congregations were magnificent, the great auditorium and gallery being crowded.

Mr. Booth's message was owned of God, His Sabbath evening sermons will be long remembered, especially for their vivid portrayal of Bible scenes. The appeals were most impressive, as was witnessed by the eager attention of the vast congregations and the response in the after services. About ninety seekers sought and confessed Christ, and many Christians were stirred to fresh dedication.

### **In North Wales Villages.**

Penygroes, Carnarvonshire, is a village of 2,000 inhabitants. Its numerous and commodious chapels testify that the district has not lacked the ordinary means of grace. But the present Revival was sadly needed to quicken the religious life of the people generally. The total number of converts may be set down at 120. A minister, of Talysarn, says:- "The state of the district is altogether changed. Cursing and swearing have given way to hymn singing and prayer. In the quarries prayer-meetings are held daily, and sometimes the feeling runs higher than even in chapel. The Good Templar Lodge has an addition of over fifty members, and

the Assemblies invariably are turned into prayer meetings. The public-houses are being told upon here. Very seldom a person is seen going in. One of the publicans in the district observed the other day:-‘This Revival is the worst thing that has come to my business.’ In the village (Talsarn) there are already over 200 converts. In our church there are eighteen.”

### **Other Facts and Incidents.**

A Porth tradesman has received a letter, bearing the Cardiff and Pontypridd postmarks, and containing five postal orders for one pound each and one order for ten shillings. The notes were dated January 14, 1905, and had the Cardiff postmark. The only written words inside were “conscience money.” The correspondent, who says he has no idea from whom the letter came, attributes the sender’s action to the influence of the Revival.

On Wednesday of last week, for the first time on record, the Newtown and Llanidloes Board of Guardians said grace at their dinner table.

The charge-sheet at Tredegar Police-court, covering a district containing a population of upwards of 50,000, was on a recent occasion the lightest known for several years. There were only five charges of drunkenness. One of the defendants was a tramping woman, whose offence dated back to June, 1903, and two of the others were men of the roaming class. This gratifying improvement is attributed to the influence of the Revival.

In the *Liverpool Daily Post* is a note from Rev. W. Williams, of the quarry village of Rhostryfau, Carnarvon:- “The Revival has spread over all our district from Bontnewydd to Cesarea. The number of converts in our chapel is 16, while at Cesarea (C.M.) it is sixty-two. The effects on the churches are very impressive. We have forty members taking part in the public services who never prayed publicly before. The young men and

women are mostly affected. Prayer meetings are held daily in the quarries of Alexandria, Voll, Fron, and Cilgwyn, &c.”

A tradesman at Neath has stated that before the Revival he looked upon his store of Bibles and religious books as so much dead stock. He now has cleared his old stock, and has had to order specially further supplies.

The following is a ministerial report from Brynsieneyn, Angelsey:- “The place has not been visited by anyone in particular. The Revival began of itself, apparently through no human agency. Everything went on quietly for some time, when at last it broke out with tremendous force, as one young girl was pleading and wrestling with God. Women were sobbing aloud, young girls coming forward to confess Christ and to praise Him, mothers praying for their children, and young girls thanking God for the great change which has come over their homes. The public-houses here is practically closed. Old disputes have been steeled, and the results promise to be lasting.”

Revival meetings have been held at Llanerchymedd by Rev. R.B Jones, of Porth. They were of an extraordinary character. The scenes at the meetings are beyond description, men and women, young and old, rose up to testify, and prayed with intense feeling, tears being seen on many faces. Converts number now about 200 at Llanerchymedd, to say nothing of the district. The people are still attending prayer meetings, or other religious gatherings, every evening.

In almost every town and village of Radnorshire the effects of the revival have been felt, and in many instances special prayer meetings or missions have been held. Most of these have been fruitful in result, and the churches have felt the quickening power of new life. Rhayader and Llandrindod Wells, particularly, have been stirred by the movement.<sup>31</sup>

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<sup>31</sup> *The Christian*. 2 February. 1905. page 22.

## 9 February, 1905.

### **The Press and the Revival.**

It is significant of the deep impression made by the Welsh Revival on widely separated schools of thought, that a sacerdotal organ like *The Church Times* should have taken up the cudgels in its favour in the face of certain harsh criticisms passed upon it. The Press – secular and religious – all over the country, and in other countries as well, has risen to the sense of a great opportunity in giving the movement a publicity so world-wide. This has had a great deal to do with the general feeling of spiritual expectancy which thrills through the civilized world at present. There is felt everywhere a solemn hush, such as sometimes lies on the face of nature before the breaking of the dawn. And truly is not the “dayspring from on high” rising on us “with healing in its beams?”

### **The Heart of the Revival.**

Rev. Elvet Lewis has pointed out that the two central things of the Revival are – the return to the Cross and to Prayer. The incidents of the great gatherings, and the conspicuous conversions, are the things that strike everybody because of their palpableness. But the CAUSE of all this is prayer at the foot of the Cross. Mr. Lewis observes that all over the Principality, in the vast majority of churches, prayer-meetings are continuous. These are not reported by journals, but they are the real “generating stations” of the powerful current at work. And the singing – it is all about Calvary. Let anyone scan a hymn-book of the 1859 period, and he will find this note predominant. The return to the Cross and to Prayer – they are the two elements of Revival at everybody’s door; and if in England, as in Wales, the churches abandoned themselves to these, the flame would at once overspread the entire country.

### **The Revival and Germany.**

A very vivid contrast is presented between the condition of the theological colleges in England and Wales, and those in Germany, at the present time. A new spirit has come to the students in our own country, and we hear that at most of the theological colleges there is great enthusiasm for evangelistic work. This is due, undoubtedly and confessedly, to the Revival spirit abroad. In Germany, the Evangelical Churches are faced with a very serious problem. During the last eighteen years the number of students for the ministry has fallen from over two thousand to less than seven hundred and fifty. Unless this is remedied, in five years' time there will be over four hundred vacant pulpits. Two reasons are given for this serious decline, one financial, and one spiritual. It is said that young men prefer the larger salaries offered in secular employment to the smaller stipends offered in the churches. It is nearer the mark to say, with others, that the rationalistic spirit in the universities is killing out true piety. This, we believe, is the radical reason. When men are dominated with a Divine passion for souls, they do not coldly calculate the financial position. There is only one cure for the malady which afflicts Germany. It is the spirit of Revival, to permeate churches and colleges alike.<sup>32</sup>

### **THE REVIVAL.**

The benefits of the Revival continue to be apparent in every direction. Employers of labour affirm that there has been decided improvement in the conduct of employees and the character of their work. At a sitting at Mountain Ash Police-court last week there was only one person bearing a Welsh name charged with drunkenness, and, referring to this fact, Sir Marchant Williams (the

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<sup>32</sup> *The Christian*. 9 February, 1905. page 9.

stipendiary magistrate) said:- “I have for some weeks past noticed that my work has been much lighter, especially as regards cases of drunkenness and offences arising from drunkenness. This I am bound to attribute to the Revival. I am not concerned with inquiry into the cause of the Revival, and have to deal only with its effects as seen from day to day in the various Courts over which I preside. There cannot be the least doubt of its beneficial effect as regards the Welsh-speaking population of my district, and I sincerely trust the effects will be permanent.”

### **Mr. Evan Roberts at Troedyrhiw.**

Mr. Evan Roberts's visit to Troedyrhiw on Wednesday of last week aroused deep interest in the mining town, for there has been a great spiritual awakening among the local churches, which is reflected in the vast improvement in the moral tone of the place. The close proximity of the town to Merthyr made it easily accessible to visitors, who consequently arrived in large numbers. The opening meeting was marked by great spiritual power, and there were many decisions. The evening meeting was held at Saron Welsh Congregational Chapel, and the large building was taxed to its utmost capacity. So great was the pressure in the galleries at one time that anxiety was felt as to the safety of many, but later on this difficulty was overcome.

The service at first was not enthusiastic, but as the evening progressed there was a remarkable outburst of fervour. Mr. Roberts, on entering, at once called for decisions, and there were immediate responses. When a slackening came the evangelist urged the people to pray. His agonizing appeal was responded to by scores, and a joyful shout announced that another had accepted Christ. One of the converts was eighty years of age. One man aroused the missionary's attention by the earnestness which he displayed in finding out would-be converts. “Thank heaven for his services,” he said. “Just think what could be done if you were all

like him.” The service went on until ten o’clock, when the most memorable meeting in the history of the religious life of the town was brought to a close.

### **More Ministers’ Comments.**

Rev. H.B. Thomas, Deri Baptist Church:- “Among the converts are footballers, drunkards, and others. Families are made happy; children are better cared for; general conduct is improved.”

Rev. W. Thomas, Rhymney:- “Fervent and blissful meetings. Agnosticism cannot stand this Divine revelation. God is doing wonders among His people. Enthusiasm and fervency unabated; more real than at first.”

Rev. W. Maurice, Talywain:- “One of the most interesting features is the spread of the movement in the collieries and the intense fervour of the men.”

Rev. W.D. Rowlands, Llanelly:- “Daily prayer-meetings. Veritable feasts of peace, love, and joy in the Holy Ghost. After three months’ prayer and praise, work only just commencing.”

Rev. Oscar Owen, Bridgend:- “The church has been roused, and the young people are at white heat.”

Rev. T. Humphreys, Blaenllechan:- “Drunkenness and obscene language have greatly decreased.”

### **From the Clergy.**

In the February number of the *Church Pastoral Aid Society* some interesting letters are printed from some of the South Wales clergy. The following are extracts:-

Rev. Daniel Fisher, vicar of Rhymney, Mon.:- “We have carried on Revival meetings in a very orderly manner, but with wonderful effect. One old man told me that he never witnessed such meetings in Rhymney Church before. When I was going round the congregation to see if any prodigal had returned, old people over sixty years of age were weeping like little children, on

their knees. We have received seventy-one names to join the Church, all adults and over sixteen years of age – the majority are over forty years.”

Rev. Watkins Edwards, vicar of Blaenavon:- “Prayer-meetings have been held every night for a week or a fortnight together. They have been attended by devout congregations, and men and women have prayed most fervently who have never done so in public before. Many conversions are taking place, and long-tried workers are being cheered and encouraged. The influence is permeating the daily lives of the toilers.”

### **North Wales Converts.**

Inquiry throughout North Wales goes to show that the total number of converts secured during the present Revival is approximately 9,000. These are divided between the various counties thus:- Anglesey, 1,000; Carnarvon, 3,000; Denbigh, 3,000; Flint, 500; Merioneth, 1,000; and Montgomery, 500. The bulk of the converts in Denbighshire come from the district of Rhos, which is credited with half the total number for the county. Similarly in Carnarvonshire the Vale of Nantlle heads the list with 500 converts. In some parts of Anglesey ten percent of the total population have joined the ranks of the new converts.

### **Much Fruit at Llandudno.**

Rev. H. Barrow Williams (Llandudno) says:- “The women hold daily prayer-meetings, and every night prayer meetings are held, first for all, then for young people. Although there is very little excitement, the feeling is very deep and real, and the young people have developed a wonderful readiness to pray, and a gift of prayer as well. The quiet work of the Sabbath-school and Bible classes, of Scripture examinations and the public ministry now bear much fruit. We have had somewhere about 100 additions to the

churches so far. The same report may be given of the whole district.

### **Wonderful Scenes at Waenfawr.**

In the district of Waenfawr, North Wales, the Revival continues to go forward. Prayer-meetings are held every night in all the chapels, followed by young people's meetings, at all of which the presence of the Spirit is apparent.

The same may be said of the meetings for women, which are held daily. In addition, there have been united meetings of Methodists, Independents, and Church people. There has been a visit from Rev. Joseph Jenkins, of New Quay, accompanied by Miss Evans and Miss Maude Davies, with wonderful results, the chapel being crowded an hour before the time of meeting, that hour being occupied in prayer. Those present were invited to relate their experiences, when a wonderful scene ensued, large numbers standing up one after the other, and several speaking together. At the young people's meeting several got up to speak for the first time, all offering impassioned prayers for mercy. Similar demonstrations followed the visits of other missionaries.

The ethical effects are noticeable in every direction, and are the subjects of conversation at the different quarries, where prayer-meetings are held day after day. Profane language generally has been abandoned, and no one is now seen under the influence of drink.

### **Manager and Workmen at Prayer.**

At Glynceiriog, Denbighshire, one of the agents of the quarries in the district made arrangements for holding a prayer meeting with some of the men after they had received their pay. Several who used to spend their earnings in the public houses stayed to the meeting, at which there were a number of conversions. One of the men converted, who had not been sober on

the pay-day for a long time, went home sober that evening. He has since signed the Temperance pledge, and appears to be a new man.

### **Effects at Holyhead.**

The Revival in this district is having a remarkable effect on the public houses. In one village a short distance from Holyhead only one glass of beer was sold during last week, and at another village only three. At Holyhead a drunken man is a great rarity, and the police are having an easy time. Mr. Jenkins, from South Wales, accompanied by some ladies, held Revival services at Ebenezer and Hyfrydle chapels during the week, with the result that the converts at Holyhead are now estimated to number over 500. One carter in the town who has been in the habit of conveying beer and spirits from the station to the public houses has been converted, and has refused to do the cartage.

### **English Bishops and the Revival.**

The Bishop of Durham, in an address last week at Monkwearmouth, said that the Revival was a movement of God. It was no fanaticism or fancy that caused white gloves to be presented to County Court judges; it was no foolish emotionalism that caused old fathers to be taken out of workhouses to their children's homes. There was no geographical reason why the borders of the Principality should shut in the Spirit of God, and he prayed that the Revival might spread through England. The previous week, when he was among his Episcopal brethren in London, conversation turned on the Revival. It struck him profoundly that in that gathering of some thirty English Bishops, with their tremendous responsibilities, and with their very different points of view and opinions on many matters, yet on that subject there seemed to be only one feeling – how sacred and solemn the question was, and a hope that the blessings which had unquestionably come to Wales should be extended to England.

### **Other Facts.**

Mr. Evan Roberts has promised to visit Liverpool at the beginning of March. Liverpool contains about 100,000 Welshmen, among whom the Revival spirit is growing.

Among the converts of Mr. Dan Roberts's mission at Llywnypia are three young ladies from the pantomime at the Tonypandy theatre. They have announced their intention of immediately retiring from the stage.

The movement at Mold shows no signs of abatement. The other evening there were eight converts, seven of whom were stalwart young men. Among the converts are some of those for whom the churches particularly wish to reach – namely, those who have spent a great part of their earnings in public houses, and who hath hitherto given little thought to religion.

A meeting of converts (now numbering nearly a hundred) was held a few days ago at Penrhyn Calvinistic Methodist Chapel, which proved too small to accommodate the large congregation that assembled; and, after an open-air meeting, a procession was formed and moved to Rehoboth Chapel, which was speedily crowded with upwards of a thousand worshippers. One of the most striking incidents occurred when a young man, the “black sheep” of his family, for whom his three brothers had been praying publicly ever since the commencement of the Revival, came to the penitent form.

In inquirers, Tonypandy Trinity English Calvinistic Methodist Church has the great total of 250, and there are 111 new members. That the Revival is not a waning force is shown by the fact that 160 of the total number of inquirers came forward during January. “The chapel,” writes the minister, Rev. F.W. Co'e, “is overcrowded with the anxious, and our Sunday-school numbers over 900 each Sunday, mostly adults.”

In a noteworthy return from Ebbw Vale, Rev. J.A. Evans, pastor of Nebo Baptist Church, reports that the converts and

inquirers number 167, a large proportion being young men including well-known athletes, three of whom are champion walkers. The pastor's only son is among the converts, and is doing a great work among the young people of the town.

The *Goluead*, the weekly organ of the Calvinistic Methodists, stated last week that one of the results of the Revival in South Wales is the decision of a well-known solicitor to give up taking cases on behalf of brewers, and in doing this he is sacrificing 2,000 pounds a year.

Preaching at Holywell, Rev. Dr Oliver, secretary of the North Wales Federation of Free Church Councils, said a South Wales shopkeeper had told him that many of his customers whose debts he had written off his books as bad" were now paying them, and he knew of one tradesman who had just received a sum of 37 pounds which would never have been paid him but for the Revival.

A correspondent writes from Pen-y-fford, North Wales:- "We are on the crest of the wave of the Revival. For three weeks we held prayer-meetings. Now Mr. Alexander Clark (Evangelization Society) is with us, and the Lord is giving us nightly conversions in three English chapels, Presbyterian, Primitive, and New Connexion. Last Sunday week, the people were turned away for want of room. God be praised for this mighty work. Old and young are being swept into the Kingdom. There have been some wonderful cases of conversion. The whole talk is about this wonderful Revival. Pray for us!"

Rev. C. Silvester Horne, speaking at Whitefield's Mission, said that (through the Revival) the public house is not such a force in Wales as once it was; and Mr. Lloyd George told him that wagon loads of beer were taken from the districts back to Carnarvon because the publicans could not sell it.

Many public baptisms took place during last week. Among those baptized at Dinas Baptist Chapel, Landore, was an old man ninety years of age, who had been blind for many years. In the

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River Taff at Tongwynlais, on a cold frosty day, thirty converts were baptized by Rev. J.O. Jenkins, who stood waist-deep in the ice-cold water.<sup>33</sup>

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### THE WELSH REVIVAL.

#### Is it dangerous Emotionalism?

Critics have declared that in the present religious Revival in Wales “the blind hysterics of the Celt” come into perilous prominence; to some it seems that the whole upheaval is one of volcanic emotionalism. The fact is, however, that in some respects the present movement is the least emotional of all the Revivals that Wales has known.

Take, for example, the great wave of the “Diwygiad” that swept over the Principality in the time of Wesley and Whitefield. The outstanding figure in this great Revival was **Daniel Rowlands**, Llangeitho. Short and thickset, with black piercing eyes and stentorian voice, Rowlands thundered forth the terrors of the law until the quailing people fell in agony to the bottom of the pews. In their fear they expected every moment to hear the heaven-rending trump of judgment reverberating across the hills. After the church service was over it was no uncommon sight to see the worshippers groveling upon the graves and grass of the churchyard. It is true that, like Taulen, Rowlands passed through a spiritual crisis which greatly changed his preaching; but to the end he retained his impetuous and volcanic style. When, therefore, one hears of the “dangerous emotionalism” of the present awakening, one cannot

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<sup>33</sup> *The Christian*. 9 February, 1905. pages 24 – 25.

help contrasting the smiling, boyish face of Evan Roberts, and his winsome message of love, with the rugged countenance and thunderous denunciations of the fiery old prophet of the eighteenth century. To compare Rowlands and Roberts is to compare an earthquake with a thrush's song. Yet in spite of its emotionalism, the Revival of Rowlands' time cleansed the country from end to end; indeed, this period was one of the greatest epochs in the history of Wales.

### **Lively Reminiscences.**

Take, again, the awakening that accompanied the preaching of **John Elias** in the early part of the last century. We find that here again the "emotionalism" which characterized that Revival was far more violent than that of the present upheaval. Not unlike Abraham Lincoln in general appearance, John Elias was a man of strong and tempestuous temperament – solemn and rugged as the rocks, with a force of fiery, dramatic oratory that at times was overwhelming as a lava torrent. His sermons were set in the iron Calvinistic framework of his day, and he painted his pictures with lurid colours.

It is on record that on one occasion he preached on Bala Green from the words, "Let God arise and let His enemies be scattered." Thousands had assembled from all parts to hear him. Waggons and traps were drawn up in a semi-circle on the outskirts of the vast congregation. John Elias preached from a wagon filled with brother ministers. With great dramatic power he pictured the scene at the Last Judgment. A solemn hush fell upon the multitude; the sea of upturned faces quivered and turned pale; slowly and solemnly the preacher approached the appalling climax of his sermon – the rising of the Judge and the scattering of His enemies, whilst his audience hung on every word. Then, at that moment of awful tension, there was a stampede amongst the wagon horses in the rear. The crowd did not wait to verify their fears; to them the

sudden commotion meant but one thing – The Judgment. With cries of terror they turned in mad panic and fled from the Green, seeking refuge under wagons, in outhouses, under beds and tables – in any hiding-place they could find. Here, indeed, was “emotionalism” of no uncertain sort.

On another occasion, Elias, preaching in a Methodist church on the carousal in Belshazzar’s palace, noticed that the pulpit lights cast a strong shadow upon the walls. With his keen dramatic instinct, which he never hesitated to press into service, he saw his opportunity. He vividly described the scene in the palace when the hand of doom wrote upon the wall, and then, suddenly applying his message, he interjected his hand between the pulpit lights and the chapel wall, so that the shadow of it appeared before the gaze of the spell-bound people. To their quickened imagination it was no shadow, but appallingly real. Ungodly men cried out in an agony of fear; scoffers flung themselves down upon the chapel floor; hardened sinners prayed for mercy; the whole congregation was overwhelmed. If this kind of emotionalism were prevalent in the present Revival one could understand the fears of certain critics, but even then it would have to be remembered that the preaching of John Elias, with all its fervour and excitement, brought spiritual regeneration to Wales, and resulted in moral and material blessings that are influencing the country today. Before Elias’s ministry, immorality and open irreligion had overrun the land. Legislation was powerless. It is even said that wrecking was practiced on the Anglesey coast. But what the law could not do, the preaching of John Elias accomplished, despite its attendant emotionalism. Going through Wales from end to end, declaiming, denouncing, weeping, pleading, he led his country back to her Master’s feet, cleansed, and clothed, and in her right mind.

When, therefore, one hears of the perils of Mr. Roberts’s “emotionalism” – this man without eloquence, without *hywl*, without thunder, innocent of dramatic tricks or rhetorical appeal –

one thinks of the ministry of John Elias, and wonders what would have been said of him!

**“Angel – singing.”**

Much has been said and written against the visionary phenomena of the Revival. To the Saxon mind many of these “manifestations” must appear strange and even wrong-headed. Allowance must be made for the mysticism of the Celt, and it is well for those who doubt the healthiness of these signs to remember that Revivals in Wales have always been characterized by them.

Take one instance in the Revival of 1859 – the “angel-singing.” Whatever may be the explanation, it is certain that this phenomenon played a part in that great upheaval.

The writer gives the details as they were supplied to him by one who had been amongst those who during the Revival spent all-night vigils on the mountains, waiting for these “angel-choirs.” It appears that the phenomenon broke out in Beddgelert a short time prior to the awakening.

Here one Sabbath night a young man heard ravishing heavenly music outside his cottage. The singing filled him with strange, melting joy. In his own quaint words he felt as he listened “as if his breast was opening.” He went out, but could see no one. On his parents’ return from chapel they noticed his altered demeanor and asked him what had happened. The young man told them as best he could, and his old mother’s remark was: “It’s all right: the Revival is coming.” It did come; and throughout the movement the mysterious “angel-voices” were heard.

It is said of one Carnarvonshire precentor, that for some time he was skeptical as to these manifestations, and inclined to ridicule them. One night, however, returning home across the fields, he caught the sound of indescribable melody in the air; involuntarily he followed the luring music “o’er moor and fen, o’er

crag and torrent,” at last to find himself far from home, but no longer skeptical as to the reality of the angel-choir.

One will not attempt to explain these things; whether they are subjective or otherwise it is not the writer’s business to discuss. During the ’59 Revival, many good men remained skeptical of them to the end – among them, the saintly Henry Rees. But there seems to be no reason for anxiety that the “lights” and “voices,” and other manifestations connected with the present arousal, are more to be feared than those of former days. Assuredly, they are not to be sought after, or even necessarily to be desired; but the criticisms which have appeared in some quarters suggest a reckless impatience of the fervid and supernatural, which is itself a more disquieting sign than are those occurrences against which such criticisms are directed. Gwilym O. Griffith.<sup>34</sup>

### **ROME and the REVIVAL.**

A remarkable tribute to the deep-lying forces of the Welsh Revival comes from the special correspondent of the (R.) *Catholic Times*. After a statement of the evident fact that the movement is not a matter with which his co-religionists are directly concerned, the writer says:-

“Catholics would do well not to permit themselves to be blind to the virtues of the non-Catholic Welshmen... The best type of Welsh Nonconformist is a serious, honourable, right-living individual, bigoted very, but treading with a firm step in the ‘old’ path; believing with all his soul in Christ and the Atonement; attending his place of worship with a regularity which nothing can disturb; punctual, aye, till old age, at his Sunday-school; studying his Bible and reveling in sermons.

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<sup>34</sup> *The Christian*. 16 February, 1905. page 14.

“It is said that the old type of Nonconformity is dying out. If so, more is the pity. It is said that the younger generation is less eager for religious services; that it does not know its Bible as its elders did; and that here and there it is falling away from religion. If there be any truth in these assertions, made not by us but by Welsh Protestants themselves, the present Revival comes as a welcome and necessary antidote... It has remarkable features. ‘By their fruits ye shall know them’. It has emptied the public-houses, and taken from the magistrates half their work. In the Rhondda, that cosmopolitan sink of disorder, it has worked a wonderful change. There are great industrial districts where Christmas did not yield a single case for the police court.

“It has not failed to strike those who have studied the remarkable movement that a principal secret lies in the singing.. The Welsh are children of song, and to hear some grand old hymn tune rolled forth by a large and united congregation is to experience one of the most moving sensations within the limits of human experience.. The Welsh hymns have a depth and a pathos which is all their own. They breathe forth the heart-felt piety of a deeply religious race.

“Most of the converts who do not lapse will pass into the chapels, the rest into the Established Church. But in these days, when infidelity stalks rampant through the land, we who believe that we have the true light cannot surely be indifferent to any effort which proclaims the only true God and Jesus Christ whom He hath sent. After all, notwithstanding some of his views, the Revivalist is infinitely nearer to us than the indifferent and the sceptic.”

In face of sympathetic views such as these, it is easy to pass on one side some conjectures as to the possibility of Wales returning to the Roman Communion. Certainly “not this year or next,” as the writer says, for the baseless suggestion is more than overshadowed by the full recognition of the fact that the Spirit of God is with irresistible power revealing the One and only Mediator

between God and man, and that, through the inspired Bible and through prayer, men and women are in multitudes finding the salvation which comes through Jesus Christ alone.<sup>35</sup>

## THE REVIVAL.

Acting on the statement that Mr. Evan Roberts did not feel Divinely led to conduct a mission at Cardiff at present, and had resolved to go to Nantymoel, a number of visitors from various parts of the kingdom, who had gone to Cardiff in anticipation of his visit, together with numbers from the Bridgend district, traveled to Nantymoel on Wednesday of last week.

Mr. Roberts spoke in the evening to a congregation which crowded the chapel. Prior to the commencement of the meeting proper, a true Revival service proceeded with spontaneous enthusiasm. One of the most notable converts of the Ogmore Valley, a sturdy collier, entered the big pew, and read with a remarkable refinement of expression the 40<sup>th</sup> Psalm.

Although there were many testimonies and much prayer in the meeting which followed, Mr. Roberts was far from satisfied. "There are members here to-night," broke in Mr. Roberts, "who will not work. God can save without the church, but he wants the church to do that work." Amid a profound silence the missionary bowed his head in silent prayer, and then resumed his pleading for complete surrender to the Spirit. Many confessions of shortcomings were made, and "Diolch Iddo" was sung as surrenders to Christ were announced.

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<sup>35</sup> *The Christian*. 16 February, 1905. page 16.

### **A Remarkable Meeting.**

On the following night the meeting was much more encouraging. Nantymoel was thronged. Among the visitors were three ladies from Germany who did not understand even English, six French gentlemen, a lady sent from Paris by the church with which she is connected, two missionaries on a visit to this country from China, and dozens of Scottish, English and North Wales clergymen, preachers, and laymen. Mr. Roberts was deeply moved during the meeting. The congregation was about to burst into a hymn when the missionary rose, and, with his hands uplifted, said that "those who have not received Christ should not sing. God wants to get hold of the voice, and have the singing from the heart." Mr. Roberts stopped, and, struggling with his emotion, bit his lips to suppress the rising tide of agony. He attempted to proceed, broke down, and, throwing himself on the reading desk of the pulpit, sobbed in anguish. The sight of the bowed head, shaking with emotion, touched the hearts of many, and sobs broke out in many parts of the chapel.

The missionary fell on his knees in the pulpit out of sight of the congregation, sobbing bitterly, and prayers for the removal of all indifference and for the influence of the Holy Spirit were offered by strong men in voices broken with deep feeling. The missionary presently stood up saying: "Don't be cold. The heart of the Lord is always warm towards you. Christ died for all of us. He died for me." Here the missionary was again seized with a paroxysm of grief, and, throwing his arms over the Bible, he bowed his head and groaned aloud in anguish. "O Iesu Mawr," he moaned again and again. "O Father, take this burden from off Thy servant," pleaded an old man in the congregation. Then the missionary pleaded: "You think this is weakness? How can we be cold when God hath done so much for us? He gave us His only begotten Son." The meeting then went on amid glorious Revival scenes, many conversions being announced.

### **Last Sunday at Maesteg.**

Mr. Evan Roberts, visiting Maesteg on Sunday last, found himself on congenial soil, the home of the Misses Maggie and Annie Davies, who have been so closely associated with the work of the evangelist. For weeks the Revival has been in pronounced evidence in the Llynfi Valley, where there is a total of over 2,000 converts. At Nantyfyllon, so thorough has the work been that the whole of the congregation at some of the chapels have become members. It is stated that for the six months preceding the beginning of the Revival the number of people summoned to the Bridgend Police-court from the district totalled 700, but since then the average has not been more than about two a week.

Great crowds attended the meetings. At night people were at Tabor Chapel at four o'clock for a meeting to begin at six. The attendance of police officers was requisitioned to regulate the crush, and the doors were locked after every available space had been occupied. For a couple of hours the people passed the time mostly in singing. A German lady delivered an address, a Frenchman acting as interpreter. Mr. Roberts afterwards delivered a brief but searching address, and urged the need of workers in the Christian Church. It was not the one who was most prominent before the public who was the greatest worker. Christ had told the people to go into the highways and byways. It was a duty incumbent upon all Christians to try to induce outsiders to accept salvation.

At this point there was an unfortunate circumstance, which threatened to have serious consequences. Somehow or other one of the gas brackets got broken by the crush upstairs, with the result that gas escaped. Soon after, there were shouts that the gas should be extinguished, and when some people persisted in allowing some of the gas jets to be lit or in striking matches, this caused almost a panic. Mr. Roberts's coolness under the circumstances to a great

extent averted a disaster. He called upon the people to be calm, and in the darkness hymn after hymn was sung while about three quarters of the congregation left. By and by the leak was stopped and the chapel again lit up. Mr. Roberts gave another address, and a splendid meeting with many cases of decision.

### **In the Eastern Valleys.**

The Revival shows no signs of abatement in the Pontypool district. Street disturbances have become conspicuous by their absence, and the fact that there has not been a single fight at the bottom of High-st., which was always regarded as the "prize ring" of Pontypool, is put down to the good influence of the Revival.

There was a dramatic scene at a recent Revival meeting at Sebastopol, when a man walked up to the platform, and, drawing out a slip of paper with the word "Gambler" written boldly across it, said, "While nominally a Christian, that is what I have been. Judas received thirty pieces of silver. I backed the winner of the Derby, and received thirty-one. God helping me, I have done with it." Cries of "Amen" greeted this remark.

At one of the united prayer meetings at Upper Cwmbran a mechanic employed at the Cwmbran Colliery related how he was surprised one morning to hear a collier whom he had always regarded as a loathsome character singing in his stall, "Jesus loves me." In the roadway nearby was a tram of coal upon which had been chalked "God is love," "Jesus is my Saviour." The tram also bore the signature of the reformed workman and the date of his conversion. Asked by the mechanic what he thought of the Revival, the collier joyfully exclaimed, "It has been the greatest blessing of my life."

### **Some Ministerial reports**

Rev. R.A. Howells, Upper Cwmbran:- “Prayer meetings of intense fervour every night. Wonderful evidences of spiritual awakening.”

Mr. J.L. Jones, Fitzroy Mission, Cardiff:- “New members, over forty; inquirers, numerous. The work of grace is still going steadily on; meetings every night. Interest and fire undiminished.”

Rev. William Powell, Ebbw Vale:- “New members, twenty; inquirers, about one hundred. The churches here have all been greatly blessed by the Revival. Its power is still felt among us, and the Lord adds daily to the number of the saved.”

Rev. A.T. Jones, Maindee, Newport:- Inquirers, 102. A marvelous work going on. Crowded meetings; remarkable conversions; huge open-air services; public-houses visited; the whole neighbourhood moved.”

Rev. W.D.O. Jones, East Moors Hall, Cardiff:- “New members, sixty-five; inquirers, twenty. Most blessed times experienced. The church is full of activity; prayer meetings held nightly, preceded by open-air services led by the pastor. Remarkable cases of conversion.

Rev. Benj D. Williams, Gorseinon: “The church has become a living, active church. The young people are giving evidence of having been quickened by the Spirit.”

### **Improvement in Morals.**

If police-courts are indicative of improved morals, then Abercarn Petty Sessional district has much to thank the Revival for. There have been but few cases at this fortnightly Court for weeks, and about a month ago “white gloves” were presented. Last Thursday Alderman G. Jones and Mr. E. Jones Williams had to deal with only one case of drunkenness from Newbridge, and it was the first before the Abercarn Bench for seven weeks. The Bench

were gratified at the light calendar, and the Clerk (Mr. E.H. Davies) naively suggested to Inspector Groves the comforts of retirement.

### **The Revival and Temperance.**

The working class element in the Heath district has been deeply affected by the Revival. One result is that the members of the Steel Smelters' Union, who are employed at the Melyn Tinplate Works, with a view to not holding their branch meetings in future in a public-house, are asking their employers to build them a room on the works premises in which such meetings shall be held. At the neighbouring Eagle Tinplate Works the temperance canteen for the work people, which the proprietors of the works have established, has been placed at the services of the work men for their Saturday weekly Union branch meeting, and here, week by week, when business is over, a prayer meeting is held. Among those who enter heartily into these meetings is a Councillor (of the Neath Town Council), who is the secretary of the Eagle Branch of the Steel Smelters' Union. The local branches, in arranging for their social gatherings, which have hitherto been held in public-houses, are now avoiding these places of resort, and are bespeaking accommodation at establishments at which intoxicating drinks are not sold.

### **A Village Awakening.**

Rev. Thomas Lloyd, Llan-Festiniog, says:- The influence of the awakening has been almost remarkable. This is evident to all. For some time we had been troubled by unseemly language among our young people, and many were the means we tried to meet this difficulty, but with very little success. Now all this is thoroughly changed. There is no swearing, nor is any kind of objectionable language to be heard anywhere. Another great change is to be seen in the neighbourhood of the public houses. All seem to be quite deserted. Scores of drunkards have been reclaimed. In the village

the number of converts has been almost seventy-five. This leaves but very few who are not members of a church.

### **Other Facts.**

Four years ago a prominent Risca lady lost a purse containing 11s. A few days ago she received the purse and the 11s by post.

Mr. Evan Roberts's mission at Liverpool will be entirely in Welsh. There are scores of thousands of Welshmen in Liverpool, and about forty-three Welsh churches.

The Revival meetings held at Blaenavon for the past two months have resulted in a great diminution of drunkenness; only two cases have been brought into court since Christmas. A local constable is one of the most earnest workers in the Revival cause.

There was a large attendance at Mr. Dan Roberts's meeting at Zion Chapel, Trealaw. Several of the inquirers were women; and dancing classes, the theatre, and the public house were mentioned as places to be shunned. The spontaneity in the forms of worship did not admit to a pause from beginning to end. Miss Maggie Davies and Miss S.A. Jones also took part in the services, which were marked by a deeply reverent spirit.

Eight years ago, at one of the Festiniog quarries, a quarryman missed half a sovereign of his wages, and a hunt for it proved useless. Last week he received a letter from one who described himself as a "Repentant Sinner." The writer says that he picked up the half-sovereign at the quarry, and, although knowing who the owner was, retained the money until recently, when a story by a fellow-workman woke his conscience from its long sleep.

### **Welsh Churches in America.**

Rev. D.L. Williams, writing in the *Drych*, the weekly organ of the Welsh People in the United States of America, states that the Revival has broken out among the Welsh churches in the United

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States, and meetings which are characterized by the enthusiasm and fervour that mark the movement in Wales are being held at Edwardsdale, Plymouth, Nanticoke, and other places in the Wyoming Valley; and at Scranton and Slatington, Pennsylvania, and also in the Fair Haven district in the State of Vermont.<sup>36</sup>

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### **The Revival – and After?**

The question is already becoming a burning one in Wales – what are the churches to do in view of the flood of fresh converts brought into their membership? It is clear that a testing time is coming upon them, in view of this fresh and vigorous young life that will need guidance and shepherding. Preparations are already in hand to provide “institutional churches,” in connection with which they will be able to utilize their energies for their own and others’ good. There will be a call for something special in the way of Bible teaching and practical mission work. The enthusiasm awakened must be carefully and lovingly directed into fruitful channels of service, and the new flocks must be shepherded, led into green pastures, fed with the sincere milk of the Word, and the old corn of the land, by the pastors and teachers given to the Church of God for that very purpose.

### **An Anglican View.**

It is an encouraging sign that some of the leading Anglican preachers have caught the spell of the Revival, and are earnestly calling for a spirit of preparedness and prayer within their own communion. Archdeacon Wilberforce, Westminster Abbey, recently said that the Welsh Revival has done more for the people

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<sup>36</sup> *The Christian*. 16 February, 1905. pages 24 – 25.

in two months than the Temperance laws in two years. This was a proof that neurotic excitement had little or nothing to do with the movement, for that led to more drinking, not to sobriety and self-restraint. As to the question, "Would it last?" he asked, "Did Pentecost last?" This way of putting the case strikes to the marrow of the matter. Is there not a deep skepticism at the heart of such questioning?"

### **The Place of Emotion.**

Such journals as *The Lancet* and *The Hospital*, in discussing the Revival, single out the one element of emotion for criticism, and concentrate upon this, as if it were the only element in the work of conversion. One or two religious newspapers follow the medical journals. It seems to us that they mistake an accidental for an essential. *The Hospital*, for example, considers that the will is rendered weak by emotion. One thing that seems to be entirely overlooked is the fact that, in Wales especially, the men and women who, under emotion, are yielding to God, have, behind all that, the knowledge of the truth and of their duty towards it. For long enough they have known that God claimed them, and that they owed to Him allegiance. Many of them had, undoubtedly, resolved that one day they would become Christians. Now, under the impact of the Spirit of God, they are yielding, because the will and heart are moved. It is no affair of sentiment, and it is not to be disparaged.

### **The Law of the Spirit.**

Many hearts are earnestly asking if there is any law regulating the great movements of the Holy Spirit upon communities, and, if so, how can we discover it? We may be quite certain that in Grace, as in Nature, there is no room for caprice. God is a God of order, and order is unmistakably stamped upon all His work. The Apostle Paul speaks of the *law* of the Spirit for the

individual soul, and that law operates equally in communities. We may not know what that law is, or how, upon the Divine side, it operates. But we may be quite certain of one thing, that so far as free beings are concerned, it corresponds to a law within ourselves. The individual, when wholly surrendered to God, receives a full measure of the Holy Spirit's power, and Revivals are but an extension of the blessing to a vast number of people.

### **Sudden and Gradual.**

This, we believe, accounts for the phenomena of the sudden conversion of multitudes of people, at one time. The Divine Spirit is not more willing at one time than another to bless men, and to apply to their hearts the saving work of Christ. But He is hindered – such is the dreadful mystery of perverted human wills – by the unpreparedness of men. Yet He is always working upon human hearts, even when they know it not. The deep yearning of Christian souls for the salvation of their fellows is His work, and secretly in the hearts of the unconverted, He is at work in many ways. All this becomes cumulative, and there follows a blessed Revival. Revivals appear to be His work, as accommodated to the sad frailty and unbelief of men. The ideal thing is for the work of grace to be *continuous* in believers and unbelievers – the harvest of souls always being reaped. Moreover, the practical thing is for every believer earnestly to search his heart, and see if he is ready for the Spirit of God to use. Words cannot express what would happen if every believer were entirely ready for God.

### **Steadfast Converts.**

Commenting upon some of the adverse criticisms upon the present Revival movements, and especially those in which it has been asserted that the results of mission work are by no means of an enduring nature, the (Roman) *Catholic Times* says:-

“As a set-off against this aspect of Revivalism, we have the experience of the Protestant missionary, Gipsy Smith. He asserts that twenty-three years ago, when he was engaged in Revival work in Hanley, hundreds of men and women of the worst types to be found in the Potteries, dog-fanciers, prize-fighters, and pigeon-flyers, renounced their vicious mode of life, and that they are still living good Christian lives. If care is taken to inculcate the formation of enduring habits of virtue, Revivals undoubtedly prove beneficial.”

Those who are old enough to remember the first Moody and Sankey campaign, or the missions led by Rev. Denham Smith and others, which preceded it, have no difficulty in counting scores of the converts who, after thirty years, are still rejoicing in and working for Christ.<sup>37</sup>

## **The Revival in Wales.**

### **A Personal Experience and Testimony.**

Most unexpectedly I was taken to Wales last week; when, believing that Mr. Evan Roberts was going to Cardiff, two friends and I went there.

There I saw and spoke to a youth who had desired to go into the ministry long before. Just before Christmas, he told me, he had fully surrendered to the Holy Spirit, and now preaching was no longer an effort. In his first mission service on the following Lord's Day he said: “Are there any here prepared to confess Christ as their Saviour? I would consider it an honour to confess Him.” An elderly man soon rose and said, “I will,” and forty-nine followed. Next Lord's Day fifteen more did so.

But though Cardiff had considerable blessing, the Welsh Revival was not there; and we were told that if we wanted to see it in its fullness we must go to the mountains. On the next day (Thursday), therefore, we started for Nantymoel. In the train we

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<sup>37</sup> *The Christian*. 23 February, 1905. page 9.

met a young girl who had been recently converted. She had attended one meeting which had lasted several hours, and which she said was “lovely.” We speedily found our way in the afternoon to Saron Chapel, in company with many strangers, and found a group of some fifty people in the chapel. I was leaning over the gallery for some time, when I felt I should say: “Friends, we are strangers who have travelled up together, and we desire blessing. Now, we may help or mar this meeting. Let us therefore pray for ourselves before the local people come in,” and I led in prayer: “O Lord may we not hinder. We have put ourselves geographically in the place of blessing, and trust we are actually in the attitude to receive.”

I saw from my place the Bible so frequently and reverently used in the pulpit, and heard the people sing pleadingly “I need Thee, oh, I need Thee;” and to me there seemed in the building a holy light, a subdued glory.

As the chapel filled up the meeting rolled on to a Welsh glow. The singing was wonderful, full bell-notes strangely thrilling. There was little for us to do other than to enjoy and worship. The whole congregation is a disciplined choir, with a spirit of intense devotion; now the singing is soft and low, anon it is thrilling; then it may die off to a wail, rising again to a paean of triumph. The Bible is constantly read with an effective naturalness, amid, “Yea, Yea,” and exclamations of profound assent. One man prayed a long time most earnestly, yet all the time a hymn went on quietly, while some exclamations of subdued joy showed sympathy with the prayer.

A man read from Zechariah, and the people again yielded a responsive acclaim. A prayer was uttered, when a second joined in, and a young lady sang softly, “For you I am praying.” The chorus was taken up in undertone; and, as the prayer ceased swelled out to a grand song of praise. Another said in prayer: “Lord, Thou hast been despised in Wales, but now Thou art ‘the chiefest among ten

thousand,' 'the head that once was crowned with thorns is crowned with glory now,'"

I heard one who had been among the worst men in the place read, pray, and say: "I crucified Christ for thirty-eight years, but now I have said to Him, 'Let me end my days with Thee.' Oh, I crown Him, for ever remembering the dust on the floor." He continued with simplicity, and with deep emotion: "God will now teach me. I did not open this Book for sixteen years. I want God to teach me, and God only – not even Dr. Maclaren" – at which there was much tender laughter. "Oh, if you have come in a tremble you will get the fire."

As all knew the man (since the Welsh village is like a family, and all know each other, and each other's sins, too), his testimony had a wonderful effect. At one time he was so full of a grateful love to Christ that he seemed to quiver with emotion, and could not proceed. The people, used to such scenes daily, encouraged him by singing softly.

It is wonderful to hear prayers for fathers and mothers uttered with the expectancy of an answer; and, lo, the answer comes. Hymns and choruses roll on without organ or hymn-book. At one meeting I saw a man rise abruptly and say: "Let us sing it higher." At once Roberts, who had sat for almost two hours, rose and said, as he stretched out his arms: "No. No. You are commanding the Spirit. You should pray to Him." So for some time the hymn went beautifully, in a low, soft, minor key. One could see it was the right thing. Meantime, the man reproved had fallen on his knees, and cried to God earnestly and with tears. Roberts comforted him with the words: "Your intention was all right." Earnest prayers, contrite cries, and joyful choruses characterized the meeting.

Each of the meetings has its own peculiar, and unique character. No two are alike in effect and blessing. In nearly all of these meetings my spirit was strangely moved – sometimes to

worship, some times to a kind of broken contrition, and sometimes to a feeling of compassion. Every man's experience is sacred to himself. It may be of little value or worth in the eyes of others, but it is precious in his own. It is all his treasure.

I went last Sunday morning to the prayer meeting at Nantymoel, held in Saron Chapel. As the meeting opened, I was led to pray, confessing that we had come from a distance, and feared to take much part, for we felt we were on holy ground, and did not like to intrude upon this secret and wonderful Welsh experience, or in any way to hinder. But, thank God, we had been bathed in the love of Christ, and of His people. Not only had we been received hospitably, but had also been prayed for tenderly. As I prayed, reverent and glad "amens" encouraged me.

Evan Roberts and the strangers had all gone from the town. The pastor came in presently and said: "I understand that some strangers are with us. I shall be glad if they will take part in the meeting." I said: "This is just what Scotland wants, and my brother here has prayed in tears for his native town, Dundee: and this is what England and Ireland want."

As I continued and thought of the thousands unblest, my heart was melted. I tried to restrain myself and continue calmly, but could contain myself no longer. My voice and bosom quivered, and I simply broke up and sat down overwhelmed. I do not know that I would have gone had I even anticipated speaking, though I had resolved to obey the Spirit. I had at times somewhat similar experiences in my study, and some tremors of voice in preaching, but never this wonderful fullness of the richest and most purifying emotions.

The people sang in a wonderfully soothing and encouraging way; and I arose again and again: "Friends, I would say to you, Go on as you are doing. Let Christ be glorified. Let the Spirit lead you. Be natural. If the meeting is a calm one, let it be so. If it begins to glow, let it. If it becomes thrilling, let it."

The pastor had received sixty into the church. The Lord's Day evening meeting was also wonderful in blessing. It was to be communion service. When I read Isaiah 53.- "He shall see of the travail of His soul," I said; "He sees this now in Wales. They ask 'Will it last?' Why, it is the future Church of Wales that is being born upon these hills, with all her witnesses, her future ministers and teachers, and the effect will last till Jesus comes and the church be caught up." This was responded to by many "Yea, Yea!"

How to describe such wonderful experiences and scenes I hardly know. Upon saying this to Pastor Hughes, he said, "Well, I hope you will break down." I am prepared to yield to all the claims, yet I know that a Revival in England will mean greatly different methods and manifestations, but I hope the same spirit, the same glow of heart and holiness of thought and action; the same obedience to and reverence for Holy Scripture; the same pure love for Christ; the same spirit of worship; the same deep heart compassion for unblest men and women, and the same exuberant joy over the triumphs of the Gospel. Edward T. Mateer.<sup>38</sup>

## THE REVIVAL.

The Welsh Revival is proceeding with unabated fervour, and is remarkable for the ever-spreading ethical results that prove the reality of the spiritual awakening. The movement is playing havoc with brewers, publicans, traveling showmen, &c. One of the latter, who was working his way up to the Ogmere Valley, turned his van back on hearing that Evan Roberts was there, saying, "It is no use my going where that man is." Directors of breweries are at their wits' end to know how to meet the situation, so greatly have their receipts fallen off. The recorded number of converts already

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<sup>38</sup> *The Christian*. 23 February, 1905. page 11.

exceeds 80,000, many of whom but recently belonged to the most hopeless class of the community. But there are many in out-of-the-way places who are not included in this estimate.

### **Converts Standing Firm.**

The question is sometimes asked: "Is the Revival declining?" A striking answer is supplied by the statistics just prepared by the *South Wales Daily News*. Our contemporary says:- "The table published by us on the closing day of last year showed that in the limited area of two and a half counties where our inquiry has been made there were then over 20,000 converts, and we are in the gratifying position today of being able to state that that number has risen to little, if anything, short of 35,000 converts. We are anxious not to make any over-statement, and therefore do not give the total at anything higher than 35,000. This includes actual additions to the churches, and also inquirers. Our returns show that during the month of January and the early days of February the church figures have increased 75 percent upon what they were at the beginning of the year. This is conclusive proof, not only that the Revival maintains its force, but also that the original converts are holding firm."

### **Mr. Evan Roberts at Garth.**

Mr. Evan Roberts has held services in Libanus Chapel, Garth, where the Revival has been very manifest for some time. A wonderful work has been done in the churches of the neighbourhood. At Calfaria chapel the converts numbered ninety; at Noddfa twenty-eight, at Bethesda eighteen, at Ebenezer fifty-one, and at Libanus, the chapel in which these meetings were held, upwards of fifty. These figures only apply to the immediate neighbourhood of Garth, for the total in the Maesteg district numbered 2,115. The figures, however, do not give an adequate idea of the change which has been accomplished, for not only are

the lives of converts revolutionized, but the awakening in the hearts of the members of the various churches is of a remarkable character.

The meetings were noteworthy for many telling words of testimony. One man in the gallery declared that his feelings were indescribable since he had been converted, although he had for twenty years previously been one of the greatest drunkards in the district, spending all his money, so that he was often without a shirt on his back. “Mae e’n dweyd y gwir” (“He is telling the truth”), remarked a listener. An English minister and an Irish barrack-room chaplain gave interesting messages in English, and these were followed by a Bristol gentleman and a Glasgow ministerial patriarch. At the request of the evangelist, Rev. W.H. Thomas put the usual test, and Mr. Roberts afterwards urged those who saw wanderers or unconverted people near them to speak to them, or God would require the blood of those people at their hands.

### **In the Avon Valley.**

Mr. Evan Roberts continued his mission in the Avon Valley on Sunday, proceeding to Pontrhydyfen, about midway up the valley, in almost a purely mining district. In addition to availing themselves of the somewhat scanty railway facilities, people wended their way along the hillsides from neighbouring townships, and it is many a long day ago, if ever, that the little village has been the centre of so much attraction. The chapels here are unusually large compared with the size of the place, with the result that a huge congregation assembled at each of the services.

In the afternoon there was remarkable power in the meeting. At one time the whole congregation almost simultaneously broke forth into an intense outburst of prayer, scores of people praying with great and inexpressible fervour. For about a quarter of an hour this went on, Mr. Roberts remaining in a prayerful attitude, and, like the people, engaged in earnest supplication. Some were

standing up with uplifted hands and others were on their knees. Strong men were sobbing like children, and pretty well all the congregation were in tears. There was another wonderful meeting at night, and many decisions.

### **Practical Work at Aberdare.**

Rev. J. Mills, pastor of the Abernant Baptist Church, states that the Revival is proceeding with undiminished fervour. Ninety new converts have been added to the church, and there have been no lapses. Special meetings are being held for converts every Saturday night and Sunday morning, and the church intends to open the schoolrooms every evening when there are no meetings, as a reading room.

Rev. J. Morgan, Brynseion, at whose church Evan Roberts addressed the first meeting in the valley, said the Revival is as strong as ever in Trecynon. On Sunday week in his own church there was no preaching, and the meeting was as full of fire and enthusiasm as in the early days of the movement. Out of ninety-nine converts added to his church, there had been not one relapse. Special meetings are held for the instruction of converts in the fundamental truths of the Gospel.

The new society, "Cymdeithas y Drwygwyr Ienanc" (The Society of Young Reformers), which is composed of those who undertake to take part in all meetings in the church as active members, is also doing good work. The whole district has been divided into fourteen sections, with five or six members in charge of each section, and visits are paid to people who do not attend the meetings of the church. Cottage prayer meetings are also arranged wherever such meetings were acceptable. A vast amount of good is being done in this way. Converts are being wonderfully upheld by the Spirit.

### **Two Notable Incidents.**

The following incidents were related by two ministers at the Glamorgan Methodist's Monthly Meeting. The first testimony was:- "One of the deacons at my church is a tradesman. On a recent morning two women (sisters) went to his shop. 'Can we see you privately, sir?' they asked. One of the sisters then told the deacon of the money she owed him. He, however, had now no legal claim to the debt, but the woman said, 'Well, sir, I have been converted, and I must pay this ten pounds.' The other sister then chimed in, 'You know I owe fifteen pounds. Well, sir, I have been converted. I must pay it.'"

The second item was given by one of the best-known men among the Methodists of South Wales. He said: "You have heard of the 'hard' meeting in Bethania, Dowlais. Do not run away with the idea that the 'hard' meetings so called are fruitless. At that meeting sat a grocer, a personal friend. He had a shop on the hills, and had taken out a beer license. His pastor and friends told him he was doing wrong in holding it, but his invariable reply was, 'It means 200 pounds a year to me. How can I live without it, when competition is so keen?' Well, he was in the Bethania meeting. His position was untenable, he thought, in the face of the light there. He pondered over it, and on the annual licensing day allowed the license to lapse. He has informed his pastor that he will trust God for his living."

### **Testimonies from Public Men.**

Mr. John Williams, who is intimately acquainted with the Glamorgan mining districts, says he has observed a great change in the manner in which the workmen he represents deal with their industrial affairs.

Mr. William Brace, the vice-president of the South Wales Miners' Federation, said recently that every week of his life he is

being brought into touch with hundreds, if not thousands, of people, in one way or another, and the changes that he has witnessed as a consequence of the Revival have been nothing short of a miracle. The movement, he contends, is elevating thousands of individual men and women, and the nation, to that degree, must be the gainer.

The chairman of the Cardiff Licensing magistrates lately bore the testimony to the extraordinary decrease in drunkenness in the town during the past year, apprehensions having decreased from 446 in 1903 to 217 last year.

A well-known Monmouthshire brewer has stated that, as a result of the movement, his orders during the past two months have been 300 pounds less than the average.

### **Converted Colliers at Mold.**

A most enthusiastic scene was witnessed at Mold on a recent Saturday night. It had been announced that a large number of converted colliers from Talyfron (Wrexham district) would arrive by train about a quarter to six, and would proceed in procession through the main streets of the town to the Pendref Welsh Wesleyan Chapel, where a Revival service would be held. The colliers arrived in due course, and were met at the station by a number of prominent Welsh Wesleyans. A procession was formed, and by the time High-st. had been reached about 1,000 persons had joined. Welsh and English hymns were sung. A crowded congregation assembled at the chapel. One excellent effect of the Revival at Mold is to be seen in the greatly improved behaviour of the many visitors to the town on Saturday nights, and there is certainly less drunkenness than formerly.

### **A Welsh M.P. on the Revival**

Mr. William Jones, M.P. for North Carnarvonshire, speaking at a meeting at Pendref Congregational Chapel, Carnarvon, said that the Revival had come at the right moment to

save Wales from the dangers which threatened her, from love of amusement and addiction to athleticism on the one hand, and from the growing indifference to religion among the cultured classes. Mr. Jones said that he had been spending a few days in his native Anglesey, and found the oaths of the football field exchanged for the praise of the prayer meeting, and the enthusiasm, which had been wont to run to waste in the legs, had been manifested in the bent knee and the rejoicing heart.

### **Decrease in Crime in Flintshire.**

At the Flintshire Police Committee meeting, held at Mold, recently, Mr. R. Ll. Jones, of Rhyl, presiding, the report of the Chief Constable showed a remarkable decrease in crime. Dr. Williams, a leading Nonconformist of Flint, commented upon the favourable character of the report submitted. For the quarter ending December, 1904, fifteen indictable offences were reported, as against forty-five in the corresponding quarter of the previous year. The returns for drunkenness showed a great decrease all round.

The Chief Constable (Major Weber) said the returns showed that the county was in a very satisfactory state. Some people would say the improvement was due to the Revival, and he felt inclined to think so too.

### **Children's Meetings at Barmouth.**

A feature in the Revival at Barmouth is the holding of juvenile prayer meetings in the Council schools. About seventy boys and girls asked permission to hold a prayer-meeting in one of the class rooms at one o'clock. The beauty and simplicity of the spontaneous service (says a correspondent) were wonderful. The lead was taken by some of the boys of the upper classes. The meetings are to be continued.

### **And At Bangor.**

A remarkable development of the Revival was witnessed at Bangor last Friday, when detachments of school children, quite unmarshalled and unattended by adults, marched from the Garth, Hiracl, and Dean-st. Districts in separate processions, singing Revival hymns. They met at Pendraf Chapel, which they entered to the number of about 500, and there held a prayer meeting of their own. The children ranged in age from five to fifteen years. Prayer was offered by one of the children, and the hymns were sung, after which a large number of children advanced to the "set fawr" in the usual manner, thus signifying their desire to engage in prayer. One after another the boys and girls offered prayer, being forestalled at times by others in the body and gallery of the chapel. One little boy thanked God for the conversion of his father, and asked God to "hold him fast." A little girl implored the Lord to visit the public-houses, adding a special prayer for the conversion of her drunken father. Another child prayed for the conclusion of peace between Russia and Japan, adding "Bring together all nations in peace, O Lord, with Jesus Christ as King over all."

As seven o'clock approached, when the ordinary prayer meeting of the chapel is held, the eagerness of the children broke all bounds, and a great number of them offered prayer simultaneously, and some difficulty was experienced in closing the service. Afterwards the children, quite unattended, marched off singing hymns.

### **A "Secret Society" Converted.**

At Conway for some days past the revival services have been well attended and of a very fervent character, many persons taking part in prayer who had not prayed in public before. On Saturday night and Sunday night last week several young men and young women from Penmachno led the services, among great

enthusiasm. They were at Llandudno on the Monday and Tuesday nights, and the Revival services on these nights in the Presbyterian chapel were extremely impressive, and continued till an early hour in the morning. It appears that the young men in question were formerly members of a gang of rough young fellows at Penmachno who called themselves a "secret society," and named themselves "The 23<sup>rd</sup>" (the old regimental number of the Royal Welsh Fusiliers). The gang used to frequent the quarry village of Penmachno, and annoy, if not molest, the passers-by. The Revival has changed all that. The members of the gang are practically all converted, and, including those who have appeared at Conway and Llandudno, quite a number of them are nightly taking part in evangelistic services.

### **More Additions to the Churches.**

Pontypool Circuit (Primitive Methodist). "Conversions, 400. At Pontnewynydd on Sunday night 150 adults and fifty-five juniors were received into membership." Rev. . Arnfeild.

Watford, near Caerphilly.- "Converts forty. The fire still burning brightly. No sermons preached for two months. Special meetings for converts twice a week." Rev. D.G. Rees.

Beulah Chapel, Cwmtwrch, Swansea Valley. – New members eighty. Meetings held nightly and as fervent as ever. The Spirit working mightily. Rev. B. James.

Bethania chapel, Treharris. – New members, 118; inquirers, 34. Two meetings are held daily. The religious awakening manifested in our church is almost more remarkable than the work done among our converts. The great fervency so characteristic of our meetings seems to get stronger as we proceed in the Revival. In our town we have 1,000 converts. Rev. J.P. Jones.

Sketty, (Swansea). – "Remarkable conversions. The village is moved. The spiritual life of the churches is revived and deepened. God be praised." Rev. Elias Joseph.

### **Other Facts.**

At Beaumaris, Bethesda, and Llanfairfechan the Revival is steadily progressing. In Gibeon Chapel, Taibach, no fewer than 420 persons have taken the temperance pledge. Mr. Evan Roberts has promised to pay Porthcawl a visit, and it is expected he will be there the first week in March.

At the Morfa Colliery, Taibach, 200 colliers have signed the pledge. Early morning meetings are held above ground, and the whole tone and character of the men have undergone an entire change.

Returns from the churches in the Rhos district, including Cefn Mawr, Acrefair, Rhosymedre, and Vroncysyllte show the total number of converts up to the beginning of this week to be 2,193.

Excellent work is being done at Blaenavon. Prayer meetings are held nightly, and the underground prayer meetings have resulted in the conversion of many bad characters. The number of converts exceeds 800.

A football match had been arranged to take place at Merthyr between Mountain Ash and Merthyr club, but the visitors failed to arrive, a wire having been received saying that owing to the Revival they could not raise a team.

Rev., J. Towyn-Jones says: "Three hundred and eighteen new members have been added to the New Bethel Congregational Church, Cwmamman, Carmarthen, during the last three months. We have had twelve inquirers since Sunday.

Since New Year's Day there have been 25 new converts at Cefn-y-Bedd Congregational Church, Breconshire. The farmhouse prayer meetings, which were started in October last, continue to be well attended, and are marked with great fervour.

At the monthly meeting of members and officers of Roath Park Congregational Church, forty-two names were submitted for church membership, making a total of fifty for the month. The

secretary reported that in addition to this gratifying increase of membership the congregation had doubled, and these blessings were attributable to the Revival.

Rev. E.V. Tidman, Mountain Ash, says:- “The glorious work still continues. A Branch of the I.B.R.A. has been formed with over 200 members. Tract distributing bands are about to set to work. The whole church and schools are considerably increased. Unto Him be all the glory!”

The North Wales Provincial Eisteddfod, known as “Eisteddfod Dalaethol Gwynedd,” which was to have been held at Llandudno Pavilion on St. David’s Day, owing to the Revival, has been postponed for twelve months. Several local Eisteddfodau and competitive meetings in the Wrexham and in the Blaenau Festiniog districts, as well as in other parts, have also been indefinitely postponed owing to the movement.

There has been a renewal of Revival fervour in Bangor and Llanfairfechan during the past week. Processions have on several evenings gone through the streets singing and praying. On Saturday night a united procession marched from Glanadda to the bottom of the town, increasing from about 400 to 1,000 in numbers, singing Revival hymns. The main street was thronged with country visitors. The processionists afterwards returned, a portion of them breaking off to hold a meeting in Ebenezer Chapel, but the main portion passing on the Pendref Chapel, where also a prayer meeting was held.<sup>39</sup>

## **EVAN ROBERTS’ MESSAGE.**

A strong and growing interest in Revival has been the chief feature of the Noon Meetings at Aldersgate-st., Y.M.C.A. [London] of late. Reports of the wonderful movement in Wales, given by

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<sup>39</sup> *The Christian*. 23 February, 1905. pages 23 – 24.

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friends who have visited both the chief centres of population and the outlying villages, have fanned the flame, and the Monday gatherings have been so largely attended that it has become necessary to take down a partition and thus enlarge the hall.

On Monday last Mr. R.C. Morgan presided. Mr. Chas. Inglis brought encouraging news from Ulster. At Coleraine a wonderful work has been in progress; hundreds have been brought in at Portrush, and there has also been a glorious awakening at Ballymoney, where the speaker saw over three hundred people rise in one meeting to testify that they had received Christ. Mr. Inglis went on to give a stimulating address on John 20, noting four points: Declaration (verse 17), Salutation (19), Revelation (20), and Reception. (22). After words of testimony from Mr. Henry Thorne and other friends, Miss Broughton (Sister Rosa), an evangelist who has visited Wales, gave a message from Mr. Evan Roberts to the Christians of England.

Mr. Roberts beseeches believers to “bend lower and lower in humility before God. We need to come lower yet. The only way to Revival is by 2 Chron. 7:14:- ‘If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land.’”<sup>40</sup>

## **2nd March, 1905.**

### **The Conquest of the Cross.**

The spiritual awakening which is all around us is marked by nothing more conspicuous than the fact that the preaching of the Cross has come to its own again.

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<sup>40</sup> *The Christian*. 23 February, 1905. page 26..

The hymns which are moving multitudes of people, intellectual and dull alike, are hymns of Calvary and Resurrection. Theorizing about the Atonement is suspended; the *fact* that Christ died for our sins, is asserting itself as the magnet to draw souls to God. As Rev. Elvet Lewis truly said: "While the critic has struck out Isaiah 53, as non-Messianic, the human heart is claiming it as its own, and saying, with all the Christian ages: 'He was wounded for our transgressions, He was bruised for our iniquities.'" To the end, the *how* of the Cross will remain a mystery. The darkness which enveloped Calvary for three hours is a symbol of an inner mystery which ever remains for men. But with the *fact* preached souls are won. The magnet draws the needle to itself, although no one can exactly explain why.

### **Preparing the Ground.**

In face of the almost startling results of great Revival movements, there is a danger of looking despondently and pessimistically upon the comparative smallness of harvests which have been gathered during and after months and years of continuous steady labour in the Master's vineyard.

In an admirable letter which appeared recently in a Western journal, it was urged in regard to the movement in Wales that the ground had been prepared by active mission work during the past ten years. This quiet and persistent labour resulted, as a contemporary has aptly remarked, in the creation of "an atmosphere which in its turn has contributed to renewed life." In times of despondency, when the weary are disposed to say, "I have laboured in vain, I have spent my strength for nought," it is well to remember the rest of the prophet's utterance (Isa. 49:4): "Yet surely my judgment is with the Lord, and my work with my God."

### **Begin at Home.**

One of the wisest suggestions made at the great Conference held last Thursday at Christ Church, Westminster, was that churches seeking Revival should begin at home. The tendency of many is to look afar for the first impulse. The conditions of true Revival are within the reach of all church members. We know of nothing better than the good old-fashioned way of calling the whole local church together for definite prayer. It is along that line that an awakening will come to any community. The extension of the idea of Prayer Circles will be found to be most helpful. When any church sets to work in real earnest to seek God, it will not be long before the fire will fall. This is not time for dreaming about great movements to come mysteriously; it is the time for each community, as well as for each individual, to fulfil the conditions of an awakening.<sup>41</sup>

### **CONFERENCE on REVIVAL.**

Three important meetings on Revival were held on Thursday last at Christ Church, Westminster Bridge-rd. (Rev. F.B. Meyer's, under the auspices of the Metropolitan Free Church Federation. At the morning assembly, which was for ministers only, the subject was "Our Attitude, as Ministers, to Religious Revival."

The chief speakers were Revs. Dr. J. Monro Gibson, C. Silvester Horne, J. Scott Lidgett, and F.B. Meyer.

A public session followed, in which "The Attitude of the Churches" was considered. There was a very large and responsive audience. Rev. J.H. Shakespeare, who presided, said that the subject of Revival is by no means one for ministers only; the whole Church is caught in the rush of religious awakening. Such a question as, "Are we to have a Revival in London?" affects every

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<sup>41</sup> *The Christian*. 2 March, 1905. page 9.

church member. In Wales there has come a new wave of effort to reach outsiders, for the quickening of spiritual life necessarily means an increase of evangelistic zeal. The drunkard and profligate, the prizefighter and Sabbath breaker, have been brought in and won for Christ; and are we to rest content in the idea that the people will be won by preaching in chapels? No, there must be

**a going out after the ungodly.**

Another feature of the Welsh movement is the cessation of church feuds in the bonds of Christian love, and this must also be in London. Then, we are told that "Wales is Wales, and London is London"; but it was just as unlikely that a Welsh congregation would be delivered from the materialistic spirit as a London one. God is the same, but we need more faith.

Dr. Campbell Morgan brought out three main points. (1) The churches should take up a new attitude in worship, recognizing the Divine goings. In unexpected quarters, in unexpected ways, through unexpected workmen, God is manifesting Himself. In the recognition of these spiritual movements let us remember that worship means cleansing, offerings rendered at some cost, and praise from the heart. (2) There should be definite preparation for co-operation with our God, remembering that "we are workers together with Him," and that He waits for us. The churches should sweep out at this psychological moment all that hinders the bringing in of outsiders, even though such things be not wrong in themselves. Sobbing inquirers are heard in a congregation, but there is to be "a social" or "a guild," or an "at home"; sweep it out, and let God have His own way, adapting all things to the one great end of soul-winning. Members should begin to witness to their friends. Parents should not only pray for their children, but set to work to win them for Christ. (3) Every church should be ready to conserve the results. The Church should be

**a home to those who have no home,**

or whose home surroundings do not help them. There must also be tender nursing of converts. Dr. Campbell Morgan recalled a talk with D.L. Moody (a short time before Mr. Moody's death), when the evangelist said: "The greatest trouble in soul-winning work is that the churches do not know how to take care of converts when we have won them." Mr. Moody also said: "I don't know if I shall live to see it, but you will see such an awakening as the world has never seen." Revival, so as to conserve its results – let us be ready for it.

The next speaker, Dr. George Hanson, feared it could not be said that the spirit of Revival is in all the churches. God is waiting, but the greatest hindrance is the unspiritual attitude of church members. To secure the glorious blessings of Revival, the Church must get right down upon her knees, and plead for the enduement of power. This is a solemn epoch in London. The absence of the Spirit in wonder-working power argues a faithless Christ or a faithless church – it cannot be the former. There is only one way to Revival, the honest and good way of absolute surrender of ministers and people.

Again, to say "pray, and go on praying," is inadequate. We cannot appropriate Christ's words, "whatsoever ye shall ask in My name, I will do it," unless we are at one with Him in His great purpose of redemption. There is the prior condition that we be unreservedly devoted and loyal to Him. The point is not so much, "Are we guilty of some flagrant sin?" as, "Is there any corner of our hearts closed to Him?" The Apostles were humble, imperfect men, but they had the sublime qualification of entire devotion. When we can say with Zinzendorf, "I have one passion, it is Jesus," the blessing will fall."

"The interest shown in Revival," urged Rev. Thomas Phillips, of Norwich, "proves that Revival is latent within us." Mr. Phillips went on to describe the effect in his own church of Revival news from Wales. The week-night prayer-meeting has become the

crowning gathering of the week. Hundreds have been converted, some from the richest homes, some from the poorest. The New Testament combination of importunity and confidence has been strikingly manifested in prayer. Instead of oblique references and sermons being brought into the petitions, there is a refreshing simplicity in praying. Mr. Phillips contended that in some places the high Evangelical note is stifled by the atmosphere of the church. We want a right atmosphere, and the Welsh Revival is bringing it. Then, direct effort is needed. Mr. Phillips added that, as one outcome of the movement at his church: "Instead of always using the ordinary hymn-book, we are

**going a good deal to Sankey's."**

In conclusion, Mr. Phillips referred to the preaching of Calvary, by Daniel Rowland, of Llangeitho. In reading the Litany, "by Thine agony and bloody sweat, by Thy Cross and passion," Rowlands broke down, and the congregation did so, too. He preached outside, and the bishops would not have it. So began Welsh Nonconformity. It was thus founded on the Cross. We want no theology but that of the New Testament, and the Revival has brought us back to the Cross of Christ.

Rev. H. Elvet Lewis said that Revival reports have dealt chiefly with conversions, but emphasis must also be laid on the re-dedication of professing Christians. Proceeding, the speaker told of a band of ungodly men, most of whom were brought to Christ. The converts set to work to win the rest, and secured all but one of them. That one, poverty-stricken through drink, was visited by his old comrades, but refused to go with them to the meeting, being so ill-clad. The one took off his own coat, and put it on the man; and another provided collar and tie, and "they bore him away in triumph, a captive of Christ." In another instance a man refused to go to a Revival meeting, because "he owed thirty shillings to a publican." "I have only a sovereign," said one of two converts who were visiting him, "have you ten shillings?" "Yes," replied the

second convert, "here it is." They paid the publican, and led the man to the meeting, where he found Christ. Let us not think that Revival necessarily means very large meetings, for great blessing is being experienced in small gatherings.

The last speaker, Rev. Dinsdale T. Young, said that the ethical results following the Revival

**justify the evangelical doctrine**

preached. "We have been critics of the Bible, when we ought to have been devotees. We have been so taken up with what the Bible is not, that we have forgotten what it is. Now, thank God, there is a return to the Book, and to Calvary. We have preached Christ as 'an ideal of sacrifice,' but have left out His atonement for sin. And we have mocked God by expecting so little. But the spirit of expectancy is abroad; God help us to *expect*, and the flood-tide of Revival shall come in upon us!"

At night a conference was held on the question of "United Action by Free Church Councils," Rev. F.B. Meyer presided. It was urged that a scheme of aggressive work should be undertaken by each council, in the direction of public-house visitation, midnight meetings, and gatherings for working men.<sup>42</sup>

## THE REVIVAL.

The correspondence of Rev. D. Mardy Davies (who arranges Mr. Evan Roberts's engagements) testifies to the continued interest in the Revival all over the world. Exceptional interest and sympathy seems to be evinced in France, where some papers are issuing Revival supplements, giving the life story of Mr. Evan Roberts. One French journal says:-"The great event of the day is not the resignation of M. Combes, nor the question of his

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<sup>42</sup> *The Christian*. 2 March, 1905. page 15.

successor, nor the fall of Port Arthur, nor the Russian revolution, but the great Welsh religious revival.” Pastor Aime Cadot, who attended some of the meetings, but has now returned to his own country, writes to Evan Roberts asking him to visit France, and to pray for that land. A French lady visitor says that she has experienced other Revival movements, but never has she felt the power of the Holy Spirit so manifest as in the Welsh meetings.

Eleven divinity students from Edinburgh, who recently visited Wales and attended Mr. Evan Roberts’ meetings, wrote thanking the missionary. “There are two things indelibly stamped on our minds,” say they, “the one being the power of prayer and the other being the love of God.” Requests for prayer on behalf of towns and countries still pour in from all quarters – from Pennsylvania, Cuba, Nevada, Florida, California, Denmark, and Iceland.

### **Mr. Evan Roberts’ Condition.**

Much disappointment was felt at Briton Ferry when the announcement was made that Mr. Roberts was not able to attend the meeting there. Mr. Mardy Davies said that Mr. Evan Roberts was in such mental perturbation that he could speak only a few sentences; he was really unable to say anything except the words, “O dear Jesus, save souls in the meeting tonight.” Mr. Roberts thought it was his work to pray. Later, the evangelist wrote to the Press (in response to a request) regarding his present silence and his coming visit to Liverpool:-

“I must remain silent for seven days. I must remain at Neath for this period. As for the reasons, I am not yet led to state them, but one issue of this silence is: If I am to prosper at Liverpool I must leave Wales ‘without money – not even a penny in my purse’ (Luke 10:4). We read of Ezekiel the prophet that his tongue was made to cleave to the roof of his mouth, and that the command was ‘Go, shut thyself within thy house’ (Ezekiel 3:24-25). My case

is different, I can speak; I have the power. But I am forbidden to use it. It is not for me to question why, but to give obedience. I am sorry to cancel my engagements. It is the Divine command. I am quite happy, and a Divine peace fills my soul. May God bless all the efforts of His people.”

### **Monmouthshire Converts.**

At the quarterly meeting of the Monmouthshire Baptist Association held at Blaine, a discussion took place as to whether the figures should be read out, several members deprecating any appearance of “parading the results of the works of the Spirit.” The returns, however, were read, and they showed that during the Revival in sixty-six churches 2,437 persons had been baptized, 747 members restored, 3,276 more candidates for membership, and 238 backsliders seeking restoration, making a total of 6,698.

The secretary was proceeding, when the meeting gave vent to its gratitude, being led by Rev. T.G. James, Tydu, in singing “Praise God from whom all blessings flow.”

In the afternoon Rev. G. Evans, of Newport, preached on “How to prepare for a Revival, and how to retain those who are brought in by it.”

### **Meetings in a stable.**

Revival meetings are being held in a stable by boys connected with the Alma-st. Baptist Church, Newport. The stable has been placed at their disposal by Mr. Fred. Jones, organist of the church. The number attending these meetings, which are held twice a week, averages fifty. Last week this crude meeting-house underwent a complete transformation, having been decorously painted by a painter, himself a convert of the Revival. Prior to the meeting a procession is formed. The meeting in the stable is enthusiastic, and each one takes an intelligent part in it. These

young lads are in real earnest, and a marked change in their lives is observed.

### **Church mission at Canton, Cardiff.**

The ten days' mission in connection with St. John's, St. Vincent's, and St. Luke's churches in the parish of Canton has proved very effective. The commodious church of St. John's has been crowded by an attentive congregation, drawn mostly from the working class. The evening services were preceded by open-air meetings – conducted by Mr. Armel Layton and the missionaries, Rev. A.R. Langford Browne, and W.K. Fleming. They were accompanied by the vicar (Rev. David Davies) and clergy of the parish, with a number of torch-bearers, and a large number of the church congregation, who, along the streets, both in coming from church, and in returning, sang hymns. A special service for children was deeply impressive. The edifice was packed with little ones, who listened to a simple address with close attention.

### **Mr. Dan Roberts at Pontypridd.**

Mr. Dan Roberts continues his Coedpenmaen mission on Friday last. In the afternoon a meeting was held at Zion Congregational Chapel, Trallwn, the proceedings being most fervent. In the evening Bonvilstone-rd. Congregational Hall proved too small, and an overflow meeting was held in the Wesleyan Mission Hall. Both meetings were of a very impressive character. Converts were greeted with outbursts of singing and prayer. The building was densely packed some time before the hour announced for the opening of the proceedings, and among those present were several strangers who had come from different parts of the country to South Wales to see and hear Mr. Evan Roberts, and who, being disappointed owing to the absence of that evangelist, had gone on to Pontypridd to hear his brother.

The evening meeting had not long been carried on before a "test" was taken, and several converts were enrolled. The service was again carried on, one petitioner fervently praying for a Pentecost. Miss Maggie Davies had only just begun to pray in Welsh when there was a great outburst of simultaneous prayers in Welsh and English. "Dyma garaid fel y moroedd" was struck up, when all gradually joined in. Subsequently testimonies were given and brief addresses delivered by people from Dublin and from various parts of Scotland, as well as by visitors from different parts of Wales. Miss Mary Davies, Gorseinon, delivered a telling address in Welsh. At the request of Mr. Dan Roberts the meeting was again tested by Miss J.A. Jones, Nantymoel, and when the majority of the congregation had risen the evangelists and other workers promptly made their way into the midst of the congregation to talk to the waverers who remained seated, another batch of converts being thus enrolled.

When the congregation was dispersed large crowds assembled in the streets, and a considerable number of people marched in procession from Coedpenmaen through the streets of Pontypridd singing Revival hymns, while in the centre of Taff-st., near where some of the evangelists are accommodated with lodging, there was for some time a large crowd singing hymns.

### **Revival Meetings in School.**

In the girls' department of a Council school in Mid-Glamorgan, Revival meetings of a remarkable character are being held. The time formerly given to Bible reading is now often devoted to a devotional service on the lines of the Revival meetings, the young pupils taking eager and spontaneous part, singing or giving testimony as the Spirit may move. A service on Thursday last was of a particularly fervent character, the girls singing Revival hymns over and over again.

### **In North Wales.**

A minister in Anglesey says:- “The Revival is felt in force throughout Anglesey, the furthestmost corner of Wales. The same manifestations appear here as elsewhere. Where once chapels were half empty, at certain of the services they are now full. Men and women who were never known in a place of worship are now attending. Regular attendants who never took an active part in church services are now anxious to lead in the meetings with hymns and prayers. Boys and girls frequently fling aside the deterring bonds of timidity and inexperience to take similar part. There are no exhortations, no spiritual experiences given except what are contained in earnest prayer and song. These prayers and songs follow each other rapidly without any prearranged plan or solicitation, and often come from hearts which seem well-nigh bursting for utterance. There is very little preaching. The Revival shows itself everywhere, one hears the men singing “In the Cross, in the Cross” to the accompaniment of the burr of the machine. On the roadside the labourer is metalling and cleaning ditches to the tune of “Missionary.” An impromptu prayer-meeting is held in a railway carriage, and hymns sung all along the railway line. A party of young men start singing and praying in front of the public-house. A member of Parliament is drawn to the crowd, and assists. We look for substantial gains to the Christian Church from this movement. Such penitential prayers, such heartfelt thanks, such spiritual wrestling will not, we trust, result in nothing but leaves.

### **No Charges of Drunkenness.**

Chancellor Richards, in presiding at Holyhead Petty Sessions last week, commented on the fact that for the first time during the thirty-two years he had sat there as a justice there was no one charged with drunkenness. This happy state of things he attributed to the Revival, and to the work done by the ministers in the district. Another striking effect of the Revival is reported from

Llandyssul. At the monthly sitting of the justices for Llanfihangel-ar-arth and Llandyssul Petty Sessional Division, no magistrates attended, having been previously notified by the clerk that there was "no business to transact." This experience is unique, as there is usually a large number of cases monthly.

In conversation with one of the magistrates, who had been on the bench for over ten years, a journalist was told that never before had he received a similar notification from the clerk.

### **Volunteer Missioners at Carnarvon.**

How deeply the Revival movement has affected every section of the community was exemplified in a striking manner at Carnarvon on Saturday. A corps of volunteer town missioners, numbering 150, and consisting for the greater part of young lady members of the various Nonconformist churches of the town, met and commenced a systematic house-to-house visitation for the purpose of extending the influence of the Revival movement. On Sunday evening, while Divine service was proceeding in the churches and chapels, these missioners again made a systematic canvass of the whole of the slum area of the town, thus coming into direct personal contact with the class who never attend any place of worship. For the benefit of these, special services are being held in public halls in the town.

### **Other Facts.**

A development of the Revival at Llanelly is an application which was made at a meeting of Llanelly Health Committee by a tradesman who submitted a plan of a chapel which he proposed to erect at the back of his private residence, to accommodate 100 people. The plan was duly passed.

About nine years ago a compass dial and three eggs disappeared from an hotel at Tylorstown, and this week the dial has been mysteriously returned, together with three stamps to defray

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the value of the eggs. The sender has come under the influence of the Revival and was conscience-stricken.

One brewery in Mid-Glamorgan, it is said, has only brewed once during the last two weeks, whereas it used to brew three or four times every week. Most of the men at this brewery are only working two or three days a week, and some even less than that. There has also been a reduction in the numbers employed.

A student of Bangor College writes of meetings being held in the town:- "Rev. W.S. Jones, Llwynypia, is here preaching every night. The number of converts up to Friday was near 100. It would be impossible to describe the scenes during the service. Sometimes the congregation at large would be praying. Then Mr. Jones would speak on a topic, driving home the truth.

The Bishop of St. David's, speaking at Dissert, near Llandrindod, last week, said that they were very thankful for the great improvement going on. They called it a Revival; let them thank God for it. Before it came, and even now, there was a great deal in the state of the country on every side that was very far from what it ought to be. They ought to be thankful for the sincere turn, in many a man, from the error of his ways.<sup>43</sup>

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### Prayer and Revival.

Commenting upon the too common objection to Revivals, on the ground of the alleged danger of emotional conditions, the Editor of *The Quiver*, in a signed note says:-

"There is a danger that too much caution and reserve should quench the Spirit. The saving of men is, after all, the supreme matter; all other considerations are as nothing beside it. While preaching is a mighty force, prayer is mightier still. Few can preach, but all can pray; and if our readers and their

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<sup>43</sup> *The Christian*. 2 March, 1905. pages 23 – 24.

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friends in every part of England will only unite in the name of Christ, day by day on their knees before the footstool of God, our national awakening will be assured.”

### **The Church: Expansive or Non-Expansive.**

Rev. W.J. Dawson has opened in America a remarkable evangelistic campaign, which will be followed with keen interest by many in this country who have watched Mr. Dawson’s later career. Writing in the (American) Sunday School Times he says some very pertinent and timely things concerning the Church and Evangelism. He complains that the churches of the well-to-do, in particular, have been too much devoted to culture, and too little to their proper function, and then continues:-

“The existing Church has all the equipment for, and should be the scene of, the new Evangelism. *It is the mobilization of the existing forces that we want.* The time has come when every efficient in the regiments of Christ should answer to his Captain’s call, and attempt the work of conquest.

The great ‘outside’ agencies, which are evangelistic, will justify their existence if they do no more than bring the churches to see that their supreme work is also evangelistic. The non-expansive church is marked for death. The expansive one alone can live.”<sup>44</sup>

## **Supplement to *The Christian*, 9 March, 1905.**

### **“Undaunted Dick.”**

#### **The Late Richard Weaver. (incl. portrait)**

[Many readers will be interested in portraits of Revival preachers of the great days of ’59, and onwards, “as they were.” This week we give one whose efforts were blessed to thousands of souls.]

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<sup>44</sup> *The Christian*. 9 March, 1905. page 9.

The life story of Richard Weaver was full of moving incident and pathos. Richard was essentially a man of the people. He understood their difficulties, entered into their sorrows, and delivered his evangelistic message in simple, vigorous language that all could understand. At this time of Revival, when so many hearts are so full of expectancy, it is interesting to recall the strenuous life and devoted service of one who lived in the spirit of Revival.

He had the inestimable blessing of a praying mother. One of his earliest recollections was of that mother, with her arms around him and another brother, pleading in prayer; and how the father stood over her with an axe, swearing he would cleave her in two if she did not stop; and how she looked up, tears rolling down her cheeks, saying: "Ah, George, you cannot let it drop, unless God permits."

When Richard was only seven years old he began to go to the coal-pit, working from five in the morning sometimes till ten at night. Evil associations led the boy into bad ways, and he went fast

**on the downward road,**

while his mother pleaded still with her God. When only thirteen he got drunk at his eldest brother's wedding, and from that time drinking and fighting were his delight. Whilst still a lad his boldness and love of fighting gained him the name of "Undaunted Dick."

In the year 1852, Richard was converted. A great boxer, he had engaged to fight a man, but the Spirit convicted him of sin. On his way home from a scene of riot, he fell on his knees. Telling the story himself, he said: "I asked God to spare me till morning, promising then to go and pray in the field I was to fight in. Next morning, early, I went to the field, and there, in a sand-hole, fell on my knees. I did not know what to say; there I knelt, trembling. At last I said: Now, Lord Jesus, I am on my knees, and I will shut my

eyes, and will not open them again till Thou hast pardoned my sins.’ The devil whispered: ‘You don’t know whether you are elected or not;’ but I still knelt on, with shut eyes, and I thought I heard my mother’s voice saying; ‘My dear boy, “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”’ I had heard that believing was taking God at His word, and I reasoned that if God loved the world, He loved me; that was the first step. And if I accepted His gift to me, then

**‘whosoever’ spelled ‘Richard Weaver.’**

There and then joy and peace came.”

Afterwards a mournful six months of backsliding was passed, but when he returned, beseeching the Lord to heal his backsliding, and deliver him from the corruption of sin, there commenced a long career of usefulness.

After a time, Mr. Reginald Radcliffe sent him to Chester to give away tracts and speak to the people. Richard greatly enjoyed work on racecourses, but sometimes he had very rough experiences. He thus relates an

#### **incident at Liverpool races.**

“A fine, stalwart, pugilistic-looking man, on the way from the station to the racecourse, was accosted by one of our workers named Duckers, who pleaded with him to flee from the wrath to come. The gentleman resented the pleadings of Brother Duckers. As he seemed likely to strike him, I slipped in between them, and began to talk to the stranger as lovingly as I could about Jesus his Saviour. He asked whether Jesus did not say, ‘If a man strike thee on the one cheek, turn to him the other also.’

“I said, ‘Yes; and if it will do you any good, you can strike me.’

“He struck out from the shoulder, and I received a blow that made me stagger; but I was enabled to turn the other cheek and say, ‘Strike again.’

“No,’ he said, ‘I will not strike again.’

“I said, ‘Now it is my turn,’ and I knelt down and prayed for his salvation. When I had done praying, and rose from my knees, he pressed two half-crowns on my acceptance, and stood by me and protected me from many who would have insulted me. Some years later, when walking down Lime-st., a stranger accosted me, and asked me if I knew him. I had to confess that I did not. He asked me if I remembered a man striking me at Liverpool races. I said I did. He said, ‘I am that man. That prayer of yours was heard. I can now, with you, praise God as the God of my salvation.’”

Weaver’s health at length broke down under his continued labours, and he was brought to death’s door. But the Lord had more work for him, and raised him up again. An old friend took him for a rest to his house at Oldham, and while there some factory-masters in Hollinwood, near Oldham, asked him to settle amongst them, and visit the people round. It was at that time a rough and wicked place, but cottage meetings were started, and Bibles distributed.

Of the work here Richard said: “Among those who made profession of finding Christ were some of the worst characters in the place. There was opposition and persecution. I was nicknamed

**‘Butterworth and Company’s Bulldog,’**

[His chief supporter was a partner in that firm]. It only deepened the interest in the mission. Our numbers increased from week to week. My benefactors built a hall at a cost of over 3,000 pounds.”

Still, however, there came appeals from many parts of the land, and Richard went forth once more to preach whither the Lord should lead. Under his Gospel addresses great numbers found Christ, including that extraordinary prize-fighter and notorious character, “Bendigo,” whose change in life through the power of the Gospel was so marvelous in the eyes of the people, that when he died, the Aldermen of Nottingham gave him a public funeral, and on his tombstone were engraved the words – “A lion at rest.”

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How well Richard Weaver's sons, Bewley and Frank, followed their father in doing the work of evangelists is common knowledge. Richard passed away on Easter Sunday, 1896. Of his dying hours a graphic and touching description is given by his son, Bewley Weaver:-

“Come, Lord Jesus, and take me to Thyself. Living or dying, I belong to Christ. All's right. All's well.

What is this that steals upon my frame –  
Is it death?  
Which soon will quench this vital flame -  
Is it death?

If this be death, I soon shall be  
From every sin and sorrow free;  
I shall the King of Glory see.  
All is well.’

Turning to my brother, Frank, and myself, he said: ‘Stick to Christ; stick to the Cross. Many young men imitate great preachers. One talent used for Christ is worth a thousand imitations.’ Then he continued: ‘What a grand thing Christ is!

Above the rest this note shall swell,  
My Jesus hath done all things well.

“‘Christ is all in all to me. I can do nothing; I can only trust now. My prize is in view. Easter Sunday with the Lord!’

The one word upon his lips seemed to be ‘Home.’ Once he said: ‘Oh that I had a voice to shout the praises of my Lord!’ We asked him again, ‘Have you much pain?’ ‘Yes, but it is only old Nature struggling.’

At a quarter past eleven on Easter Sunday morning he prayed, ‘How long, O Lord, wait I forThee?’ ‘There is light in the valley.’

These were his last audible words. I have stood by dozens of death-beds, but never have I seen such a beautiful expression. He fell back on my arms and was gone.”

Richard Weaver's memory is still cherished by many an earnest soul. He was a man full of zeal for Christ, and of loving desire to lead the working classes to know and love the Saviour who had done such great things for him. May God, in the present Revival, raise up many more like him.<sup>45</sup>

## THE REVIVAL.

A peculiarity of Mr. Dan Roberts' mission at Coedpenmaen Baptist Chapel, Pontypridd, was its diglot character. The meetings have been held in three English and three Welsh chapels, and at each place both languages have been freely used. The mission was marked by wonderful power and fervour. One evening, after the crowded audience had been addressed by Mr. Roberts, a convert of only three weeks spoke with touching earnestness. The meeting went on, prayer, praise, and testimony in English and Welsh alternating. When the Benediction was pronounced, it was thought that the congregation would disperse, but no sooner had the lobby become pretty closely packed than "Diolch Iddo" and "Songs of Praises" came from the lobby, and it was declared that further converts had been enrolled on the way out from the building. Another start was made with the meeting, and subsequently, at nearly eleven o'clock, a procession was formed which marched along Coedpenmaen-rd., Trallwn, and into Taff-st., Pontypridd, where hymn singing was continued for a considerable time.

### **Great Additions to Free Churches.**

All the Free Churches in the Splotlands district of Cardiff are very active, and large congregations meet night after night in the various chapels for instruction and worship. Many conversions

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<sup>45</sup> *The Christian*. 9 March, 1905. Supplement, page 1.

are being recorded. Splott-rd., Baptist Church, of which Rev. James Hughes is pastor, has added over 100 new converts to the membership roll, and there are fifty more waiting to join the church. For several months past there have been conversions at this church at nearly every service, and religious enthusiasm grows more intense week by week. Other churches are being similarly blessed.

### **The Conversion of Drunkards.**

Rev. E. Lewis, of Calvary Baptist Church, Pontypridd, spoke the other day of the great work which has been accomplished since the beginning of last November, the number of conversions which have taken place in his church being 350. He had no fear for the great bulk of them, for the evidences of conversion were unmistakable, and some of the worst drunkards and gamblers – so they had described themselves – in the place had surrendered, and had brought their companions with them to Christ. The doubts which he had felt as to the possibility of drunken men being converted had been dispelled, for he had seen men staggering to the meetings in a drunken state being sobered before they left, converted, and remaining faithful to the new life.

### **Funeral Turned into a Prayer Meeting.**

A remarkable scene was witnessed at a funeral at Trawsfynydd, in Merionethshire. After the interment, the mourners and their friends proceeded to the chapel attached to the burial ground, for the purpose of holding the customary religious service. Scarcely, however, had the minister (Rev. H.D. Jones) commenced his address, when a brother of the deceased came forward to the “big pew,” and fell upon his knees in prayer. The pathos of the scene deeply affected the audience, and the feeling intensified when another brother followed the first.

**“Neither Cephas nor Apollos.”**

Some interesting reports of the Revival are given in *Church and People* (the magazine of the Church Pastoral Aid Society). A letter from Rev. S. Jones (The Rectory, Newquay, R.S.O., Cardiganshire) reads:- This is a really wonderful movement. The churches and chapels are crowded almost every night. Since its advent amongst us there has been a great increase in numbers, and the Lord’s people generally exhibit more of the life of religion. There is less worldly-mindedness and more attachment to evangelical truths. So far as we in this part are concerned, the Revival knows neither Cephas nor Apollos. It is entirely a religious movement, without any trace of sectarianism about it. Drunkards and scoffers fall upon their knees in open confession, and pray ardently for the blotting out of a black past.

**Deserters Brought Back.**

Rev. James Jones (Vicar of Llandebie) says:- “The religious Revival which is now spreading over South Wales has created a stir amongst the church people of this parish. It has been the means, under God’s blessing, of bringing back deserters into the army of Christ, and also of adding new workers to the vineyard of our Lord. Our weekly services are better attended, and at the prayer meetings our young people are willingly taking very prominent parts. It has already produced a healthy and evident effect upon the moral tone of the district.”

**A Great Change.**

Rev. T. Tissington (Vicar of Cwmparc, Treorchy) says:- “The Revival in this parish has been felt since last November. It is still going forward, not perhaps with the same enthusiasm, but with equal earnestness.” Mr. Tissington states that a mission conducted by Rev. Canon Lewis and three other clergymen has been the means of awakening and deepening the spiritual life of the

communicants, and they are more earnest and regular at Holy Communion and other services. Many have taken part in the prayer meetings whose lips were sealed before. They appear more concerned about the salvation of their fellow-men, and are wishful to hold cottage meetings with the sick and aged. Moreover, they are more anxious for religious knowledge and instruction, and to take an active interest in temperance work. A great change has been wrought in the lives and the manners of the people generally.

### **In Swansea Valley.**

Rev. Prebendary James Griffiths (Llanguicke Vicarage, Pontardawe, R.S.O. Glam.): “The great wave of Revivalism which has spread throughout Wales is manifesting itself in this thickly populated district with unabated fervency. The services are not *conducted* at all in the usual sense of the word, as several often engage in prayer simultaneously, and it may be worth recording that young people of Welsh-speaking parentage, but who themselves make use of English as their colloquial tongue, often have the power to speak with fluency and force in the vernacular when under emotion in these gatherings. The movement has not grown out of any known concerted effort.”

### **Prayer of Evan Roberts.**

Mr. Evan Roberts is said to have written the following prayer a few days ago:-

#### **A PRAYER**

Written under the guidance of the Holy Spirit at Godrecoed, Neath.

Holy Spirit, purify and possess all for Thy glory, and keep me until the end – if end it be – in Thy service. Teach me to serve; let me not weary in serving. Give me the enjoyment that pertains to him that serves. Teach me to go as low as my desire, and as low as thou, O Just and Holy Being, would have me go. Open my eyes to see work. Fill my heart (which Thou purifiest) with work.

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Facilitate my footsteps toward work – not my work, but Thy work. Keep my fingers clean, so that they may not desecrate Thy work, a work that cost Divine Blood, a work hallowed by sweat – yea, with tears; yea, and with the Heart blood of my God; work that has all the riches of the Deity in it, on it, and behind it, driving it along. Driving? Nay, there is no driving in anything that pertains to God; it is Satan that drives. God persuades, draws. So, my God, draw me to Thy work; keep me in Thy work; let Thy work sustain me, and sustain me as a power to draw others to Thy work. Acknowledge Thy work these days for the sake of the atonement, and remember the intercession – Thy Son, Thy holy Son Jesus, and Thy sons – Thy servants. Baptize me with work for the sake of the Great Worker. Amen.

Evan Roberts.

May a blessing befall all who read this.

### **Renewed Activity at Carnarvon.**

The movement at Carnarvon has entered upon a stage of renewed activity through the visit of Rev. R.B. Jones (Porth), whose ministrations at Rhos and in Anglesey were attended with so much blessing. United meetings were inaugurated at Engedi Chapel and the Guildhall; and for the latter tickets were issued, in order to secure the attendance more especially of persons who are not regular worshippers at either church or chapel. Prior to the opening of the services, a band of young people paid visits to various parts of the town for the purpose of inviting people to the meetings.

### **School Children's Prayer Meetings.**

The children in the Conway schools now hold prayer meetings in the playground during play hours, assembling in a corner of the ground. Some of their fellows made fun of them the other day, but one of the teachers himself, a Churchman, affected

by the Revival, went up and saw that the youthful revivalists had fair play. The children at one chapel hold prayer meetings every night.

### **Other Facts.**

United prayer meetings have been held at Pencoed for the past three months, and the converts number over 250.

The monthly meeting of the Western District of Miners at Swansea was, in accordance with the new feeling which has sprung up in the district, opened reverently with prayer.

The Executive Committee of the Gellyceidrym Colliery workmen has decided not to hold its meetings in future at public-houses, and has engaged for the purpose a suitable room belonging to New Bethel Chapel, Garnant.

Rev. H.J. Evans baptized twelve candidates at Tabor Church, Brynmawr, on Sunday week, after which three members of the congregation came forward and were immersed, making a total of 156 during the Revival.

Rev. W. Ceinfryn Thomas, of Hebron Church, Dowlais, has made a change in his Revival services. This church, which has enjoyed Revival blessings for over six months, and has added 237 to its membership, has changed its Thursday prayer meetings into Bible classes. The number present last Thursday week was 233. The class is proving of a great advantage to the new converts.

### **The Revival in Gwent.**

In few places in the Principality has the Revival become more general, and the fruit more apparent than in Monmouthshire. Towns, villages, and remote hamlets resound with “Diolch Iddo” and “Songs of Praises”; and well it might be so, for the publicans takings are greatly diminished, the work of the police is reduced to a minimum, white gloves are presented to the magistrates – in one case the first for eighteen years; and drunkards and blasphemers vie

with each other in praising the name of the Lord. Fraudulent men hasten to pay their debts, family feuds are healed, sisters and brothers separated by long years of estrangement clasp hands in reconciliation, with tears of joy running down their cheeks, the fallen are reclaimed, and lost ones are restored. With these sights before their eyes, every lover of our Lord Jesus Christ is filled with joy, and the most indifferent is not likely to remain long unmoved.

There are no special preachers going through the county calling upon the people with rousing eloquence to flee from the wrath to come. Evan Roberts has not been here, and in few places only have any of his colleagues appeared. There has been no dreadful colliery explosion, I am thankful to say, hurling hundreds of poor fellows into eternity without a moment's warning, the terror of which might be supposed to soften hard hearts and make them accessible to religious influences. There is no exceptional distress at present existing in these valleys, with the plaintive wail of little children crying for bread that would be likely to cause parents to seek mercy and call upon the God that feeds the sparrows. There are no extraordinary organizations; indeed there is no organization at all.

Yet simultaneously Christian workers are found in all quarters in deep earnestness from early morn till late at night seeking the salvation of souls; the Revival is on the lips of everyone you meet, and "multitudes are in the valley of decision."

### **Wherein Lies the Secret of it All?**

I am fully persuaded it is to be found, as far as this county is concerned at least, in the fact that for two years or more past the hand of the Lord has been upon many godly, devout, yet unobtrusive Christians, who have been carried by the Spirit into the valley of dry bones; and have sighed because the valley was very full, and the bones very dry, and with strong cries and tears have been led to ask, in earnest, prevailing prayer, that breath may come

into these bones, and that they might live. The two following cases are samples of many more:-

Two sisters, members of the Church of England, one of them an invalid, living in a country district, wrote asking me to call upon them; which I did, and was amply repaid for the journey by finding that home was the gate of heaven, for the very God of peace was there. The burden of their hearts was the prevalence of sin and the increase of crime in the county; and one of them said, tearfully: "I cannot sleep day nor night, because my dear Lord is despised and set at naught."

The other case is:-

A most retiring, timid lady, bemoaning the wickedness of the people, and the deadness of the churches, said: "I cannot live much longer in it. I shall die unless God exerts His power and sends a Revival."

Those prayers, and the prayers of hundreds of others who are counted amongst the Lord's remembrancers, are being answered, and the Spirit of the Living God has quietly, yet surely, been moving upon the people. Steadily, all through last year, there was a gentle awakening, like the falling of dew upon the mown grass; and in connection with our own Mission upwards of 300 professed conversions to God. The blessing gradually spread, until, in the beginning of this year, it burst out in a flame such as we have never seen before. It is of God, and is marvelous in our eyes. Yes, it is all of God. Therefore let no man take the credit to himself, for we could never by any man-made system, out of dust, degradation, and sin raise men, and restore in them the likeness of God; but He can, and has, for salvation is of the Lord.

Experience has taught me the wisdom of not attempting to estimate the blessing by statistics, yet it is worthy of note that Christian workers who are undoubtedly competent to judge, for they are men more given to *weigh* converts than to *count* heads, calculate that over 14,000 conversions have taken place in Monmouthshire during the past three months.

The blessing resulting from the Revival is manifest, not only in gathering in the unsaved, but in the quickening of the churches, and the deepening of the spiritual life of the members. A richer note is

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being infused into the services; heartiness has taken the place of cold, listless formalism, and the ministers have been endued with new power. Consequently, conversions are now regularly expected where there had been none for years before, and special efforts are being made to shepherd the converts. In some churches experienced Christians have allotted to them a certain number of converts to look after, and they are responsible for their attendance at the meetings of the church. Such members are called upon to report progress periodically; while other churches are providing magazines and daily papers in the school-rooms and vestries, and throwing them open to the young men. The good work still goes on, and the tide of blessing is still rising.

*Pontymoyle.* Thos. M. Windle.<sup>46</sup>

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### **A Reversion to Type.**

There is evidently much heart-searching, amongst those who have been to the Welsh Revival, concerning the remarkable spontaneity which characterizes the meetings. The question is, how far is this spontaneity normal, and how far abnormal? What of it is transient, and what permanent? We believe the New Testament supplies the answer. These spontaneous prayer meetings, unled, yet marvelously led, are a reversion to the primitive type. The principle is given in 1 Cor. 14:26-33. Each person was free to bring to the assembly a psalm, a doctrine, a revelation, and the whole was for edification. There could be no confusion in such an assembly, where all were subject to the Spirit, for, as St. Paul tells us, "God is not the author of confusion." A mere imitation of the

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<sup>46</sup> *The Christian.* 9 March, 1905. Supplement. pages 2 and 3.

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Welsh method by unspiritual people would be fatal; but the free meeting, *amongst spiritual Christians*, is undoubtedly after the early type. When all are subject to the one Rulership, there must be liberty. The restoration of the Holy Ghost to His rightful place would bring back to us a wonderful liberty.<sup>47</sup>

## THE REVIVAL.

### **The Late Henry Moorhouse. (incl. portrait.)**

The memory of Henry Moorhouse is warmly cherished both in Great Britain and in America, for his labours were owned of God to very many in both lands. At the same time, believers who had not the privilege of hearing him have felt a strong interest in the man and his work, doubtless aroused by the remarkable influence which his Bible talks exerted upon D.L. Moody.

Born in 1840, Henry Moorhouse led, as a young man, a wild, reckless life, until one night in December, 1861, when, with some boon companions, he was passing along an obscure street in Manchester, the attention of some of the men was drawn to certain cheerful sounds of praise issuing from a little room. They called to Moorhouse, and he replied: "Halo, what's up?" By way of playing a practical joke upon him, they replied, "Lots of drink and fun." The sound of the singing fell pleasantly upon his ear, and he could not resist an impulse to go in. The place was crowded, and he was compelled to take his stand upon the stairs. The congregation, consisting of factory men and women, were gathered together for prayer and the study of the Word. Revival grace and blessing had reached that humble, out-of-the-way street. The speaker dwelt on the words "Bread enough and to spare, and I perish with hunger."

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<sup>47</sup> *The Christian*. 16 March, 1905. page 9.

He described such a case as that of Moorhouse, who said to himself,

**“Thou art the Man,”**

and was pierced by one word above all others – “Jesus.” A sense of guilt seized upon him. He turned from the place, and for some days gave way to drink. Conviction deepened, and he spent three terrible weeks. Then a young Christian friend pointed him to Christ.

His “newness of life” was early fostered by holy associations. Finding that his testimony was enfeebled by ignorance of the Scriptures, he gave himself to prayerful study of the Word. Then his business as an auctioneer began to give him concern. The stock was largely composed of Birmingham trinkets, and the question arose whether the puffing of such articles was in strict keeping with the profession and duty of a Christian. Relief came in a curious way. One day, as he was busy selling, and doubtless indulging a good deal in the rattling wit of the auctioneer’s profession, an eccentric character – a weird, prophet-like man who wore no hat, and went about everywhere warning men of judgment to come – entered the shop, and cried out to Henry, “Thou ought to be with thy Bible, for souls; drop that hammer for the devil.” It was a word in season. Moorhouse quickly left the business, and went forth to preach the Gospel.

In company with an experienced friend, Mr. John Hambleton, Moorhouse became very useful in God’s work. His soul overflowed with peace and joy. At first his

**diminutive stature and boyish looks**

raised a prejudice, but his simplicity soon disarmed criticism. His humble ministry was plainly stamped with the seal of heaven. At Cork, among a tumultuous mob of Romanists, and at Epsom racecourse I the midst of a vast horde of gamblers and pleasure seekers, he upheld the Gospel banner. At popular resorts in Lancashire he preached and distributed thousands of tracts. Then

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came a call to America. The feature of his sojourn in the United States was his visit to Chicago. Effectively as he could preach in the evangelistic style, his chief excellence and power lay in his Bible-readings; and so it proved at Chicago. "A new epoch in Mr. Moody's religious experience," says Mr. W.R. Moody in his father's biography, "was marked by his friendship with Henry Moorhouse." There had been a slight acquaintance formed in Dublin during Mr. Moody's first short visit to Great Britain.

"I had read in the papers about 'The Boy Preacher,'" said Mr. Moody, in relating the circumstances of his meeting with Moorhouse, "but I did not know that this was he. He introduced himself to me, and said he would like to come to Chicago to preach. He didn't look more than seventeen, and I said to myself, 'He can't preach.' I hadn't been in Chicago a great many weeks before I got a letter saying that he had arrived in America, and would come and preach if I wanted him. Well, I sat down and wrote a very cold letter. I thought that would be the last I should hear of him! I got a letter stating that he would be in Chicago on a certain Thursday, and would preach for me. Then, what to do with him I didn't know. I had made up my mind that he couldn't preach. I was going to be out of town Thursday and Friday. When I got back Saturday morning I said to my wife, 'How is the young Englishman coming along? How do the people like him?'

'They like him very much.'

'Did you like him?'

'Yes, I liked him very much. He has preached two sermons from that verse of John, "For God so loved the world." I think you will like him, although he preaches a little differently from you.'

"Sunday came, and as I went to the church I noticed that everyone brought his Bible. The morning address was to Christians. I never heard anything quite like it. He gave chapter and verse for every statement he made. When night came, the church was packed. 'Now, beloved friends, said the preacher, 'if

you will turn to the third chapter of John and the sixteenth verse, you will find my text.’ He preached from that text

**the most extraordinary sermon.**

This heart of mine began to thaw out; I could not keep back the tears. It was like news from a far country. I just drank it in. So did the congregation.

“It’s pretty hard to get a crowd out in Chicago on a Monday night, but the people came. They brought their Bibles, and Moorhouse began: ‘Beloved friends, if you will turn to the third chapter of John and the sixteenth verse, you will find my text.’ He struck a higher note than ever, and it was sweet to my soul to hear it.

“Tuesday night came, and we thought he had surely exhausted his text, and would take another, but he said: ‘If you will turn to the third chapter of John and the sixteenth verse, you will find my text,’ and he seemed to strike a higher chord still.

“For six nights he had preached on this one text. The seventh night came, and he preached the seventh sermon from these wonderful words. ‘My friends,’ he said, ‘for a whole week I have been trying to tell you how much God loves you, but I cannot do it with this poor, stammering tongue. If I could borrow Jacob’s ladder, and climb up into heaven, and ask Gabriel, who stands in the presence of the Almighty, to tell me how much love the Father has for the world, all he could say would be, ‘God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’

“Mr. Moorhouse,” continues the biography,

**“taught Moody to draw his sword**

full length, to fling the scabbard away, and enter the battle with the naked blade. The delighted recognition of each other’s strength of character bound them closely together in a strong friendship.”

During his latter years Henry Moorhouse went largely into the work of Bible selling. This was no commercial speculation, nor

was it even a scheme for the circulation of the Scriptures; it was a purely evangelistic work. By means of a Bible-carriage he simply aimed to spread the knowledge of the King. He refused all remuneration by the sale of the Book. In two years no fewer than 120,000 Bibles and Testaments were sold, which, together with books and tracts give away, amount to some

### **2,100,000 Messages from Heaven**

to poor, guilty, and lost sinners.” And yet these figures give only a faint conception of the entire work accomplished.

In the later years of his life he was a great sufferer, but when the end came he was ready. He had committed wife, children, and work to Him whom he had steadily trusted and loved for twenty years. He had no care left. He had worked hard for the Master, he had witnessed a good confession, he had fought the good fight; but now in the deep waters his supreme wish was to suffer better for Christ than ever he had preached for Him. “Do not fret,” he would say; “it’s all right! It’s all right!”

On Sabbath, December 26, 1880, he bade his wife and children good bye. To his little girl he gave the text, “God is love,” and to his wife he said, “He is love; I have proved it.” He lingered two days more, and then passed into the presence of the King.<sup>48</sup>

## **THE WORK IN WALES.**

After his recent period of silence, Mr. Evan Roberts returned to his home at Loughor. On arriving, after a touching greeting from his parents and sister, Mr. Roberts (says the *South Wales Daily News*) “said he knew the cabman must be hungry, so he must go in doors and have a meal. He would ‘mind the horse’; and forthwith he took off his overcoat to protect the sweating animal from chill. He added to the overcoat two rugs; and when in due course the cabman returned, he found Mr. Evan Roberts and

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<sup>48</sup> *The Christian*. 16 March, 1905. Supplement. page 1.

the horse on the very best of terms. As to the future and his work, Mr. Evan Roberts has absolutely no plans.”

### **Mr. Sydney Evans at Usk.**

Mr. Sydney (sic.) Evans and Mr. Sam Jenkins have conducted a series of Revival services at the Twyn Congregational Chapel, Usk, where splendid meetings have been held for the past eight weeks. There have been, so far, nearly fifty conversions in the place. The evening service on Tuesday week was crowded, and was characterized by enthusiastic singing and fervent prayers by the congregation, also by earnest exhortations from Mr. Sydney Evans.

### **Man of Ninety-two Baptized.**

The Revival at Bethania Baptist Church, Cardigan, which began about the end of last August, has resulted in many names being added to the roll of membership. After a recent service, the rite of baptism was administered by Rev. J. Williams (pastor). One of the candidates was a man of ninety-two years of age, who took the lead of several others, whose ages ranged from sixteen years upwards.

### **Income Sacrificed at Carnarvon.**

A remarkable instance of the influence exercised by the Revival upon public affairs was witnessed at Carnarvon on Tuesday week. The Harbour Trust, whose income is derived entirely from dues, resolved to sacrifice a portion of its income by prohibiting for the coming season the landing of passengers at Carnarvon from the Liverpool and other excursion steamers on Sundays. The proposal met with some opposition, but was ultimately carried.

### **A Prayer Meeting Underground.**

Pastor Thomas Spurgeon's recent visit to South Wales is the subject of a graphic article in the *Sword and Trowell*, written by Principal McCaig, of the Pastors' College. Describing a visit to a prayer meeting in a colliery at Pontypridd, Dr. McCaig says:- "We were up at five o'clock, and, leaving the hotel at 5.30, reached the pit-head about six o'clock. Furnished each with a miner's lamp, we took our place in the 'cage', and were quickly lowered about a thousand feet. There were some 500 miners, one half coming off night duty waiting an hour, and the men on day work going an hour before time, to have this opportunity of singing and praying together. The singing was as hearty and the prayers as fervent as at the chapel services, and the unusual environment lent a note of special interest and pathos to all the utterances.

A strong desire was expressed by the men themselves to have a word from Mr. Spurgeon, who at once responded, and gave a characteristic and most appropriate address, which could not fail to find an echo in their hearts.

The manager, who had shown us great kindness and courtesy, allowed the men to have fifteen minutes longer than usual for their meeting, an unprecedented concession, which was but one of the many proofs which met us everywhere in Wales of the influence of the name of Spurgeon. Perhaps this prayer meeting was the most wonderful thing we saw in Wales; and we learned that similar meetings are held in quite a number of the collieries, and where formerly oaths and blasphemies resounded all day long, there are now heard songs of praise to the Saviour.

### **A Judge on the Revival.**

His Honour, Judge Gwilym Williams, at a meeting of the Glamorgan County Council last week, called attention to the statistics in the Chief Constable's quarterly report. These figures, he said, showed that during the last quarter there was a decrease in

the number of persons proceeded against for non-indictable offences of 1,364, and the Chief Constable remarked that "the decrease in drunkenness has undoubtedly been the most marked where the revivalists have had the largest following." The Judge congratulated the county upon this very excellent report, and added that they who administered justice in the county considered that they were indebted, in a great measure, for the improved state of affairs to the efforts of Mr. Evan Roberts and his co-revivalists. He certainly did not approve the caviling that had taken place with regard to the revivalists' methods. To him the methods were nothing; the results were everything.

**"If it were from God."**

Rev. Rowland Jones (Rector of Glyntaff, Pontypridd) recently wrote: "During the season of Advent I preached on the movement every Sunday and Wednesday evening, and counseled my people strongly not to speak against it, however they might dislike some of the methods employed in the conduct of the meetings. I asked them to pray that if it were from God it might be blessed to us, and to the Church generally. I soon began to feel that my congregation was growing in number and in the intensity of devotion. The average congregation on Wednesday evening used to be forty, but last Wednesday we had over one hundred. We also hold an open-air meeting now on Sunday afternoons, after Sunday-school, which is well attended; and have other cottage services, and prayer meetings every Saturday evening in the school room, which is always crowded with a most devout congregation. Our young people are so full of it that we are not able to give enough work in connection with it. At our Bible classes and Band of Hope meetings we find the schoolrooms getting too small."

### **Saved in Time.**

At a Revival service at Swansea-st., Cardiff, the meeting was tested, when an elderly man kept seated. After a little time he walked out of the chapel. Mr. Clifford Joshua went after him, and spoke a few words to him concerning his soul, but he replied that he had made a vow not to have anything to do with Christianity. On the party re-entering the chapel, the youngest son was seen praying for his father's conversion, and he completely broke down. At the close of the meeting both missionaries were invited to the house of the man to hold a meeting. Everyone in the family was weeping bitterly. After a prayer by Mr. Joshua, and a few words of exhortation, the man in question broke down, and prayed very hard for forgiveness. Two days after, he was going to work, as usual, and fell down dead on the way. Thus he was converted only two days before death.

### **Impressions from Rhos.**

Rev. F.R. Pechey, vicar of All Saints', Halifax, gives, in *The Record*, some impressions of the work at Rhos. After attending some meetings, Mr. Pechey "had the satisfaction, next day, of viewing the work from the commercial, as distinct from the ministerial, standpoint. Brymbo is about seven miles from Rhos. Here, in a huge iron and steel foundry, about 800 men are at work, and these, with their wives and children, form the bulk of the population of Brymbo, which is about 7,000 in all. The manager's son, a shrewd, capable, kindly young fellow, generously gave me more than an hour of his time, and took me all over the works. Questioning him about the Revival and its influence in Brymbo, he quickly said, 'I hope, with all my heart, it will continue here.'

'Then it is doing good,' I remarked.

'Well,' he replied, 'as I go amongst the men now, I seldom, if ever, hear a blasphemous or obscene word. And the work done in the foundry was never more in quantity or better in quality.'

‘And the men are more sober than they used to be?’ I asked; for I was at Brymbo fourteen years ago, and it was spoken of as a ‘dark’ place.

His reply is worth noting, ‘At the public-house nearest the works, when the men left work on Saturday, the receipts used to total four or five pounds in an hour or two. Last Saturday the publican took during the whole day the sum of seven pence and a half penny.’ These things speak for themselves.”

### **Boys Pray for a Drunkard.**

At Blaenavon, on a recent Saturday, a band of young lads, between the ages of fourteen and sixteen, held prayer meetings at different places in the principal streets. They were holding a meeting in William-st., when a drunken man went in their midst and attempted to sing. At once the young boys started to pray for him, and at length the drunken man asked them to take him home and to have a meeting there. This was done, and once inside the house all the boys dropped on their knees, and half a dozen prayed together for the man’s conversion. This little meeting lasted until long after eleven o’clock, and the drunken man professed to be reclaimed.

### **Rechabite Testimony.**

Speaking at a public meeting held at the Town Hall, Pontypool, under the auspices of the South Monmouthshire District Independent Order of Rechabites, Mr. Duncan Kirkwood, High Chief Ruler, Belfast, said he had never felt so influenced as at a little chapel at Risca the other day. He felt at that meeting that the note of Rechabitism was too low to strike, however important it might be. There was a grander note, a higher message, a higher song to sing, even than total abstinence, and that higher message, as far as he was able to give it, was received by the meeting.

### **A Comic Song Writer Converted.**

The services which have been conducted at Stacey-rd., Church, Cardiff, by the pastor, Rev. W. Henrik Jones, assisted by Miss Mary Davies (Gorseinon) and Miss C. Morgan (Treharris) have been brought to a conclusion. This was the third week of services, which have been on the whole well attended, and full of quiet and deep spiritual fervour. Although the number of converts has not been great, there have been some splendid cases of genuine conversion, and in many Christians a deepening of spiritual life. The lady revivalists have been much blessed in their efforts. At the last meeting, which was a most impressive one, among the testimonies given was one of a young man who wrote that he used to compose comic songs, but it now writing hymns; and one of the hymns, which was read to the congregation, was full of touching simplicity. He added, by way of postscript, that at a meeting held in the Corporation Hall, Newport, a champion wrestler had given himself to Christ. He had recently won a large sum of money, a goodly portion of which he gave in aid of the work being carried on at the hall.

### **A Bishop's Experiences.**

The Bishop of Dorking recently spent three days incognito in the heart of the Revival district, and has described his experiences in a letter written to his old parishioners at St. George's, Barrow-in-Furness. He says:- "I have seen a mining village, a month after the Revival had passed, with four chapels lighted up and full, not just on Sunday, but most nights of the week, and filled... There was no preacher and no preaching, in some not even a minister present... The difficulty is sometimes to break them up. There is no advertising of bishops or infant preachers, because the work is the work of the Spirit of God... I hailed a police sergeant on the road, and asked him what he had to say about it. He said, "This is a pretty rough part; they don't think much of

kicking a policeman like a football; but there's been none of that these two months. There are twenty-two licensed houses in my district, and they are not drawing enough beer to pay for gas; the men are all in the chapels." The Bishop describes how he descended a coal mine at six o'clock one morning, where 500 men were singing and praying.

### **The Revival in Gwent.**

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." How literally this is being fulfilled in the present Revival in Gwent. In the coal-pit, iron-works, steel-works, colliers' train, and in the open fields, souls are being won for God. Men accepting Christ as their Saviour, immediately become concerned about their families and their friends, and tore away, with hearts full of love and mouths filled with the invitation and testimony of Moses, "Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel."

This was seen in a remarkable way a few weeks ago. Two young colliers were converted at a prayer meeting in the coal pit, and began at once to pray for all the men employed in their "heading" (a main road in a district from which a number of stalls or working places branch off), and invited them to come to the meetings. One, a young lad only recently come into the neighbourhood, promised to do so on the following Sunday morning. Half an hour before the time of the meeting, one of the young converts was at his lodging, waiting to escort him to the chapel, God honoured his faith, and the newcomer was converted. When invited to come again in the afternoon and evening, he declined, saying in explanation: "My companion with whom I left home, and came here to work, is in the lodgings; he has no clothes but his coalpit clothes, and I am going to

**lend him my clothes**

this evening to come to the meeting, and I'll go to bed and pray that he may be saved." That was done, with the result that both are now rejoicing in Jesus and helping to save others.

Hafodryns is a little hamlet near Crumlin, inhabited by colliers, and notorious for drunkenness and Sabbath desecration. Soon after the Revival commenced, several of the wives were converted, and they resolved to meet in the little chapel every day and pray until their husbands were saved. One day, there was no work in the colliery, and the men as usual repaired to the public-house and sat down drinking. Meantime, the wives were agonizing in prayer. One of the men in the public-house remarked to the other that "he did not know what was the matter, but he felt very queer, and didn't enjoy the beer as usual." The others laughed at him, and suggested that they should have some mixed drink, warm beer with rum. This was ordered, but J.— (who was usually so fond of it, that he has many times declared that he would walk three miles, "the Sunday bona-fide traveller's limit" to get a drink, could not relish it, and to the surprise of his companions, got up and left the house. He went home, and was told by his little daughter that "mother had gone to the prayer meeting in the chapel." He at once went thither, though he had never attended before, and there and then yielded his heart to God. With one exception,

**the whole gang are now converted.**

A young woman, the daughter of a man in whom I have been interested for years, gave way to drink, and sank very low, pawning her own, her husband's and children's clothes, to satisfy the craving. She was very violent when in drink, and a terror to her neighbours. Many tried to reform her, but without avail. Her father was moved to pray more earnestly than ever for her conversion, and unknown to him, others brought her cause before the Lord. She was passing a chapel (while under the influence of drink), and, hearing the singing, she crept into the lobby. A kind

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voice said, "Come in." She hesitated; a kindly hand was put under her arm, she went in, and was converted.

Pontymoile. Thomas M. Wintle.<sup>49</sup>

## **Revival Impressions. Interview with Rev. John McNeill (incl. portrait.)**

In the course of an interview kindly granted the other day to a member of our staff, *Rev. John McNeill* spoke in terms of the deepest gratitude to God of the progress of the movement towards Revival throughout the country. Having in mind his journeyings in different parts of the country, he said: "One thing is quite clear, that audiences are easier got together than ever they were during the twelve years of which I can testify as a mission or revival preacher. I have always had the crowd, but in my own meetings I can see a greater quickening among the people who come together."

"Then your experience goes to show that there is a greater openness of mind?"

"There is no doubt that a careless kind of man, who is supposed to need visiting, or the personal influence of some converted friend or fellow-workman to bring him, is coming this winter on his own motion. He has read in his newspaper, maybe sitting in a public-house, about somebody in Wales of his own type who came forward and handed up a pack of cards, knelt down, and asked the people to pray for him. When he goes out, he sees placards about a great united mission, and 'treks' for it straight away. His heart is touched more than would have been the case at another time. There is a kind of vague hope in his heart that what happened to the man in Wales will happen to him, for he is another

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<sup>49</sup> *The Christian*. 16 March, 1905. Supplement. pages 2 and 3.

of the same. There can be no doubt that such cases have been a feature of religious life this winter; and we owe it, under God, to that Welsh colliery lad, Evan Roberts.

All the Free Church Council missions this winter, and the great mass meetings of our friends, Dr. Torrey and Mr. Alexander, have benefited by the 'sough' in the air produced by the Revival in Wales. The fact is, and it should be frankly acknowledged by ministers, that the Press has largely taken away the reproach from the word "Revival". They have spoken of it openly as –

**A thing to be desired,  
Much sought for as a good."**

"Do you think there is a greater readiness among Christians to talk about spiritual things?"

"Yes; the scare on the spirits of many good Christian people about Revival has been taken away. They thought it something 'uncanny.' A feature of my work recently has been – taking advantage of the greater sympathy in the ordinary church membership with Revival work. From the first day of each of my united missions I have spoken of the meetings as being simply the preliminary to the carrying of the Revival features of the mission into the regular congregational life; and as never before in my twelve years I have succeeded. I can recall places where one, two, and as many as three congregations are still carrying on meetings day after day in their own churches.

"I have said at the welcome meetings – with sometimes the mayor and corporation present as well as the ministers – 'Now, friends, do not look on this as a mission simply to produce a list of converts, and a general quickening among church members. It should be the beginning of a movement that is to be carried on inside your own church doors when I have left.'

All evangelists know that in previous years – even with large meetings, and the gracious accompaniment of conversions, restorations from backsliding, and Christians stimulated – we have

failed to get the churches to carry on the work after we have left. The experience is different to-day. Churches which have been visited are working away every night.”

“Is the present movement connected in the minds of experienced Christians with former times of Revival?”

“Yes, Christians who recall past times when God was working mightily are feeling as if those days had come back.”

“Do you find the spirit of inquiry confined to any particular class or classes?”

“No. The stirring is not simply among workmen. There is a sympathetic interest on the part of an educated class from whom somehow or other we have come to expect indifference or a scoff.”

In order to get at large bodies of men, Mr. McNeill, wherever he goes, seeks to hold services for business men in the middle of the day, or for workmen at the dinner-hour. “Do you find any new features or developments in your open-air work?” he was asked.

“At dinner-hour meetings I notice that the masters, the cashiers, and the clerks now come into the crowd: and I never saw that before as I see it now. The great gulf which is supposed to exist between the ‘counting house’ and the ‘hands’ at the looms appears to have been bridged over by spiritual concern. Go to a dock-yard, and you have the draughtsman as well as the dockers. That is a new thing. There is a great opening at present. Paradoxically put, there has been a spring-time since November.”

Dwelling on the great importance of open-air work, Mr. McNeill said: “While in a Revival there may be new features, it is usually found that the Holy Spirit comes along in old tracks that were full of blessing before; and I am convinced that one of the best Revival methods is the Wesley and Whitefield one. Meet the people in the open air. I have urged Free Church Councils everywhere to give one day a week to a short, bright, hearty meeting in the open air; and this may be held where hundreds and

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thousands of work people will be passing at the dinner-hour, with the best results. It answers a great deal of the small talk skepticism of factories and engineering shops – skepticism not so much against Christ as against ministers – to see them standing in the open air, stopping men on the way. If my brethren will only believe me, there is a deal in *that*.”

“Do you find that the spirit of inquiry is manifesting itself among the elderly, as well as among the young?”

“Yes, I see a fair proportion of elderly people among inquirers and professing converts. I preach myself at least once in every mission with distinct reference to middle-aged and elderly people, though without saying so; and I have never known such a message fail to bring some who have lost their spring-time. The grey-haired men and women will then rise for prayer, or in token of having made the great decision; and they will readily go into a side room. Such sights are among the most touching and cheering experiences in my life.”<sup>50</sup>

### **The Welsh Revival, 1859.**

The present marvelous awakening in the Principality has naturally called forth references to the effects of the general Revival movement of 1859 and 1860 upon the country. In a book entitled *The Welsh Revival*, published in 1860, one of the most notable passages is a description of a work in Frongoch Lead Mines, near Aberystwyth. Captain Collins wrote (March, 20. 1860.):

“About eleven years ago I left Cornwall and came to this place as agent in the mine works. I found the majority of the workmen living in sin. Sabbath-breaking and drunkenness prevailed to a most alarming extent. We pay the men on Saturday

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<sup>50</sup> *The Christian*. 16 March. 1905. Supplement, page 4.

once in the month. On the Monday following many of them used to come to their work

**bruized faces and blackened eyes;**

some would remain in the public-houses for two or three days, and even a week, where they spent a great portion of their hard earnings, leaving their families destitute of the common necessities of life. On this account we felt compelled to impose a fine for neglect of work, and when other means did not succeed, to discharge them altogether. But about two years since, the churches became more earnest in prayer. God heard and answered. He poured out His Holy Spirit. Sabbath-breakers and drunkards were convinced of sin, and began to cry out for mercy. They obtained it, and were comforted.

“The change which has taken place is beyond everything I have ever known. I have seen great Revivals in Cornwall, but nothing to be compared with the present awakening in these parts. I believe there is not a drunkard or Sabbath-breaker or openly immoral person to be found among our two hundred workmen.

“The men work in pairs, or companies, of four, six, eight, twelve, twenty, more or less. There is not a company, small or large, without its prayer meeting held underground previous to the commencement of work. The meetings are conducted in the usual way, but shorter. They are allowed fifteen or twenty minutes to get into their places, and this they formerly spent in telling stories, often lies, and in doing that which did not profit them. But now this

**interval is spent in prayer.**

The singing is admirable. It is delightful to hear the voice of praise ascending to heaven from the very depths of the earth! The men work for three or four hours, and then they sit down to their refreshments. One of the company asks a blessing, and when they have finished their meal, they return thanks and resume their work. At the end of the week, as many as can make it convenient

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meet together in the most suitable place underground, to join in thanksgiving and praise for the mercies of the week.”<sup>51</sup>

### **The Evangelization Society.**

It will be of interest to the many readers of *The Christian* to hear of the very definite blessing God is at present granting in connection with the work of this Society. From all parts of the country testimony reaches the office telling of “times of refreshing” to God’s people, and of large numbers of the unsaved being brought to a knowledge of the truth through the preaching of the evangelists.

The demands for special missions are so numerous that the staff is taxed to its utmost, and at the present time every member (except those laid aside through illness) is busily engaged in preaching the Gospel. In some cases missions have been prolonged week after week; and in consequence of this, other missions have had to be postponed until the evangelists are free to take them, with the result that the Society is privileged to report a large increase in the number of meetings taken during the past eleven months of its current financial year.

Applications for tent missions for the forthcoming summer are more numerous than ever before, and the committee hope to be able to send out thirty-eight or forty tents, and evangelists, from May to September, and thus to help in furthering the work of grace which has been so distinctly manifest during the winter.

From Chester a minister writes: “The missions just concluded have been a great success, especially at Saltney and Llay, and the gracious work is still going on. Over a hundred have professed to find peace. Whole families have been subdued by the Gospel message, and yielded their hearts to the Saviour. It has been a truly wonderful work. Never in the history of Llay has there

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<sup>51</sup> *The Christian*. 16 March, 1905. Supplement. page 4.

been anything like it, and the place resounds with the praises of God.”

Another minister writes, from Bude: “It does not seem right to close a mission just when the interest is deepest, and men and women are crying for mercy, even in their own homes. Only once before have I known a Revival so significant as this, and my desire has been to know what the mind of the Holy Spirit is.”

An evangelist writes: “I reached Hawarden to-night. Several who received blessing last year met me at the station platform. There have been prayer meetings every week for nine weeks. I do not remember ever finding such a spirit of expectancy.”

From Sholing, near Southampton: “Much blessing has been granted here. The various buildings of the various churches have all been packed night after night with earnest hearers, and many have professed acceptance of the Lord Jesus Christ as their Saviour.”

From Lowestoft: “You will be thankful to hear of the glorious times we have had with your evangelist at our three ‘Bethels.’ From the first we felt that God was going to bless us, and He has indeed done so. The first night of the mission we had the joy of pointing souls to the Lord Jesus Christ, and each night for the succeeding six weeks many have been led to the Saviour. With much gratitude to God, we are able to say that over two hundred have been dealt with, and we trust that the Holy Spirit has begun a work in many a heart. The greater part of those who have decided for the Lord are young men and young women; a few in middle life, and one old man of eighty-two. To God be the praise!”

John Wood, Honorary Secretary.

21 Surrey-st., Strand. W.C.<sup>52</sup>

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<sup>52</sup> *The Christian*. 16 March, 1905. Supplement. page 6.

## **23 March, 1905.**

### **CONVENTION at PONTYPRIDD.**

This was the first of a series of conventions to be held in the Principality, and nothing so opportune could have been arranged for Wales in the midst of the present great Revival than a convention for the deepening of the spiritual life. The meetings were held on Wednesday and Thursday and were presided over by Mr. A. Head.

Dr. Pierson, in the course of his first address, referred to the great Revival of 1859 – 1860, in which he was privileged to take an active part. But he had seen nothing like it during the past fifty years, until a fortnight ago, when he skirted the northern shores of Wales. He was of the opinion that for nearly half a century there had been no such manifestation of the supernatural element, now in existence in the Principality. He then exhorted all not to be elated, but to humble themselves still more, for this was the only way to secure a continuance of this glorious manifestation. The root and heart of this power lay in absolute humility.

He then went on to speak of the Divine Fire (Isaiah 6 and Exodus 3). The former illustrated obedience and its reward and the latter disobedience and failure.

In the afternoon Dr. Pierson continued his subject, taking as his text “Be filled with the Spirit.” The offices of the Spirit are three – (1) Light, (2) Life, (3) Love, and the Word of God speaks of three wrong attitudes towards the Spirit – (1) resisting, (2) quenching, (3) grieving.

In the evening Mrs. Penn-Lewis spoke on the message touched upon in the morning – “Our God is a Consuming Fire.” The fire of God is inevitable, no one can escape it; the fire of

judgment, or, the fire of the Spirit to burn and purify now. All our work for Christ must go into the testing fire. If we have the fire now, we can stand the fire hereafter. The fire came upon the Apostles after they had been to Calvary, and this is the order. All must be laid upon the altar. When it comes it purges, melts, consumes, searches.

On Thursday morning Dr Pierson spoke upon evil spirits. It was a remarkable service. When Dr Pierson referred to conquest through Christ the congregation burst out in Welsh into song:- "Onward march, all-conquering Jesus." At the close Dr Pierson himself broke out into singing, "Thou, O Christ, art all I want," to the Welsh tune, "Aberystwyth," and the congregation heartily joined in.

The last meeting will never be forgotten. The large chapel was filled. Having united in song, Mrs. Penn-Lewis interrupted the singing, suggesting a change in the chorus. The chorus was the well-known "I do believe, I will believe," and the words Mrs. Penn-Lewis substituted were:-

I do believe, I will believe,  
That Jesus *lives in me*;  
And on the cross He shed His blood,  
From sin to *keep* me free.

Dr. Pierson afterwards spoke; taking Romans 8:1 as his text, he unfolded the four-fold work of Christ, and speaking upon Christ's unfinished work of intercession, brought the congregation into the very presence of God; and while describing Christ as He stands before God, he himself broke into song, and desired the people to sing yet another rendering of the same chorus. Dr. Pierson seemed lost in praise, singing with all his heart and soul. He asked the congregation to sing "Diadem," and with hands uplifted, "All hail the power of Jesu's name!" was sung, bringing a never-to-be-forgotten convention to a close.

# WALES

## Political Map



# WALES





Miss Mary Davies  
(Gorseinon)



Miss Annie Davies  
(Maesteg)



Miss Livinia Hooker  
(Gorseinon)



Miss Maggie Davies  
(Maesteg)



Mr Evan Roberts  
(Loughor)



Miss Sa Jones  
(Nantymoel)



Miss Mary Davies  
(Gorseinon)



Miss Priscilla Watkins  
(Gorseinon)



Miss Annie M Rees  
(Gorseinon)

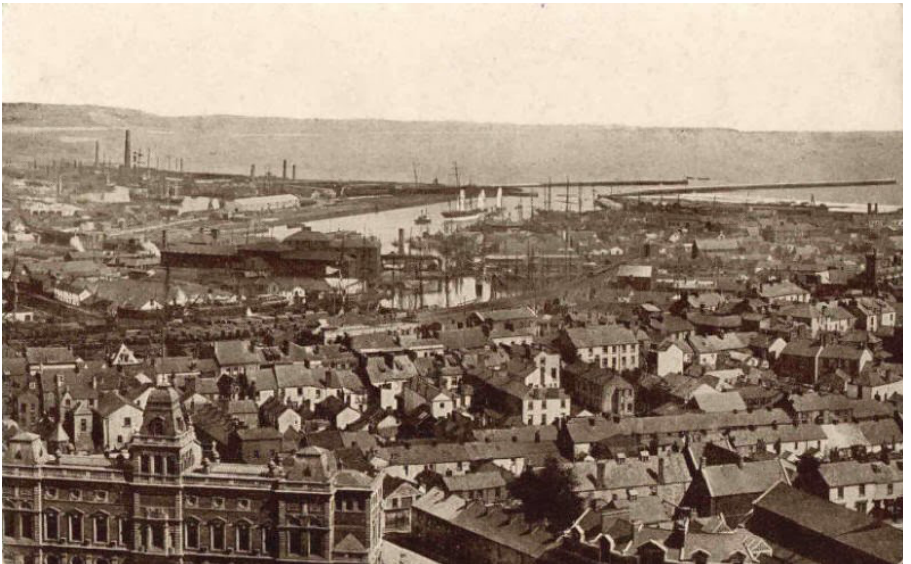


In the war upon the powers of darkness, prayer is the primary and mightiest weapon, both in aggressive war upon them and their works; in the deliverance of men from their power; and against them as a hierarchy of powers opposed to Christ and His Church.

— *Jessie Penn-Lewis* —

AZ QUOTES

Mrs Jessie Penn-Lewis



A view over Swansea



THE GREAT WELSH REVIVAL.

Mr. EVAN ROBERTS.

Evan Roberts



Evan Roberts



Sidney Evans



Annie Davies



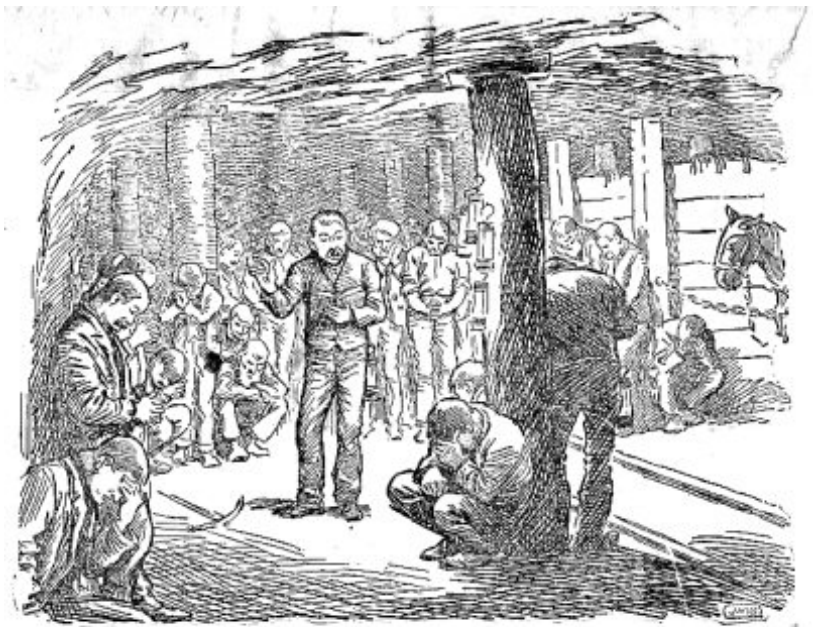
Moriah Calvinistic Methodist Chapel, Loughor.  
The grey monument in front of the chapel marks the chapel as the place where Evan Roberts began his ministry in the Welsh Revival.



Inside Moriah Chapel, Loughor.



The last meeting of Roberts's 2nd Mission in Anglesea.



A drawing of a meeting down a coal mine



MR. EVAN ROBERTS AND THE REVIVALISTS FROM LOUGHOR.

Evan Roberts and five lady evangelists.



Rev. F.B. Meyer



Mrs Jessie Penn-Lewis



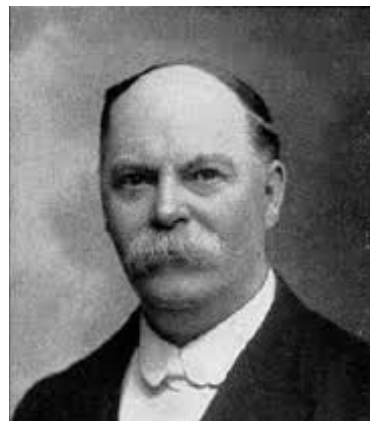
Miss Florrie Evans



Rev. R.B. Jones



A Roberts meeting in Liverpool.



Rev. Seth Joshua



## THE WORK IN WALES.

A timely discussion on "How to Deal with Converts" was the feature of a conference at Cardiff last week. [That is – how to occupy their time in the best way.] The provision of counter-attractions to the public-house was considered, and opposing views were set forth.

Rev. J. Morris hoped that whatever was introduced into the churches it would be subordinate to the chief aim. The result of the Revival must not be merely a kind of religion-made-easy. Introduce games and the like, and they would never get young people to the prayer meetings. Carlyle had said: "There is one man who had no hope of salvation of any kind – the idler." If people wanted mental recreation they had the free libraries. The churches should strive to spiritualize their work and uplift the people.

Rev. C. Ambrose urged them not to bring the world into the church; and Rev. J. Williamson, who followed, said the churches were preparing for a great collapse if they thought to gain and hold the people by games and amusements first, and spirituality afterwards. The only way to keep converts was to instruct them in religious principles. Unless that were done, they might give them as many bagatelle and billiard tables as they liked, but the result would not be good.

Rev. M. Jenkins (Abercynon) urged that the colliers did not want gymnasiums, but something instructive and purifying for the mind. They should cultivate the faculty of prayer, and so keep alive the spiritual life.

### **Dr. Pierson on the Revival.**

Rev. Dr. A.T. Pierson was the principal speaker at a convention held last week at Pontypridd. Speaking on the Revival, he said they were in the midst of an extraordinary work of God. It

was in 1859 and 1860 he was privileged while in New York, to see similar wonderful works; and during the years which had elapsed he had seen nothing approaching the religious activity of that period until he skirted the northern portion of Wales a few days ago. He differed from many of the popular conceptions of Revivals. There were Revivals which were simply a quickening of the ordinary revelation of Christ, but there were Revivals when the supernatural element was markedly manifested. His own opinion was that, for nearly half a century there had been no such manifestation of the supernatural as was now evident in Wales. If they wanted the spiritual power to continue, they should avoid self-elevation and self-glorification however much God might have used them; because if they lost humility, they would also lose the blessing. Humility intensified meant blessings intensified.

### **Prayer meetings or Billiards?**

In the course of a timely address a few days ago, Rev. Principal Edwards said that the Sunday School should be strengthened and become more devotional than it had been in some cases. They should not only fill the head with knowledge, but the heart with the love of Christ. Chapels should be open every night. Persons who had disassociated themselves from their old surroundings wanted places to go, and there should be a room for Christian society. As to the provision of amusements, the Church was not for the amusement of young people, but to create a deeper affection for the Lord Jesus Christ. A friend who had experience of the introduction of billiard tables for the benefit of members told him that they were more of a curse than a blessing, as they could not get players from the billiard room to the prayer meeting. Principal Edwards's words have been heartily endorsed by other well-known ministers in South Wales.

### **A Visitor's Impressions.**

Mr. J. Theodore Isaac writes describing a visit to Briton Ferry: "The Revival is still proceeding with unabated fervour. I was at Briton Ferry, and the meetings there were of a remarkable character; to say that they were full, certainly would not be all the truth, for they were absolutely packed with people. I was wonderfully struck with the singing; the crowds were huge choirs without an organ or a leader, and the prayers and testimonies were very touching and inspiring. I was impressed with the conviction that the meetings seemed in a very real sense to be under the sway of the Holy Spirit, and that there was perfect harmony in the midst of apparent disorder, for it did not appear to me to be out of place for several to be praying at once while others were singing. Although Mr. Evan Roberts was not able to be at Briton Ferry, it did not seem to make any difference to the fervour of the meetings."

### **The *Church Times* and Mr. Evan Roberts.**

Evangelical believers scarcely anticipate praise for Revival work from the *Church Times*, but that able, High Anglican journal says, speaking of Mr. Evan Roberts:- "Whether his work is over or only temporarily arrested, it will be remembered as that of an earnest believer, who had caught the 'spiritual vision' himself, and longed, as only those can long who have felt the burden of souls upon them, to see his countrymen kneeling at the feet of Christ. Evan Roberts practiced no self-advertisement... His heart has been in the work of God, and he has been content to remain himself in the background. His methods are not our methods, but he has taught both Churchmen and Dissenters a new lesson in the power of faith and prayer."

### **Striking Incidents at Pontypool.**

The Revival is still making rapid progress at Pontypool, there being a great ingathering of souls at all the churches, striking incidents taking place day after day.

After the baptism of seventeen converts at Tabernacle Baptist Church the other Sunday, the usual appeal was made, and six young men responded. Among the converts is a soloist who for some time was engaged at the Royal Theatre. Standing in the baptistery he sang most impressively, "When peace like a river."

### **Church Work at Blaenavon.**

Rev. W. Watkins Edwards, Vicar of Blaenavon, devoted his speech at the Church Pastoral Aid Society's meeting at Bradford entirely to the Revival, describing in some detail the progress of the movement and the methods employed. He said: "In my own parish of Blaenavon, with its industrial population of 11,000 souls, I have abundant cause for thankfulness to Almighty God. The blessed influence first manifested itself at the watch-night service at one of the mission churches, where a Church Pastoral Aid curate is in charge. It spread at once to an adjoining church. In these two churches prayer meetings were held nightly for a whole month, the young people especially taking a prominent part. Scarcely a night passed without one or more deciding for Christ. The meetings lasted from two to three hours, and prayer and hymn succeeded each other without the slightest intermission. Some of the petitions offered were most striking. For instance, I heard these words: 'O Lord, we have prayed for a long time that our vestry might become too small for our meetings, and now Thou hast struck us out in to the Church; we thank Thee, O Lord.' The congregations in these two churches have considerably improved, and the Sunday-schools are experiencing the best attendances on record. At the Parish Church we had mission services for fifteen days with similar

results. Altogether, there has been a very decided quickening of the spiritual life of the parish, and the impetus we have all received will help forward our work for years to come. To have ignored the movement, would have been worse than folly. It is of God. God is speaking to us all in these opening years of the Twentieth Century.”

### **Striking Stories of Conversion.**

Rev. T. Ferrier Hulme tells of a prominent solicitor in Glamorganshire, who said in the presence of several M.P.'s and public officials: “I have not seen the Revivalist, but I have recently seen salvation.” Mr. Hulme continues: “On being told by a friend that this solicitor has since then for conscientious scruples relinquished an appointment worth at least 600 pounds a year, I asked a well-known public man last week if this was correct. He said, ‘Yes, certainly, but the amount is more like 2,000 pounds a year. He was paid annually a very heavy retaining fee by the licensed victuallers of the district, and he quietly sacrificed it.’ Of course, it soon became known, and he is now retained by the other side, but that probably only represents about one twentieth of the value of the other fee. He has also thrown himself heartily into the advocacy of Homes of Shelter for the fallen, and in other ways is proving his faith by his works. Such an example is telling powerfully on the whole community, and is a splendid testimony to the reality of discipleship. Similar instances on a smaller scale, but involving proportionate sacrifice to the individuals concerned, and it may be even more, are abundant.

“Here is a violinist who gets converted, and throws up an engagement which he has long held at a theatre for 25 shillings a week. Here, again, is a woman who, for twenty years, has emphatically disowned a debt of 20 pounds. Jesus Christ gets hold of her in the Revival, and she immediately withdraws ten pounds from the Post Office to pay her creditor, and in a fortnight pays the other half. A hard-working grocer, with a big family to maintain,

finds in these happy days much more ready money than formerly passing into his till, and feels it to be his first duty to pay his creditors in full, for he became a bankrupt during the big strike in 1898. Two members of my own congregation have recently

**received unexpected cheques**

from him, and are now firmly convinced that the Revival is the work of the Holy Spirit. 'It brings it home to you, doesn't it?' as I heard several similar happy witnesses remark. 'I don't believe at all in this Revival, do you?' said a rich cynic to a friend of mine. He knew exactly how to drive the conviction home to a money-grubber, so my friend said quietly, 'I should think I do; look at this cheque.' 'Well I never,' said Dives; 'that alters it entirely. It must be genuine.' It is really amusing to see how a materialistic proof of a spiritual quickening appeals to the carnal mind."

**Mr. Evan Roberts's Health.**

Mr. Evan Roberts is resting at Newcastle Emlyn, and is reported to be suffering from nervous breakdown. Two Glasgow ministers, who have returned home after having interviewed Mr. Roberts on behalf of the organizations in their own city with a view to his visiting Glasgow to conduct services, said Mr. Roberts would not promise to make a visit as requested, and, considering the present state of health, they did not think it advisable that he should. A special correspondent of the *South Wales Daily News*, in the course of a sympathetic message from Newcastle Emlyn, says:- "His co-missioners want him to go to Liverpool, and he intends to proceed there, but when he cannot say. I learned that it would be risky for him to take the journey, or to resume Revival work for a few days at least, and much patience will therefore have to be exercised by those who seek his services further ahead. To all

appearances he is as vigorous as possible some days, whilst at other times he is prostrated.”<sup>53</sup>

### **Clydach Vale Explosion.**

The South Wales coalfield has once more been plunged into the throes of deep sorrow by the sad explosion at the Cambrian Colliery, Clydach Vale, causing the deaths of thirty-two men. The catastrophe happened on Friday, 10<sup>th</sup> inst., fortunately at an hour when most of the day workers had ascended, and prior to the night workers going down. Had it occurred at any other time the loss of life would have been too terrible to contemplate, as the Cambrian is one of the largest collieries in South Wales, giving employment on the day shift to about 4,000 men.

The force of the explosion was dreadful, as evidenced by the charred and mangled condition of the eleven bodies recovered. A fearful fire has raged in the pit since the explosion, which has rendered the work of the rescuers exceedingly difficult and dangerous. At any moment the blazing coal might ignite the gas which is ever present in the mine, and cause another explosion; but notwithstanding these dangers there has been no lack of volunteers from the managers and workmen of the neighbouring collieries to attempt to rescue the poor victims from the flames.

I have visited the homes of the bereaved, and endeavoured to comfort them in their sorrow, and have witnessed many painful and distressing scenes. But in this atmosphere of sadness I could but rejoice through my tears to hear that many of the victims were men who feared God, and that their friends have good ground to sorrow not as others that have no hope. Some of them have taken a prominent part in the revival at Clydach Vale, and the memories of these godly men will be revered, especially by those who were won for God through their instrumentality.

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<sup>53</sup> *The Christian*. 23 March, 1905. Supplement. pages 1 and 2.

The most heart-rending spectacles of uncontrolled grief on the one hand, and stoical agony on the other, I found in the homes of those twenty-one whose bodies have not yet been recovered, though more than a week has elapsed since the explosion. Some of the widows and mothers are dazed, and quite unable to appreciate the actual position of affairs; others are in a paroxysm of distress; while a few cling to the delusive hope that they will recover their loved ones alive, though perhaps burned and mangled.

One poor woman said to me: "I have had a great deal of experience, and I will soon nurse John back to health again. He has been in one explosion, was burned once before at Merthyr, and twice his leg has been fractured. With the help of God, I will soon bring him round when he comes home, but he shall never go down the pit again." I am dreading the consequences when she realizes the fact that her husband is dead.

One of the victims was a widower with eight children. The eldest girl, who has charge of the home, is only seventeen years of age, and her grief is indescribable. She pitifully wailed, saying: "What shall I do without dad?" I pointed her to Jesus as the ever-present, never-failing Friend, to which she replied: "I know, sir; but what shall I do without dad?"

The fruit of the Revival is seen in most of the homes, and very touching prayers are offered for the unfortunate comrades and neighbours. None of these were more remarkable or pathetic than that of the five year-old son of Mr. Thomas James, the miners' agent at Blaenclydach, who was present whilst his father was discussing with other experienced miners the best means of reaching the entombed men. Having heard the scheme described, he quietly withdrew to the kitchen, knelt on a chair, and prayed, saying: "O God, don't let the men that are down die. Father and the others will soon get to them."

These explosions reveal to us more and more the dangerous character of the work of those who dig and delve in the mines, and

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remind us of our responsibility towards their bereaved families in their great need. I ask the prayers of all the readers of *The Christian*, and I shall be glad to distribute during my visits any money they may choose to send me for that purpose.

Pontymoile. Thos. M. Wintle.<sup>54</sup>

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### Religion in Conversation.

Few modern fashions are more mischievous in their results than the tacit understanding by which religion is tabooed in ordinary conversation. Even among religious people it is unusual for the things of the Spirit to be freely and frankly discussed in the social circle. It has been well pointed out, that one of the incidental benefits of the Welsh Revival and of the Torrey-Alexander Mission, is to restore religion to its rightful place among the topics of ordinary conversation. Among friends and acquaintances, in railway trains and tram-cars, wherever people meet or part, the one absorbing topic in Wales just now is the Revival, and in a lesser degree it is so in London as well. It would be a lasting benefit to the spiritual well-being of the nation if this became a settled habit, and the most momentous of all subjects were given its place in human intercourse.

### Salvation and Service.

An anonymous writer, who rejoices over the manifest blessing which has followed the Revival in Wales and the Torrey-Alexander Mission, asks:-

Will the reaction from husk-eating, coupled with the wonderful revival of personal religion, spend itself merely in a more general church-going and a

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<sup>54</sup> *The Christian*. 23 March. 1905. page 22.

cleaner individual life, or will it go on to the next step – a burning interest in the higher well-being of the whole?

And he adds:-

It is an easier thing to sing the “Glory Song” than to join, obscurely it may be, in the groaning and the travail by which a new creation is ushered in. It seems almost paltry to talk about housing and inebriety, and the unemployed, after visions of heaven, and ecstatic joy in the Holy Ghost... But is it not the true indication that the Spirit of the Lord is upon us? “He hath sent me to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised.”<sup>55</sup>

## THE WORK IN WALES.

During his stay at Newcastle Emlyn, Mr. Roberts cycled to a village four miles away, to visit an aged man, who was ill in bed, and who desired to hear a hymn sung.

The missionary, addressing the people assembled, who were crowding the precincts of the cottage, spoke of the vastness of God’s love; and when he asked for prayer, there was an earnest response. The missionary began to sing “O Anfon Di,” and the people joined in with fervour. After further prayer, Mr. Roberts gave out a hymn to close the impromptu service, but before it was started a friend selected another, namely, “Dyma Gariad,” which closed the meeting. The missionary held his aged host’s hand throughout the meeting.

### Continental Visitors.

A number of French and Swiss visitors, who have come to participate in the Revival, descended the Penrhiw Pit of the Great

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<sup>55</sup> *The Christian*. 30 March, 1905. page 9.

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Western Company, Ponytypridd, a few days ago, to witness one of the prayer meetings which are daily held underground. There was an interesting and impressive service, in which the visitors took part. These friends also assisted in a Revival meeting at Treforest. The party included Pastor and Madame EMERY (Neufchatel) and Mdlle Merle-d'Aubigne (Geneva). Pastor Emery spoke of the desire felt in his country for the spread of the Revival in Switzerland. Mdlle. Merle-d'Aubigne spoke in English, and referred to the Blue Cross Temperance movement as affording an illustration of the truth that such movements arising in England spread over the Continent.

### **Revival Temperance.**

Speaking at a conference of the South Wales section of the United Kingdom Alliance at Swansea, the chairman (Rev. J.H. Parry) said that all who had come under the influence of the Revival had of their own accord felt obliged to leave the Public-house. The Revival in Llamsamlet had influenced some hundreds, and many of them, of their own accord, had taken the pledge. Many had told him that they felt it imperative to be total abstainers, if they were going to be real followers of Christ. He believed the temperance question could not be separated from Christianity. Possibly in the past they had not taken the great care they ought at Temperance meetings, not only to get people to sign the pledge, but to persuade them to become members of the churches. Councillor C.F. Phillips said the Revival had greatly helped the Temperance cause.

### **Church Mission in Cardiganshire.**

Great preparations had been made for the Church Mission just held in connection with the Deanery of Lampeter. The opening service was held at the Parish Church, Lampeter, when Canon Camber-Williams delivered a powerful address on the subject of

the Mission, and trusted it would be the means of deepening the spiritual life of those who attended the services, inducing them to draw nearer unto God, and to pray that they and their neighbours might be enabled to live purer and holier lives. The mission services were commenced in real earnest in the different parishes on the 14<sup>th</sup>, two days being devoted to each, with the exception of Lampeter, where the services were continued until Sunday night, the 19<sup>th</sup> inst. At each church separate services were held for men, women, and children.

### **Languishing Churches Awakened.**

“The Revival and After” was the principal subject of discussion at the annual meeting of the Monmouthshire Congregational Union, held at Newport on Thursday last. Rev. E.W. Skinner said there were evidences of a new life, and a large measure of prosperity in the churches throughout the country. Very many of the churches had felt the beneficent influences of that wonderful wave of Revival which was sweeping over Wales, and which they believed was the sign of an incoming tide of spiritual life, the effects of which would be more widespread than the most sanguine of them had ever dreamed.

Churches which had languished had awakened to an earnestness such as had never before been witnessed. The statistics showed large increases, some of the churches having doubled their membership. They should be careful to receive the converts with heartiest welcome, also to secure their permanent alliance with the churches, and direct their energies into fresh channels of usefulness.

### **Ebbw Vale Progress.**

Plans were passed at Ebbw Vale Council a few days ago for a new Baptist chapel proposed to be erected at Mount Pleasant, Ebbw Vale, upon the site now occupied by Nebo. From 800 to

1,000 persons will be accommodated. There has been a large accession to the membership at Nebo during the Revival movement.

### **“What Shall I Do?”**

Rev. Walter Davies (Llanfabon Rectory, Nelson, R.S.O., Glam.), says:- “The Revival has taken a firm hold in this neighbourhood, and its influence for good is to be seen everywhere. People have commenced to think seriously of their spiritual state, and are showing an earnest anxiety for the safety of others. Notorious characters are leaving their evil ways, the indifferent and the callous are changing their garb for that which is better and more durable. There is evidently great seeking. On all hands we hear, ‘What shall I do?’ The Church has been active in giving the answer, and in pointing the way, and has exerted every effort to direct and further the movement.”

### **Sixty-eight Converts in a Week.**

Rev. D.C. Harries, of Tredegar, speaking at a recent conference, gave the story of the revival at his church, how they have received 68 converts in one week, and nearly 150 in a month. How were they to retain them in the church? Some of them had been drunkards and gamblers, and required nursing. The town had been divided into small districts, and members of the church had been allotted certain districts and specially deputed to look after the converts. They should try to make the social atmosphere of the church warmer. They should do away with pew rents, and every part of the building should be free. He thought the services should be varied, with more music, particularly on Sunday evening.

### **Methodists at Risca.**

One evidence of the practical effect of the Revival improvement was exhibited at the Quarterly Meeting of the Risca

Methodist Circuit. Rev. T. Kirkby, superintendent minister, had the joy of stating that in every place where services were conducted there had been an increase. If the number of those on trial were included, the total increase upon the quarter would amount to over 30 percent. Mr. Kirkby spoke in terms of delight and gratitude at the wondrous revelation, to so many souls, of the Holy Spirit, and he bore willing tribute to the readiness with which workers had toiled in the harvest field. As a proof of the enthusiasm displayed in the work of God, Mr. Kirkby mentioned that one class leader had ninety-five members meeting with him; but he was seeking to increase this number to 300. Alderman Jacob and other gentlemen bore testimony to the widespread nature of the Revival, and its influence upon the character of the people. The progress of this one circuit may be gathered from the fact that within one quarter no less than ten new classes have been formed.

A new church has recently been established at Llanhilleth, and steady growth is reported. On the next plan two more places will appear. One of these, named The Plas, has been worked for months by men whose daily toil would, it might be thought, unfit them for further effort. But they have frequently held services through the week, and conducted two open-air meetings on Sundays. A new school chapel has been decided upon, and funds are rapidly coming in.

### **Other Facts.**

Mr. Dan Roberts is taking a much-needed rest at Loughor, and he has made no arrangements for the future.

At Hopkinstown, Pontypridd, whole families have been received at Trinity English Calvinistic Methodist Church, amid remarkable scenes.

The only tradesman in the town of Aberdovey who held a grocer's license to sell intoxicating liquors, has announced his intention of not applying for a renewal.

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Exceptional activity prevails in Church circles at Ton. Services of a fervent character have been held every night, and there have been altogether about fifty members added to the Parish Church.

During the consideration of an application for the renewal of a public-house license at Caerphilly, the occupier of the public-house, questioned as to the trade now being done, replied, "This Revival has knocked us into a cocked hat!"

Mr. Sidney Evans, accompanied by other missionaries, recently traveled to Llanelly from Newcastle Emlyn, and took part in a service held at Trinity Chapel. Long before the meeting commenced, the chapel was crowded, and hundreds failed to gain admittance to the evening meeting.

The revival has been felt very strongly in Radnorshire, especially the northern part of the county, every church having had an awakening, and a large number of additions have been made. The Baptist Church under the pastorate of Rev. D. Davies has had a remarkable experience, Mr. Davies having baptized in the river, by immersion, at Maesyrhellem and elsewhere no fewer than 128 persons. A number of inquirers are still before the church.<sup>56</sup>

The Story of "Bendigo,"

As told by the late Richard Weaver.<sup>57</sup>

A Scottish Revivalist – James Turner of Peterhead.<sup>58</sup>

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<sup>56</sup> *The Christian*. 30 March. 1905. Supplement. pages 1 – 2.

<sup>57</sup> *Ibid.* page 2.

<sup>58</sup> *Ibid.* page 4.

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### **A Revivalist Bishop.**

The spirit of Revivalism has taken possession of high places; and in his Lenten mission among the West-End people, the Bishop of London is showing the way to his fellow-dignitaries in the Church of England. There has been too great a tendency among leading preachers to leave the “evangelistic note” to be sounded by humbler men. It is symptomatic of the present wave of awakening, that social and religious prejudices are rapidly melting away under its influence. This is a needful preliminary to the more positive side of the movement, which is waiting its opportunity to take possession of high as well as low, the learned and the cultured as well as the ignorant and untutored portion of the community. Like the breath of spring, the Spirit is working wonders in the community.

### **Christ and Sin.**

Canon Scott-Holland, in his Lenten sermons at Manchester, dealt in a trenchant manner with the view of sin which is current in modern life, and that view of it to which our Lord gave utterance. He pointed out that to our Lord sin is no trifle, no passing discord, but a fact of tremendous import. The confused views of our time, arising from “knowing in part” many things, have produced a diminished view of sin, which in turn has removed the fear of God from a multitude of lives. Then undue attention paid to the Sermon on the Mount, as compared with the rest of our Lord’s teaching, is responsible for the lessened views of sin even in some Christian congregations. A serious view of sin is the basis of a serious view of life and of redemption. Unless a man faces the full extent of the malady, how can he hope for a perfect restoration to health?<sup>59</sup>

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<sup>59</sup> *The Christian*. 6 April, 1905. page 9.

### **A Call to Prayer.**

A call to prayer, influentially signed by well-known ministers and laymen in the United States and Canada, has been issued in the following terms:-

The spirit of expectation is stirring in many hearts regarding a Revival in the United States, and "There is a sound of abundance of rain." Since the beginning of the year, Gospel campaigns of considerable magnitude have been carried on in Denver, Los Angeles, Pittsburgh, Kansas City, Schenectady, Jacksonville, Louisville, and elsewhere. Special Gospel meetings have been held and are now being held in many towns and in many states throughout the land, and Christian people have been awakened to pray for a Revival with such zeal and earnestness as has not before been known perhaps in our generation. To God be unqualified praise!

Recognizing with profound gratitude to God the very evident moving of the Spirit in Britain and in America, after much prayer, Saturday, April, 15, 1905, has been designated as a day of Fasting and Prayer for the churches throughout the United States and Canada. Christians are asked to pray for world-wide revival, and especially for the outpouring of the Holy Ghost upon all the churches and for the regeneration of Blood-bought souls.

"Ask ye the Lord rain in the time of the latter rain." – Zech. 10:1.

"Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it until it receive the early and latter rain." "Be ye also patient; establish your hearts, for the coming of the Lord is at hand." – James 5: 7-8.

"And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh! And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; Yea, and on my servants and on my

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handmaids in these days will I pour forth my Spirit and they shall prophesy.” Acts. 2:17-18.

“And this is the boldness which we have towards Him, that if we ask anything according to His will, He heareth us; and if we know that He heareth us, whatever we ask, we know that we have the petitions which we have asked of Him.” 1 John 5:14-15.<sup>60</sup>

## **THE WORK IN WALES.**

At the annual meetings of the South Wales English Congregational Union at Neath, the secretary, Rev. D.J. Thomas, in his report, referred to the Revival in the following terms:-

“Most of our churches have received large additions to their membership, and all have received stimulus and inspiration, whereby church life has been greatly quickened and strengthened. Our young people especially have received an impetus to increased zeal in Christian work generally, and especially in effort to win others for Jesus Christ. It has been a period renewed consecration of all to the Master’s service.”

At the evening meeting, Principal Ritchie preached a striking sermon on “Religious Dynamics and Daily Duties.” He said that the eyes of all earnest people had turned to Wales, and they were hoping and trusting that the tide which was flowing would not be permitted to ebb without lasting results being accomplished.

### **Education, or Grace?**

In an address to young people at meetings of the Monmouthshire Congregational Union, Rev. Silas Charles (Chepstow) said the Revival which had shaken South Wales and other parts, had attracted the attention of the civilized world. It was

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<sup>60</sup> *The Christian*. Op cit. page 11.

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in the main a Young People's Revival. Someone had given it as an opinion that the Revival was "the result of educational renaissance." He (the speaker) could not believe this. He sincerely believed that the Welsh religious upheaval was the answer of God to the fervent prayers of His Church.

He did not desire to underestimate the educational equipment of the young people; their future greatness, commercially or socially, lay in the elementary and secondary schools; but, he asked, what of their future moral greatness? What of the 100,000 youths who left their public schools every year, and who were placed untried in a new world, in a mixed society – youths who had not definitely decided for Christ? There rested a grave responsibility on the Church in this respect. The Church of God should be a real home of the people – a place where youth should be nourished and guided and disciplined in the development of Christian character.

### **Revival Results.**

The results of the Revival (says a writer in the *Daily News*) have been multifold. At the time when the life and energies of Wales were in the balance, it has stepped into the breach and brought tens of thousands of young men and women into the churches.

It has given the Welsh language a new lease of existence, for the Revival has been a "Welsh" Revival (using the word in its idiomatic sense) all through. It has done more for Temperance than would have been thought possible by the most credulous optimist twelve months ago. Without any propagandist flag, the Revival has sobered the nation, and from this time forth, more than ever, enrolment in the Welsh churches will condition "Total Abstinence."

Again, the revival has intensified the life of the churches themselves. It has been to them a re-consecration. It has generated

a new conception of what Christian service demands in the practical application of Christian precepts to every-day affairs.

The Revival fires are still burning. From all over the world visitors come to see and hear for themselves. The lapses from Revival ranks have been few. The effect upon the public life of Wales of what has taken place in these last memorable months, will undoubtedly be purifying and exalting, and it will be permanent.

Memorable anniversary services have been held at Victoria Chapel, Cardiff. Principal Edwards has been the preacher on the occasion for years. The Principal delivered an earnest discourse in the morning on the conversion of the gaoler of Philippi; and as he quoted instances of wonderful conversions during the present Revival, the congregation burst forth into singing. In the evening the chapel was crowded. Mrs. Edwards spoke a few impressive words to the children. Dr. Edwards, instead of preaching, spoke of the Revival and its lessons, and it was evident that a deep impression was produced on the large congregation.

Rev. J.O. Hughes, at the close, conducted a baptismal service. After eight had been baptized, the pastor inquired whether others were prepared thus to confess Christ. One after another came forward, so that five others were baptized, including a young girl who had run home to fetch a change of clothing. In the after-meeting others came forward amid tokens of fervent thanksgiving.

### **New Converts at Dowlais.**

Hebron Baptist Church, Dowlais, where the Revival began in August, continues to be full of the quickening spirit. The pastor, Rev. W. Cimfryn Thomas, added to the church a few days ago ten new members. During the last seven months 247 have been added. New converts are still coming in, there being at the present time twenty-two inquirers awaiting baptism. Prayer-meetings are held every night, and a Bible-class, conducted on Thursday evenings, is attended by about 300 persons, chiefly new converts.

### **The Church Mission at Cardiff.**

A powerful spiritual awakening (says Rev. David Jones, vicar of Penmaenmaewr, in *The Record*) is going on among us. The people are deeply affected by an intense longing for spiritual blessings, and for spiritual freedom to serve the living God. Thousands of confirmed drunkards who were the curse of society, and whom Temperance reformers and philanthropists were utterly powerless to rescue, have been brought to a life of sobriety. Converts have come forward to pay their debts; old feuds and quarrels are settled; a great reformation is to be seen in the observance of the Lord's Day, and places of worship are everywhere filled; scoffers, sceptics and atheists are brought under the influence of the Gospel, and confess to their repentance and conversion.

All this has been brought about with very little accession of power, apparently, to the ministrations of the pulpit in Wales. The Spirit that has descended upon the people is the "Spirit of grace and supplication"; the ministry that is principally blessed and owned is the ministry of prayer and sacred song. The great truths that are uppermost are those of which the Cross of Christ is the centre – the Atonement, the vicarious Sacrifice, the Lamb of God which taketh away the sin of the world, the blood of sprinkling which speaketh better things than that of Abel. The new life that is bursting forth everywhere has its source and centre in the Victim of Calvary.

### **Church Membership Increasing.**

Ministerial correspondents (says the *South Wales Daily News*) forward us glowing reports of sustained Revival effort in the churches. The movement is now entering on its sixth month, yet there is no slackening of zeal, and a number of our correspondents call this fact as witness and proof of the permanent character of this new century movement. Church membership all over South Wales

is going up by leaps and bounds, and public morals are being vastly improved, whole communities being transformed.

### **Reports from Ministers.**

**Morrison.** – Wesleyan – new members, ten; “Mission Band reorganized and enlarged; society classes augmented; contributions increased.” – Rev. C.W. Senior.

**Tonypandy** – Trinity (Calvinistic Methodist) – New members, 250; inquirers, 20; “For shepherding the new converts we find nothing better than Bible-classes and cottage prayer-meetings.” – Rev. F.W. Cole.

**Ebbw Vale.** – Nebo (Baptist) – New members, 160; inquirers 105. “The Revival has not abated in the least degree in this church. We get many converts every week. A new and much larger chapel will be built as soon as possible.” – Rev. J.A. Evans.

**Rhymney.** – Jerusalem (Baptist) – New members nearly 100, inquirers about 500. “We are still holding prayer-meetings every night, and the interest is fairly well maintained, seeing that we have had no break since November 24.” – Rev. W.G. Davies.

**Nelson.** – Ebenezer (Calvinistic Methodist) – New members 30. “Spiritual fervour increasing. We are looking forward with confidence, as the result of the Revival, to a higher and better moral and spiritual tone in the village.” – Rev. J.O. Jenkins.

**Neath.** – Herbert-road (Baptist) – “Church membership practically doubled, contributions almost doubled; nightly prayer meetings established, and Bible-reading classes strongly supported.” – Rev. Thomas W. George.

**Pontypridd.** (Penuel (C.M.) – New members 66. Sunday school increasing 35 percent. Weekly services much better attended. Young people’s prayer meetings held every evening. A new spirit through whole church.” – Rev. W. Lewis.

**Ton Pentre.** – Hebron (Baptist) – New members 204, inquirers 30. “Sunday school is much strengthened. Cottage

prayer meetings on the increase, three prayer meetings a day still continued. Conference arranged on shepherding of converts.” – Rev. E.W. Davies.

**Merthyr.** – Tabernacle (Baptist) – New members 115, inquirers 65. “The meetings are going on well. The prayer meeting last night was a crowded one, and three gave themselves to Christ. Though the temptations are many, it is encouraging to find the new members, with two or three exceptions, exceedingly faithful.” – Rev. David Price.

**Porth.** – Presbyterian Forward Movement, People’s Hall – New members, 60; inquirers, 124; members on probation, 44; to other churches, 20; hall is open every night in the week. Saturday night young people’s gathering; open-air and midnight meetings, children’s probation class; weekly cottage meetings.” – Rev. A.W. Churchill.

### **Other Facts.**

The Revival has effected a wonderful transformation in Ammanford. Drunkenness has almost disappeared, and public conduct generally is vastly improved.

At Franksbridge, Radnorshire, twenty-four persons were baptized recently in the river Edw by the pastor, Rev. J.A. Thomas. A vast crowd assembled to witness the ceremony. Thirteen more are awaiting baptism.

At the Cambrian Colliery, Clydach Vale, there is a notice outside the offices, “Change provided here.” This notice recalls the arrangement made by the management, as a result of the Revival, for enabling men “on share work” to divide up the wages on the colliery premises, instead of going to public houses.

At Llantrisant Police Court recently, the landlord of an inn at Gilfach, was summoned for the non-payment of rates. Replying to the deputy clerk, defendant said he had not paid because of “the

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Revival and the bad trade which followed. I went into the house at a very bad time, sir,” was the lament.

A notable testimony at a Revival meeting at Pontypool was given by Mr. Trevor Williams, a local comedian who used to be in great demand at smoking and other concerts. He declared that before his conversion he had tried to get all the “pleasure” he could in the world, but during the last few weeks he had experienced more real joy than in all his life before.<sup>61</sup>

## **Mr. Evan Roberts in Liverpool His First Revival Mission Tour**

At the first meeting of Mr. Evan Roberts’s campaign in Liverpool, on 29<sup>th</sup> ult., there must have been over 2,000 people present, a large chapel being packed in every corner, while very many were unable to gain admission.

The representative of a local paper expressed the opinion that curiosity to see Mr. Roberts was felt, at first, to be a disturbing influence. The evangelist sat silent for over an hour. Suddenly he was on his feet, and his first words were a rebuke. There were persons present, he said, who knew that they were “moved by something,” but they would not confess that what stirred them was the Holy Spirit. His admonition produced a distinct change in the character of the meeting. A deeper note came into the prayers.

Obedience, Mr. Roberts told the people, was what was needed – obedience all the way. If the Holy Spirit was not producing the effect they longed for,

**disobedience was the only obstacle.**

There was something telling in the absolute conviction with which he emphasized this idea. The charge went home. A little later he saw speaking of the indifference of too many Christians.

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<sup>61</sup> *The Christian*. Thursday, 6 April, 1905. Supplement. pages 1 and 2.

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“When you are at work with someone upon some important task, how do you feel when he seems utterly indifferent? The most important work of all was the salvation of men. How would God regard the indifference of those who refused to assist?”

When Mr. Roberts ceased to speak, a response to his words came quickly. Men and women followed in quick succession, offering here a prayer, there a verse of praise, here a few words of Scripture, there another supplication that wrongdoing might be forgiven.

On the following night there was a marked increase in Revival enthusiasm. Mr. Roberts’s address was a powerful one, and dealt with the need of realizing the force and greatness of the Saviour’s love. It was full of those trite, pithy sayings which have marked his addresses in his calmest, most deliberate moments, and caught the ears and hearts of the congregation at once, confirming and deepening the impression made on the previous night. Many conversions were declared, and “Diolch Iddo” was sung frequently and with deep feeling.

On Saturday last, Mr. Roberts spoke in the Wesleyan chapel, Shaw-st., giving a powerful and persuasive address. Rev. John Williams took active part, and in the latter part of the meeting numerous decisions for Christ were made, “Diolch Iddo” being sung again and again with much enthusiasm. Sunday was spent by the evangelist in rest.<sup>62</sup>

### **The Results of Revival.**

What does Revival revive? – for the very word signifies that *something* is revived.

**The Prayer-Meeting.** – What cold formal things some prayer-meetings are! Here is a church with from five to eight hundred members, and at the prayer meeting there are less than a

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<sup>62</sup> *The Christian*. Thursday, 6 April, 1905. Supplement, page 2.

score of people present. Revival must commence with the people of God, for there is nothing in an unregenerate sinner's heart to revive; he is, according to God's Word, "dead in trespasses and sins" (Ephes.2:1). "She that liveth in pleasure is dead while she liveth." (1 Tim. 5:6.).

**Attendance at the Preaching Service.** – The prayer-meeting will lead up to this, for where the Spirit of God is at work, the soul, as a natural result, will desire spiritual food, and go to the place where the bread of life is broken. "Only let the shepherd (said Mr. Spurgeon) put the fodder low enough down for the lambs of the flock to reach, and the older ones are certain to get their share." I heard Mr. Moody say once, the more you eat of the Word of God, the more hungry you become, and the more you crave for it.

**A Longing for Others to Share the Blessing.** – Revival will not only mean personal blessing; like the sunshine, which cannot be bottled up, it will make its warmth and brightness felt all around. The woman of Samaria at once, on receiving blessing to her soul, went into the city and began to publish the good tidings.

**The Family Altar** will be restored. Said a minister the other day to his congregation, "What difference is there between your home and that of the heathen round about you? They have no family altar where prayer is wont to be made, neither have you." In these days of "rushing" everything at express speed, suffer the word of exhortation: "Take time to be holy."

**Righteous Dealings, both in Private Life and Business Life.** – The world's maxim of "I don't care who sinks so long as I swim," will be discarded, and the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them" will be prominent.

**Large-heartedness towards Missionary Work.** – When the heart has been touched, the pocket will be touched also. The heathen, the illiterate, and the poor, will find a place in the hearts of

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the revived children of God, leading those so exercised to spend less upon themselves, for example, in their wearing apparel, making a two-pound costume do instead of a four-pound one, and sending the balance to the missionary fund; or making a three-pound suit of clothes take the place of one at five pounds, the surplus being handed over for the spreading of the light amid the "encircling gloom." I shall never forget a missionary meeting which I attended some years ago, when, as the plate was passed for contributions, I saw upon it jewellery, as well as a good deal of money, to further the work of God among those who were strangers to His grace. So it ought to be.

There are **Hindrances to Revival**. Perhaps one may be traced to the preacher, in the withholding of truths which would grip the conscience of the hearers: in preaching abstract truth instead of fearlessly proclaiming the Gospel which is "the power of God unto salvation to every one that believeth." Failing to take his place as an ambassador, representing the country to which he belongs, he is a hindrance to Revival. And, "like priest, like people."

Hindrances can also be traced to the masses, taken up with wealth-seeking, to the neglect of their spiritual life, and the pleasures of the world, forgetting that at God's right hand "there are pleasures for evermore."

Wales gives us a wonderful demonstration of the practical outcome of Revival. Recently the chairman of the Bench in Abercarne was presented with a pair of white gloves for the first time; the work at the court of Merthyr is lighter than ever before, and at Swansea people have been taking

**their parents out of the workhouse**

and supporting them. The cases of drunkenness in Cardiff are fewer by sixty percent., and there are forty percent fewer prisoners in gaol than usual. Long-lost debtors have sought out their

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creditors, and have either discharged their long-standing liability or have made arrangements to do so. Thus the newspapers report.

Hundreds of hearts and homes have thus been made happy through the influence of the old Gospel – old, yet ever new, and that influence is being spread by the converts wherever they go. Revival is used of God, not only to save the soul, but to benefit the whole community. It lessens crime and builds up the character, causing a reformation that nothing else in the world can bring about.

The person who “does not believe in Revivals” had better take to reading through the New Testament, and he will be surprised to find described therein so many cases of Revival and the good results which followed.

James Wharton.<sup>63</sup>

## IN REVIVAL TIMES

During the Revival movement in Scotland in 1874, the late Rev. William Arnot gave an interesting address, in which he dwelt on the change wrought in all classes of society through the awakening.

Mr. Arnot said:- “Questions regarding Christ’s love in coming to save us, His kingdom in the world, and our own union with Him, have risen higher in the common conversation of the streets than the question of, ‘What must I eat and what must I drink?’

“We have always been, in Scotland and especially in Edinburgh, a Christianly educated people, and, on the whole, a well-behaved and sober people. I will tell you what I once heard from a railway-guard, which illustrates my meaning. We were hindered at a station in Fife. The hour was past for the train to start, and nobody could think what was the reason of delay. A

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<sup>63</sup> *The Christian*. Thursday, 6 April, 1905. Supplement. page 3.

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gentleman said: ‘Guard, what is the reason you are not starting? Is there no water?’ ‘Plenty o’ water,’ he replied, ‘but it’s no bilin’!’ So we had a religious education in Scotland, but the water was cold, and it did not give forth much power; and the difference now is that there has become warmth into it. The love of Christ seems to have got hold of multitudes of human hearts.

“I read, when Philip met the Ethiopian in the desert, two things. He ‘preached unto him Jesus.’ We, too, have ‘preached Jesus,’ but we failed on the other side, ‘to *him*, Jesus.’ God has greatly blessed the efforts of Mr. Moody and Mr. Sankey on that point. Nobody takes it ill when you speak personally to him about sin, and his interest in Christ. Everyone seems rather to expect that we will so speak to them. Formerly, we seemed to have fired our shot, and thought ‘Have we not done it well?’ But did it hit the mark? We did not think so much of that, but now equal attention is paid to both.

We did not change our creed, but, formerly for the most part in Scotland, we were of the persuasion that Christ came to receive saints, but now we have become convinced that ‘this Man receiveth sinners.’ One of the leading characteristics of the movement is joy. Many people who had no outlet for their Christianity, now find ways of doing good, as shown in the preaching of the Gospel among the poor.<sup>64</sup>

**13<sup>th</sup> April, 1905.**

**Mr. Evan Roberts.**

The newspapers are intimating incidents respecting Mr. Evan Roberts, which seem to indicate a nervous overstrain. That such should take place cannot be wondered at, when we are also

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<sup>64</sup> *The Christian*. 6 April, 1905. Supplement. page 4.

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told that before 9 a.m. he was rung up on the telephone at Liverpool. His host very wisely declined to inform him of the calls. And was not, in every case, commended by the callers – this is putting it with an almost untruthful mildness! The Christian public ought to exercise a little human consideration for human limitations. Our dear brother, Evan Roberts, would not be the first so treated, if he were importuned for services beyond his strength, and then cast aside like a sucked orange. We trust his other friends will be as wise and as firm as the Rev. John Williams, his host at Liverpool.

### **Wales to Brittany.**

The letter of M. Paul Passy – the well-known Parisian professor – to Mr. Evan Roberts, which has appeared in the public Press, will be read with keen interest by the thousands of people who are interested in evangelizing France. M. Passy pleads that, as an outcome of the Welsh Revival, there should be a mission of Welsh Christians to the Bretons, who are so allied to the Welsh by language and temperament. The Bretons are to-day where the Welsh were two hundred years ago before the Evangelical light broke upon them – sunk in ignorance and superstition. What will be the practical outcome of M. Passy's letter we cannot say, but here, surely, is a call from Macedonia to "come over and help." The Revival is certain to end in a new missionary crusade, and no people are better fitted to evangelize the Bretons than the Welsh.<sup>65</sup>

Article by Jessie Penn-Lewis.<sup>66</sup>

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<sup>65</sup> *The Christian*. 13 April, 1905. page 9.

<sup>66</sup> *Op cit.* page 11.

## **THE WORK IN WALES.**

A glorious quickening has been, and is being, experienced by the Church of England adherents in the Abertillery district. The attendance at all the services in the Parish Church has increased greatly, so much so that it has been decided to complete the church by the erection of the side chapel, vestries, and chancel, at a cost of 1,200 pounds. There is considerable extension, too, in the Sunday-school and the men's Bible class. About a dozen used to attend, but now the number has increased to quite a hundred. At Six Bells also a great work is in progress, and the new iron church, costing about 600 pounds, will soon be ready.

In fact, throughout the district new churches and enlargements of the present edifices are the order of the day. Only last week two new buildings were decided upon, *i.e.* an additional Primitive Methodist Church to seat about 600, and a new English Baptist Church at Six Bells, for 700 worshippers.

### **Enthusiasm at Ammanford.**

So great was the enthusiasm at Ammanford on the occasion of the anniversary meetings at Gwynfryn Congregational Chapel that although the service was timed to commence at six p.m., the building was literally packed forty minutes earlier, and hundreds failed to get inside. Rev. Nantlais Williams had roused the congregation with a practical sermon, when Rev. Peter Price took as his text Romans 8: 26-27. He said there was a burning desire in his soul to see others saved. One effect of the Revival was this: They had come to realize the deadly character of sin. He appealed to the congregation to leave the meeting that night "dead set against sin." This would be a splendid qualification with which to go through life. The after-meeting was conducted by Mr. Price with great earnestness and intense fervour. The spontaneous response to appeals was remarkable.

### **A Convert's Story.**

Mr. W.T. James, of Abertillery, a notable convert of the Revival, has given an interview to a representative of the South Wales Daily News. Mr. James said: "Put my name as 'Tom Abercarn,' please, or nobody will know me, and thus any good which may arise from this personal testimony of mine to the wonderful grace of God and the power of prayer may be lost.

I was born at Llanhilleth in 1865. When about six months old I was given into the care of my grandfather and grandmother. When I was fifteen years of age, we removed to Abertillery, taking up our abode in the Somerset Hotel. Up to that time I had been a good and religiously inclined boy, being a most regular and active attendant of the Established Church. I had never tasted a drop of intoxicating drink in my life. The temptations of life in an hotel, however, were too strong for me. I acquired a passion for liquors. The gambling fever seized me, and from that time up to three months ago I led a life which was terrible beyond description. I lost sight of everything else in life, and, despite all the pleadings of my wife, grandparents, and friends, I pursued my course with greater and greater assiduity.

"On New Year's Eve last, I was going home as usual, drunk. When I came near Ebenezer Baptist Chapel I stopped to listen at the open-air Revival meeting, at which I signed the pledge. The next day (Sunday) I was as drunk as ever. I pulled myself together, and signed the pledge again in Ebenezer Chapel on the Monday night. On the Tuesday, Wednesday, Thursday and Friday, I was in an indescribable condition, and nearly went raving mad for some drink. I gave my heart to God on January 6. That night, after returning home from chapel, I stayed downstairs reading the Bible, praying, and meditating on my mis-spent life, when I felt the burden roll from me. I have been a totally different man. The temptations, which nearly drove me mad, and terrible cravings,

have all gone. I believe much of my conversion was due to the earnest prayers of two friends.”

### **Bible Instead of Sporting Papers.**

At Garndiffaith each church appears to have settled down to a series of prayer meetings. All are expecting a much greater ingathering in the near future than has yet taken place. A traveling draper, who has devoted his time to gambling, horse-racing, etc., told a Press correspondent that “old things are passed away with him, and all things have become new; for whereas he used to rush for the sporting papers he now carries his Testament with him.”

### **Hymn-singing in a Police Court.**

A striking incident of the Revival movement took place at Holyhead a few days ago. A number of people had assembled at the local police court to give evidence in some cases down for hearing. The magistrates were late in arriving, and one of the witnesses in attendance took advantage of the delay by commencing a well-known Welsh hymn. Naturally, the hymn singer took the other people in court by surprise, but quickly entered into the spirit of the incident, they joined heartily in the chorus of the hymn. Several policemen, hearing the singing, hurried into court, and helped to put in the bass in the harmonized portions. The hymn was followed by another, and this unconventional little service was brought to a conclusion only by the arrival of the magistrates.

### **Two hundred new members.**

Blaenau Baptist Chapel has been renovated at a cost of 600 pounds. It was reopened by Principal Edwards, of Cardiff. The chapel was crowded, and many could not gain admittance. Dr. Edwards did not preach, but delivered a short, impressive address on the Revival and its wonderful fruit. The whole of one side and

half of the centre were reserved for the new converts and restored backsliders. The Principal gave the terms of the "church covenant," and then the whole body of them rose, signifying their adhesion thereto. Then he gave the right hand of fellowship to close on 200 as they filed past the rostrum. Scores were bathed in tears, and the sight will not easily be forgotten. A solemn communion service followed. The membership has been doubled in the course of a few weeks.<sup>67</sup>

### **Mr. Evan Roberts. The Liverpool Mission.**

All the meetings held by Mr. Evan Roberts in his Liverpool mission have been thronged, and many souls have been won. Undoubtedly a display of curiosity sometimes resulted in a lack of fervour, but, Mr. Roberts steadfastly held to his purpose, and as the curiosity was dispelled there was a marked increase of power and conviction in the meetings.

### **A Defense of the Evangelist.**

In view of the public interest taken in Mr. Evan Roberts's meetings, and in order to correct certain misconceptions as to his methods, a letter has been sent to the Welsh Press, signed jointly by Rev. John Williams Princes-rd., Liverpool, and Rev. Thomas Charles Williams, of Menai Bridge. The following is a translation:-

"We desire to take advantage of your columns to remove, if possible, some wrong impressions which are evidently being spread throughout the country with reference to Mr. Evan Roberts's mission in Liverpool. We observe that some are suggesting that his 'silence' in the meetings causes them to become practically disappointing, while others will have it that his health is so affected that he ought not to have been pressed to fulfill his engagements in this city.

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<sup>67</sup> *The Christian*. 13 April, 1905. Supplement. pages 1-2.

We are glad of the opportunity to emphatically deny both these assertions. Mr. Roberts's mission in Liverpool is proving a success far beyond any expectations. The assemblages are enormous, many chapels are filled nightly, and it would be easy to fill many more. The enthusiasm is increasing, and we are fully convinced that the spiritual effects of this mission will be felt for generations.

“Mr. Roberts's methods of conducting the meetings are the same as in South Wales. He perhaps is the very first to adopt such methods. He has no programme of any sort, and we do not know that he even prepares his addresses. It is the people who carry on the meetings, not he, and he constantly emphasizes the need of all learning to rely on the Spirit and not on man. Therefore, notwithstanding that he himself may be silent, the meetings are never at a standstill; the reins are entirely in his hands. His control is perfect.

“It is, however, a mistake to suppose that he is altogether silent. In the meetings held by him at Shaw-st., and the Toxteth Tabernacle all he said showed fine taste and great knowledge, and it was manifest that he was endowed with such natural gifts of oratory that it would not have been a tax upon him to have taken the whole meeting.

“But what is remarkable in him is his wonderful power to change with a few phrases, the whole tenor of a meeting. At the Tabernacle on Monday, for instance, the proceedings became utterly flat. There was not a breath of life in anything. Mr. Roberts had been speaking very strongly for about twenty minutes at the start, but afterwards he sat down and appeared as if taking no notice of anything for about an hour and a half. He got up suddenly when the meeting was at its lowest point, and in less than five minutes the place had become awful to be in – hundreds praying and praising simultaneously. We are fully convinced that he is an extraordinary man, not alone on account of the call he has received, and the

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Divine countenance so clearly vouchsafed to him, but also on account of his natural mental powers. He is different from everybody, and he should not be judged by our ordinary standards.

“The exceptional insight that he possesses, and the paroxysms he is subjected to, prove an obstacle to some. We do not profess to be able to go into this question. But one thing is certain – that most of the things said by him here while under this inspiration have already been verified. He is undoubtedly a ‘chosen vessel’ of God for a specific emergency, and it rests upon us, as those trying to promote the kingdom of God, to be wide in our sympathies and sparing in our criticism, and to pray much on his behalf.”

### **Merton Crescent Congregational Church.**

In a vivid account of last Thursday’s gathering in Merton Crescent Congregational Church, the *Manchester Guardian* said:- While Evan Roberts was speaking a girl started to sing a Welsh hymn about the power and the love of Christ, and Mr. Roberts, who is literally thrilled by beautiful music, bent his head as if in prayer to the end. Then there was a remarkable outburst of prayer on the part of the congregation, and amid a good deal of excitement Evan Roberts remained perfectly calm. If last night is a fair sample of the Revival the friends of Mr. Evan Roberts need have no alarms, and Liverpool may properly be grateful.

Mr. Roberts also conducted a service at Bootle on Thursday, his exhortation being of a bright and winning character. On Friday a meeting for young people was held in the Sun Hall, for which no fewer than 6,000 tickets were issued. The week-end meetings were full of power, and there were numerous decisions.<sup>68</sup>

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<sup>68</sup> *The Christian*. 13 April, 1905. Supplement. page 2.

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Page on John Berridge of Everton, and picture.<sup>69</sup>

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### Revival Pioneers

In the light of the remarkable religious movement in Wales, the paper by Mr. Beriah Evans in *The Quiver*, on “Welsh Revivalists of the Past,” is deeply interesting. He refers to three forces of the Elizabethan period – Bishop Morgan, John Penry, and Archdeacon Prys, who respectively gave the Welsh people the Bible in the Welsh tongue, brought it home to their hearts and consciences through the pulpit, and furnished them with a metrical version of the Psalms; and who thereby popularized the Word of God and the pulpit, and made the Welsh a nation of singers. These pioneers, indeed, made all later Revivals possible. Incidentally, Mr. Evans states that William Salesbury, who translated the New Testament into Welsh, Bishop Morgan, and John Penry<sup>70</sup> entered Cambridge University zealous Roman Catholics, and left it ardent Protestants. After giving a list of revivalists in Wales, chiefly Welshmen, the writer says:- “It is men and women actuated by their spirit who are today making little Wales the wonder and the envy of the world.”<sup>71</sup>

Mrs. Penn-Lewis article.<sup>72</sup>

Dr. Griffith John’s Jubilee.<sup>73</sup>

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<sup>69</sup> Op Cit. Supplement, page 5.

<sup>70</sup> *The Christian*. 20 April. 1905. pages 9 – 10.

<sup>71</sup> *The Christian*. 20 April, page 9.

<sup>72</sup> Op cit. page 11.

<sup>73</sup> Op cit. page 15.

## THE WORK IN WALES.

The Revival was discussed at the meetings of the South Wales and Monmouthshire Calvinistic Methodists at Builth Wells last week, Rev. John Davies, Pandy, presiding. The Moderator expressed gratification at the turn taken in the religious life of the Principality. "How to keep the converts" was, he proceeded, a problem. Various suggestions had been made in the Press and elsewhere, such as the establishment of libraries, keeping chapels open, and the adoption of what was termed innocent athletics.

Rev. Rees Davies said many of the converts had not a very extensive knowledge of Christianity, and they needed counsel and guidance. Rev. Wm. Evans urged that converts should be tenderly cared for by means of prayer meetings. He thought the time had arrived when they should open their school-rooms and vestries, and furnish them with newspapers, periodicals, and other literature. It was not his opinion that it was the duty of the churches to provide games. Dr. Pugh, Cardiff, remarked that although the converts numbered a high aggregate, the great mass of people had not yet been touched. There were still unconverted ministers and unconverted deacons. He could not understand how a minister could preach without being able at the same time to say that he had been saved. The following resolution was unanimously passed:- "The Association desires humbly and gratefully to acknowledge the Divine goodness and mercy in the present Revival, which is so profoundly stirring our country, and resulting in the conversion and ingathering of so many souls. Let every monthly meeting utilize this mighty movement for the accomplishment of as much solid work as possible, and especially for the extension of the cause by placing Sunday school and churches in suitable localities."

### **Memorable Scene at Pontypool.**

“Cold and indifferent Pontypool,” as Gipsy Smith once described the Monmouthshire town, has at last come fully under the sway of the Revival; and the scenes which have occurred at the united meetings of the Free Churches during the past weeks have been truly memorable. A gratifying feature about these services has been the enthusiasm and earnestness displayed by the young converts, who have cried in agony when recalling the errors of their past life. The “white heat” of the Revival was felt when, following an open-air service near the market-place, the Revivalists marched in procession to St. David’s Forward Movement Hall in Osborned. for the evening meeting. The large new edifice was crowded in every part, and the earnestness of those present was most marked. Short addresses were given, and before the meeting closed, a number of persons came forward and confessed Christ as Saviour and Lord.

Following this, a midnight service was held. Shouts of praise were repeated over and over again as some person came forward and knelt at the penitent form. Accompanying the prayers of the penitent were the petitions of people in various parts of the building and the singing in a gentle undertone of some of the well-known Revival hymns, such as “I need Thee every hour.” One of the most notable of the converts stirred the meeting when he sang a hymn, the majority of those present having known him previously to his conversion to be a comic singer, and not a singer of hymns. During the fortnight that these meetings have already extended, a large number of additions have been made to the various churches. A service was held among the show people who had gathered in the Cattle Market in readiness for the Pontypool Fair.

### **A Visitor’s Impressions.**

A Scottish visitor to the Principality has given the following impressions:

“A feature is what one might call the ‘personalness’ of all that is said and done; there is no mincing matters. During the course of a meeting at Cardiff, a letter was handed up to the platform asking that workers should be sent to a lodging-house at which fifty navvies were sleeping. It was read to the audience by an ex-Mayor of the town. At once a large company rose and went. Then the ex-Mayor proceeded - ‘The writer of this letter is in the audience; he hears me speak, he knows that he himself should be doing the work he is asking others to do. Let us pray for him.’ In a few minutes the writer was on his feet telling his tale. He had been a journalist, a county councilor, a Parliamentary candidate; but drink had undone him. Now he wished to regain himself, and that night was to be the beginning of better things.”

### **In the Villages.**

The same writer says: “It is in the villages that the fire is at white heat. We went up the valley through which flows the Rhondda, black as ink with coal dust, and stopped at Ystrad. The meeting was held in the Congregational Chapel. It holds 1,000 and was packed. Almost half of the audience were young miners, not more than an hour up from the pit. At first the meeting was quiet, but after a little while, as one and another rose to pray or testify, it was a place awful to be in. We did not understand a word, but we felt the thrill. Oh, the singing, as 1,000 voices rose and fell as one in those quaint old tunes! And the praying! What is to be the result of it all? Well, the immediate result is evident. The whole nation is quivering with religion. The difficulty is not to get people into the churches; it is to get them out. More has been done to check Sunday pleasuring and impurity and intemperance in six months than Parliament has done in sixty years.

### **Baptismal Service at Llangollen,**

A notable baptismal service recently took place, where the Dee spreads out into a broad stream, immediately below the wonderful aqueduct. A dull grey sky, with rain falling intermittently, did not keep people away. Thousands lined the banks of the river, crowding on to the historic bridge and the wooden slopes near by. After a procession from a neighbouring chapel, where a brief preliminary service had been held, Rev. Evan Williams, a young minister who has just left Bangor College, entered the water with the first candidate. The loud Alleluias from the massed choirs were taken up with striking effect by the crowds on the bank, and echoed and re-echoed around the amphitheatre of hills. In all, seventeen candidates, five women and twelve men, were immersed. For fully an hour the officiating minister stood waist high in mid-stream.

### **In the Amman Valley.**

The great fervour and enthusiasm which at the outset characterized the Revival have to a great extent subsided. Still, the meetings continue to be well attended, and much good is being done, though in a quiet way. The Bible-classes, which were started when the vexed question of "what to do with the converts" was uppermost, also continue to be well attended. Evening services are held at New Bethel twice a week, and at the branch school-room on other evenings. The other denominations also held services every alternate evening, with encouraging results.

Before the revival, difficulty was often experienced in inducing young men to participate in the services, but judging by present indications, it is practically certain that trouble will not again be experienced for years, for one of the leading features of the Revival in the Amman Valley has been the absorbing interest taken in it by mere children. Some of the meetings at the branch schools of New Bethel have been almost monopolized by children

from nine to thirteen years of age. One such meeting, held a short time ago, deserves mention. A young girl of thirteen opened the meeting by reading and praying, and then several boys took part. One of the boys made a characteristic prayer. He had gone forward to the 'set fawr.' "O Lord, this (meaning the 'set fawr') is a sacred spot. The people who sit here are old and grey. Thou hast bent them all. O Lord, bring forward the young men, and bend them likewise to Thy service."

The congregation of the Tabernacle Calvinistic Methodist Chapel (Rev. John Oliver) has decided to erect a more commodious structure in a more favourable position.

### **Revival Hymns**

The influence of single verses on the Welsh and other Revivals (says the DSouth Wales Daily News) has been very remarkable. Such a verse is one by William Williams, of Pantycelyn, "Gwaed y Groes," which may be imperfectly Englished as follows:-

Jesu's blood can raise the feeble  
As a conqueror to stand;  
Jesu's blood is all-pervading  
O'er the mighty of the land.  
Let the breezes  
Blow from Calvary to me.

Another such single verse is one by Morgan Rhys. It is "Dy hen addewid rasol," running thus in English:-

Thy gracious ancient promise  
Has saved a countless host,  
Who sing its praise for ever –  
Once they were of the lost.  
Though often sorely wounded  
With evil in the strife,

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They found the leaves of healing  
Upon the Tree of Life.

A word may be said about the remarkable hold which hymnology has upon the Welsh people, not only during Revivals, but at every other time. Their knowledge of hymns is extraordinary, and in a congregation there is scarcely any need of the hymn-book, for (in the great majority of cases) the words are known from beginning to end.

### **“Doing Overtime!”**

Splendid progress is being made by the Blaenau Gwent Baptist Church in their voluntary task of excavating for the foundations of the new church. Advantage is taken of every stop day at the local collieries to put in an extra long shift at the excavating. As an instance of this, a Press correspondent recently met one of the converts going home to dinner. Asked how the excavating was getting on, the collier-navvy replied, “Up to the mark. I’ve put in five hours this morning, and that chap there,” pointing to another convert, “has worked here seven hours this morning, and he worked all night last night in the pit, too!”

### **A Parish without a Public-house.**

The Revival has been the means of making the parish of Esgairgeiliog, Merionethshire, a parish without a public house. The proprietress of the village inn was converted at one of the Revival meetings, and the first thing she did after her conversion was to get a ladder and with her own hands pull down the signboard over the door of the house. She said at one of the meetings that she never felt so happy in her life as when she engaged in the act of taking down the sign.

### **In North Wales**

the Revival is spreading with great rapidity. In the quarry district of Blaenau Festiniog there seems to be no abatement in the zeal and fervour of the people. Meetings are held nightly, and often are prolonged beyond mid-night. Many wonderful cases of conversions are reported.

According to an entry in the chaplain's book, there have been nine converts in Holywell workhouse. The chairman of the guardians, referring to this matter, said: - "I don't know how you feel, but it is very affecting to me. We ought to feel extremely thankful for such good news in our workhouse."

### **In Monmouthshire.**

The Revival in Monmouthshire continues; there is no waning of enthusiasm, nor slackening of effort as, week after week, the roll of converts increases. The religious fervour of the people is more apparent, while the fire of the Holy Spirit consumes the inconsistencies and sins of Church members, enabling them to present their bodies a living sacrifice, holy, acceptable to God. This is a mighty factor in bringing conviction to the hearts of the unsaved. The Revival is beneficially touching every section of the community. It has changed entirely the methods of some business houses; shady and doubtful transactions being discontinued. It has also had a wonderful effect upon debtors who in the past lulled their consciences to rest with the thought that their debts were irrecoverable. A neighbour of mine, who succeeded to his father's business thirty-one years ago, received a few days ago postal orders to the value of twenty-four shillings, accompanied by a brief note saying, "Please accept small account of long standing, in your father's time." This incident has thoroughly convinced my neighbour as to the genuineness of the Revival.

### **Compel Them to Come In.**

A remarkable work of grace has broken out at the High-st., Baptist Church, Abersychan, of which Rev. O.H. Hopkins is pastor. It began early in December last, when two young men became concerned about the spiritual condition of other young men in the district, and after consultation with the pastor, decided to devote their week evenings to visiting the homes of their fellows who did not attend a place of worship, inviting them to Sunday-school, where a special class would be formed for them. The results of their visits for the week were reported at the prayer meeting on Sunday mornings, and prayer was then offered for those who had been visited. The two pioneers started off an hour before school time to call at the homes of those who had promised to come.

Sometimes the promise had been forgotten, and it would be necessary for one to wait for the new scholar to dress for school; in other cases the promise was carelessly made, and the man the friends were in quest of would be in the public house; then, to the public house they would go, and their earnest persuasion invariably resulted in the man being marched off in triumph to school. By this means a new class of sixty men was formed, while the pastor's Bible class was increased from thirty to seventy. It was then arranged to hold a prayer meeting on Saturday nights, and God has manifested Himself in the conversion of all these men. The Revival fire spread through the whole school and church, and the work is still going on. Some aged people who have been hearers in that chapel for years have now been blessed.

### **The Conversion of an "Uncle Tom"**

Among the many noted conversions that have taken place at Newport is Mr. John L. Franklin, a coloured man, and a native of Grenada, British West Indies. He came to Newport with an "Uncle Tom's Cabin" theatrical company the end of last year, playing the part of "Uncle Tom." While the play was running Mr. Franklin

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attended some of the Revival meetings in the town, and was much wrought upon. He went again and again, and was ultimately led to Christ. His conversion caused quite a stir in the town, for he at once severed his connection with the stage, and began to bear testimony to the saving power of the Gospel, with wonderful effect. He is in great demand to conduct short missions in the hill district and further afield. He has just concluded very fruitful meetings at Gilfach Goch, resulting in 120 turning to Christ

Among the converts at this mission is a man who, though a regular attendant at the local chapel, resisted every effort brought to bear upon him to lead him to the Lord Jesus. He attended the Revival meetings, and Mr. Franklin spoke to him, but he only replied, curtly, with, "Not tonight - to-morrow." "Tomorrow may be too late for you." Mr. Franklin sorrowfully said, and left him. The next day, while working in the coal-pit, the procrastinator was crushed under a heavy fall of stone; and, as his mates were extricating him in apparently a dying condition, he was heard to say. "O yes, the black man said so," On hearing of the accident, Mr. Franklin hurried to the man, who, stretching out his hands, said faintly: "I remember your words, sir - 'Tomorrow may be too late for you' - tell me, sir, is it too late now?"

Mr. Franklin pointed him to Jesus, and, after prayer, the man was led to trust Christ, and smiled his acquiescence while Mr. Franklin, and others who were present, sang: "Songs of praises I will ever give to Thee." Mr. Franklin intends entering college with the view to prepare for missionary work in Africa.

Pontymoile. Thomas M. Wintle.

### **Other Significant Facts.**

One result of the mission at Canton is that a deputation of Messrs Vaughan's dye-works' employees have asked for a continuation of the services at their workshops. They have

purchased an American organ to help them in the singing. The clergy have made arrangements to hold the services.

For some weeks the Revival has been at white heat in local chapels and farm-houses at Llanllugan. The evening services, as a rule, close about ten o'clock. On Monday evenings united prayer meetings are held in Cwm School, and on the following evenings similar meetings are held in various other centres.

The Bishop of St. Asaph has commenced a series of confirmation classes; and up to the end of the third day it was reported that the number confirmed at nine services, within a radius of ten miles of Oswestry, was 950. This is a "record" for that thinly-populated district, and the Bishop attributes it in part to the Revival.

At the monthly meeting of the Welsh Methodists, held recently at Llansamlet, a vote of thanks was passed to the leaders of the Miners' Federation for the decision arrived at by them to hold their meetings in future on unlicensed premises. The churches who own schoolrooms were urged to lend them for the meetings of the miners.

The Tabernacle Chapel, Penarth, has now entered upon the *nineteenth week* during which Revival meetings have been held every evening. The number of converts is over 600, and eighty-seven of them have been baptized by the pastor. Open-air meetings are also still held, and a glorious work is being done. There has been a baptismal service on eleven successive Sabbaths.

During the past four months meetings have been held almost every evening at the various places of worship in Hirwain. The most prominent feature of the services is the singing and the rendering of the old Welsh tunes. In most of the places the attendance has been well maintained, and the proceedings are marked with deep religious fervour. The night workmen at the

collieries have decided to hold united meetings every Wednesday morning.<sup>74</sup>

### **Mr. Evan Roberts.**

Continuing his Liverpool mission, Mr. Evan Roberts has seen many turn to Christ. One of the meetings was held in the Fitzclarence-st., Welsh Calvinistic Methodist Church; the building was crowded, many persons having taken their seats hours before Mr. Roberts was expected to arrive. A considerable number of Welshmen and others, unable to gain admission, remained in the street until the service was over. Inside, the time of waiting for Mr. Roberts was spent in praying and singing. No Bibles or hymn-books are seen on these occasions; yet it is common for a man or a woman to get up and recite in Welsh a whole chapter of the Bible, and all the hymns are generally familiar.

When Evan Roberts came in, with his sister and Rev. John Williams, at ten minutes past seven, it was noticed that his smile gave place to a look of anxiety and disappointment. He bent his head in prayer, and remained in that attitude for fifty minutes, the singing and the praying on the part of the congregation proceeding without pause. Occasionally, however, a hymn would break down, and it was such an incident that at length brought Mr. Roberts to his feet. Amid perfect silence he spoke rapidly, though not excitedly, in Welsh, shaking his head from time to time as if in warning and rebuke. His words, which are reproduced, give some idea of the fervour and earnestness of his manner;-

“There is too much of singing, and not half enough of prayer. Do not quench the Spirit of prayer. There is going to be a keen struggle here to-night. The enemy will be at his best. But somehow I feel that we – at any rate more than half of us – don’t feel our responsibility. Remember there are unsaved souls here,

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<sup>74</sup> *The Christian*. 20 April, 1905. Supplement. pages 1 and 2.

and the devil is holding them fettered. Can we be quiet when we know that they are bound? Ask Heaven for a downpouring of the Spirit of prayer. We may sing all through the night without saving a single soul. It is prayer that tells; it is prayer that will pull the Heavens down upon us. Pray! pray! pray!”

Immediately there was a remarkable compliance with this exhortation. Then there was more singing – “To-night He is thirsting to save many more,” “Ride, O Jesus, ride triumphant,” and other hymns being given in Welsh.

Rev. John Williams began to test the meeting – that is, he asked all church adherents to stand up while the others remained seated. Stewards spoke to the latter, and many announcements of decision were made.

“There is an English gentleman here not ready to give himself up to Christ,” shouted one of the stewards in the gallery. “Ah,” replied Mr. Roberts in English, “Christ is quite ready to receive him.” A Welsh woman called out, “I can’t give myself.” “Send up a prayer,” bade Evan Roberts; and above a hundred other prayers the woman herself could be heard, “Help me now!”

During the meeting a man in the gallery made some scornful interruption. “Out with him,” called another in Welsh. “No, no, no no,” repeated Mr. Roberts emphatically; “we will go on with our work. Nothing of that kind can prove a hindrance to us. There is One who is greater than us – let us commit him to the care of God.” The work of welcoming the converts proceeded, Mr. Roberts constantly starting “Diochi Iddo.”

The announcement of Rev. John Williams that 104 professing converts had been registered, incited the workers to redouble their efforts, and declarations of decisions came again in large numbers.

In response to further interruptions from the man in the gallery, Mr. Roberts said: “God has tolerated this man for years; let us tolerate him for a short while. The God that can lift is also the

God that can cast out. I have seen many hindrances at these gatherings, but no hindrance that God has not removed.”

Mr. Roberts, concluding his Liverpool mission, spoke at Prince’s-road Chapel on Saturday last, and gave a stirring address. There were many decisions. Mr. Roberts is about to take a six weeks’ rest.<sup>75</sup>

### **Article on Rev. William H. BURNS of KILSYTH.**

Burns, “of Kilsyth,” was the child of many prayers, early dedicated to the service of God. After studying at Edinburgh, he became pastor of Dun, between Brechin and Montrose, and the simple annals of his daily toil at that place, as a country pastor, tell of much devotion. It is, however, in connection with Kilsyth, to which parish he was appointed in 1821, that his name is associated with so much that is of vital interest to the believer. The change was a great one, from the quiet of Dun into busier and noisier scenes. The tone of moral life (said Rev. Islay Burns, in the biography of his honoured father) was low. Intemperance was fearfully prevalent. Lairds, colliers, and artisans alike, were the patrons and the victims of the tavern. On Fair Days there was a carnival of wild excess. At funerals a strange ceremonial of blended prayers and potations was enacted, one round of the intoxicating cup followed another in solemn and imposing silence, with long and eloquent prayers interposed between. This state of affairs deeply impressed the new pastor. He felt himself in front of a gigantic evil. Another feature of life which struck him was the irregularity of attendance at public worship. Burns set himself to the working out of the problems before him with calm steadfastness. He began with a general visitation of the families in the parish, and ceased not to warn, counsel, and instruct.

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<sup>75</sup> Ibid. page 2.

The subject of Revival had been brought under his attention at an early period by notices of the remarkable scenes at Kilsyth and Cambuslang in 1742 – 1743. He had been brought into immediate contact with a similar work of the Spirit in his own day, by brief but cherished intercourse with Dr. Stewart, of Moulin, who told of the gracious awakenings in that place, wrought chiefly through the visits of Charles Simeon, accompanied by James Haldane.

### **A Scene of Former Revival.**

Finding himself now placed, in the providence of God, in the midst of the scenes of former times of refreshing, the subject of Revival henceforth became, to Burns, a ruling idea of his life. On this point the whole of his ministry turned. The year after his arrival, he preached directly and fully on the subject, taking for his text the appropriate words of Micah: “Woe to me, for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat; my soul desireth the first ripe fruit.” He called upon the people to arise and seek the Lord, and, year after year, looked and prayed for Revival.

In 1830, in consequence of unusual outbreaks of sin, a day of fasting and prayer was observed; in 1832, the cholera scourge was as a summons to him to sound another call to repentance. In 1836, there were signs of awakening. Then came increased seriousness in worship. Prayer-meetings were thronged with wrestling supplicants and anxious seekers. Sermons at communion times had fallen with solemnizing effect, and had stirred many.

### **On His Predecessor’s Grave.**

A rich harvest was at hand. On the anniversary of the death of Rev. James Robe, who had been so eminently blessed in the Revival of the preceding century, Burns bethought himself of preaching from his predecessor’s grave. It was a lovely afternoon,

and the romantic beauty of the spot, occupying the brow of the hill on which stood the manse, and commanding a full view of the valley, the village, and the surrounding hills, communicated a picturesque solemnity. Burns spoke powerfully on the Resurrection, and his words deepened the spirit of prayer and expectancy.

### **The Revival Begins.**

“After all these symptoms of good, however, (says Burns himself), it was not till Tuesday, July 23, 1839, that a decided religious Revival took place. We may well say of the amazing scenes we have witnessed, ‘When the Lord turned our captivity, we were as men that dreamed.’ We have, as it were, been awakened from a dream of a hundred years. At a wonderful afternoon service, at which Mr. W.C. Burns (son of the pastor, who had been labouring in McCheyne’s Church at Dundee, and who became the well-known Chinese missionary), preached, great numbers were convinced. The same night a great many came to the manse to speak about their souls. Evening meetings in the church were continued without intermission. Our hands were full, but the work was precious.”

At a week-night meeting in the Market-square three thousand people were addressed. Next day, six young girls came bathed in tears, seeking Christ. Mr. W.C. Burns had conversations with the anxious at the session-house; Burns himself and another son gave interviews at the manse. Four thousand people gathered at a service in the churchyard. The meeting began at 3 p.m., and was concluded at five, but so loth were the people to leave, that, with prayer and singing, it was difficult to close at half-past eight; and then, only on the announcement that a service would be held at seven next morning.

Burns reached the church at the time appointed, although delayed by a call on “an aged woman, whose cries of distress

arrested me.” Conversations with the anxious went on all day at several places. At night the church proved too small to accommodate the people, and an adjournment was made to the Market Square, where there were more conversations and a spirit of earnest prayer.

So the work went on, until Burns could say: “The state of society is completely changed. Religion is so generally diffused that a stranger, going at hazzard into any house, would find himself in the midst of it. The lively singing of the praises of God, the complete desuetude of swearing and foolish talking in our streets, the order and solemnity at all hours pervading, the song of praise and prayer almost in every house, the cessation of tumults, the consignment to the flames of volumes of infidelity and impurity, the coming together for Divine worship of such a multitude of our population day after day, the large catalogue of new intending communicants giving in their names and conversing on the most important subjects, not a few of the old, careless sinners and other frozen formalists made alive to God, the conversion of several poor colliers who had given the most satisfactory account of their change of mind and heart – are truly wonderful proofs of a most surprising and delightful Revival.”

### **The Communion Services.**

As an outstanding feature of the Revival, the communion services were attended by vast numbers. Three weeks after the awakening began, “a great concourse of people assembled to our communion. It was thought that not fewer than from twelve to fifteen thousand were in and about Kilsyth upon the Lord’s Day; at the tent the number is estimated at about ten to twelve thousand. There were eight services, and the proceedings lasted from 9.40 a.m. until 9 p.m. without interval. Mr. W.C Burns then preached by moonlight to a great assembly. All was most orderly and decorous, and we have heard of well-authenticated cases of persons

who came with levity of mind and went away deeply impressed. Next morning, again, three thousand people assembled in the tent, and the hour of five struck ere all was over. Still the work grew from day to day. The movement quickly spread, and in many places the scenes of Kilsyth were, in the slightly varying circumstances, renewed.”

### **Twenty Years After.**

Writing in Kilsyth twenty years later, Rev. Islay Burns said: “That tares sprang up among the wheat is, of course, true, and, however sad, is surely not strange; but it is equally true that many, then awakened to newness of life, or baptized afresh with the Spirit of grace, have continued steadfast in their holy profession, and have either already finished their course with joy, or remain to adorn the doctrine of God their Saviour. The fire that was then, as we believe, brought down from above, still burns on the altar of many hearts, and will, we doubt not, burn on to the end.”

### **His Last Days.**

In his later years, Burns passed through times of trial. In 1843 he sat as a member of the memorable Disruption Assembly. It was not without a struggle that he could turn his back for ever on the sanctuary he had loved so well. Ere he returned from Edinburgh, the family removed to a humble dwelling in the village. His next services were held in the open air; indeed, for months together did the congregation gather for worship under the open canopy of heaven. Then a new church and manse were erected, and the now venerable pastor held on his way, growing, as it seemed, younger in spirit as the days went by.

He ended his life of abundant labours and usefulness at the Free Manse of Kilsyth, on May 8, 1859. The night before he died, he said: “I hear His voice, let me go,” His last message to his family standing around was: “Children” – repeating the word

frequently, and with difficulty giving the remainder, but dwelling earnestly upon it – “Children of the light – and not of the darkness – walk as children of the light – children of the light – children of the light.” Then he placidly fell asleep in Jesus.<sup>76</sup>

## **EVANGELISTS at WORK. Welsh Revivalists in Scotland.**

Scotland is on the eve of a great religious awakening,” says one of the party of Welsh revivalists who had just returned from Glasgow, after spending three weeks in that city. The party, which left Cardiff on March 17<sup>th</sup>, included Miss Rachel Thomas (Mountain Ash), Miss Marty Davies (Gorseinon), Mr. David Thomas (Pontycymmer), and others. Miss Mary Davies and Miss Sissy Morgan are still in Scotland, and are conducting Revival services in Crieff. They are receiving requests for their services from all parts of Scotland.

As a result of the meetings, Christians have been quickened, and hundreds of conversions have been recorded. For the first fortnight the meetings were held in the Grove-street Institute, the Tabernacle at St. George’s Cross, Queen’s Cross United Free Church, Whiteinch United Free Church, and other centres. Some of the services were very similar to those held in Wales, the freedom, spontaneity, and deep fervour of the meetings being remarkable.

The buildings where the meetings had been held becoming too small for the crowds, Hengler’s Circus was obtained for the last week, and the gatherings that took place there were most encouraging. On the two last Sundays there were five public

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<sup>76</sup> *The Christian*. 20 April, 1905. Supplement, page 4. Also, Islay Burns. *The Pastor of Kilsyth, or Memorials of the Life and Times of the Rev. W.H. Burns*.

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meetings, one of these being for women only, and one for men only, in order, if possible, to cope with the crowds. On the last Sunday over 100 names and addresses were taken of those who had that day, at the different meetings, professed to accept Christ as their Saviour, and a number stood up whose names were not taken owing to the difficulty of getting from one part of the building to another. On the last Sunday evening in Glasgow the Circus was crowded to overflowing from eight till ten, and as this audience left the building others who had been waiting outside came in, and it was necessary to hold a second meeting – the sixth for the day.

On the Monday evening a converts' meeting, at which Miss Rachel Thomas sang, was held in the Tabernacle.<sup>77</sup>

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### **The WORK in WALES.**

At Hirwain, the Churches have been reaping a bountiful harvest. New converts are still enrolling into membership, bringing the total since the outset of the Revival up to 373. At the quarterly meetings of the Baptist Associations, held at Ramoth Chapel, powerful discourses were delivered by Rev. J. Cynog Williams, Trecynon. He said that the present Revival has two aspects, viz., “Diwygiad” and “Adfywiad” [reformation and refreshment]. How to keep the new converts firm in the churches was the question asked by many. As one way of meeting the need, it is advisable to form Bible classes and hold cottage meetings.

One evening, all the Churches united in a grand demonstration, and paraded through the principal streets. On the

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<sup>77</sup> *The Christian*. Thursday, 20 April, 1905. Supplement, page 7.

Square, in the centre of the place, a halt was made, when Mrs. Rowlands gave a brief address.

### **Remarkable Scenes at an Election.**

A district council election has taken place in one of the populous valleys of Glamorgan, and the day and its incidents will long be remembered. The publicans and their supporters had been making fun of the Revival, and said they would prove that its effect was trivial by returning their candidates. A women's prayer meeting was held in one of the churches in the morning and evening. They also held two services in front of the polling station to ask God to take matters in his own hands and grant His people the victory.

“On the declaration of the poll it was found that the God of the Revival was God in the valley,” and the scene which followed cannot be described. Hundreds paraded the streets for hours, singing Revival hymns – a new way of celebrating such an event.

### **Many Converts at Cwmaman.**

The Revival has taken a renewed grip of the village of Cwmaman. The movement has from the commencement taken a firm hold of the place, as is abundantly manifested by the fact that some 168 have joined the Church at Moriah Aman; a like number at Soar Calvinistic Methodist Church, and 150 or so at the Welsh Baptist Church, while nearly 100 have joined the Primitive Methodists, the English Baptist, and the Established Church, making a total of close on 600 converts since November last.

For some weeks past the daily prayer and Revival meetings have been given up as united meetings, but the various Churches held nightly meetings, and united meetings for the nightmen are held every day. On Saturday evening united Revival meetings are conducted in the three Welsh chapels alternately.

### **A Converted Drunkard.**

A striking testimony to the result of the Revival is given in the following incident:- At one town, a labourer, who was formerly a veritable drunkard, finds employment in the spring by gardening in the locality. He was thus employed by a local draper last year, and owing to his continual tipping in the neighbouring public house, his task was unnecessarily prolonged. When paying him, the draper expressed the opinion that he had employed him for the last time. This week the draper received a note from the convert, couched in the following terms;- "I shall be greatly obliged if you will kindly allow me to set your garden again this year I assure you that I will not be so long over the job as last year, as since the revival I do not touch beer. So it will be cheaper for you too." He was instantly employed.

### **Mr. Sydney Evans at Cardiff.**

Among the Revival services that have been held in Cardiff the meeting at the Tabernacle on Saturday week was probably more enthusiastic and intensely fervent than any. The big chapel was closely packed with a congregation which was chiefly composed of Welsh people. Messrs. Sydney Evans and S. Jenkins, who were present, had next to nothing to do as far as conducting was necessary, for prayer and testimony and song followed one another without a break throughout.

There were present many people from other Revival centres, and the testimonies on that account were all the more interesting. Mr. Sydney Evans delivered one or two short addresses, very pointed and full of tender appeal, while Mr. Jenkins's renderings of "Am achub hen rebel fel fi" ["For saving an old rebel like me"] and "A glywaist ti son am Iachawdwr y byd?" ["Hast thou heard of the Saviour of the world?"] were so striking and original that they drew frequent exclamations of joy from all parts of the chapel. There were about fifteen seekers,

among them being a husband whose wife had interceded for him in prayer earlier in the evening. The others included a husband and wife. Towards the close “Duw mawr y rhyfeddodau maith” [Great God of Wonders] was sung, and Principal Edwards led in prayer.

Another night the meeting was held at Crwys-road (C.M.) Chapel. There was a large congregation, among whom were several foreigners. The meeting was characterized with much fervour, and on two occasions very deep feeling was aroused by the simultaneous prayers of the worshippers. Mr. Evans discoursed on the duty of people to give prompt obedience to the Holy Spirit, and remarked that before they could receive a blessing at that meeting they must remove from behind the walls of indifference and insincerity which had sheltered them so long.

Mr. Evans and Mr. Jenkins have also attended a meeting of the members of the Bible class in connection with Messrs. Howell’s establishment. About 130 young men and ladies were present.

### **Striking Testimony from Singapore.**

A contributor to the “Press,” Singapore, pays the following striking tribute to the Revival:- “There is an extraordinary Revival going on in Wales just now. I am not much on that kind of thing, but it has put money in my pocket. We have dropped a good deal of money in Wales for the last few years, and wrote off a number of our accounts with some Welsh firms as bad debts. Within the last fortnight, we have received payment from all the defaulters with interest to date. I believe in that kind of Revival.”

### **Mr. Evan Roberts.**

At the conclusion of his campaign in Liverpool, Mr. Roberts, with his sister and Rev. John Williams, departed for a village in North Wales. Mr. Roberts appears to be in excellent spirits. He smilingly shook hands all round as he wished the party

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good bye and “Tangnefedd” (Heavenly Peace). In conversation, Mr. Roberts said he looked forward with delight to his period of rest among the Welsh mountains.

The *Liverpool Daily Post and Mercury*, in a leading article upon the mission in Liverpool, says:- No one who has encountered this young man has doubted his good faith. No one could doubt his power over people of his nation. The trait which has been least mentioned as to Evan Roberts, but which has been most new, has been the entire absence of personal push.<sup>78</sup>

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### Fruits of Revival.

One of the most striking testimonies to the spiritual depth of the Revival movement in Wales is afforded by the Wesleyan Methodist census taken in February and March this year. In reporting and tabulating an increase in the twelve months of 10,705 full members, 11,784 on trial, and 4,367 junior members, the compilers say:-

This is attributable in no inconsiderable measure to that gracious work of God in South and North Wales which it has been our joy to record week by week for many months.

It is noteworthy, too, that the Baptist Church also is rejoicing over an increase of 1,000 in their membership in Anglesey, a larger number than that of the last twenty years together. In the Established Church there was a deepening and an awakening, some of the vicars reporting a great increase, 300 in one case, in the number of communicants at the Lord's Table. “Thou, O God, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance when it was weary.” (Psalm 68:9)

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<sup>78</sup> *The Christian*. 27 April, 1905. page 23.

### **Temperance and the Revival.**

One of the most marked effects of the Revival is in the direction of practical temperance reform. It is becoming evident week by week that it has done more to promote sobriety than all the temperance organizations of the country were able to accomplish in a generation. This shows how, at its root, the temperance question is the religious question, and that it can never be solved apart from spiritual reinforcements and motives. None the less it is needful to promote all wise and statesman-like measures of reform; and some of the religious and temperance workers are just now in league to urge upon Friendly Societies and Trade Union Lodges to hold their meetings on non-licensed premises.<sup>79</sup>

## **THE WORK IN WALES**

At a rally, held a few days ago, in the Primitive Methodist Chapel, Brynmawr, young people from Garnvach, Blaina, and other neighbouring localities came up singing, and the building was soon filled. In the prayer and praise meetings repeated reference was made to the peril to which new converts were exposed from the public houses in Monmouthshire being opened on Sundays, and a suggestion was made that there should be a new converts' petition to the House of Commons praying for a measure providing for all-day closing in that county on Sundays. The proposal was eagerly discussed during the day, and eventually the pastor was desired to take steps for getting up such a petition, which all the new converts in the county should have an opportunity of signing.

### **Maesycwmmmer Converts.**

At laying of the foundation stones of the new English Baptist Chapel at Maesycwmmmer, Mrs. Ambrose Lewis, the wife of

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<sup>79</sup> *The Christian*. 4 May, 1905. page 9.

the pastor, laid one of the stones on behalf of the new converts, and in doing so she deposited ten guineas thereon on their behalf. She said the donation was made spontaneously by the fifty converts who had been brought into the church during the Revival. The Revival has done an immense amount of good in attracting the minds of the young people from the pleasures of the world to more serious objects.

### **Fire Re-kindled at Neath.**

Remarkable services were held throughout Easter Sunday at the Forward Movement Hall, Neath. In the afternoon there was a congregation of 2,000 persons. At night the spacious hall was densely crowded. It was a wonderful service, in which at times the vast congregation was swayed with deep emotion. Amongst those who spoke were a lady from Silesia, a gentleman from Berlin, another from Hamburg, a lady from Germany, and a visitor from Italy. Several gentlemen from Scotland, a lady missionary from China, and a Russian gentleman also took part in the services. All these representatives of various nationalities visited Neath to see and feel the Revival for themselves. The vestries were as crowded with inquirers as at any service since the Revival fire was first kindled.

### **In the Rhondda Valley.**

Rev. Philip B. Johnson, of the Irish Church Missions, has written a deeply interesting account of the work in the Rhondda Valley. He says:- "I was down a mine in the Rhondda Valley, 275 yards under the earth, at six o'clock in the morning, to be present at a prayer meeting which the miners hold prior to the commencement of work. There, in the intense blackness of the pit, we found some 200 or more tiny lamps lighting up as many grimy figures who held them. They were miners on their knees in prayer. They had left their beds half an hour earlier than necessary in order to have their

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prayer meeting before commencing work, and this is habitual with them since the Revival broke out.

‘Before and after work, prayer-meetings are held, and such prayer and praise for fervour and earnestness I never heard. Conversions take place in the pits almost every day. Meetings are held at night in the churches and chapels, which go on for three or four hours each night. There are forty of these coal-pits in the Rhondda Valley, and similar work goes on through all the other valleys. I heard very much prayer for Ireland and for foreign missions. Their hearts seem to have been enlarged to such an extent that they are praying for the world, with a fervour and enthusiasm unparalleled in anything I have ever heard of or could have conceived.

“Conversions are not now taking place in the same number as during the earlier part of the Revival, for the simple reason that there are no people in the churches to be converted. When the meetings are tested, the whole congregation rises *en masse*, signifying that they are on the Lord’s side. Out of congregations of from 800 to 1,000 people on no occasion did I see more than three people retaining their seats, and some of these usually got rushed into the Kingdom, as the whole audience would fall to and pray for them with such vehemence and fervour that words could not describe. Drunkards and ruffians of the worst kind have been converted in hundreds, and their testimonies, prayers, and speeches are characterized by fervour and real eloquence. Wales is a furnace at white heat for God – praying for the world. That is its present occupation. The ungodly, who have set their teeth against being converted, keep away from the Revival, and shun the red-hot Christians. So the line of demarcation is clearly drawn, hence the stream of conversions is not what it was. The moral effect on the whole population is marvelous. Even the ungodly are controlled by it, for if anyone gets drunk or uses bad language in a village his sin

will be the cause of concentrating the prayer of the whole Revival meeting upon him.”

### **On a Mountain Top.**

An extraordinary Revival meeting was held on Sunday week, at four o'clock in the morning, on the top of the Garth Mountain, above Taff's Well. A considerable number of workmen at Penrhiw Colliery, Pontypridd, and some of their comrades residing in the neighbourhood of Gwaelodygarth and Pentyrch and the surrounding district, decided to come together at that early hour in order to hold a Revival prayer meeting. In some cases it was necessary for the men to start to walk to the rendezvous as early as 2.30 a.m. A number estimated at over 200 were present at four o'clock, and the sight upon the mountain top is described as being exceedingly interesting and beautiful. The sun was rising and the moon setting, and the sky presented a lovely picture, the surroundings helping to make the meeting itself most impressive. One of the workmen read a portion of Scripture in English, descriptive of the Crucifixion, and another read a Welsh portion descriptive of the Resurrection. There were prayers in Welsh and English, singly and simultaneously, and a number of Welsh hymns were sung. The meeting throughout was carried out on Revival lines. The men afterwards dispersed, and sang Welsh hymns as they wended their way home in various directions along the hillside. The service lasted nearly three hours, and is likely to be remembered as long as they live by those who took part.

### **A Meeting for Shop Assistants.**

There was a crowded congregation of shop assistants at a Revival service in the Tabernacle Chapel, Cardiff, a few days ago, conducted by Messrs. Sydney Evans and Sam Jenkins. The meeting was thoroughly earnest and devotional. Mr. Sydney Evans gave a touching account of his call from the counter to the pulpit.

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Commencing his business life at Loughor, he afterwards worked in Newport and Swansea. However, he had always felt a longing for religious work; and studying theology in his spare moments, he eventually became a candidate for the Calvinistic Methodist ministry. It was about this time that he went one afternoon to a convention at Blaenannerch, where Evan Roberts also attended. They spoke together of the call they both felt for religious work, but decided to wait a little longer for a further revelation that they were called to service. The result was that Evan Roberts began meetings at Loughor, which had since sent the Revival flame all through the country, while Sydney Evans spent a month in preaching in several districts of Cardiganshire.

### **Ebenezer Hall, Swansea.**

From even the purely human aspect of things there was a moving Revival scene at the Ebenezer Mission-hall, Swansea, a few evenings ago. All the evening the prayers of members of a family who had come "into the fold" since the start of the Revival had been directed in intercession for the father. He was sitting in the corner of the hall, seemingly unmoved, unmovable. The little daughter rocked with the compassion of her plea, tears rolled down her face, her voice sank to a whisper. Others joined, the room was filled with the sound of supplication, when one friend with a beautiful voice began to sing "Jesu, lover of my soul." Now the man bowed low, his figure shaking. And then, in a moment, the song was hushed when it was seen that he was on his feet. "I am now for God" was all one heard before the audience broke into the jubilant "Songs of Praises" and "Diolch Iddo." As he shouldered his way to the front and stopped there, kissing his little girl, who was jumping in her delight, again silence came, and it continued while, in low, decided tones, every word weighed carefully, he made confession of the past, and vowed that public-houses would see him no more. After that Miss Maggie Davies, of Maesteg, sang

“Coming home,” and the chorus might have been heard by passers-by in High-st. The meeting, which commenced at about 7.30, did not conclude until 11.30.

### **The *Times* on the Revival.**

The *Times*, in a recent leading article, commented as follows on the Revival:-

“Its central figure is a young man of modest parts and humble origin, who, for a Welshman, does not seem to be particularly eloquent. He has lapsed into solitude and silence like Elijah; he is apt to be ‘found at’ unexpected places, like St. Philip the Evangelist. But some spiritual force has been rushing through these susceptible Welsh folk, and to young Evan Roberts there seems to have been given the power to impose on this force both control and direction... The point is that for the time being there is still a considerable diminution of the local drink bill, and that, if the converts have not beaten their swords into ploughshares, they at least no longer regard a football outfit as ‘a possession for ever.’ It depends upon the Church and the chapels to give these many zealots at once instruction and occupation; for most of them belong to the industrial classes, whom the churches make the mistake of working for, instead of setting them in the way of religious work for others.”

### **Other Interesting Facts.**

At Llanrhaiadr the Revival seems to be regaining in force. Recently a large number of young people went to some meetings at Oswestry, returning about 10.30 p.m., when a prayer meeting was held in the Market Square, and kept up until a late hour.

Two Aberdare converts from Agnosticism to Christianity have been conducting a short mission at Pontycymmer, in the Gawr Valley, and very successful meetings have been held.

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There is a man in the Llynfi Valley who spent weekly on drink four-fifths of his regular wages. His drink bill at one public-house for every week was fifteen shillings. That man and two wayward sons have been converted, and are now total abstainers.<sup>80</sup>

Page on John Nelson of Birstal – Wesley’s lieutenant.<sup>81</sup>

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### The Missionary Revival.

The Revival in Britain is already bearing fruit in an increased interest in Foreign Missions. The earlier of the May Meetings have been devoted to great missionary gatherings, all the chief societies taking part therein. The spirit of enthusiasm and optimism is manifestly very high, and it is sure to be followed by increased gifts to meet enlarged spheres of labour. A Missionary Revival is a natural effect of a Home Revival. When the centre is sound, the circumference will be sound, also; the throb of life from the heart will be felt over the entire body. It is only to be expected that many of the new converts will in time offer themselves for foreign work; only in this way can the succession of workers be maintained. There is never any complaint of the scarcity of men or means when a Revival spirit is abroad.<sup>82</sup>

## THE WORK IN WALES

The democracy of this Revival (says Dr. A.T. Pierson, in *The Missionary Review of the World*) strikes every one. The young men see visions. Servants and handmaids have outpoured

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<sup>80</sup> *The Christian*. Thursday, 4 May, 1905. Supplement, page 1.

<sup>81</sup> Op cit. Supplement, page 4.

<sup>82</sup> *The Christian*. Thursday, 11 May, 1905. page 9.

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on them the Spirit, and they testify. This is a quickening of the common folk through those who belong to themselves. It is not a case of working through the fittest instruments, but through what man would call more unfit; Not in chosen vessels of gold and silver, but common pottery of earth, that the excellency of the power might be of God and not of us. The most unlikely things have happened. And so deep do we find this impression, that not a few interpret this as the beginning of the latter rain, when, as in the former rain, the Spirit was poured out on all believers, He is now to be outpoured “on all flesh.” However, this may be, the stream quietly overflows its ordinary channels and transcends all “clerical” boundaries. It is not from the pulpit so much as from the pew that the Revival fires kindle and spread.

There is order in confusion. No one can tell what course a meeting will take. An exhortation, or even a sermon, may at any point be interrupted by song or prayer, and it is not thought of as disorderly or something to be checked. The writer was speaking at a Convention in Pontypridd, and a simple reference to the overcoming power of Christ set the whole audience to singing in Welsh, “March on, O conquering Christ!” and the “interruption” lasted ten minutes, nor would we have checked it if we could. At another time the speaker was slightly altering a familiar chorus to suit his theme – the power of Christ to give deliverance from bondage to sin -

I do believe, I will believe  
That He prevails for me,  
And, seated on the throne of God,  
Gives me the victory!

when again the whole audience took up this new version of the chorus at once on their own accord, and for perhaps fifteen minutes continued to sing it, rising to their feet en masse; and again the speaker waited till this outburst of song subsided, before he could complete his address.

But the crowning proof that this Revival is God's own working is its practical result. Confessions of sin are to be heard at every meeting; reconciliations are daily taking place after long alienation; there is restitution for wrong, reparation for injury, payment of debts already outlawed, and a general adjustment of relations that have been far from normal and harmonious. This Revival is already a reformation. One factory owner says his workshops have in a fortnight been turned from a gate of hell into a door of heaven, the cursing, drinking, lust, and violence being utterly displaced by prayer and song and soberness and peace. Paul shows in Eph. 5. that the filling of the Spirit will be followed by a new family and social order – husbands and wives, parents and children, masters and servants, coming into new and true relations to each other and to God. And nothing more stamps this Welsh work as of God with His own seal than the unprecedented way in which “envying and strife, confusion, and every evil work,” disappear before the new spiritual rain from above. Instead of the thorn and brier, come up the fir and myrtle tree – “the planting of the Lord,” His own “everlasting sign.”

The greatest lesson of all that this work of God is teaching us, is that prayer is the omnipotent remedy for all evils that afflict the Church and the world. No human being dares to claim any credit for this work. In tracing the stream, we seem to find countless tributaries which empty into it. When we think we may have found the very fountain, we find other springs elsewhere that have been pouring their streams in to the same channel. The fact is that there has been a celestial rain, and it has filled many springs. Many have been God's praying ones, and He is the Answerer of prayer. “Let us pray,” and we shall see greater things than these.

### **An Abertillery Convert.**

Among the notable Abertillery converts now doing splendid work for the Master is Mr. John T. John, who in the old days was

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well known throughout the district and the Rhondda Valleys as "Jack John." Mr. John has been blessed with a magnificent tenor voice, which all the rough usages of tap-room singing has not destroyed, and he is in great demand over all of the valleys to assist at Revival meetings, a service which he is always willing to render. Mr. John and another Abertillery convert, Mr. George Paget ("Bath Curley"), are constantly conducting meetings in various places, with signs following.

### **Rev. Seth Joshua at Newquay.**

Rev. Seth Joshua is conducting a mission at Tabernacle Calvinistic Methodist Chapel, Newquay, Cardiganshire. This is the third mission that Mr. Joshua had conducted at Newquay since the commencement of the Revival. Excellent results have been witnessed, and the spontaneous testimonies and prayers leave no room to doubt the sincerity of the converts.

### **Brynmawr Sunday Schools.**

The twentieth annual meeting of the Brynmawr and District Sunday-school Union was held at Queen-st. Congregational Chapel, Brynmawr. Mr. T. Thomas, secretary, presented the committee's report, which showed highly satisfactory results for the year. The committee also remarked that the Union was thankful to God that Wales had been so greatly blessed of late, and that the Revival had been so far-reaching in its effects that it was difficult to mention any part of Christian work which had not been touched by God's holy influence. Two aspects might be mentioned, however, viz., the great number who had been led to attend the means of grace, and the great blow given to the drink traffic. People now seemed to realize more generally the importance and necessity of giving time to the service of God. "Oh, that the influence of this great Revival would always remain with us, and make us realize

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our indebtedness to God,” proceeded the report, “and inspire us to do more to advance His ‘Kingdom!’”

### **Brother and Sister Reconciled.**

At one of Mr. Evan Roberts’s recent meetings there were present a brother and sister, both advanced in years, who for twenty years had not spoken to one another. Every effort at reconciliation had failed. During the stress of those never-to-be-forgotten months, while he forcibly emphasized the sinfulness of hatred and the duty of forgiveness, both agreed to forgive and forget, and to seek reconciliation. Outside the chapel the two accidentally met, mutually embraced, and craved each other’s pardon.

### **Mr. Evan Roberts Resting.**

At the invitation of Mr. Evan Roberts, I visited Capel Curig (writes a Press correspondent), where I found the Revivalist in the best of spirits and enjoying good health. He has been wise in his choice of a resting place. On two or three occasions he has had brief rests, but now, for the first time, he is having a real one. He declines to see callers in most cases. He made an exception when two youths called to bid him good-bye before departing for America. They had cycled thirty miles to see him. As soon as he feels led, he will commence his North Wales mission. Already the enthusiasm is great in anticipation of his visit. North Walians will have the benefit of his renewed energy, but they would be better served if they let him continue his holiday for a while.

### **Mr. Sidney Evans at Bridgend.**

Mr. Sidney Evans and Mr. Sam. Jenkins have conducted a three days’ mission at Bridgend. The first evening meeting was at Ruhamah Welsh Baptist Church, Mr. Sidney Evans delivered earnest addresses, his principal theme being, “Lord, bend us.” At one period he threw himself on the reading desk sobbing. Towards

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the close of the meeting, the enthusiasm reached a high point. There were some remarkable scenes and several conversions. Among the converts were two clerks from the offices of a local solicitor, Alderman Hughes, who was present, and expressed his deep satisfaction that they had surrendered to Christ, expressing a hope that they would, by the help of God, adhere to their new resolve.

### **A Young People's Revival.**

It is pre-eminently a young people's movement (says Rev. F.B. Meyer, writing of the Welsh Revival). Boys and girls, young men and women, crowd the chapels. The keynote is Calvary – no other aspect of the work of our Lord seems to satisfy. The personality and work of the Holy Spirit are in every prayer and on every tongue. The pent-up power of godly people, which has too long been restrained, has broken loose, and before it the ministers are silenced. One told me that he felt that things would never again be as they had been in this direction, but that liberty of utterance would have to be conceded (during a part, at least, of the ordinary service) to the Holy Ghost through consecrated lips.

### **Other Interesting Facts.**

The heat of the Revival is still maintained at Glyn Ceiriog. Meetings are held nightly, and the Saturday evening processions are continued. A crowded meeting was held recently in the Baptist Chapel to witness a baptism.

Representatives of the Welsh Free Churches of Aberdare paraded the principal streets on a recent evening, ministers and deacons heading the procession. In Victoria-sq., prayers were offered and hymns sung, and thrilling experiences were related by new converts. Afterwards, at Siloa Congregational Chapel, Mr. Dan Roberts conducted a stirring meeting.

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For several months services have been held at Aberbargoed, in connection with the Wesleyan Methodist work. The meetings in Sundays have been held, by permission, in the day school, but the need of a permanent place of worship has been felt with increasing force nearly every week. At the last quarterly meeting, the proposal to erect an iron chapel was sanctioned.

The Revival has taken a renewed hold of Garndiffaith. There have been some 300 conversions. A lady evangelist is conducting a mission. The services are well attended; prayer, testimonies, the singing of “Draw me nearer,” and “Songs of praises” going on simultaneously. The mission band, in the open-air work, have been the means of bringing many to the meeting. At a praise and testimony meeting some remarkable experiences were given by new converts.<sup>83</sup>

Article on Billy Bray, with portrait.<sup>84</sup>  
Evangelisation Society.<sup>85</sup>

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### THE REVIVAL.

#### **Jonathan Edwards and the New England Revival. (+ portrait.)**

When he was about eight years old, Jonathan Edwards became deeply impressed concerning the need of salvation. It was during a season of awakening in the congregation of his father, Rev. Timothy Edwards, and, even thus early, young Edwards was

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<sup>83</sup> *The Christian*. Thursday, 11 May, 1905. Supplement. page 1.

<sup>84</sup> Op cit. Supplement. page 4.

<sup>85</sup> Op cit. page 21.

went to speak to others on the great question of personal decision. He joined in prayer meetings with other lads who were impressed, and also gave much time to secret prayer. Alternating experiences followed, and it was not until he was seventeen, while a student at Yale, that he realized that he was truly a child of God. He now experienced “a calm, sweet abstraction of soul from all the concerns of this world,” and, he says, “was sweetly conversing with Christ, and wrapt and swallowed up in God. The sense I had of Divine things would often of a sudden kindle up, as it were, a sweet burning in my heart, an ardour of soul that I know not how to express.”

When in his twentieth year, Edwards wrote the series of chaste and serene “resolutions” which he intended should govern his life, and which have since proved so helpful and stimulating to Christian readers. One is a resolution “Never to do any manner of thing, whether in soul or body, less or more, but what tends to the glory of God, nor be nor suffer it if I can possibly avoid it.”

Another reads: “Never henceforth till I die to act as if I were any way my own, but entirely and altogether God’s “

The fifty-third resolution sets forth the intention “To improve every opportunity, when I am in the best and happiest frame of mind, to cast and venture my soul on the Lord Jesus Christ, to trust and confide in Him, and consecrate my self wholly to Him; that from this I may have assurance of my safety, knowing that I confide in my Redeemer.”

### **The Preacher and his Message.**

In the autumn of 1726, during tutorial work at Yale, he was invited to become the colleague of his grandfather in the ministry at Northampton, Mass.; he at once signified his acceptance, thus commencing his labours at the place with which his name is indissolubly connected. Subsequently, on his grandfather’s death, Jonathan became pastor of the church.

His consistency of life and impressiveness in preaching soon made a deep impression, and this, too, despite the fact that “he lacked many of what are often deemed the requisites of pulpit oratory. His voice was feeble; his attitude was motionless: he read his sermons from a manuscript which he held near his eyes; and the sermons were marked by no grace of style.” On the other hand, however, “There was a solemnity and holy earnestness in the tones and delivery of the preacher which sufficed to overcome his natural defects. His hearers felt that he was a messenger from God to their souls. Hence the amazing impression produced by his preaching – an impression evidently due to the presence of the Spirit of God.”

### **The Beginnings of Revival.**

Although all his ministry was marked by fruitfulness, there were two seasons especially when the awakening under his preaching called for the use of the term “Revival.” In December, 1734, says Edwards, “the Spirit of God began extraordinarily to set in and wonderfully to work among us; and there were very suddenly, one after another, five or six persons who were to all appearance savingly converted, and some of them wrought upon in a very remarkable manner.” Then, in the early part of the following year, the attention paid to the appeals and promises of the Gospel was marked and widespread. Persons of every character and every position in life crowded to hear the proclamation of the truth; and as Edwards preached, the deepest impressions were produced upon multitudes. Some hearers of the Word wept from sorrow, some from joy, others from compassion, “Three hundred persons in half a year appeared to become genuine Christians; and the whole body of communicants rose to 620, which was nearly the whole adult population of the town.”

Describing the general effects of the Revival spirit, Edwards wrote: “Our public assemblies were then beautiful; the congregation was alive in God’s service, every one earnestly intent

on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth. The assembly in general was from time to time in tears while the Word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbours. Those amongst us that had formerly been converted were greatly enlivened and renewed with fresh and extraordinary incomes of the Spirit of God, though some much more than others, according to the measure of the gift of Christ. Many that had before laboured under difficulties about their own state, had now their doubts removed by more satisfying experience and more clear discoveries of God's love.

### **The Influence Abroad.**

Tidings of the remarkable movement spread far and wide; and Edwards was requested by friends in London (one of them being Dr. Isaac Watts) to furnish an account of the work. This he did, under the title of a "Narrative of Surprising Conversions." Its encouraging news and reviving character secured many readers, and proved an incentive to Gospel enterprise both in England and Scotland.

His ministry received another wonderful impetus in 1740. First, professing Christians were aroused; then, many of the young people decided. "In Edwards's opinion, this second Revival was of a purer character than the former; lessons of humility and self-distrust had been learned by past experience. The devout and pious were overcome by a clearer view of the Divine glory and goodness; the penitent sinners by a sense of their guilt; the believing by a transport of gratitude and joy."

### **True Religion and False.**

It was no matter for wonder that critical comments were made by some who were adverse to Revival; but Edwards, dealing

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with real and imitation Gospel work, took many opportunities to explain what he regarded as characteristics of genuine piety. Then, treating the subject systematically, he published his "Treatise concerning Religious Affections," one of the most useful of his many and important writings. In the course of some explanatory words, he said: "It is by the mixture of counterfeit religion with true that the devil has had his greatest advantage against the cause and kingdom of Christ. It is plainly by this means principally that he has prevailed against all Revivals of religion since the first founding of the Christian Church.... By this the devil has prevailed against the great Revival of religion in New England, so happy and promising in its beginning... to deprive us of that fair prospect we had a little while ago, of a kind of paradisiacal state of the Church of God in New England... So it is ever likely to be in the Church whenever religion revives remarkably, till we have learned well to distinguish between true and false religion, between saving affections and experiences and those manifold fair shows and glistening appearances by which they are counterfeited, the consequences of which, when they are not distinguished, are often inexpressibly dreadful."

### **Stockbridge and Princeton.**

Subsequent difficulties, which arose in connection with the suppression of certain irregularities, led Edwards to leave Northampton. He next proceeded to Stockbridge, where his work was two-fold; he was pastor of a congregation and superintendent of a Mission to Indians. It was during this residence at Stockbridge that he wrote his great work on "The Freedom of the Will," as well as a "Dissertation concerning the End for which God Created Man," and other important works.

In 1757, he became president of Princeton College, but while his prospects there seemed bright with the promise of increasing usefulness, he was called to his rest. As Mr. Radford

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Thomson has said: “He was aware of his approaching end, and displayed a truly Christian patience and resignation under suffering and in the prospect of death. His wife was not with him, the family being still at Stockbridge; but his daughter was by his bed-side, and through her he sent a most affectionate and consolatory message to his wife and his children, bidding them submit to the will of God, and encouraging them to look forward to reunion in heaven. Some persons standing by when he was about to breathe his last, spoke with concern and lamentation regarding the loss which the college and the cause of religion generally would suffer by his death. The dying man heard their conversation, and to their surprise, exclaimed, ‘Trust in God, and ye need not fear.’ These were his last words.” Shortly afterwards, he quietly “fell asleep.”<sup>86</sup>

### **Revival and Spirituality.**

By Rev Alexander McLaren, D.D.

Speaking a few days ago at the anniversary of a village Baptist Church in the Isle of Wight, Rev. Dr. Alexander McLaren said:-

I do beseech you pastors of churches, and you brethren who may be influential members of the same, to take care that the balance be kept right, that the deepest things be foremost as well as deepest, and that the message that rings out of our lips be not only “Stand fast in the liberty wherewith Christ has made you free,” but also “Walk in the Spirit.” For, if I read the signs of the times at all rightly, it seems to me that we are now on the verge – and I think a little further than on the verge - of the era in which, whilst there is no diminution of the earnestness with which we preach Christ for us, there shall be a great emphasis with which we preach “Christ in us – the hope of glory,” and the power of life and grace.

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<sup>86</sup> *The Christian*. 18 May, 1905. Supplement. page 1.

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Brethren, the Revival in Wales is bound to spread. The danger is that we here in England (and I speak as an Englishman, though I am not one!) may slavishly imitate the externals of what has been the intensely natural expression of the Welsh nation, and so wreck the whole thing. There are diversities of operation, and nothing could more hinder the working of the one Spirit than that we here, or all over our country, should say: "Let us do like the Welshmen; let us sing hymns without a book, and put an extinguisher on the pulpit!" That is all right for Wales. It would be all wrong for England.

"It shall be when the Spirit of the Lord cometh upon thee that thou shalt do as occasion shall serve thee." That is the true life. Let us be afraid of stereotyping methods; most of all, let us be sure that we do not go in for imitative earnestness, for it is the polite method of sowing hypocrisy.

The one word that I would further say is – We have got to reproduce the primitive experience of those who continued in prayer and supplication. "Tarry ye," said the Master, "until ye be endued with power from on high." They waited, but they did not wait with distracted hearts. They waited in the most intense attitude of expectation, which spoke in the continuance in prayer and supplication; and so it came to pass that one morning there "came the rushing, mighty wind, and it filled all the house where they were sitting, and cloven tongues as of fire sat upon each of them."

That wind has not died down into a calm, that fire has not consumed itself away into grey ashes. The wind may cease to blow, the visible fire may cease to flicker, but the results of the permanent presence of the abiding Spirit are with us for ever. It is for us, like those hundred and twenty on the day of Pentecost, to

make “every man hear in his own tongue the wonderful works of God.”<sup>87</sup>

## THE WORK IN WALES.

Thanks to the constant watchfulness of friends, Mr. Evan Roberts is benefiting greatly by his holiday at Capel Curig. The place has many visitors, including some from France, Germany, and Russia. None, however, are allowed to trench upon the complete rest which his medical advisors enforced.

On a recent evening in the little Methodist Chapel at Capel Curig, crowded to suffocation, Mr. Evan Roberts took part in the monthly observance of the Lord’s Supper. Rev. Griffith Ellis Bootle led the opening part of the service, after which Mr. Roberts delivered an address. Christ’s life, he said, was essentially a quiet life. If the life of the Church showed more substance and less clamour it would be better. The sun rose, the grass sprang, and the flowers grew in silence; but the force of full life lay behind them, and true life could afford to do without clamour. They were now going to commemorate the death of Him who had given them life – a privilege he had not enjoyed for the past six months. At this point the speaker broke down, and a service of praise and prayer, in which several took part, followed. Later on, the meeting being tested, two converts were announced.

Mr. Roberts does not propose to recommence work for another month, after which he will commence a mission at Llandudno, afterwards proceeding to Carnarvon, Bangor, Colwyn Bay, and many other places in North Wales.

### The Rhos District.

Although the Revival prayer meetings and preaching services have been held in the Rhos District where the Revival first

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<sup>87</sup> *The Christian*. Ibid. Supplement. page 2.

broke out in North Wales – for over six months without a break, yet there appears to be no abatement in the fervour and enthusiasm of the church members and converts. Visitors from all parts continue to attend the meetings. At some of the meetings held last week, the people broke into an outburst of thanksgiving, and the “gorfoleddu” was, according to the testimony of some of the older inhabitants, similar to the shouts of thanksgiving that characterized the meetings of the 1859 Revival in various parts of Wales.

### **Children’s Revival Services.**

Revival services continue to be held throughout the Principality, and there have been many conversions among the people who have been induced to attend these services. One of these services has been held at the Public Hall, Treharris. The large hall was packed, and shortly after commencing, fervent prayers were spontaneously offered, interspersed with addresses. Among the most inspiring items were the prayers of two little girls about ten years of age. There were present at the meeting visitors from Germany, Italy, and Russia, some of whom addressed the meeting, asking for the prayers of the Welsh people for their native lands. The service throughout was very devotional, and lasted for nearly five hours.

### **A Solicitor’s Confessions.**

Some remarkable meetings have been held of late at Bridgend. One of the most stirring of these took place in the Tabernacle Welsh Chapel, which was crowded to excess, hundreds of people being unable to gain admission. Fervent and earnest prayers followed each other in rapid succession, and touching appeals were made on behalf of the people of Bridgend. Mr. Sydney Evans broke down when attempting to plead for the unsaved, and sobbing was heard from different parts of the building. Sympathetic prayers were offered for a young man

present, who was said to be an atheist. At an afternoon meeting, at Hope Chapel, a solicitor, in returning thanks because his prayers had been answered in regard to two of his clerks, confessed to having himself led a double life and thus stood in their way.

### **The Revival at Treharris.**

The Treharris churches are still in a healthy state of Revival, and the meetings are still marked with deep spirituality. At Bethania Welsh Calvinistic Methodist Church there are strong indications of what is termed "Yr Ail Don," for during the past few weeks the proceedings have been as full of intensity as during the early stages of the Revival. Rev. J.P. Jones, in the course of a stirring address, informed his church on Sunday week that during the whole of the time there had not been a single break either at morning or night in the regularity of the daily meetings. During the summer months open-air meetings will be resumed by all denominations.

### **Other Interesting Facts.**

A new chapel is to be erected at Ynyshir, the present building having become too small for the congregations.

Rev. J.D. Hughes, the newly-appointed pastor of Blaenywaun Baptist Church, St. Dogmells, immersed thirty-eight candidates for church membership recently in the baptistery at Cwm.

A traveller, while walking over the mountain to Blaenavon the other night, was attracted by singing to a large hole, where he found a number of young lads conducting a prayer meeting, pleading earnestly for the salvation of parents, brothers, and sisters.

Among the many converts at Garndiffaith is one who is well known in the district as a singer. Before his conversion he was a slave to the drink, and often could be heard in the public house singing songs, but he always respected the Christian man. He

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found his way to the Christian Endeavour at the Primitive Methodist church, and as the meeting was proceeding, the Holy Spirit laid hold of him, and (to use his own words) he was nearly choked. The gathering was turned into a prayer meeting, and he made a full surrender to Christ, and is now taking a great interest in the church and Sunday school.<sup>88</sup>

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### **Pentecost and the Revival.**

The Primate's message to the clergy and laity of the Diocese of Canterbury, in commendation of the proposal to offer special prayer during Whitsuntide for the deepening and strengthening of spiritual life in these islands, will no doubt receive a hearty response. There can be no question as to the special suitability and fitness of the season of Pentecost for such intercession. The Revival movement, "in itself inspired by God," as the Archbishop says, is a pressing subject for both prayer and praise, for petition and thanksgiving, and it should be regarded as a special privilege by every Christian to ask God "to make it glow" throughout this and other lands..

### **Lookers On.**

On several occasions Dr. Torrey has expressed his views of the Brixton Mission so far as the reaching of the unconverted multitude is concerned. The actual number of conversions has been very large, and great audiences of people assembled daily. Yet it is felt by all that much more ought to have been accomplished. The fact is, there have been too many lookers-on. The Church in South London has not done anything like its best to influence the

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<sup>88</sup> *The Christian*. 18 May, 1905. Supplement. page 4.

multitudes in this Mission. There are some churches where the fire of zeal burns hotly; others, we fear, are cold. It is clear that the Revival movement is not yet general. There is need for renewed prayer that the Church may awake. We believe that the great awakening is yet to come. The revelation of so much apathy should be an incentive to earnest prayer for its speedy coming.<sup>89</sup>

## THE WELSH REVIVAL

*The Daily Chronicle* of Monday last published an article on the Welsh Revival, from an anonymous Welsh correspondent. We have read this production with astonishment. It is, to all intents and purposes, an attack upon Evan Roberts, but it betrays a lamentable ignorance of the real Evan Roberts, as also a profound ignorance of the genesis and progress of the Welsh Revival. The motive of the attack we are left to divine. We are not concerned with it here, but we are concerned for the truth which is so strangely caricatured. Speaking of the Revival the writer says it was “essentially personal in its origin and direction;” and a little later he asks: “Would the Revival have been possible without Evan Roberts?”

Now, anyone who has the least knowledge of the inner religious life of Wales during the last fifteen months is aware that the Revival broke out in Cardiganshire at least six months before Evan Roberts received his remarkable baptism of fire at Loughor. The little fishing town of Newquay was the birthplace of the Revival, and it spread in every direction long before God brought Evan Roberts to the front. When Evan Roberts commenced his work attention was immediately directed to him, and Press men reported his meetings to the exclusion of all other Welsh gatherings. It is this fact that has tended as much as anything else

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<sup>89</sup> *The Christian*. 25 May, 1905. page 9.

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to veil from English eyes the extraordinary character and extent of the religious Revival in Wales.

A few meetings only were reported by the Press, and public attention was drawn exclusively to these. But, as Mr. Elvet Lewis pointed out before the Congregational Union a few days ago, the vast mass of the Revival meetings have never been reported at all.

All over Wales, day by day, and month after month, there has been a glorious Revival movement. In nearly every village and town the churches have been crowded, and souls by the thousand have been born again. In many places, where Evan Roberts has had no personal influence in any way, the Revival fire has burned most brightly and fiercely. To say, then, that the Welsh Revival is "essentially personal in its origin and direction" is to entirely mistake the facts.

If ever there was a spontaneous movement of the Spirit of God, this movement in Wales is spontaneous. Very few people outside Newquay knew the name of the young girl who was the first human instrument in commencing the Revival there.

Few people know the names of the Christian Endeavourers who went over to the meeting where Evan Roberts received his commission; yet these unknown factors were in reality the primary factors on the human side in the great Welsh Revival. Looking dispassionately at the whole movement, from its inception to the present moment, we do not see how anyone can resist the conclusion that the Revival is essentially the work of the Holy Ghost.

As to the criticism passed upon Evan Roberts, perhaps the less said about it the better. It is unkind, it is unjust, and we believe it to be untrue. And as to the prediction contained in the closing paragraph of this extraordinarily blundering article, let it speak for itself: "The vitalizing spark that made the Revival real and uplifting, if not extinct, is nearing extinction."

25 May, 1905

The addition of nearly 80,000 members to the Church may, in the estimation of a certain criticism, be a proof of “extinction.” Most people will regard it as a proof of wonderful vitality. Such criticisms as these are entirely valueless *per se*, but they do damage when they receive a wide publicity through the medium of such a great circulation as that of the *Daily Chronicle*.

Far better would it be for men to face the reality of this work, and then to tell to this materialistic age the news of God’s mighty working. As for the future of the Revival, those best qualified to speak about it firmly believe that there are evidences pointing to a still more widely-spread movement in Wales. And England, surely, is destined to share in the great blessing.<sup>90</sup>

## **FROM CARD-TABLE TO CHRIST** **The Story of Brownlow North. (+ portrait)**

Brownlow North was the son of a Prebendary, a grandson of a Bishop, and a grand-nephew of Lord North, Prime Minister of England.

He grew up with the expectation of succeeding to the earldom of Guildford, and accordingly was not trained for any profession. His youth and manhood were marked by indulgence in the frivolities and excesses of Society life. He lost money at the gaming table, and became a soldier in Portugal. In 1835 he settled in Scotland, shooting during the season and wintering in Aberdeen, where he came into notoriety through a wager (made with Captain Barclay, of Ury) to ride from Aberdeen to Huntly and back, a distance of eighty miles, in eight hours. A young barrister advised Mr. North to pay forfeit, for to attempt such a feat would be

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<sup>90</sup> *The Christian*. 25 May, 1905. page 11.

foolish; but North's retort was the offer of a further wager, not only to win against Barclay of Ury, but to repeat the feat the next day.

### **Early Religious Impressions.**

In childhood, Brownlow North's mind had been stored by his mother with Divine Truth, and from time to time he made good resolutions, albeit only to break them. A deep impression, however, was made in a conversation which he had with the godly Duchess of Gordon, at her dinner-table at Huntly Lodge, in 1839. The Duchess afterwards described the incident to her friend and pastor, Rev. H.M. Williamson, who gives her words as follows:- "Mr. North was staying in Huntly, engaged in shooting, and utterly careless and ungodly. Some friend of his wrote to me, asking me to take some notice of him, with the view of withdrawing him from his evil ways and companionships. I promised to do so, and gave him an invitation to dinner. When we were at dinner he sat beside me, and suddenly said, with much gravity: 'Duchess, what should a man do who has often prayed to God and never been answered?' I lifted up my heart to God to teach me what to say. I looked him quietly in the face, and said, so as not to be overheard by others: 'Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts' (James 4:3) His countenance changed, he became greatly moved, was very quiet during the evening, and thanked me ere he left."

So much was his heart softened by the illness of his second son, and other experiences, that he decided to enter the Church of England. Accordingly he studied at Oxford, and later, had the promise of a curacy; but when the present state of his heart was put before him, he admitted that he was unfit for the ministry. "If I were in your position, Mr. North, and you in mine," the Bishop of Lincoln asked him, "would you ordain me?" "My lord, I would not," was the reply. It appears that he had a strong sense of his demerits, but, as he afterwards said, "The house was swept and

garnished, but empty; and the last state of that man was worse than the first.” It proved so, indeed, for after this period of temporary reformation he threw himself openly into his old life of pleasure and sin.

In November, 1854 – and he was now in his forty-fifth year – Mr. North was one night sitting at cards, when he says, “It pleased God to make me concerned about my soul.

### **The Fear of Death.**

The instrument used was a sensation of sudden illness, which led me to think that I was going to die. I said to my son, ‘I am a dead man; take me upstairs.’ As soon as this was done, I threw myself down on my bed. My first thought was, ‘What will my forty-four years of following the devices of my own heart profit me? In a few minutes I shall be in hell, and what good will all these things do for me for which I have sold my soul? I felt constrained to pray, but it was merely the prayer of a coward, a cry for mercy. I was not sorry for what I had done, but I was afraid of the punishment of my sin”

### **Afraid of the Housemaid.**

Still there was “something trying to prevent me putting myself on my knees to call for mercy, and that was the presence of the maid-servant in the room, lighting my fire. Though I did not believe at the time that I had ten minutes to live, and knew that there was no possible hope for me but in the mercy of God, and that if I did not seek that mercy I could not expect to have it, yet such was the nature of my heart and of my spirit within me, that it was a balance with me, whether I should fall on my knees before that girl, and I believe it was the turning-point with me. I believe that if I had at that time resisted the Holy Ghost – of course, I cannot say, for who shall limit the Holy Ghost? – but my belief is that it would have been once too often. By God’s grace I was not prevented. I

did pray, and though I am not what I should be, yet I am today what I am, which at least is *not what I was.*" (This account was given seven years later, to the students of Edinburgh University).

### **Informing His Friends.**

The day following his conversion, Mr. North announced to his friends staying in the house, and to others by letter, that from that instant he had become a changed man. In the evening he assembled the household for prayer, and read a portion of God's Word, making comments by the way – "as if it had been the habit of his life," said a friend who was present. His manner had no excitement in it, but a gentle gravity. Some of his associates thought he had "gone out of his mind"; others – particularly such as were acquainted with his previous passing reformations – prophesied that his resolution would not last, while it was even said in some of the newspapers that the whole thing was done for a wager, and that Mr. North had taken a bet to gather a certain number of hearers in a given time! He was much encouraged, however, by Godly friends, and particularly by his saintly mother, who, rejoicing that "her son who had been dead was alive again," said to him: "Brownlow, God is not only able to save you, but to make you more conspicuous for good than ever you were for evil."

His spiritual conflicts were prolonged, but he was finally delivered out of his perplexities through reading Romans 3:20 – 21. "With that passage," he said, "came light into my soul." With sorrow and humiliation he would on occasion allude to himself as being like the man who was above forty years of age on whom the miracle of healing was shown (Acts 4:22). On the first page of the New Testament which he began to use on the following New Year's Day he wrote: "B. North, a man whose sins crucified the Son of God."

### **Tract Distribution and Visitation.**

For two months Mr. North practically shut himself up in his own room, reading the Bible and praying. Then anxious to work for God, he commenced tract distribution. Proceeding to the West Islands, where he was well known through his wild life, he endeavoured by giving away tracts to undo some of the evil which his example had wrought. The people, probably doubting the sincerity of so startling a conversion, avoided him; but, not becoming weary in well-doing, he left the tracts in prominent places on the roads, and on windy days placed them under stones, that they might not be blown away. Helping the sick poor of Elgin, he supplied the bed-ridden with many comforts. A friend who accompanied him said: "I shall never forget some of these visits, one in particular, to a poor wretched old body who had been unable to leave her bed for years. Mr. North would take a little stove, sit down and peel oranges for her, and this in a room where the surroundings were too disgusting even to mention. I felt that I could not be in his company for a quarter of an hour without being benefited by it.

Such visits led to a cottage meeting being commenced. He also spoke at a weekly meeting in a loft, and large crowds flocked to hear. Visiting London, he was providentially led to speak in the open-air to a rowdy and blaspheming mob; and when, through sheer exhaustion, he was compelled to stop, many cried, "Go on; we want to hear more," and an old man exclaimed, "Your words should be written in letters of gold."

Thus encouraged, he went forward in the Lord's work. "I am not an authorized preacher," he would say, "but I am a man who has been at the brink of the bottomless pit and has looked in, and as I see so many of you going down to that pit, I am here to 'hallo' you back, and warn you of your danger. I am here, also, as the chief of sinners saved by grace, to tell you that the grace that saved me can surely save you." Among those who flocked to hear

him were men who had been his associates on the moors, at the billiard table, at the hunt. The news that "Brownlow North had turned preacher" simply amazed people; some doubted, but to one prominent man who seemed to mingle astonishment with incredulity, he said: "You are filled with wonder, but why should not He lift the vile thing out of the dunghill?"

### **His Evangelistic Labours.**

The preaching of the Word by Mr. North was so greatly blessed in Scotland that all doubt was removed, and he received many invitations to preach. His ministry was exceedingly fruitful. He was made the means of quickening and reviving. Of his first visit to Edinburgh in 1857, a journalistic impression of the time says: "He held forth in Dr. Candlish's church to one of the largest audiences it ever contained. He is as destitute of 'pulpit airs' as when he was a leader of fashion and a keen hand for the turf, but there is tremendous energy in his preaching. There is something contagious in a man who is terribly in earnest. North begins his service with a low, faltering voice, but before he has got half through the opening prayer his breast begins to heave with a convulsive sobbing, his whole frame is agitated. There is then no faltering. He becomes a great example of the truth that there is no teacher of elocution like the heart.

Fresh opportunities came when he was recognized and welcomed as an evangelist by the Free Church of Scotland; and as he went forward, one result was an extraordinary multiplication of his correspondence, of which Mr. Moody-Stuart says: "Here are letters from peers and peeresses, Indian rajahs and German princesses, professional men, busy merchants, acute lawyers, soldiers and sailors, squatters in the lonely Australian bush; letters from young ladies, boys, governesses, footmen, letter-carriers, farm servants, &c., all bearing on the one great question."

### **The Great Days of '59.**

In the early part of 1859 came the remarkable work of grace which broke out in these islands, commencing in Ulster, and Brownlow North was privileged to take an important part. Between four and five thousand people heard him on one Sunday at Londonderry. In all he delivered fifty addresses, many of them to thousands of auditors. One minister wrote of a visit to Newtown-Limavady: "A great number of souls have been converted. The Roman Catholic found peace, and has gone home to tell what God has done for his soul. A girl in the workhouse was sweeping the door, and hearing your voice (the wind blowing that way) she distinctly heard you repeat the invitation, 'Whosoever will, let him come.' She staggered into the house, fell prostrate before God, and found immediate peace. At your last open-air service, it has been calculated that more than 12,000 persons were present. I think you will have 20,000 when you next visit us."

### **In London Halls and Theatres.**

Another brief stay in London became the first of a succession of prolonged visits. To reach the richer class, Willis's Rooms were taken; then, in St. James' Hall and in a number of theatres the Gospel was preached. An interesting testimony to the effect of these services is given in a letter written in after years by an esteemed friend, Pastor Frank H. White, who says therein:- "My wife and her two sisters were awakened and brought to Christ during Mr. North's preaching during the St. James' Hall services. They had gone to hear Morley Punshon, and were told by one assisting at the services that on the following Sunday a gentleman would preach, whom, if they once heard they would never forget. They heard him. His text was, I believe, 'Wilt thou go with this man?' They knew little, very little, if any, of Bible truth, and were destitute of Gospel light. They were literally transfixed with terror

as they listened to Mr. North's awful description of the sinner's state and danger."

### **His Last Days.**

On the last Sabbath in which he appeared in public, in the autumn of 1875, he preached in the Public Hall, Alexandria, N.B., on "Behold, I make all things new"; and during the week spoke to large audiences with characteristic force. On the following Saturday he was taken ill, and on November 9, 1875, passed to his rest. "I used to have a great terror of death," he said, "but that is quite gone for me; I am resting in Christ." "Have you peace?" asked a friend, a little time before the end. And the reply was, "Perfect peace."<sup>91</sup>

## **THE WORK IN WALES.**

### **An Open-air Baptism.**

At the stepping stones near the mouth of the Ewenny River, Bridgend, on Sunday week, Rev. D.S. Jones, pastor of Ruhamah Baptist Chapel, Bridgend, baptized a man in the presence of a concourse of people numbering about a thousand. A Revival service was held on the river bank, in which all the assembled people took part. The sight was very impressive.

### **In the Rhondda Valley**

Mrs. Jones has conducted a series of mission services at Porth. Her advent to the district created considerable interest, and all the meetings were thronged. The services throughout were marked by great fervour and spontaneity, and were conducted by Mrs. Jones on lines closely resembling those adopted by Mr. Evan

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<sup>91</sup> *The Christian*. 25 May, 1905. Supplement. page 1 – 2.

Roberts. She avoided anything approaching the sensational. Her impromptu addresses and earnest prayers deeply affected the audience. A number of conversions were recorded at each of the meetings. At the meeting at the Welsh Congregational Chapel additional interest was centred in the proceedings by reason of the fact that Mrs. Jones was assisted by the two converted atheists of Abercynon, who delivered racy and original addresses, the congregation frequently breaking forth into thanksgiving and praise. The story of their conversion was exceedingly effective, and was several times cut short by outbursts of song. A feature of the meeting was the excellent singing of solos, by young men mainly, in different quarters of the building. One solo particularly, "Am achub hen rebel fel fi" ("For saving an old rebel like me"), deeply affected the congregation, who sang the refrain over and over again. The proceedings were protracted to a late hour with undiminished fervour.

### **Renewed Fervour at Barry.**

There has been a renewal of Revival fervour at Barry. Mrs. Jones has been conducting meetings, and Rev. R.B. Jones, of Porth, and Mr. Emlyn Davies has also been at work in the town. Mrs. Jones has conducted afternoon services for women with great success. A united service was held at Salem Welsh Baptist Chapel, Barry Dock, and the spacious building was filled to overflowing. The proceedings were marked with great fervour. Mr. Jones delivered an effective sermon on the Lord's Prayer, Mrs. Jones related the story of her conversion in a simple, appealing manner, and Mr. Emlyn Davies rendered Revival hymns.

### **Converts at Garndiffaith.**

Miss M. Lintin, a lady evangelist, is doing good work at Garndiffaith. She is devoting much of her time by day to visiting the homes of the people. The new converts are working well with

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her. At a church meeting it was decided that Miss Lintin should remain in the district for another two months. She recently conducted the Sunday school anniversary services. The church was packed, and large numbers could not find room. The choir, which paraded the streets, turned out in great numbers. Among the young men were many well-known characters who have been converted.

### **Revival Effects at Rhos.**

A remarkable statement was made by a Revival convert at one of the meetings in Rhos. Before his conversion he said that he used to loan a large marquee to flower and agricultural shows, &c., and by this means realized a good sum of money annually; but he now refuses to let the marquee unless an undertaking is made that no intoxicating drink be sold or consumed in it. He further declared that he would rather burn it before he would allow it to be used to encourage the drink traffic.

Rev. O.J. Owens, pastor of Mynydd Zion Congregational Church, Ponkey, Rhos, lately (before receiving a number of the converts into church membership) baptized one of the number, an old man seventy-eight years of age. The old man had been a faithful hearer during his lifetime, and two of his sons occupy important positions in the denomination. There was not a dry eye in the large congregation.<sup>92</sup>

## **1 JUNE, 1905.**

### **Rev. H. Elvet Lewis. (+ portrait)**

This popular preacher, poet, lecturer, and Litterateur was born at Conwil Elvet, a picturesque village in the heart of Carmarthenshire, South Wales, April 14, 1860.

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<sup>92</sup> *The Christian*. Thursday, 25 May, 1905. Supplement, page 4.

Like many of the finest preachers of Wales, he comes of a good farming pedigree, whose blood has been oxygenized by generations of hard work in the open air. He was brought up under the influence of beautiful natural surroundings. There are no high mountains near Conwil, but a succession of hills and dales, intersected by babbling brooks, with many a "trouty pool" and miniature waterfall, and there is some fine moorland in the vicinity.

The social life of his childhood was that of a pastoral community, deeply imbued for the most part with simple Evangelical beliefs. Religion was the supreme interest in the home and the social circle, and the Congregational chapel the central institution, with its Sunday services, its Sunday school, and its week-night prayer meeting and "society." Mr. Lewis's childhood was thus fed with the severe but lofty ideals of Welsh Nonconformity from the beginning, and while his receptive and sensitive mind has proved susceptible to the highest culture, he has never wavered in his attachment to the principles of his early training.

H. Elvet Lewis gave very early indications of exceptional powers and of religious feelings. Debarred by a defect of vision (now happily repaired) from joining in the boisterous games of the playground, he became an omnivorous reader and student, and, having the temperament of a poet, he began to write at a very early age. A remarkable feature of his youth was the early ripeness of his powers of thought and expression. It was an age of boy preachers in Wales, and it is not too much to say of Mr. Lewis that his remarkable early popularity has never waned. At fourteen he was well known as a preacher, and in great request among the Congregational churches of the neighbourhood. By this time he had become a student at the Emlyn Grammar School, Newcastle Emlyn, an institution from which many a noted Welsh preacher has been prepared for College. At that time there was a circle of earnest students of considerable intellectual and spiritual vigour,

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and among these Mr. Lewis took a leading place. At sixteen he entered the Presbyterian College, Carmarthen, which, though it was open to other denominations, was then and now chiefly staffed and attended by Congregationalists. Here he completed his theological studies, and, at the early age of twenty, he was ordained to the English ministry at Buckley, Flintshire, where he remained for four years, removing to Hull in 1884.

Though ministering to English congregations up to his latest pastorate, Mr. Lewis's chief pulpit reputation has been won and maintained as a Welsh preacher. The Welsh nation is marked by a passion for week-day anniversaries and preaching assemblies, and Mr. Lewis has been for nearly thirty years a leading feature of these religious festivals. He has traveled through the Principality during these years with indefatigable devotion and industry, and has occupied at one time or another all the leading pulpits of his denomination. His opportunities of doing this were greatly increased in 1891, when he succeeded Rev. E. Griffith Jones, as minister of Park Church, Llanelly. During his eight years' pastorate here, his name became a household word throughout the land, and his poetical reputation was established by winning the Bardic crown and chair in the National Eisteddfod – honours dear to the heart of every Welshman, but attained by few.

In 1891, he removed to Harecourt Chapel, Canonbury, where he was pastor till 1904. In this year he succeeded Rev. Owen Evans, D.D., as minister of the leading London Welsh Congregational meeting at King's Cross, where he now ministers to overflowing congregations, and is already exercising a wide and gracious influence on the religious life of his fellow-countrymen in the Metropolis. There can be no doubt in the mind of those who know him best that he is now filling his destined sphere and function. While his English sermons are marked by beautiful thought and a fine spiritual fervour, expressed in faultless diction, his native tongue remains his natural instrument of expression. It

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gives free rein and adequate scope to his poetical temperament, and enables him to rise to heights of eloquence and a delicacy of thought unattainable in English. The incandescent temper of Welsh audiences also suits his peculiar powers more thoroughly, and as he is an extemporaneous preacher like the majority of his compatriots, he is more dependent on the responsiveness of his audience than the average Anglo-Saxon preacher. It is a fortunate thing that he should, in the maturity of his powers, be thus privileged to enter on a pastorate so full of opportunity and of such abundant promise as he now holds.

While Mr. Lewis's pulpit reputation is mainly among the Welsh-speaking people, his literary reputation (apart from the abundant Eisteddfodic honours he has won) is drawn mainly from his English writings. During his Hull ministry, a series of articles in *Good Words* on "The Sweet Singers of Wales" instantly drew attention as indicating a rare interpretative and literary gift; and, when collecting into a volume, formed a welcome glimpse into Welsh hymnology by one who was himself a gifted hymn-writer. Some of the translations into English of the standard Welsh hymns were models of artistic rendering, and some of his versions of the hymns that have figured so largely in the present Welsh Revival convey the very essence of their originals into beautiful English verse. He has done a similar service for Welsh hymnology, by translating into his native tongue some of the finest English hymns. These have been incorporated into the recent Congregational Hymnal, which is being used so largely in the churches of the Principality, and wherever, throughout the world, the Celtic language forms the medium of religious worship.

Among Mr. Lewis's other writings may be mentioned his Biography of Dr. Herbert Evans, of Carnarvon – the greatest Welsh preacher of the last generation – some volumes of Welsh and English discourses, one or two of religious verse, and a little book,

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just published, in a series entitled “Eras of Nonconformity,” on “Nonconformity in Wales.”

In all these there is the same delicate mastery of expression, spiritual elevation, and literary distinction. The poet and the seer are revealed on every page. Beautiful thoughts in chaste language come upon the reader with a sense of perpetual surprise; and his appetite, fed on these dainties of the spirit, grows with what it feeds on. We trust that Mr. Lewis, amid his many and varied labours, will not allow his facile and skilful pen to be idle, but that he will give the English public in this way the benefit which he bestows on his fellow-countrymen in Welsh through the spoken word.

Since the outbreak of the Revival in Wales last autumn, Mr. Lewis has rendered us in England the unspeakable benefit of interpreting its significance and power in an impressive series of articles through the Press, and also in other ways. He has given his best powers of expression to the service of this wonderful movement. His intimate knowledge of life in the Principality, his recent perpetual travels through North and South Wales on preaching excursions, have placed him in a unique position to see the movement from within, and so to measure its true meaning without loss or exaggeration. Mr. Lewis has visited many of the great English centres during the last few months with a view of initiating the Revival movement, and has some stirring experiences to relate of the way in which, here and there, the shower has begun to descend on England.<sup>93</sup>

Full article on CHRISTMAS EVANS.<sup>94</sup>

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<sup>93</sup> *The Christian*. 1<sup>st</sup> June, 1905. page 16.

<sup>94</sup> Op cit. Supplement. pages 1 – 2. + portrait

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## **A MESSAGE to the WORLD. By Evan Roberts.**

The Power of the Revival in South Wales is not of men, but of God. He has been close to us, and has shown us the way.

There is no question of creed or of dogma in this movement. The work that is being done has the support, I believe, of all Christian people and Christian churches in our country. I have merely preached the religion of Jesus Christ as I myself have experienced it.

God has made me glad, and I am showing others the great joy of serving Him, a joy so great and so wonderful that I shall never be able to express it in its completeness. We are teaching no sectarian doctrine, only the wonder and the beauty of Christ's love, the love of man for Him, and the love of man for man.

### **A Work of God.**

I have been asked concerning my methods. I have none. I never prepare the words I shall speak. I leave all that to Him. *I* am not the source of this Revival. *I* am only one agent in what is growing to be a multitude. *I* am not moving men's hearts and changing men's lives; not *I*, but "God worketh in me." I have found what is, in my belief, the highest kind of Christianity. I desire to give my life, which is all I have to give, to helping others to find it also. Many have already found it, thank God, and many more are finding it through them.

This is my work as He has pointed it out to me. His Spirit came to me one night, when upon my knees I asked Him for guidance, and five months later I was baptized with the Spirit. He has led me as He will lead all those who, conscious of their human weakness, lean upon Him as children upon a father. I know that the work which has been done is not due to any human ability that I possess. It is His work and to His glory.

I was not ever thus, nor prayed that Thou  
Should'st lead me on.

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I loved to choose and see my path, but now  
Lead Thou me on.

I desire nothing but to be allowed to continue this work that has begun. "The Lord is my Shepherd." I fear no want. All things necessary He has provided, and will provide. I wish no personal following, only the world for Christ.

Some things have been said about our meetings and about me which are not true; but God's truth has not been hurt by these statements, and they, therefore, matter little. I believe, too, that He has put it into the hearts of those who have written of the Revival to say helpful things, for some of the papers have carried our message to many whom we have not personally reached.

I believe that the world is upon the threshold of a great religious Revival, and I pray daily that I may be allowed to help to bring this about.

### **Prayer for Revival.**

I beseech all those who confess Christ to ask Him to-day, upon their knees, if He has not some work for them to do now. He will lead them all, as He has led us. He will make them pillars of smoke by day and pillars of fire by night, to guide men to Him.

Wonderful things have happened in Wales in a few weeks, but these are only the beginning. The world will be swept by His Spirit as by a rushing, mighty wind. Many who are now silent Christians, negative Christians, Christians whose belief seems little to them and nothing to anyone else, will lead the movement. Groping, hesitating, half-Christians, will see a great Light, and will reflect this Light to thousands of those in utter darkness. The whole world will hear His message of "peace, goodwill towards men," and, listening, will be blessed. Thousands upon thousands will do more than we have accomplished, as God gives them power. This is my earnest faith, if the churches will but learn the

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great lesson of obedience to the voice of the Holy Spirit. Obedience! Obedience!! Obedience!!!<sup>95</sup>

## 8 June, 1905.

### **Revival.**

Sunday next will, we trust, be a great day for the Church of Christ in these islands. It is a day set apart by the Anglican Church for special intercession on behalf of a true and widespread religious revival. The President of the Free Church Council has likewise issued an invitation to the Free Churches, asking them to join in the general intercession for this common object. If the day is rightly used, and people prepare themselves for the solemn work to which they are invited, Whitsunday, 1905, may be to the present generation what Pentecost was at the opening of the dispensation.

### **What are the Conditions?**

Let there be no illusion, however, as to the matter. It all depends upon the kind of intercession offered as to whether a revival of religion will ensue or not.

The mere saying of prayers will accomplish nothing; nor will languid intercessions, nor even fervent supplications, unless the antecedent Divine conditions are fulfilled. There must be the “tarrying” before God in “continued” prayer and supplication; the inner unity – the “accord” – of the disciples, and the visible unity before men – the “one place.”

Our first business is to inquire whether these necessary conditions are fulfilled in us. It is best to be quite honest with ourselves. Bickerings, the magnifying of trivial differences, suspicion, and similar things, are inimical to a display of God’s

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<sup>95</sup> *The Christian*. 1 June, 1905. Supplement. page 4.

power on a great scale. When the fire of the Spirit burns up our dross, and fuses our souls together in love, then the multitude will cry to God.<sup>96</sup>

**Interview with Mr. A.P. Fitt, (Moody Bible Institute.)  
What did he think about the Welsh Revival???**

He visited five towns in the Garw and Maesteg valleys, and his feeling was one of deepest satisfaction with what he saw and heard.

“The first wave of the Revival may be said to have passed over these localities, and in addition to the union meetings still held, the various churches are taking up the work individually, each having something going on nearly every night. This change is the path to consolidation and progress.

The unanimous testimony of ministers of different denominations was that the movement was really the work of the Spirit of God. Bible-classes which were suspended during the earlier union meetings are being resumed; and new converts are identifying themselves with all the activities of the churches. They are found to be taking a prominent part in public meetings, having already begun in many places to hold regular open-air services, and in other instances bands of them have gone to other villages spreading the fire.

It was a cause of additional satisfaction to learn that those who are prominent in public are no less active in secret. They keep close watch over recently converted friends, and if any seem to be growing cold or staying away from meetings they stop at no amount of personal sacrifice to keep them true. Though there have been backsliders, the number is very small, while the testimony of police and railway officials, as well as other laymen, is substantially the same as that of the preachers.

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<sup>96</sup> *The Christian*. 8 June, 1905. page 9.

15 June, 1905

Mr. Fitt carries home with him the good wishes of many who realize the importance and value of the Bible Institute, Dr. Torrey's missions in this country having done much to extend the prayerful sympathy accorded to it on this side of the Atlantic.<sup>97</sup>

Article on Rev. John Fletcher of Madeley.<sup>98</sup>  
Death of Hudson Taylor.

## 15 June, 1905.

### **Evan Roberts in Anglesea. North Wales Mission.**

The return of Mr. Evan Roberts to evangelistic work has been marked by a renewal of interest in the Welsh Revival movement, and by a deep spiritual movement among the people.

Mr. Roberts commenced his work at Amlwch, in Anglesea, on Tuesday, last week. An account of the second meeting in the *South Wales Daily News* says: "Those who do get into close proximity with him know that Evan Roberts to-day has the same modest, unsophisticated, unassuming, lovable, personality as characterized him six months ago, and no one regrets more than he that in this Revival so prominent and predominant a place is being assigned to him. His frequent prolonged silences at the mission meetings are attributable largely to his desire to show the people that he is but an instrument, and that the sources of power are not of earth.

"The spirit of curiosity apparent last night has vanished, and the Revival is now in full force. It is 7.10. Evan Roberts came in fifteen minutes ago. Looked at from the pulpit end, the congregation is one seething mass – weeping, smiling, singing,

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<sup>97</sup> Ibid. pages 14- 15..

<sup>98</sup> Ibid. Supplement. pages 1 – 2.

praying, all at one and the same time. It is as if endowed with gifts of tongues, for, however conflicting the emotions may be, each man seems understood of his neighbour, and there is some indefinable charm and harmony in this ecstatic outburst of a thousand hearts. Horny-handed farm labourers, who had long been strangers to places of worship, pray with the eloquence of a Demosthenes. Strong men are literally convulsed with weeping for joy. I try, but fail to detect a single dry eye. There are bashful maidens, scores of them, standing reciting verses or offering prayers – all smiling through their tears.

### A “New Tune.”

A rough looking fellow in the aisle, who is described to me as one of the most notorious characters of Anglesey, is giving praise to God – ‘Diolch am y Diwn Newydd ar y Delyn’ (we thank Thee for the new tune played on our harp). He has, he proceeds, been long away ‘in the far country,’ but now his face is homeward turned, and he sees on the Father’s face a smile of welcome. ‘We hear the tramp of troops of prodigals returning home,’ is a striking phrase in another’s prayer. A woman in the gallery is beseeching for an assurance ‘that my name, O Lord, is among the redeemed.’

An English tradesman who has long resided in the district, is heard in a Welsh prayer of great power. Ever and anon the voice of William Hughes is heard in a reverberant shout of ‘Diolch.’ William is a quarryman who, during the Penrhyn strike, found work in the Ferndale Collieries at Tylorstown. He was converted at one of Dan Roberts’s meetings, and since then his “Diolch” has acted as a clarion call to repentance to thousands of others. William Hughes put his history in a nutshell tonight when he exclaimed in a prayer, ‘I was one of the devil’s chieftains, but tonight I am labouring in the vineyard.’

### **An Appeal from Evan Roberts.**

“Rev. John Williams tests the meeting and half a dozen converts are found, but there are many refusals again tonight, and this brings Mr. Roberts at last to his feet with a solemn appeal to the stubborn ones. Did they realize the gravity of their act? Let them tonight in the quietness and privacy of their bedrooms look God in the face and tell Him ‘I refuse Thy Son.’ An earthly father could not unmoved see his son despised and trampled upon. God smote His well-beloved Son, but woe unto others that sought to do so. Had they more regard for their bodies than for their souls? The grave was the goal of one, the other had eternity awaiting it. To those that refused he would say let them, if they dared, take the whip from the soldier’s hand and scourge the Son of Man, let them crown Him with the crown of thorns, and spit in the Divine face.

“The second test produces another batch of converts, and among them one of ten who had refused to yield the previous evening. ‘In all the annals of the Revival,’ exclaims Rev. John Williams, ‘there is no record of a more glorious meeting than this. Will you promise to praise God for it when you return to your homes tonight?’ Every hand is raised to signify assent, but, too impatient to wait until they get home, hundreds in the building proceed at once to offer their praise in prayers and hymns. And another hour is thus spent ere, with the Lord’s Prayer recited in Welsh and in English, the meeting is brought to a close. Subsequently another meeting was held, and this was continued until close upon midnight.”<sup>99</sup>

### **Welsh Revivalists in London.**

Rev, Seth Joshua has been called to Ireland and Scotland to fulfill certain appointments, including an address to the Presbyterian General Assembly of Ireland, concerning the Revival

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<sup>99</sup> *The Christian*. 15 June, 1905. page 17.

in Wales; but he hopes to return to London in August. The closing meeting in Jewin Hall, held by him and Mr. Evan Roberts's three lady workers, was one full of blessing and power. Mr. Joshua's sermon on "Victory over the World, the Flesh and the Devil," was one of the most helpful that we have listened to. He is likewise a good soloist, and frequently pauses in the midst of his sermon to sing some effective and soul-stirring Gospel song. Miss Maggie Davies also sang very effectively at Jewin Hall; and Miss S.A. Jones and Miss Mary Davies spoke with much unction and power – Miss Jones speaking in English, and Miss Davies in Welsh.

"We hear a great deal in these days about pure food, pure air, pure water, and so on," said Miss Jones, "but how many are deeply concerned about having pure hearts?"

From Jewin Hall the three lady workers went to Holloway, where they conducted services from June 6 to 9, in the Sussex-rd. Welsh Chapel. Although the building is capable of accommodating many hundreds, on floor and gallery, it was crowded every night to its utmost capacity, and the services were greatly blessed to many souls. Many notable workers were present and took part; and young converts prayed and testified separately, and two, three, six, eight, or even more at a time. "Diolch Iddo" was sung many times for souls who had yielded to Christ.

Miss Maud Davies and Miss Florrie Evans are also conducting very successful meetings in some of the Welsh chapels of London. J.G. Lawson.<sup>100</sup>

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<sup>100</sup> Ibid. page 18.

## 22 June, 1905.

Article on the Countess of Huntingdon.<sup>101</sup>

### **The Welsh Lady Evangelists.**

The Welsh lady evangelists still continue to hold services in the Welsh and English chapels of London. From the large Wesleyan Chapel at Leyton, Mr. Evan Roberts's three lady workers – Miss Maggie Davies, Miss S.A. Jones, and Miss Mary Davies – went to the Welsh Chapel in Fulham where they had some very good meetings. Almost the entire service one evening was devoted to prayer, and yet no one seemed to tire of listening to so many heart-felt petitions.

From Fulham the three young ladies went to the large and central Welsh Wesleyan Chapel in City Road. On Sunday night, June 18, this building was crowded, and the service was full of power and blessing. At one time I counted as many as seven young men in my immediate neighbourhood who were simultaneously pouring out their hearts in audible prayer, and many others were praying aloud, at the same time, in other parts of the building. The singing also at times was of that hearty and heart-felt character so characteristic of the Revival. Miss May Phillips, of New Quay, where the Revival began, assisted in the service. She sang several solos in a very effective manner, and also described the meeting in which the Revival had its beginning.

Master Roberts, the eleven-year-old son of a Welsh Congregational minister, but whose father is dead, also sang and spoke. Miss Jones explained that it was very common for children to take part in the Revival meetings in Wales, and told of much good accomplished by their testimonies and prayers. Some souls

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<sup>101</sup> *The Christian*. 22 June, 1905. Supplement. pages 1-2.

29 June, 1905

were brought to a decision for Christ, and several backslidden Christians told of how they had been reclaimed from their cold and indifferent state.

Miss Maud Davies and Miss Florrie Evans, of New Quay, have been assisting Rev. H. Elvet Lewis in holding a series of meetings in his chapel at King's Cross. The services were well attended, and resulted in much good. Miss Davies's singing made a deep impression upon the people. J.G. Lawson.<sup>102</sup>

## 29 June, 1905.

### Mr. Evan Roberts.

Evan Roberts has conducted a four days' mission at Holyhead. It had been arranged to hold the meetings in rotation at the largest chapels in the town. It became, however, apparent from the first that the largest available building would not accommodate more than a small proportion of those desirous of attending. The weather, which had been unpropitious throughout the morning on the opening day, cleared towards mid-day, making it possible to hold an open-air meeting. The experiences at Llangefni the previous day showed that, given ordinarily favourable conditions, such a meeting could be made almost as effective as if held in a building – in some respects even more so. Accordingly a very substantial platform was erected in a field near the chapel.

### Visitors from England and Ireland.

Long before the hour for commencement (says the *South Wales Daily News* correspondent), every road and lane leading towards the field was thronged with people, drawn from the whole countryside on foot and horseback, and in vehicles of primitive

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<sup>102</sup> *The Christian*. 22 June, 1905. page 17.

fashion. I was on the field long before the time for commencing, but while still a quarter of a mile away the sweet strains of the beautiful Welsh hymns, mellowed by the distance, greeted my ears, and made the people in the streets pause in their business scurry, and many to forget their engagements and hasten meetingwards. Three-fourths of those immediately surrounding the platform were ladies, many of them being English visitors. The Welsh girls in the crowd led the singing, striking up hymn after hymn. Suddenly, an Englishman struck up the sweet strains of an English hymn. The crowd rapidly picked up words and music.

Rev. John Williams then took charge of the preliminary proceedings, Rev. Ames Williams, Llaingoch, opening with a short devotional service. The key of the meeting was almost immediately struck by a workingman in the audience, a member of the English Baptist congregation in the town, breaking into an impassioned prayer, thanking God for having saved him who had been notorious in the town as a drunkard and blasphemer, and urging those who had been his companions to enlist under the banner of the Cross. Hardly had he finished when a woman, well advanced in years, broke out into an earnest supplication bristling with seafaring terms, which appealed to the hearts of the men folk now crowding the field around, and drew volleys of "Amens" from all parts.

### **"Pierrot" Entertainment Abandoned.**

There was now a crowd of three or four thousand, being continually swelled by the endless stream of humanity flowing in. Among them were the "Pierrot" Company, who had put up public notices that they abandoned their evening performances during the continuance of the mission. Their place as public entertainers was more than filled up by a band of Irish ladies, members of the Dublin Medical Mission, who had come over specially for these

services, and who struck up “Has the Comforter come to you?” the chorus being readily taken up by the music-loving Welsh people.

### **A Vast Gathering.**

Then from every corner of the field, now densely crowded, there ascended prayer upon prayer, young vieing with old, and the clear, melodious tones of Welsh girls mingling with the trembling accents of octogenarians. The meeting had been going on for nearly two hours before Evan Roberts arrived on the scene, and by the time he arrived had been roused to a high pitch. The sky had again become overcast, the rain clouds banking up and hanging in threatening battalions above the field; and the keen sea breeze swept through the crowd, which kept on continually increasing, reaching probably 8,000 or 9,000, or, roughly 90 percent of the total population of the town.

Mr. Evan Roberts spoke powerfully, but the chief feature of the meeting was the praying and singing. “Lord,” cried a woman, “turn the public-houses into houses of prayer!” Suddenly a hush fell upon the crowd as a young man, with clean-cut features, and under strong emotions, came to the front of the platform, saying, in English: “My friends, a month ago I was the vilest of sinners. I have never before professed Christ in public, but I am on the point of sailing for Canada, and before I go 6,000 miles away from home I want to make this public confession of Christ, and to ask you, to beg of you, also to make public confession.” It transpired that the speaker was a young man of good social position from Dolwyddelen. His appeal had immediate effect, the name of convert after convert being called out as making submission. “Let us now,” said the Revivalist, “close the meeting with the Lord’s Prayer.” – and the effect of the immense crowd simultaneously praying was most impressive.

On the second night the feeling was intensified by an announcement from the platform that a woman present at the

previous night's meeting had died that morning. Later, a note was handed up to the Rev. John Williams announcing that a plate-layer present at the previous night's meeting had just been killed on the railway. This second instance of the uncertainty of human life deeply impressed the crowd, many of whom broke out into weeping and wailing, others into impassioned supplications that God might have mercy on the multitudes and bring them to consider their end while yet the day of grace extended.

### **Two Converts Testify.**

Mr. William Hughes, of Bethesda, came to the front of the platform, and recited his experience as a godless man who knew nothing of the Bible, and was only now beginning to delve into its treasures of Divine knowledge. "And now," he cried, "while I live I shall not cease to bear testimony to God's mercy and grace, and do what in me lies to bring others to the light granted unto me."

Ere Mr. Hughes ceased, up jumped a woman in the crowd, and, with glowing face, cried: "O ye people who know my past, who know that, though nurtured on the breast of the Sabbath school, I became a backslider and became a victim to drink! The prayers of my grandfather and of my grandmother, who prayed for us children by name, - these prayer have been ringing in my ears, and are ringing now. They have brought me on my knees at the Throne of Grace, and have brought me to my feet here to proclaim God's mercy. The mercy He has shown to me He is prepared to show to you in like fashion. O; ye respectable church-goers, how can you be silent?" And at this Miss Annie Davies broke out into earnest prayer, and many were in tears.

### **"Oh, That I Might Be Like Jesus."**

Evan Roberts took a section of the crowd severely to task. "There are some here," he said, "who have come wearing the garb of supplicants, but whose one object is to exalt and show

themselves. In exhibiting themselves they conceal Christ, reversing the proper order. Here we must be content to go down; then shall we go up for evermore. But if we refuse to bend here, our fate will be to go down for all eternity. Are you prepared to go down, to feed the hungry, to clothe the naked, to help the needy, to befriend those who are despised of their fellow-men? This was what Christ taught us to do, what He would have us do, what He did Himself." At this a woman in the crowd raised the tune, "O nab awn i fel Efe" ("oh, that I might be like Jesus"), and in suppressed tones the melody spread throughout the vast concourse.

Many converts were announced, while hundreds of people burst into prayer simultaneously. On the outskirts of the crowd there were many scoffers, but around the platform the scene was very different, one lad of tender years praying in a piercing voice and making most impassioned appeals for mercy. Hundreds around him were in tears. The meeting was at length brought to an end by the whole of the audience uniting in reciting the Lord's Prayer.

### **Two Simultaneous Missions.**

On Thursday the meeting itself proved full of those kaleidoscopic changes which are so characteristic a feature of these remarkable gatherings. A blind man got up crying, "Lord, though blind, I can see Thy glory and Thy grace, and I can see that Thy servant here tonight is distressed at the hardness of heart manifested in this great multitude." Hundreds in all parts of the vast crowd were supplicating together. Then Rev. R.R. Hughes called for silent prayer, and all bowed their heads while Miss Davies sang one of her wonderful Welsh hymns, thousands weeping like children.

The magnitude of the crowd produced the unexpected effect of two separate independent meetings being conducted simultaneously at two extremes of the field, prayer and song alternating and frequently intermingling, and yet there was neither discord nor confusion, but, if possible, a sweeter harmony. Mr.

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J.A. Williams, a well-known choir leader, conducted the singing of the section surrounding the platform until that slowly mastered and assimilated the muscle of the others, so that soon a grand Welsh hymn was being sung in unison by over 10,000 voices, the wave of melody sweeping over the whole town and being taken up in the streets.

As the meeting formally closed, the fervour broke out anew. Convert after convert was announced from every part of the dispersing audience, and continued to be garnered even as the crowd swept through the outer gates of the park, the gleanings of the field proving more plentiful than the harvest itself.<sup>103</sup>

### **In the Rhondda Valley.**

It has been my joy and privilege to re-visit this part of South Wales. Everywhere, the people are delighted to hear God's Word – surely, one of the surest symptoms of true Revival.

Taking part, first of all, in the nightly gatherings at the Tabernacle, Cardiff – where services have been held consecutively for six months – I had the joy of seeing numbers of people who had been converted, and who have stood the test of time thus far, and seem to be growing in grace. I also held one service at Canton, where a gracious work of Revival has been in progress, and saw a number of young people gathered in at the close of the service.

A few days were devoted to a mission in the neighbourhood of Treherbert. Whit-Monday was a memorable day. In the afternoon I was present at the great annual singing festival in the large Baptist Church at Treorchy (where several hundreds have been gathered in as a result of the Revival). The power of God was realized during the singing of those grand old Welsh hymns, under the leadership of the well-known William Thomas.

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<sup>103</sup> The Christian. 29 June, 1905. Supplement. pages 2 – 3.

But my choicest experience was reserved for the evening in Treherbert. With Rev, Hugh Edwards and other Christian friends we commenced a service in Bute-st., in the open, at about 7.30. A crowd quickly gathered, and as Mr. Edwards read from the Book of Jonah the power of the Holy Spirit was realized. Placing a chair in the midst of the square, I announced my text, Amos 4:12.

There was a really wonderful manifestation of the working of the Holy Spirit. "All hail the power of Jesu's Name" was sung to the tune of "Diadem," and it was repeated again and again with increasing force, until the crowd swept into the chapel.

It had been announced that I would preach, but it never "came off." As I arose, a gentleman begged permission to speak, and a remarkable scene followed. "My friend here," said he, with broken voice, "had asked me to go in for 'another drink'; but after we joined the meeting outside there was no more thought of drink for me." Taking a few coppers out of his pocket, he cried: "There is all that is left of ten shillings; the rest has gone in drink, but this shall go towards this mission." Emotion overcame him, and he sat down weeping. Then his friend got up, and gave a like testimony.

The first speaker is a son of a prominent Christian worker, and his conversion will be a force. He is a gifted man, but has lost several good positions through drink. The thought of his praying wife at home, and what his conversion would mean to her, and the children, brought tears of joy to many. There was very little preaching that night.

As the nights swept by, large congregations met in the Square to listen to the Word of God. Biblical addresses commanded increasing attention. Then, who shall describe the fervent responses in both Welsh and English, and the intensely passionate pleadings in prayer?

### **The Revival and Bible Teaching.**

A rich harvest awaits the evangelist who shall go forth, Bible in hand, the length of this valley, earnestly *teaching* the Gospel. Rev. Hugh Edwards and I have had most blessed experiences in this direction. Entering a long street near to a pit's mouth, starting a well-known Gospel hymn without any preliminaries, an audience is quickly gathered. Miners off duty, their wives, and many children, come round, and the meeting is in full swing in a very short time. Such a meeting took place at Fernhill. It was a genuine Revival service. Mr. Edwards sang and prayed in Welsh, "Pen Calfarfia" and "Dyma Gariad," followed in quick succession with a mighty volume of sound, as the entire crowd became absorbed, and the shrill voices of the women and children, with the sweet tenor and rolling bass of the men, rang through the valley. Then the people themselves began to pray to a running fire of "Diolch Iddo" and "Bendigedig" until the surroundings and the pit's mouth faded from sight and sense, and we were all transported in spirit to the place where there was no night. We did not leave them without a definite Scripture exposition..

There is scarcely a church here that has not had a Revival wave. One minister told me that out of forty-nine who joined his church forty-eight have remained constant. But one thing is most obvious and striking, that the backsliders are the non-Bible readers.

### **A Service in a Coal Mine.**

One of the choicest experiences was the early morning prayer meeting at Fernhill Colliery. It is held every morning, in the main level, about fifty yards from the bottom of the shaft. The men descend half an hour earlier for the purpose. It was no new experience to me to hold a meeting in a mine, but it was Mr. Edwards's first descent. It was a weird sight, indeed! We were only able to discern each other by our lamps; and being at the

headings, we could see the lamps stretching away down the various levels as the men gathered to the meeting.

“There is life for a look,” gave us a start; then fervent prayer by Mr. Edwards, after which, to my partial disappointment - for I had come more to hear than to be heard - the leader said I was expected to continue the meeting. I sang, “Is there anyone who can help us?” as a solo, the men joining in the chorus. Then a five-minute Bible talk on “Peace, Grace, Glory,” from Romans 5:1-2, concluding with prayer; more prayer, and a word from my colleague. Then, “time” being called, we rose and sang, “All hail the power,” to “Diadem”; a hearty handshake, and one of the most memorable and impressive experiences I ever had was ended. Truly that gloomy mine was changed for the moment into the very House of God, and became the gate of heaven to our souls.

There has been, without doubt, a remarkable work of the Holy Spirit in these parts. Some who were only impressed have gone back. It is to be feared, too, that some who were sincere have become weak for want of “the sincere milk of the Word.” One is deeply impressed, therefore, with the conviction that everyone interested should pray and work with this object in view; to get the people to love and read their Bibles. The people are ready for, and longing to receive, earnest and helpful expositions of Holy Scripture. In closing, I wish to say that Evan Roberts is held in great love and veneration by the people here, but they all say, “It was not Evan Roberts, but God the Holy Ghost.”

Samuel Levermore.<sup>104</sup>

### **The Y.M.C.A. and Revival.**

The Scottish National Council of the Young Men’s Christian Association has issued a circular for broadcast distribution among the membership, entitled “Our Members in

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<sup>104</sup> Ibid.

Times of Revival,” wherein special attention is directed to the opportunities suggested by the present Revival movement.

It is pointed out that no fewer than fifty-nine of the existing Scottish Y.M.C.A’s were formed as a result of the Revivals of 1859-1860 and 1873-1875, and that the great Students’ Deputation Work of 1884-1888 witnessed the formation of sixty-eight. Reference is also made to the prominence of young men in the Welsh Revival, and to the large number of eminent men in the religious and philanthropic world today who owe their interest primarily to Revivals or evangelistic missions.

Upon these facts the Council base an appeal for prayer, regular attendance at all Association meetings, in a spirit of hopefulness and willingness to help by song, speech, testimony, or visitation, and in open-air work. “Let the work,” says the circular, “be in conjunction with the churches where that is practicable, and always in harmony with them.” “Many Associations, as well as churches, that have an almost barren history to look back upon, would have had a very different account of their stewardship to render, had they only placed themselves in the current of Divine power when others around them were experiencing times of blessing.”

The Committee pray and trust that increased interest and effort may result in “a great influx of young men into the Church and service of Jesus Christ, who alone can rid life of everything blameworthy and weakening, and fill it with every holy and inspiring ideal of true manhood.”<sup>105</sup>

### **The Welsh Lady Evangelists.**

The closing meetings of the series, held in the large Welsh Wesleyan Chapel, City-rd., N., by Mr. Evan Roberts’ three lady helpers, Miss Mary Davies, Miss S.A. Jones, and Miss Maggie

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<sup>105</sup> Ibid.

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Davies, were well attended, and were the means of bringing souls to decision for Christ. Numbers of foreigners were present, most of them on their way to witness the Revival scenes in Wales. They participated in the services. One party told of a great awakening in the north of Sweden. They also spoke concerning meetings now in progress in Christiana and other parts of Norway. The people now began to pray for Germany, and "all Europe," and for the foreigners present, and some prayers were ascending simultaneously from all over the chapel. The greater part of many of the services is devoted to prayer.

From City-rd. the young ladies went to High Cross Congregational Church, Tottenham, where many hundreds attended the services, and many, especially among the young people, were brought to decision.

From Tottenham the evangelists went to Stratford, where they conducted three services in the Welsh Chapel, on Sunday, June 25. A great spirit of prayer was manifest, especially in the evening service.

J.G. Lawson.<sup>106</sup>

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Article on Elizabeth, Duchess of Gordon.<sup>107</sup>

### THE WORK IN WALES

The remarkable scenes witnessed at Holyhead, during the mission of Mr. Evan Roberts, have stirred public interest throughout the Principality, and many are looking for a general renewal of vigour in the Revival movement. Already the southern counties have felt the glow of fervour from the north, and much

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<sup>106</sup> Op cit. Supplement. page 6.

<sup>107</sup> *The Christian*. 6 July, 1905. Supplement. page 1.

prayer is being made in the churches for still greater blessing in the gathering in of the unconverted.

From Holyhead Mr. Evan Roberts went on to Beaumaris, where vast throngs gathered. By the kindness of Sir Richard Bulkeley, the meetings were held within the walls of the ancient castle. The place of gathering was a vast quadrangle, enclosed by massive ivy-covered walls, at one end of which a platform had been erected.

From an early period the meeting was possessed by deep spiritual fervour. Rev. Ishmael Evans, ex-president of the Welsh Wesleyan Conference, led the preliminary proceedings, and, instead of reading a portion of Scripture, asked the people to follow him in the recitation of selected verses, the new departure proving most effective. Let there be no vain chat here tonight," said Mr. Evans; "We have come here to hold converse with God, not with each other." The crowd responded by fervent prayer from every part of the enclosure.

Rev. J.W. Hoyt, from Chatham, Ontario, said that the news of this marvelous Revival had crossed to Canada, and he had come over to see and hear for himself, and could already say that the half had not been told.

Miss Annie Davies sang with wonderful pathos and effect, the crowd being moved to tears by her repeating over and over again the words: "**Love eternal, ne'er forgotten, ne'er forgotten!**" The effect was remarkable; sobs and tears, intermingling with numberless "Amen's" and "Diolch Oddo's," and above all the young singer's voice again swelled resonant, "Love Eternal, ne'er forgotten, ne'er forgotten." This was followed by prayers from all parts, Mr. Evan Roberts saying: "Do not pray for the sake of *hwyl*, but for the glory of God. You call yourselves soldiers of the Cross. Have you put on all the armour of God? Do not say you *hope* you have. The soldier on the battlefield *knows* whether he is armed or not. Should the Christian soldier know less surely whether he is

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also equipped? On the battle-field there must be united action, and common, organized assault. So must it be here to-night. Are you disobedient to the promptings of the Spirit? If so, then you are sheathing the sword God intended you to wield. Are you prepared to obey? Then unsheathe the sword of prayer, and in the name of God assail the enemy." Then, there swept a perfect storm of prayer throughout the whole of the vast congregation, many scores of men and women praying simultaneously. One man, prominent in the crowd, standing with shirt sleeves rolled up, and brawny arms bare above the elbow, prayed with intense fervour. When the meeting was tested, there was much rejoicing over many conversions, some of the seekers pressing to the front.

### **From Tower and Wall-tops.**

The Castle was the scene of another wonderful meeting on the following night, when a crowd of quite 6,000 listened to the address, and joined in prayer and praise. Mr. Roberts spoke earnestly. "Our lives," he said, "are not to be scaffolds to lift our own names, but the name of God." After speaking for some time in winning fashion, Mr. Roberts asked Rev. John Williams to test the meeting. Hands were lifted; but Mr. Williams could see scores with their hands down, and he asked for more workers. Up sprang a minister on the platform. "Come, dear friends," he cried, "let us go into the crowd and work. What are we good for here?" And many followed him and proceeded to speak to the great numbers who had given no sign.

"Pray, all of you," said the evangelist, and a storm of passionate prayer followed. The testing proceeded, and at one time a small group formed around a man in the audience who could not break the ice. Suddenly he gave way, and a great shout of rejoicing went up when Mr. Williams said that this brother "had been sent to Beaumaris Castle to be saved, from Boston, Massachusetts."

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Speaking to the members, Mr. Roberts said: "If you see any refusing, help them to decide. Say to them, 'Come in.'" The meeting concluded beautifully, and everything seemed pervaded by the happy spirit of the evangelist. Many converts were registered.

### **At Menai Bridge.**

On Thursday last, Mr. Evan Roberts went to Menai Bridge. The meeting was held at a considerable distance from the town, where the arrangements were of a primitive order, a rough stage being erected under the boughs of an enormous beech tree, in a field on the hill-side, overlooking the Straits. Hundreds of people brought their own chairs from the town a mile away, while the outer ring of the crowd consisted of a number of vehicles whose occupants could see over the heads of the others.

The keen wind, blowing strongly across the field, proved trying, but a vast throng assembled – so large, indeed, that at one time there was some danger of a catastrophe, through the crowding towards the stage; but the wise direction of Rev. John Williams averted the threatened trouble. Mr. Evan Roberts gave an earnest address, and there was the usual fervency in prayer. When conversions were reported, the crowd broke out into jubilant song. The evangelist strongly appealed to his hearers to continue in prayer, and as the meeting went on many cases of decision were announced.

### **In a Parish Church.**

At Llanddona, on Friday, Mr. Evan Roberts held his first Revival service in a parish church. Llanddona stands on the north-eastern coast of Anglesey, eight or ten miles from the nearest railway station, at the foot of a precipitous declivity. The foundation of the church dates back thirteen centuries.

The church was filled to overflowing a full hour before the time fixed for the meeting. Rev. Peter Jones, the rector, addressing

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the congregation, said: - This is a great day in the old parish church of Llanddona, where the lamp of the Gospel has remained alight for thirteen hundred years. It will be a great day in Heaven if but one sinner repenteth. I and my brethren have long looked forward to this day in faith and hope for the visit of our dear brother. Everything comes in God's good time. I have been asked why I requested Evan Roberts to hold a service in this church. I did so because I believe him to be a special messenger sent of God to perform special work for Christ at a special time.

### **The Three-stranded Ropes.**

Mr. Evan Roberts then delivered a touching address, and, on the meeting being tested, there were several decisions. One or two refusing, Mr. Roberts said: "The devil is trying to tie sinners with a three-stranded rope. He tells them that they are not ready, that their spirit is not attuned, and that they could not live up to their profession of religion. With this three-stranded rope he keeps sinners back from repentance. But Christ offered sinners a three-stranded rope of salvation. Let the sinner ask Christ to grant him three things – to receive him as he is, to forgive the past, and to give him strength for the future." Subsequently, more decisions were notified. In the evening a great meeting was held at Menai Bridge.

### **Last Lord's Day.**

The scene of Mr. Evan Roberts' meetings on Lord's Day last was probably the most inaccessible place he has yet visited in Anglesey. The district is miles away from any railway and holds no village of any great size. The tabernacle, where the morning service was held, is a small chapel in an agricultural district. At the morning meeting the place was crowded; the evangelist was at his best, and delivered an address full of beautiful things. While dealing with the duty of rendering thanks, he said that there was

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“far too much ‘hoarefrost’ on our ‘Diolch,’ and too little of the life of spring and of the beauty of summer.”

In the evening the meeting was held in the open air, under a cloudy sky, but, in spite of the disadvantageous weather conditions, a very great crowd had gathered, and one minister gave thanks in his prayer that, while once chapels were too large for prayer meetings, fields were now hardly spacious enough. Mr. Roberts gave an address on “Wisdom.” He concluded with an appeal to young people. There were remarkable scenes witnessed during prayer and testimony, and a number decided for Christ.<sup>108</sup>

### **The Welsh Lady Evangelists.**

On June 26 and 27, Miss Maggie Davies, Miss S.A. Jones, and Miss Mary Davies were in the Welsh Chapel at Barrett’s Grove, Stoke Newington, N. The meetings were almost entirely given over to prayer, although a number of solos were sung and a few short addresses were given. Sometimes prayer continued for half an hour, or even an hour, without intermission.

The next place visited was the Mission Hall, Peckham Rye, where services were held on June 28 and 29. The hall was crowded, and the people prayed, sang, and testified almost as freely as in the Welsh chapels. A number of souls were brought to decision for Christ.

Meetings were next held at Mile End-rd., E. (Rev. David Oliver’s), where the labours of these ladies were so blessed of God about two months ago. The services in this chapel on Sunday, July 2, were full of blessing and power. There was a fervent spirit of prayer. At the prayer meeting in the vestry before the afternoon

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<sup>108</sup> *The Christian*. 6 July, 1905. Supplement. page 5.

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service almost all present were praying simultaneously. This was also the case in a meeting held before the evening service in a building adjacent to the chapel, when almost all present were crying aloud to God. The greater part of the evening service was also given over to prayer, scores, if not hundreds, participating. Mr. Davies, the father of Miss Mary Davies, also took an active part in the service, and his daughter wept with joy while he was speaking. Rev. Wilson Roberts, who has recently returned from a visit to Mr. Evan Roberts' meetings at Llangefni, also participated. Altogether the meeting lasted for more than four hours, and a number of souls decided for Christ.<sup>109</sup>

## 13 July, 1905.

### Preparing for Revival.

A correspondent, writing in *The Examiner*, recalls the following passage from Rev. Elvet Lewis's address on the Welsh Revival at the Congregational Union Assembly of last May:-

I am hoping that when next winter comes in, there will have been such a preparation of heart, such a communion of prayer, and of expectation throughout the land, that it will be impossible for us to miss the blessing.

He was speaking of the wistfulness apparent in many English churches. The summer season brings slacker attendance at almost all religious gatherings; but there is no reason why private prayer and supplication should not be offered up for a manifestation of the Spirit during the coming winter. If all our church members, as well as ministers earnestly prayed every day for the blessing to come, there would be fostered such a preparedness that it could not fail to visit the land in all its length and breadth.<sup>110</sup>

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<sup>109</sup> *The Christian*. 6 July, 1905. Supplement. page 6.

<sup>110</sup> *The Christian*. 13 July, 1905. page 9.

Article on Billy Dawson, farmer and Evangelist.<sup>111</sup>  
“The Promotion of Revival.” by President Edwards.<sup>112</sup>

## THE WORK IN WALES.

The meetings held at Carnarvon by Mr. Evan Roberts drew vast throngs. Two meetings had been arranged for in the great Pavilion – the first to commence at 1.30, the second at 5.30 – but from an early hour in the forenoon long streams of vehicles of all kinds rolled in a ceaseless current into the town from the rural districts of the country, each laden to breaking down point with a burden of humanity anxious to obtain early admission to the first meeting. Towards middle-day the special trains from the Nantlle Vale, Llanberis, and Bangor districts began to distribute large numbers of quarrymen and their families, the day having been by common consent declared a special holiday.

The consequence of this was that shortly after midday, or an hour and a half before the time announced for the meeting to commence, the great building was crowded from floor to roof with a densely packed mass of perspiring humanity, who would have no chance of leaving their seats for four or five hours. Hundreds were turned away.

Mr. Evan Roberts and his helpers had great difficulty in reaching the platform, so dense was the crowd. The evangelist, in the course of a simple, fervent address, bade those who were sorrowing for sin not to be ashamed of their tears.

“Once you come to a true knowledge of Christ, it will be impossible for you to contain your tears, for they will break out, do

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<sup>111</sup> Op cit. Supplement. pages 1 – 2.

<sup>112</sup> Op cit. Supplement. page 3.

what they will. It is true that some may laugh and some may scoff at your tears, but you need fear nothing if you have the consciousness that Christ is with you. Were there but one person in all that great crowd possessed of the love of Christ and all the rest scoffers, he could afford to sing the song of victory; for hath not Christ said, 'Behold, I am with you'? What does that mean? That He is with you on the Sabbath? Aye, and week days, too. At the prayer meeting, and church meeting? Yes, and in all your outgoings and incomings, too. With the preachers and the elders of the congregation? Aye, and with the humblest disciple who confesses the name of Christ Jesus. It is only when we really see Christ that we can truly praise His name. But to have a glimpse of Christ as He now is, interceding for us, or as He was, when dying on the cross for our sins, would be enough to force the whole of this vast assembly on its knees in prayer and praise. Though we dwell in darkness, yet, if we go to Calvary, we shall be in the light."

At the conclusion of the address, voices of supplication were heard from all parts of the building. A number professed to decide.

### **The Evening Meeting.**

When the doors were again opened, the crowd filled the whole Pavilion in a few minutes. Still, having regard to the unprecedented crush within and without, it reflects credit upon the Welsh character that only half a dozen policemen were on duty throughout the day, and that their position was almost a sinecure, as they had really nothing to do but to answer inquiries.

A powerful address was given by Rev. T. Ferrier Hulme, who said:- "A landlady objected to the Revival saying she preferred the 'ordinary religion!' I was not surprised, for when people come under the influence of the Revival they get upset, and then they are too well set-up to go back to the tavern. Coming down from Pontypridd I came across a band of agnostics who thought they

would 'take a rise out of the parson.' 'I am told,' said the leader of the band to me, 'that 250 converts were made at one time at a single meeting. Do you believe that?' 'Yes,' was my reply. 'I don't believe it,' said the agnostic. 'I am no Christian, and don't believe in Christianity. All these manifestations are the effects of mesmerism.' There was a crowd of colliers listening and winking at each other.

I turned to the agnostic leader and said, 'Now, answer me a few questions. Are drunkards made sober?' 'Yes,' he admitted. 'Is blasphemy turned into praise?' 'Yes.' 'Are evil lives made pure?' 'Yes.' 'Are long-standing debts paid?' 'Yes, sometimes,' he admitted. 'Well,' I said, 'Give me another instance of mesmerism producing such practical results.' The colliers laughed now. I continued, 'Who is the mesmerist?' 'Evan Roberts,' was the reply. 'Then how do you account for the fact that so many thousands of those who have never yet seen Evan Roberts are, as you call, mesmerized in this way?' And he had no answer to give me."

Mr. Evan Roberts made frequent short addresses, additional seekers submitting to Christ after each. "Hold Christ's banner aloft," he cried, "the banner on which the word 'Defeat' is never inscribed, but 'Victory' is always present," and a friend in the gallery broke out –

**Baner fawr Calfaria fryn.**

"Believe on the Lord Jesus Christ and thus halt be saved," cried the evangelist, and the packed thousands in subdued tones repeated the verse after him. Then came a perfect fusillade of verses and hymns from all parts of the building.

Repeated ineffectual attempts were made to terminate the meeting; the Lord's Prayer was repeated in unison, but was followed by a fresh outburst of prayer from all sides, and still more converts were again and again recorded, the great meeting, having lasted four hours, finally closed in a triumphant spontaneous outburst of song.

### **Close of the North Wales Mission.**

The historic town of Bala was the scene on Thursday of the closing meeting of Mr. Evan Roberts North Wales Mission. Crowds trooped to the ground early in the afternoon, and, though the meeting was not timed to begin till 4.30, a start was made soon after 3 p.m., when the people numbered 5,000, and full trains were still arriving. The meeting soon reached a high pitch. After the reciting of the First Psalm and the Lord's Prayer, and an excellent rendering of "Marchog Jesu," a Barmouth lady led in prayer; soon a dozen workers followed from Dolgelly, Festiniog, Rhos, and so on for an hour there was song and praise.

Dr. Phillips (Tylorstown) took the Bible in his hand and appealed that the great love of Christ should cast out all fear. The fear of each other was pressing the people, and they should all pray without heeding who was beside them. A tremendous volume of prayer arose in all parts.

Mr. Evan Roberts made several appeals for decision, and urged the people to pray. "Work and pray," was his motto for everybody, and he strongly expressed the danger of too much singing, however good. When a voice of refusal was heard, a storm appeal was made to the man, asking why he was waiting, with the "ship going to wreck, and the lifeboat close to hand." Another wave of fervent prayer followed, and Mr. Roberts ultimately made several "tests," and many names were given in of those who turned to Christ. After leading the congregation in reciting the Lord's Prayer, he invited the audience of over 8,000 to sing "O na all wn garu'rs Iesu." Mr. Roberts left on Friday for a brief rest at Loughor.<sup>113</sup>

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<sup>113</sup> *The Christian*. Thursday, 13 July, 1905. Supplement. page 5.

## 20 July, 1905.

Later comment on the death of Hudson Taylor.<sup>114</sup>

Article on Rev. A.C. Dixon.<sup>115</sup>

Biog. Of John Newton of Olney.<sup>116</sup> Page 19.

## 27 July, 1905.

### **The Harvest of the Revival.**

Numbers are far from being safe guides to the permanent results of Revivals; but where such care has been taken to test and discipline the converts, as has been done since the beginning of the Welsh Revival which is still in progress, they are not without profound significance. The figures given at the Welsh Congregational Union Assembly are full of encouragement. In South Wales alone, and without counting similar results among other denominations, there was –

“An increase of 12,688 in the number of church members in South Wales up to the end of December, making a total of 13,490. Since December it is estimated that there have been a further increase of at least 10,000, making a total increase up to the end of June of over 23,000. The increase in the number of Sunday-scholars in North Wales up to the end of December was 1,377, and in South Wales 9,507, making a total of 10,884; adding the estimated increase of 10,000 after December, the total increase in the number of Sunday-scholars is 20,884.”

The test of these figures is to be found in the changed morals of whole communities, in their greater sobriety, and in the

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<sup>114</sup> *The Christian*. 20 July, 1905. page 15.

<sup>115</sup> Op cit. page 17.

<sup>116</sup> Op cit. page 19.

3 August, 1905

almost total disappearance of crime. Even those who were at first hostile critics are being convinced that this thing is verily of God.<sup>117</sup>

Article on Hay Macdowall Grant, of Arndilly.<sup>118</sup>

## 3 August, 1905.

### The Revival.

Mr. Justice Phillimore, at Glamorgan Assizes, said that the large number of prisoners coming from the colliery districts where the Revival had been very strong and effective, seemed to him to be proof that to a certain extent a “reaction” had come. Such a generalization is unjust, and it lay quite outside the province of a judge to pronounce upon matters of which he had no special knowledge. A *re*-action affects those only who have been subject of a previous action. Before Mr. Justice Phillimore spoke of a reaction, he should have informed himself whether these numerous prisoners had been amongst the number of the converts. If they were not, his remark was irrelevant. Those competent to speak about the permanent fruit of the Revival say that while some have gone back (and this is always the case) the general effect has been little short of miraculous; and it is the general effect that affords real proof.

### Streams from Wales.

A contemporary – the *Herald Cymraeg* – publishes a long contribution from a Welsh journalist in Patagonia, depicting the development of a Revival among the Welsh colonists there and in the Argentine Republic.

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<sup>117</sup> *The Christian*. 27 July, 1905. pages 9 – 10.

<sup>118</sup> Op cit. Supplement. page 1. (portrait.)

This writer, Mr. G. Ebrill, says that for the first time in the history of the world the newspaper has carried the “still small voice” across seven thousand miles of ocean; and he pictures the strange spectacle of a veteran minister reading from the pulpit reports of the wondrous works of God in the Revival in Wales, and of the message “running like wild-fire among the people.” He adds:-

“The first drops of the Pentecostal shower have reached us, and are now falling on this arid land. For the first time since the colony was established, forty years ago, we are experiencing a real religious Revival... The Holy Ghost has burnt away the barriers... Drunkards have become sober, the dishonest have returned ill-gotten money, prodigals have returned, hosts have enlisted under the banner of the cross, prayer meetings are held every night.

So true is the Lord’s promise that “the parched ground shall become a pool, and the thirsty land springs of water,” and that “in the wilderness shall waters break out, and streams in the desert.” (Isaiah 45:6-7.)<sup>119</sup>

Article on Rowland Hill, evangelist. 1745 – 1833.<sup>120</sup>

Seed – Sowing in Wales. 1900 – 1902.<sup>121</sup>

Charles G. Finney. Ideas about Revival.<sup>122</sup>

Joseph Alleine. Mistakes about Conversion.<sup>123</sup>

### **The Revival and Whisky.**

At a public meeting held in connection with the annual gatherings of the Baptist Union of Wales, Rev. Charles Rees referred to the recent Revival, and, amid applause, read the following letter, sent to a commercial traveller by a resident of the

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<sup>119</sup> *The Christian*. 3 August, 1905. page 9.

<sup>120</sup> Op cit. Supplement. page 1.

<sup>121</sup> Supplement page 3.

<sup>122</sup> Ibid.

<sup>123</sup> Op cit. Supplement. page 4.

10 August, 1905

Rhondda Valley:- “I am returning to you the basket of whisky bottles which you or your firm sent to me. I must obey my conscience at any cost, so I am in duty bound to return the enclosed, which I believe is the ruination of our countrymen, and to be conscientious with myself. Six months ago the devil might have persuaded me to accept it, but I can testify to you that the Revival has been no sham, as some say. I do not mean any offence by this, but I must obey.”<sup>124</sup>

## 10 August, 1905.

Joseph Alleine. Mistakes about Conversion. Part Two.<sup>125</sup>  
Results from the Revival in France – by a visitor to Wales.<sup>126</sup>

### **NOTABLE Address by Rev. Charles Inwood at Keswick.**

Charles Inwood and God’s Call to Prayer, through the Keswick Convention. Isaiah 7:11. (marg.)

### **CHARLES INWOOD’s address.**

We are face to face with an unparalleled opportunity. This Convention is girdled with prayer as none other ever has been. The spirit of prayer is awake. It is struggling for ascendancy. It is not yet fully in the ascendant, but it must be before we see fully what God wants us to do. God is bending in unusual grace over our assemblies this time. The Holy Spirit is brooding over hearts, and this awakening spirit of intercession is the response of our hearts to the touch and movement of the brooding Spirit of God.

Now, those who are content with what they have never get more; those who have received most are eager for more. To-night

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<sup>124</sup> *The Christian*. 3 August, 1905. Supplement page 4.

<sup>125</sup> *The Christian*. 10 August, 1905. page 15.

<sup>126</sup> Op cit. page 18

God is pleading with you praying ones for a deeper prayer life: the prayer life that has ocean depths in it.

“Make thy petition deep.” Let me plead with you to make your petition (1.) deep as the needs of the hour; (2.) deep as the promises of God; and (3.) deep as God Himself.

If that triple depth come into our prayer, and continue in our lives till prayer ends in praise, God alone can measure the great tides of blessing that will sweep over this sin-stained world of ours. (1.) Let your prayer be

### **Deep as the Needs of the Hour.**

What an ocean depth that is! Look at it in this way – think a moment how many unconverted people come to our Convention; think of *the needs of the sinner’s heart*. What abysmal depths there are in the heart of some poor sinner! Sin is there, a poison in the depths of the human spirit, so deep and fatal that only the blood of Jesus can remove it – a poison so deep that only the Spirit of God can come and break its power in the life. Think of the unrest, delusion, doubt, and sin that surge in the depth of one poor soul who is the slave of low ideals and aims; with no realization of the seriousness of life or the grandeur of living; a crawling worm instead of a flaming seraph; a slave instead of a prince; crawling, living, thinking on a low, dark plane. If the full ocean depths of the need of the sinner in our Convention were to be revealed, and you let down your prayers to those depths, we should have answers that would amaze us, and gladden our Master.

### **Possibilities Unrealized.**

But I must remind you of *the need of the children of God here*. If there is an ocean depth in the need of the sinner, there is also an ocean depth in the need of the children of God who come here.

Perhaps five-sixths of those before me are children of God, and for that we praise Him. There is a vital difference between the most carnal believer and the man still in trespasses and sin. And

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when looking at a congregation like this: “How many brothers and sisters here know in full measure the cleansing power of the precious blood, or the sanctifying energy of the Holy Spirit? How many know what it is to live conqueror over the old self-life? Think of the secret chafing of many a saved soul against the demands of Jesus Christ for personal holiness; of the unwillingness to walk alone with Him the whole way to the Cross; of the little result of our brotherhood and stewardship.

Our hearts go out after other things, and the deep gifts of God we pass by as if they were of no account. How many of us are living in the realm round about God instead of in God Himself! If the need of God’s people in this Convention gets hold of you, and you let your petitions down to their needs, we shall have prayers with ocean depths in them and answers that will surprise us.

#### **Where some Churches fail.**

Another aspect is the need of the Church of our land – the needs of Christian congregations belonging to the various churches. Think of their need. How many of them are there who realize that the supreme end for which they exist is to seek and save the lost? What about the bitter partisan spirit which threatens to destroy the last remnant of outward unity existing among the different churches? What of the controversy concerning the fundamental truths of the faith? What of the absence of spiritual statesmanship? What of the readiness to surrender the supernatural? What of the poor reception given to God’s command to evangelize the heathen? What of the churches that never have a Revival, those who do not want one, and those who set themselves against having one? What of the ministers who never seek to bring men to Christ? How is it so many are blind to the real issues of most of the Higher Criticism of the day?

Another thing I must mention – the failure of so many churches in England to interpret the Welsh Revival and catch its inspiration. There are many who are trying to fight it back, who do

not want it, and will not hear anyone talk about it. And what shall I say about the trend towards sacerdotalism? Think of the need of the churches in this one single land at this moment – there is ocean depth in it. God wants you to let down your prayers until they reach these depths. What shall I say of our attitude towards the heathen? I hear the sob of a thousand million heathen. Here are ocean depths which I want you to measure, and think earnestly about.

And these things are said in no critical spirit, for we have the family interest in every true church. The view I want you to get will banish the critical spirit right away from you. You will begin to ponder these things until they take hold of you, and at last you will feel that there is only one thing you can do – appeal to God. Let your prayers go down as deep as these needs, and when the needs are realized, let go, and pray as you feel. You will not be able to fathom the needs that find expression in your prayer, but the gracious Spirit will interpret your petition.

### **Deep Calls to Deep.**

(2.) Let me say a word on the prayer **as deep as the promises of God**. Have you ever noticed how the deep of God's promises calls to the deep of the need – deep calling unto deep? I quote a few of the promises which defy exegesis, yet unlock their secrets to simple trusting souls in a marvelous fashion. “All things whatsoever ye ask believing, ye shall receive.” “If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove, and nothing shall be impossible unto you.” “I will pour out a blessing that there shall not be room enough to receive it.” “A nation shall be born in a day.”

A greater promise than these is – “I will pour out my Spirit on all flesh.” There is ocean depth of fullness in these promises. You cannot fathom them, but you can let the line go in your prayer;

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and when all the line is gone, God will be at hand and give you more.

(3.) Then I want your petition to be deep as God Himself. The need is deep, but it is measurable. The promises of God are deeper, and I suppose they are measurable. God Himself is deepest, and is immeasurable. We often pray as if we had a bankrupt or paralyzed God, or as if God were man on a large scale. Our God is almighty, self-existent, everlasting, infinite, ineffable. I have often been impressed by the readiness to answer prayer on the part of the Lord Jesus. You know how He wrought miracles in answer to the prayers of those who appealed to Him. And the readiness of Christ to work miracles in response to the prayer of His children is a revelation of what God is waiting to do today for the people who will go down deep enough in their prayers to ask Him to work miracles.

There's a wideness in God's mercy

Like the wideness of the sea;

and God wants some of that wideness to get into the prayers of His people. We shall get answers, not for one country only but for all the world, if our prayers go deep enough. If you forget all I have said, remember His own challenge to your souls – “Make thy petition deep.” Let your prayer-life have depth, height, and breadth in it, and God will give the universal revival for which we are praying night and day.<sup>127</sup>

**17 August, 1905.**

### **REVIVAL in MADAGASCAR**

The Welsh Revival has already traveled far in its influence. That latest item of news is that a remarkable wave of Revival has broken out in the Betsileo country in Madagascar, which was first

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<sup>127</sup> *The Christian*. 10 August, 1905. pages 21-22.

evangelized by Welsh missionaries eighty years ago, and has many Welshmen still at work there. These missionaries, hearing of the Welsh movement, told the native Christians about it, and formed a “solemn league and covenant” among them to prepare and pray for a similar Revival.

Quarrels were made up, injuries forgiven, and as far as possible every hindrance set aside. A few weeks were spent thus, and then the answer came in a profound sense of God’s presence and power at a prayer meeting. This led to the decision of eighty-three natives on the following Sunday, and at the May meeting that soon ensued, a typical wave of blessing swept over the gathering, which is still spreading and deepening as it flows. Those who are in the work ask for the prayers of all believers at home.<sup>128</sup>

Article by Rev. Seth Joshua. “Conditions of Revival.”<sup>129</sup>

## **Llandrindod Convention.**

by Rev. F.B. Meyer.

The meeting held at the famous Welsh watering-hole last week will, unless the present writer is much mistaken, become historic as the crucial moment when two great movements met and blended. They might have met to part. The deep, quiet teaching associated with the name of Keswick might have failed to captivate the fervid Celtic heart; or the storms of emotion with which the Welsh Revival is characterized might have proved too tumultuous to be included in a Keswick after-meeting. But, thanks to the evident guidance of the Holy Spirit, each of these perils has been avoided, and there has been a blending and uniting of these two movements which cannot but have a marvelous effect on the future course of each. Two rivers have met, each of them rising in the

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<sup>128</sup> *The Christian*. 17 August, 1905. page 9.

<sup>129</sup> Op cit. page 15.

watershed of Eternal Truth, the one a mountain torrent, the other a placidly-flowing stream, and henceforth one channel-bed will hold the common resultant river; and in this, future students of the religious movements of this strangely-complex time will be able to discern the quiet mysticism of the life hidden with Christ in God, and the fervid emotion of the Welsh Revival.

The Keswick deputation has consisted of the chairman, Mr. A. Head, who has displayed singular tact; Mrs. Penn-Lewis, the vehemence of whose yearning for the highest interests of the land of her birth seemed sometimes too great for the frail nature; and Revs Evan Hopkins, Charles Inwood, and F.B. Meyer. These were further supplemented by many of the foremost workers in the present Revival. Principal Edwards, of Cardiff; Dr. John Pugh, the leader of the Forward Movement; Rev. James M. Saunders, of Swansea; Hon. Talbot Rice; Rev. T.G. Owen, of Liverpool; Rev. Seth Joshua, and many others.

### **Mr. Evan Roberts.**

One of the most interesting features in this remarkable Convention has been the presence of Evan Roberts, whom God has so graciously used as His instrument and mouthpiece. He has come quite naturally and unaffectedly into the meetings, more often to listen, but when the Spirit came upon him, taking part and adding words of warning or advice. The burden of his messages has been that whatsoever savoured of the flesh, or the will of man, should be subordinated to the sacred ministry of the Holy Spirit, through the Word of God. He has charmed those who have had private intercourse with him, with the simplicity and transparency of his disposition; but when the power of God is upon him, he is transformed in a most surprising manner, and the stripling becomes clothed in a might which is evidently Divine. How constant and earnest should the prayers of Christian people be on his behalf, that he may be left in his present conditions of absolute dependence for

guidance and power on the Spirit of God, and that the mighty movement which he represents may be but to the ankles as compared to the "waters to swim in" of the tide at its full. It is the confident expectation of many of the Welsh leaders, that the Revival will break out again in the early autumn, both in North and South Wales, and will then affect the masses, who are outside the churches, and who, as yet, have hardly been touched.

Probably, in the entire history of the Keswick movement, scenes have never been witnessed so intense, so moving, so awful, so searching as these.

This has been but the third Convention, but the crowds in attendance have already overflowed the spacious Albert Hall, and a tent capable of containing some 600 persons was requisitioned, and pitched on the Recreation ground. Day after day this was thronged, and at night crowds stood all round, listening through the opened curtains. There must often have been a thousand people within hearing, and they would wait quietly till ten or eleven o'clock, and in one or two cases later, listening to the wonderful Welsh singing, and witnessing scenes that recalled the marvels of Pentecost.

One of the most noticeable features of the Convention has been the evident oneness of the platform. The leaders were closely in each other's confidence, and were much in prayer; with bowed heads, they were evidently engaged in intercession for the one who was speaking, appropriating his message as their own. In this manner the impression produced was of one message spoken by successive voices.

The early prayer-meeting, the morning Bible-reading, and Mrs. Penn-Lewis' afternoon addresses to workers do not require special notice. It is enough to say that they were unusually searching and helpful. The word that rang through them all was *Calvary*, spoke with a peculiar solemnity and pathos. The precious Blood of Christ seemed one of the dominant notes of the entire Convention, and was compared by one of the speakers to a crimson

tide flowing through the tent, separating us from sin and shutting us up to God.

Another outstanding feature of the Convention was the awakening of missionary enthusiasm. At one of the prayer-meetings a speaker said that for thirty years he had prayed the Lord

**to awaken a missionary spirit**

in Wales, and that at last he had seen his prayer answered. The two missionary meetings, concluded by Mr. Inwood, and at which testimonies were given to the work of the Holy Spirit in various parts of the world, were very powerful, and many offered themselves for foreign service. But the note was struck repeatedly at other meetings, and jewellery was surrendered to help forward God's work.

In the earlier meetings, those who are accustomed to gauge the spiritual pressure were conscious of strong cross-currents, and the opposition of the hosts of evil spirits. Casual observers may not have noticed this, but there could be little doubt that it was so. It seemed as if the powers of darkness feared the issues of the Convention, and banded themselves together to withstand the truth. But prayer won the day. As the meetings proceeded the eddies on the surface of the stream were less apparent; the unity of the believers became very marked, and the entire Convention became pervaded by one Spirit, one faith, and one expectant hope. Again and again, and again the Welsh Christians would sing the refrain, of which this is the English:-

**The hosts of God have won the day.**

No words can describe the evening meetings. The densely-packed tent; the central line of electric globes casting light in the centre, but leaving the sides in comparative darkness; the spacious platform crowded with ministers and representative people; the speakers' platform thrown forward into the tent, and on which would sit the chairman, and the two speakers of the evening. A well-known hymn is announced with a familiar refrain, and this is

sung as only Welsh people can sing; whilst the chorus is repeated again and again. Then prayer is offered from the platform, but as likely as not, voices break out in Welsh and English in various parts of the tent. After a few words from the chairman, the collection is taken from hand to hand, another hymn, and the speaker must strike in as well as he can between the singing and praying, arresting and holding the attention of the people, a small section of whom seem to prefer the freer movement of the Spirit to the stereotyped method of our Keswick gatherings. The address is punctuated by tears, cries, mutterings of ascent, and sometimes loud shouts, in Welsh, of "Glory to God!"

At the close of the second address, generally given by Mr. Inwood, that which to many is the main interest begins. The meeting is thrown open, and the flood-gates admit the boiling currents of an intense Revivalism. In every part of the tent men and women are heard pouring out their confessions with sobbing and tears, or their vehement entreaties for blessing. Sometimes a prayer begins in a low tone, rises gradually into a shout, which is heard far beyond the tent, but is not discordant, since it falls into the curious rhythmical cadence, to which the Welsh language specially lends itself. In one or two cases, it seems as though the suppliants were full of new wine, so full of laughter, so beside themselves with the strange influence, which possessed and transformed them.

More than once the emotions of the soul so prostrated the body that it seemed perfectly helpless. After awhile, the anguish would become less, and the whole audience would rise to its feet singing with ever more and more vehemence, "Songs of Praises," "Crown Him, Crown Him" (to Diadem)," "Happy Day, Happy Day," and others which are not familiar to English ears, but of untold melody and beauty.

### **Remarkable Testimonies.**

The emotion of the meeting would rise in this way higher and higher, until the whole audience became transported to rare ecstasies of holy joy. It would then be almost impossible to dismiss. On more than one occasion, the benediction was pronounced in vain. Here a lady rose to confess that she had been under the influence of a dumb devil; there another inveighed against the extravagance of Christian people, living in ceiled houses, whilst the Lord's cause in heathen lands lies waste; a third told of how her first Convention had stirred up the enmity of her family, but now they had been convinced and interested; a fourth had to acknowledge prejudice and hatred to some other fellow-Christian; a fifth said that he had come from Denmark, or Germany, from Australia or the United States, to get the blessing of his life, and he had just experienced it. So it went on, and each soul on emerging into the glorious liberty of the children of God, was welcomed with songs and shouts of rejoicing.

Repeatedly the Holy Spirit seemed to fall on the assembly – sometimes in the marvelous hush, as souls, through the Eternal Spirit, offered themselves unto God, sometimes in the sobs and confessions of the penitents, and sometimes amid the hurricane of irrepressible emotion. One German lady said that she had come expecting that the Spirit would visit her as the still, small voice, but she had found Him coming in the earthquake and mighty wind. We cannot judge one another, or prescribe the Spirit's method; we must believe in the diversity of His operations, it being always recognized that He is received by faith, and that the emotion must never be relied on as a method of inducing His presence, but always hailed as its blessed natural consequence.

### **“The Dumb Devil.”**

A large number confessed that they had been possessed by dumb devils, and in the act of confession found great liberty. It

was impossible to keep altogether dumb in such an atmosphere. One said that it appeared as though all the corks of all the soda-water bottles were drawn; the image would be truer had he said that they were expelled by the irrepressible effervescence.

Why should not such experiences be more frequent? The hindrance to the Church's power over the world lies in her lack of fervour, and this in turn from her lack of unity. Rev. Evan Hopkins made a notable distinction when he said that all Christians were in *union* through their common relationship to Christ, but that they were not all in *unity*. To many Christian workers the thought has come that the first work of the coming autumn campaign should be to secure a spirit of absolute unity in the churches of Jesus Christ – a unity so deep and intense, that all jealousy, bickering, uncharitable judgments, fault-finding, and disunion should be laid aside and the whole wealth of Christian thought and feeling brought into one burning focus. This can only be accomplished when the Fire of the Holy Spirit is present in answer to believing prayer. It is impossible to weld together two pieces of iron whilst they are cold. Let the Church be right, the world will come right. Nothing could long resist the power of the Spirit of God working through a cleansed and consecrated body of Christian people.

That the stereotyped form of Convention is about to yield to a freer expression of Christian feeling on the part of the audiences is clear, and He who leads His people like a flock is clearly leading us in to a wider and more fruitful inheritance than any of us have imagined.

F.B. Meyer.<sup>130</sup>

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<sup>130</sup> *The Christian*. 17 August, 1905. page 23.

24 August, 1905

## 24 August, 1905.

### World-wide Revival.

Commenting on the widespread longing and prayer for world-wide Revival, an esteemed correspondent draws attention to a matter, which, in this connection, calls for serious consideration. As we have already pointed out, one of the Welsh speakers at Keswick Convention arrested his hearers by the declaration that even in the apparently godless Rhondda Valley the people did not need to be preached to; they knew enough of the Gospel to be saved when the Revival came. But since “faith cometh by hearing, and hearing by the Word of God,” what of the millions to whom we have not yet given the Word of God, so long ago committed to us as stewards? No world-wide Revival can come until there has been a world-wide circulation of the Scriptures. Even in so-far enlightened Japan there are still many millions who have no part of the Word of God in their possession; and this, with a corresponding state of affairs in many other lands, it is within the power of the Christian Church to remedy. Then, and only then, may we pray with assurance for world-wide Revival.<sup>131</sup>

Article by Rev. John Smith. “Dangers in the Way.”<sup>132</sup>  
Llandrindod Convention. Notes by Mrs. Penn-Lewis.  
(Her description of what happened at the Convention.)<sup>133</sup>

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<sup>131</sup> *The Christian*. 24 August, 1905. page 9.

<sup>132</sup> Op cit. page 15.

<sup>133</sup> Op cit. page 24.

## 31 August, 1905.

### *The Christian* and Revival.

The following note from a reader of long standing will interest many others:-

I have great pleasure in sending you on some news which I have just received:- I pass on *The Christian* to a friend, who again passes it on to another friend, who sends it out to Africa. The perusal of *The Christian* among the Kaffirs has produced great blessing, almost, if not quite, a Revival resulting from it.

For this we thank God. It is not the first time He has thus owned our work, and His Word as conveyed through the paper.

We shall be much obliged to any other of our readers who may send us brief records of the triumphs of the Gospel and the salvation of souls, either noteworthy individual cases or movement on a larger scale.<sup>134</sup>

Article by John Angell James. "The Church in Earnest."<sup>135</sup>

## 7 September, 1905.

### The Law of Revival.

An interesting article upon Revivals from the pen of Principal Lindsay, appears in the *Contemporary Review* for September. Its chief value lies in the historical sketch which it gives of those remarkable movements which are commonly called Revivals. In every branch of the Church, Dr. Lindsay reminds us, and at all periods of the Church's life, there have been periodical movements of the Spirit of God, nearly always accompanied by the

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<sup>134</sup> *The Christian*. 31 August, 1905. page 9.

<sup>135</sup> Op cit. page 25.

kind of phenomena which we associate with Revivals. That there is a “law” accounting for this, is indisputable. God is the God of order, and not of confusion, and His action upon men is never capricious. Every Revival, from early Christian times to the present, has been characterized by a new devotion to the Lord Jesus. It is His presence and power that has been realized anew. From this it may be gathered that the real law of Revival centres in the Person of Christ; and what we call Revival is simply the extraordinary working of the Holy Ghost in the Church for the purpose of making the Lord more real to His people.<sup>136</sup>

### **SETH JOSHUA and the Welsh Revival.**

The well-known Welsh evangelist, Rev. Seth Joshua, has attracted much attention by his earnest labours in connection with the Revival in the Principality, and also with the Forward Movement of the Welsh Presbyterian (or Calvinistic Methodist) churches. He has likewise conducted many missions throughout the British Isles during the last twenty-three years.

Although a Welshman, Mr. Joshua usually preaches in English, and his services are in great demand outside his native land. He was one of the ministers whose words made so deep an impression at the Welsh meeting at the recent Keswick Convention. He also gave a telling address at another of the Convention gatherings. During the past few months he has conducted a number of special missions in London, Ireland, and Scotland.

#### **The “Gate of Conviction.”**

Born at Pontypool, Monmouthshire, Wales, on April 10, 1859, the year of the previous great Revival, Mr. Joshua lived a

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<sup>136</sup> *The Christian*. 7 September, 1905. page 9.

worldly life until the time of his conversion, which occurred at Pontypridd in April, 1882. He had a severe struggle of soul before coming out in the clear light of assurance of salvation. In preaching concerning the different “gates” through which a soul must pass on its way into a fully dedicated experience, Mr. Joshua especially names the first gate, “the old-fashioned gate of conviction.” “I shall never forget my passage through this gate,” says he. “I am almost afraid to tell it, for fear that some will think that they must be as long as I was in coming through this gate – for it took me six months to go through. It was in 1882 that the Spirit of God showed me that I was a lost, hell-deserving sinner. He convinced me that my garments were ragged and torn. But I was six months in going through the gate, because I tried to ‘patch up’ some self-righteous garments for myself. Here and there I did a little ‘darning’ and ‘patching,’ but at last I saw that nothing would satisfy except a complete reliance upon the atoning blood of Christ for my redemption. The moment I cast myself fully upon Him for salvation I found peace for my soul.”

To show why he was so long in passing through “the gate of conviction,” Mr. Joshua relates the story of an old coloured man and his master, who were both brought under conviction of sin at the same time, during a Revival in the States. The coloured man bounded into the joy of salvation the first night, but his master was under deep conviction of sin for six weeks. The master asked the servant the reason for this. “Well, Massa,” said he, “I was in rags, and the gentleman offered me a nice coat. I just put aside my rags and put on his coat. But you think that your rags will do for six weeks, and you don’t make the change.”

After passing through the gate of Conviction, Mr. Joshua passed through other “gates” – *Pardon, Regeneration, and Confession* – and experienced much blessing as he gave himself fully to God. Since then he has preached against all doubtful things. “About five years ago I was a great smoker. I used to send

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up many ‘rings’ to bring down ‘inspiration.’ When walking along the streets of Cardiff I would tell the little boys to throw away their cigarettes, and then the Spirit of God would show me how I myself was indulging in smoking, and my conscience was not clear. So at last, one day, I locked myself up alone in the room, and took my old pipe and laid it in the fire. My wife, smelling something burning, came to the door and rapped, and asked what I was burning. ‘Leave me alone for a minute, please,’ I replied; there is a funeral going on here.’ That was the last of the old pipe.”

### **Experiences in Soul-winning.**

Mr. Joshua has had no special training for the ministry. “I was a sinner one night and an evangelist the next,” says he, “I never went to any college to prepare for the ministry. I was converted on Wednesday, and on Thursday I began to work in an open-air meeting, and I have been preaching ever since.” Our friend has traveled up and down Wales, and over many parts of England and Scotland, preaching the Gospel, and thousands of souls have professed conversion, or claimed deeper blessing in his meetings. He aims at definite results in every meeting, and holds few services in which inquirers do not come forward. The Spirit of God seems to carry home his words to the people. He also believes in letting all the people participate in the services, and seldom holds a meeting without doing something to get Christians to work. He appears oppressed by the thought that many valuable talents lie buried which might be profitably employed in the Master’s service. He frequently takes some of the young converts with him from place to place to assist in conducting the services.

### **The Welsh “Forward Movement.”**

It was in a tent meeting in Cardiff, in the year 1891, that Mr. Joshua and Rev. John Pugh, D.D., inaugurated the great evangelistic movement known as the Welsh Presbyterian (or

Calvinistic Methodist) Forward Movement. They learned that eight hundred thousand people in Wales were not being reached by the Gospel, and they determined, if possible, to reach these souls with the message of salvation. Assuredly, the Forward Movement did much to prepare the way for the Revival. This Movement has its own official organ, *The Torch*, published monthly in Cardiff; and its own buildings. Forty-eight Mission Halls have already been erected or opened under its auspices; and over thirty-five thousand souls have been brought under its influence. Twenty-five thousand children are now being educated in its Sunday schools. "Most of the Halls are in thickly populated districts," says Mr. Joshua. "All the seats are free, and everyone connected with the Movement is a soul-winner." A sum of 80,000 pounds has been expended on the work of the Movement.

In her book, *The Awakening in Wales, and Some of its Hidden Springs*, Mrs. Penn-Lewis says: "The Forward Movement in many ways has helped to prepare the ground for the Revival; for it has for thirteen years been doing aggressive work in various centres of Wales, leading large numbers of converts into full assurance of salvation, and teaching them the need of the power of the Holy Spirit for service and soul-winning."

Mr. Joshua is the regular Connectional evangelist of this Movement; but he was relieved of all official duties last year, that he might be free to go anywhere to assist in the work of the Revival.

Since the Revival began, he has spent most of his time in the midst of the Movement; but he has also held some special missions in London, Ireland, and Scotland.

### **Beginning of the Revival.**

Mr. Joshua was a principal agent, in the hands of God, in bringing about the great Revival. It is true that many Individuals

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and chapels in Wales were praying for, expecting, and even experiencing Revival blessing before the general awakening.

But the Revival proper had its origin in the chapel of Rev. Joseph Jenkins at New Quay (Ceinewydd), a quaint little Cardiganshire village which is fifteen miles from a railway station. The pastor himself was first awakened, and then he began to make special efforts to awaken his young people, spending a whole night in prayer in his study alone with God. One of these young people, Miss Florrie Evans, a timid young lady about seventeen or eighteen years of age, who had recently found Christ, arose in the young people's meeting, held on a Sunday, after the morning service, and with deep emotion exclaimed, "I love the Lord Jesus Christ with all my heart."

It was this simple testimony which led to the breaking out of the great Revival. As soon as the words were uttered the power of God fell upon the meeting, and one after another arose and testified or led in prayer. A powerful work began at once, and spread to many neighbouring villages in Cardiganshire, principally through the efforts of Rev. Joseph Jenkins and his young people, who visited one place after another conducting services.

It was in February, 1904, that Miss Florrie Evans uttered her simple testimony. In September, Mr. Joshua visited New Quay and held a special mission in the chapel of Rev. Joseph Jenkins; and the Revival already begun received new impetus and power from these services. From New Quay, Mr. Joshua went to Newcastle Emlyn, where he began a mission late in September. He found the place "very hard," and telegraphed to Miss Maud Davies – a very sweet singer, who is a member of Rev. Joseph Jenkins' flock – and Miss Florrie Evans to come and help him. These two young ladies did not come alone. A brake-load, about twenty, of the young people from New Quay came over with them to assist Mr. Joshua, and remained for three days. Refreshing times were experienced in the services. Among the students from the Preparatory School in

Newcastle Emlyn who attended the meetings were Evan Roberts and Sydney Evans, and the two became deeply impressed and interested. In the providence of God, a Convention was in progress at Blaenarnerch, eight miles from Newcastle Emlyn, and Mr. Joshua and the brake-load of young people from New Quay and Newcastle Emlyn drove over to attend the all-day services. Mr. Evan Roberts and Mr. Sidney Evans were among the company, and during this eventful ride Mr. Joshua said several things which, in the light of subsequent events, show clearly that he was led by the hand of God.

He told how that, four years previously, he had felt led of the Spirit of God to pray definitely that the Lord would take a lad from the coal-mine or from the field, even as He took Elisha, to revive His work in Wales. He prayed God to raise an instrument whereby human pride would be humbled.

The young people asked him to teach them some choruses, and he taught them the chorus:

It is coming, it is coming –  
The power of the Holy Ghost.  
I believe it, I receive it –  
The power of the Holy Ghost.

### **Evan Roberts' Prayer.**

Thus singing and praising, they rode into Blaenarnerch in time for the early service, which was held at seven o'clock. Evan Roberts was deeply moved, and quite broke down when Mr. Joshua led in prayer, and used the words, "Plyg ni, O Arglwydd" ("Bend us, O Lord"), which afterwards became one of the most frequent petitions and phrases of the Revival. In great travail of soul, Evan Roberts caught at the words, and prayed, "Bend me, O Lord!" But he had not yet reached the longed-for experience.

At the nine o'clock service he fell on his knees, with his arms over the seat in front of him, and the hot tears and perspiration

streaming down his face, and cried, “Bend me! Bend me! Bend us!” And when the Holy Spirit melted his heart, and gave him such a revelation of the love of God and His compassion that his soul was set on fire for the salvation of others.

Returning to Newcastle Emlyn, he made arrangements to go out with some of the young people, conducting special missions; but, while in a service on Sunday night, he saw the vision of himself speaking to his former companions at Loughor, and, after a long and severe struggle of soul, he returned to his home in Loughor, and began speaking to the young people. Soon the whole surrounding country was stirred with his preaching; and at the end of three months South Wales was on fire with the Revival.

Mr. Joshua went from place to place in Wales, and also visited Scotland, and then came to London to take part in the recent stirring meetings in the Welsh chapels. He then went to Ireland to address the Presbyterian General Assembly concerning the Revival. After this he held several missions in Ireland and Scotland, and then returned to Wales. He is now conducting a mission in the New Assembly Hall in Belfast.

Like most of the Welsh people, Mr. Joshua has a vivid imagination, and his sermons abound in figures of speech – similes, metaphors, and anecdotes; and yet he is very plain and simple. Children love to hear him. He never preaches above the heads of the most poorly educated, and yet his sermons furnish food for deep thought. “I never enter the pulpit without prayer,” he says, and he hopes, when the end shall come, “to die upon my knees, as his aged father did before him.”<sup>137</sup>

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<sup>137</sup> *The Christian*. 7 September, 1905.. pages 17 – 18.

## 14 September, 1905.

Gems from Human Quarries. (a conversion story.)

By Charles A. Parsons. Of Bristol. Page 19.

Revival in Pandita Ramabai's home. Page 25.

## 21 September, 1905.

George Muller's Centenary. Page 16 - 17. portrait of James Wright. (son-in-law)

Charles R. Parsons number 2. page 19.

The Revival in the Khassia Hills. Page 27.

## 28 September, 1905.

Death of Dr. Barnardo. Page 16 – 19+. . portrait.

More Gems by Parsons. Page 21.

Hugh Paton in Glasgow. Page 26. small article.

## 5 October, 1905.

### **The Rationale of Revivals.**

An important paper in the *Contemporary Review* is Dr. Lindsay's study of "Revivals – Ancient and Modern." He affirms that the history of Christianity is the history of its Revivals. The Church of Christ was born in a time of Revival, and from Revival to Revival seems to be the law of its growth. This is not the peculiarity of a people or a period, but the hall-mark on all. Among

the many suggestive passages in this searching paper the following is specially interesting and beautiful, as an explanation of the sanity that underlies all the times of religious upheaval:-

“If one asks why it is that there is this abiding sense of calm amid so much of what might be expected to lead to scenes of disorder, and to unseemly exhibitions of the most unrestrained emotional excitement, why the desperate, passionate prayer, the surging inward emotion finding vent in quiet weeping, in breasts heaving with sobs which cannot be repressed, in throats choking with an emotion which prevents articulate speech, do not burst all bounds and degenerate into wild, hysterical excitement (which they ought to do by all rules of ordinary psychology) – he will get the answer now in Wales which St. Paul would have given him in Corinth, or Francis in Italy, or Tauler in the Rhineland, or Wesley in England: that this quivering, throbbing, singing, praying crowd knows and feels the immediate presence and power of a great unseen reality – the Holy Spirit, impalpable, invisible, inaudible, and yet recognized by every fibre of the soul. The Presence of the Master, promised to His disciples, is with His worshippers, is manifested in the “gifts” of the Spirit, and is revealed in the calm, exultant expectancy which subdues all undue excitement.”

### **The “Marks” of True Revivals.**

The two “gifts” in all Revivals are the gift of speaking the word of God (the prophetic ministry), and the corresponding gift of “discernment” bestowed on the hearers. These gifts descend on specially chosen individuals at times of religious awakening, irrespective of human ordinations. The difference between the Revivals of Christian history and the ecstasies, visions, and wondrous signs of heathen “cults,” is to be found, not only in the mental illumination of the Revivalists, but in the fact that spiritual enthusiasm has always exalted the moral life and deepened the sense of responsibility.

Other effects of Revivals have been (1.) the outburst of Christian song, (2.) the recognition of women as religious guides and comforters, and (3.) the unobtrusive way in which great Revivals have influenced Christian doctrines generally on their practical and experimental side.

### **The Obstructive Stone.**

Correspondents comment upon the fact that, generally speaking, the Revival fire does not seem to be burning so brightly as it did. It is true there are fewer reports in the newspapers about remarkable gatherings, but there is a deep work going on in many places.

At a large representative gathering of Baptist ministers, held at Brondesbury last week, Revival was the one main topic of conversation and the one object of prayer. Ministers spoke of hundreds being added to their churches. In the programme of the Baptist Union Assembly, being held this week at Northampton, a prominent place is given to the theme of Revival. Yet it must be confessed that a great many churches still remain outside its influence. Mr. Meyer's words at Cheltenham Conference were not too strong when he declared that many churches are obstructing the advance of the Spirit of God. The stone remains at the mouth of the sepulchre, and Lazarus, yet bound, is awaiting deliverance. It is for the Church to take away the stone. The coming winter offers a time of unparalleled blessing, if Christian people will only embrace the opportunity.

### **Life Solves All.**

The first thing to seek is a revival of spiritual life in the hearts of Christian people. When that life is full and vigorous, other questions are easily solved. Questions of method are quite secondary to the supreme question of the quality of life. One of the most interesting and significant things in London today is the

revival of decayed “causes” under the direction of spiritual men who have sought to work along spiritual lines. Churches that were considered hopeless a few months ago are today flourishing, despite drawbacks arising from the buildings or the neighbourhoods. All these churches are centres of evangelistic enterprise, and have adapted themselves to their surroundings. A full and vigorous Christian life is equal to anything. It is clear from these experiences that when an earnest will is present to reach men, ways and means speedily present themselves.

### **In South Wales.**

It comes as a sad set-off to the Bishop of Llandaff’s recent public statement, that one of the gratifying results of the Revival had been “the practical extinction of the drink trade in places,” to find that a wretched condition exists as regards housing and overcrowding, which must necessarily go far to strengthen the temptations to intemperance. Such surroundings, wherever they exist, can only degrade those who are subjected to them, and they are potent factors in swelling the number of the victims to the public house. It is said that in one county alone – Glamorgan – there are at least 40,000 people living in conditions “worse than cattle,” some of the two-room houses having “as many as eleven or twelve occupants.” A contemporary states that “in some of the mining towns, back-to-back houses and cellar dwellings are so common that they are never commented upon by the natives.” That the Gospel of Christ can, and does, lift men and women out of such environments is in itself strong evidence of its Divine origin, but it is left for Christianity to deal practically with that evil spirit of greed which influences those who make money out of the moral and spiritual degradation of their fellow-creatures.<sup>138</sup>

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<sup>138</sup> *The Christian*. 5 October, 1905. page 9.

9 November, 1905

Dr. Barnardo – tribute by F.B. Meyer. Page 10.

Dr. Barnardo. Funeral. pages 17 – 18.

Gems from Human Quarries – Parsons, again. Page 20.

## **9 November, 1905.**

### **The Revival –**

It is true in Divine as in human things – “People generally see what they are looking for.” Prejudice has a remarkable way of obscuring the vision. One or two journalists who start out with a fixed notion that God is not immanent in human affairs, and does not display His power in men, are quick to tell the public that the Revival has “fizzled out,” and that, after all, it was only a matter of Celtic temperament, an outburst of national feeling. A few cold-hearted professing Christians seem only too willing to embrace this miserable doctrine. The best answer to them all is supplied by some personal observations recorded by Rev. H. Elvet Lewis. During the past few weeks he has visited North and South Wales, and he writes:-

I have not found a single church chilled... the degree of warmth does vary slightly...

It is evident, for instance, that in hundreds of districts the work of this winter must be more educational than remedial. Last winter it was a continuous story of changed lives; now the story must be that of disciplined and enriched lives. The outward gleam of the fire may consequently be fainter, the inward glow will be more cleansing.

This is only to be expected. It is the Divine order. And if, during the winter, there should be less of the leaping flame and

more of the glowing heat, who will say that the fire has ceased to burn?

### **And the Prayer Meeting.**

Mr. Lewis utters one warning which applies to England as well as to Wales – *i.e.*, against losing confidence in the prayer meeting. We shall be guilty of sin against the Holy Spirit if we dream of great and exciting demonstrations in public gatherings, and at the same time neglect the prayer meeting. It is noteworthy that some of the most wonderful results of last year were accomplished in individual prayer meetings all over the land. When God was thus honoured, the great blessing was given. Mr. Lewis very truly says:-

“There is nothing that the Christian Church finds it harder to practice and to trust than its own catholic priesthood – the priesthood of every believer.”

The prayer-meeting, it must be confessed, is to many people a duty and a weariness, simply because they have never grasped the idea of the reality of their priesthood, and the solemn obligation resting upon them to exercise it.

Surely we in England might expect *the* great revival if the prayer meeting became what it ought to become.<sup>139</sup>

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<sup>139</sup> *The Christian*. 9 November, 1905. page 9.

## 23 November, 1905.

### “SATAN UNDER YOUR FEET.”

#### Romans 16:20.

By Mrs. Penn-Lewis

On all sides at this present time workers who know anything of service in the Spirit are finding themselves in conflict with Satanic forces such as they have never met before.

Since the outpouring of the Spirit in Wales during the winter of 1904 – 1905, it has been clearly manifest that the whole Church of God – meaning by this the living members of the Body of Christ throughout the world – has received a thrill of life from the Risen Head, reaching the most remote and feeble of its members; with the consequence that there is a Divine force working from *within* the Body, steadily impelling it into a place in the heavenlies. Just as the law of gravitation draws down to earth all things, so the law of the Spirit of life in Christ, now quickening into vitality all who are joined to the Risen Head in heaven, is impelling heavenwards the Church of Christ.

This movement – slow and imperceptible though it may be – has been steadily taking place during the last years, until at Keswick, where a great company of the most vitalized members of Christ met together, it became manifest to all who had spiritual vision that they were emerging into a sphere of Satanic conflict, unknown to but very few before the outpouring of the Spirit in Wales shook the whole Church of God, and quickened the ascending movement toward its place in the heavenlies with the Lord, from thence – when the last member of the Body is adjusted, and drawn into place – to be translated to meet the Bridegroom.

At Keswick the work of the Spirit in Wales reached a climax in an outpouring of the Spirit upon the assembled representatives of the Body of Christ gathered from all parts of the

world. In the intense light of the Divine Presence the forces of darkness stood revealed in their true character.

At the Llandrindod Convention the powers of darkness were still more revealed, and there were terrific attacks of the Adversary upon individual souls. Many experienced workers became aware of the need of clearer knowledge of the way of victory, and one who was present writes:- “In three instances which came to our knowledge, where some poor soul was desperately striving against the powers of darkness, and not able to grasp the hand of the Deliverer – and where at their side a fellow Christian was earnestly praying with them, and seeking to bring help and comfort – as the tossed and despairing soul found freedom and peace, a horror of great darkness fell on the friend at their side, and the same temptation from which the one had been freed entered the other, and they could only cry in anguish the name of Jesus.” (*Editorial in “Blessed by Egypt,” October, 1905.*)

Others have since experienced the same conflict in standing by other servants of God in hand-to-hand wrestling with the Adversary; and the terrible fact has come to light that the evil spirits can fasten upon the children of God as well as enter and possess unsaved souls. How else can be explained the *spirit of fear* which paralyses many Christians, keeping them from bold witness to Christ; the *spirit of oppression* which clouds many earnest, loyal hearts; the *spirit of bondage* in regard to guidance, which lays hold of some who have known the glorious liberty of the Spirit; and the *dumb spirit* which holds others in a very agony of helplessness from glad witness to their Lord? And how can it be questioned that these things come from Satanic agencies, when souls are delivered by the claiming of victory through the All-prevailing name of the conquering Son of God, and the power of His blood to set the captive free?

Each Spirit-equipped worker will now need to know how to abide in the place where “the evil one toucheth him not,” so as to

be able to deliver others in their day of battle, without the same temptation attacking them as they stand by storm-tossed souls, taking victory in the name of the Lord. In the days of Pentecost we read that when Paul turned to the damsel with the spirit of divination in her, and commanded it to leave her – it left, but it did not fasten upon Paul, although the powers of darkness aroused the multitude against him!

“The God of peace shall bruise Satan under your feet,” writes the Apostle. The prince of the power of the air is already under the feet of the Conqueror from Calvary. On the Cross He brought to naught the devil (Heb. 2:14-15), and He ascended, passing through the forces of evil inhabiting the plane immediately surrounding our planet, and sat down “far above every principality, and power, and might, and dominion.” And “He put all things under His feet.” (Ephes. 1:21-22), ***“and raised us up with Him, and made us to sit with Him in the heavenlies in Christ Jesus,”*** writes the Apostle. Therefore we also, in the ascended Christ, are in the place far above the principalities and powers, and he “demons are subject” unto us in His All-prevailing Name. All the forces of darkness are under our feet, if we are in Christ in truth. But to know this experimentally involves a real fellowship with the Christ of Calvary. Real ascension-union with the ascended Lord is only possible after vital participation in His death. The measure of the one determines the measure of the other, and we must never dare take for granted that the deepest fellowship with His death has been experienced by us, so that we ever omit a definite act of faith as to our place on the Cross, and appropriate only our faith-union with Him in His life.

It is here that the Adversary finds us out, when we are in direct conflict with him and his wicked spirits! If we fail definitely to take our place on the Cross, he flies upon us and seeks to gain the foothold from which he is being driven in the other soul.

“The Name of Jesus” and “The Blood of Jesus” – these are the watchwords of victory! But we must also know the conditions of safety, if we are to remain unscathed ourselves, and see Satan bruised under our feet by the God of peace. As we raise the battle-cry, “The Name of Jesus,” we point the Adversary to his Conqueror; as we cry, “The Blood of the Lamb,” we point him to the *cause* of His conquest, and never does the mighty Spirit fail to bear witness to the Name and the Blood.

But – there remains the third and experimental condition for full victory – the one who pleads the “Name” **must be living in the power of the Name** – that is, we must be hidden away in Him, so that our very personality is kept out of sight in Him.

On the Day of Pentecost the Apostle Peter bade everyone “Repent,” and “be baptized in the name of Jesus Christ.” Paul explained the spiritual significance of this in his letter to the Romans: “All we who were baptized into Jesus Christ were baptized into His death” (Romans 4:3). Put out of sight in the death of Christ, He dwells in us, and Himself meets the foe He conquered at Calvary.

The reason for the knowledge of our crucifixion with Christ as a condition for victory is crucial. What the Lord describes as “our own life” (see Luke 14:26; John 12:25) is the area for the working of the spirits of evil, apart from the actual footing given to them by unyieldedness, rebellion, or sin; and this “life” can only be dealt with by *continuous crucifixion*. We must not only wield the power of the Name and the Blood, and hide under the shelter of the Blood, as the Israelites were hidden in that fearful night in the land of Egypt; but we must ourselves apprehend that we are crucified in the Crucified One, so that the life of the Risen Lord may quicken us – spirit, soul and body – and the mighty Spirit of God reveal a living Christ in us, who will bruise Satan under our feet as we stand in the calm authority of faith, knowing “nothing shall by any means hurt” us, as we abode in Him.

A missionary from Africa writes thus:- “The clue is such a clue, i.e., that the Blood clears the atmosphere above, but that we have to be on the Cross with Jesus down here, to complete the conditions of victory! I went straight off unknowing to another battle-field, and found it true, and it fills the horizon with hope in going back ‘where Satan’s seat is,’ for each year has pressed the question harder: ‘Why could we not cast him out?’

“It has so lit up Rev. 12:10-11 – ‘They overcame him by the blood of the Lamb’ – that has been clear – so had ‘by the word of their testimony’ – the fearless assertion that God wants us to give in the teeth of the enemy and opposition, that Jesus saves – but there is the last clause: ‘They loved not their lives unto the death’ – and that can only be true as we die with Him on the Cross, ‘brought into the dust of death with Him...’”

Two Christian workers were present with a third, manifestly in terrible agonized conflict with the devil. One was so terrified that he ran away to fetch another – the second (a woman) stayed calmly by and waited in prayer. “I ran,” said the first afterwards, “but you were calm.” “Yes,” she replied, “*I knew the power of the Cross.*”

Once we know the full conditions of victory, all fear passes away. We do not under-estimate our foe. The need of such an awful cost for deliverance as the death of the Son of God is enough to reveal his power; but to know the full provision of that death, and prove its power for victory, fills the believer with calm assurance of triumph by the blood of the Lamb. Living “in the Name,” we shall triumph “in the Name,” and by His Name do many wonderful works, as we yield to Him to work in us mightily in this day of His power. “They overcame him – they cast down the dragon – because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.’ (Rev. 12:8-11.R.V.)

“Behold, I send you forth as lambs... I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you” (Luke 10:3 and 19). “Even as it is written: ‘For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter.’ Nay, [replies the Apostle], in all these things we are more than conquerors through Him that loved us.” (Romans 8: 36-37.)<sup>140</sup>

## **REVIVAL, FAR and NEAR.**

“O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy!” There are many whose petition goes up in the words of the prophet of old, who “discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not.” That God is in divers ways answering the prayers of His people is evidenced by the cheering news which comes to hand from far and near, from sowers who have gone forth, not without weeping, bearing precious seed, and are come again with rejoicing, bringing their sheaves with them. It is not only in large buildings, where great numbers assemble to hear the earnest words of some popular evangelist, but in quiet ways, in places not hitherto associated with Revival, that rich blessing is being given, following the message, delivered with fresh unction, of “Repentance toward God, and faith toward our Lord Jesus Christ.

### **New Zealand.**

A Revival movement of that spontaneous kind which so many eager hearts are hoping for in the homeland, is reported from New Zealand, by Mrs. E.R. Snow (daughter of that venerable

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<sup>140</sup> *The Christian*. 23 November, 1905. page 16.

worker of '59, our old friend Gordon Forlong). Writing from Wanganui, Mrs. Snow says: "Christians in New Zealand are still rejoicing over the glorious news of the Revival in Wales, and in many centres

**prayer meetings are continually held**

that we in New Zealand may also have a like manifestation of God's power. In Wanganui, for many months, a united prayer meeting has been held every night for our town and district. Now comes the blessed news that God is working in a wonderful way among the miners in little dark Waihi, a small mining township in the north, not very far from Auckland."

Mrs. Snow forwards a copy of the *Wanganui Chronicle*, which says, "Overflow meetings were held after church services, and there was no difficulty about congregations, for every meeting was crowded. No preparation was made; the meetings were not advertised, and the only arrangement made was between himself and other ministers of other churches as to who should take the various week-night services, for meetings were held every night. None of the halls could have been filled a month ago for a Gospel service, but now they are filled to overflowing. Last Sunday night, when the people came out of the church, the hall was already packed to the doors, and the audience included very many who were not churchgoers. The trouble now was not to get the people to the meetings, but to get them away. Then it was found that after the services were closed men came back to the hall to decide for Christ. For the last fortnight meetings had been held every night, and every night the hall had been full, and every night there were fifteen or sixteen seeking conversion."

**Mussoorie, India.**

That in these days there is a widespread, intelligent apprehension of Gospel truth among the young, Mr. Newton Jones, the Sunday School Union evangelist, and the devoted men of the

Children's Special Service Mission, are prepared to testify. This is the case, too, in India, whence Rev. J.C. Lawson, of the Industrial Evangelistic Mission, writes of a deep work of grace among the boys at the Mussourie Branch. At one meeting, "the spirit of conviction and confession took hold of the boys; hearts were melted that formerly seemed like stone, and all of the unsaved seemed to receive the pardon of their sins." The good work progressed, and Mr. Lawson sums up the effect as follows: "asking the forgiveness of those they had wronged and the

**restitution of stolen property;**

readiness in prayer and testimony in public; sincere love for their Bibles; the seeking of a quiet place for prayer and communion with God; and a burning desire for the salvation and sanctification of precious souls; all this is evidence as to the truth of the promises of God and the genuineness of the work."

**Greater New York.**

The recently concluded campaign of the Evangelistic Committee of Greater New York was a striking testimony to the existence of a strong movement in America largely evidenced by a yearning for the salvation of the many nationalities represented in the city. The large Italian population was deeply impressed in one quarter. Elsewhere, a Silician community was reached, as well as Germans, Slavs, Jews, and Irish Romanists. In the heart of the business quarter, thousands of people gave attentive hearing to the Gospel, day by day.

One terrible district that was wonderfully affected for God, was known as "Hell's Kitchen," "because it was said to be

**a place of murderers and thieves,**

of harlots and gamblers, of drunkards and debauchers, of lawlessness and race-hatred, of riots and disturbers of peace, of superstition and wickedness of every kind, a place of suicides and infanticides, of demons and devils." It was in this district that an

evangelist, writing after the meetings had been in progress a few weeks, said:- “Tired men on their way home from work stop and join in the services; women leave their homes; boys and girls throng about us like bees in a meadow on a June day; mothers with their babes in their arms hang out of the windows; policemen, men from the corners of the streets, and people of all races, join with us in the open-air services.”

### **A Village Revival.**

Turning again home, to the little village of Gretford, near Stamford, we learn from a lady correspondent of work under some evangelists of the Open-air Mission, “which resulted in so much blessing that during the last few days there has been quite a revival **all through the village.**”

The sobs, prayers, and confessions made one almost fancy oneself back in Wales. Visiting the cottages now is a totally new experience. Instead of the old, hard look, and unwilling response, when any word on other than temporal matters was spoken, so many now respond eagerly and thankfully, with beaming faces, and at the first word of invitation fall on their knees, thanking God for opening their eyes, and begging for grace to train their children aright – all without any prompting. They do the same in the meetings without hesitation or self-consciousness. If any one of them had been told, a fortnight ago, that they would pray aloud in public, they would have been incredulous. Truly, when the Holy Spirit begins to work, the results are almost past belief. Gretford is a new village, resounding with prayer and praise.”

### **Mr. Evan Roberts.**

After some months of silence, devoted to prayer and preparation, Mr. Evan Roberts is again actively engaged. His return has been marked by a rekindling of general interest in the Welsh Revival. It would be a grave error, however, to suppose

that, during the evangelist's season of waiting, the good work has ceased, or indeed, that it depends on any individual. For example, st Bethel Chapel, Pontycwmmmer, (Rev. T. Mardy Davies), where Mr. Evan Roberts re-commenced preaching, Revival meetings have been held nightly for a whole year, and out of the converts whose names were registered, only one or two have fallen back.

In a note of warning, Mr. Evan Roberts wrote: "Ofnaf yr elfin o gywrienrwydd" ("I dread the element of curiosity"), and urged that "the motto of the meetings must be 'Looking unto Jesus.'" The first gathering proceeded, for a time, "like an ordinary Sunday evening service, when suddenly there came a glorious outburst of Revival fervour. An old Welsh hymn, sung by a minister, stirred the audience, and innumerable testimonies followed. A young girl broke out in prayer, and all over the building people were moved to tears.

The second night saw a great crowd assembled, and when some stir was caused by the incoming of people Mr. Roberts said: "Don't mind the noise of the coming in; it is the going out that troubles us." The Revival hymn, "Ride triumphant, blessed Jesus," was taken up and repeated again and again. The evangelist spoke with force and clearness, pleading with his hearers to seek the Lord Jesus Christ. A young girl led in prayer, and half a dozen colliers sang, "I need Thee every hour." Hymns and prayers followed from men and women, boys and girls, and the Revival flame burned brightly. In a final word of exhortation, Mr. Roberts said: "I feel the eternal world very, very near, and I want to work as much as I can, for shortly I shall be in eternity. What can we do to get the people in? They will be in eternity in a very short time. We must remember that God works through mediums. We must do all we can to try to bring them in."

### **Awakening in China.**

Tidings have been forwarded by Rev. A.L. Warnshins, to the *Christian Intelligencer* (New York), of a work in Amoy, which was described by one of the Chin-chew lady missionaries at a meeting at Kuliang, Fuchow:-

“In An-Khoe the interest was so great that the people had not time to finish the Thanksgiving meeting, on a Sunday evening, although they went on till eleven p.m. Many were going long journeys on the following day, but with one accord they gathered together for further praise and testimony at four o’clock on Monday morning.

“At the Boys’ School, after three days of evangelistic services, a wonderful time came as one after another stood up and gave testimony that he had definitely given himself to Christ, and many were utterly broken down by a sense of their sin.

“At the Girls’ School the blessing was marvelous. Many old quarrels had to be put right first, and then many gave themselves definitely to Christ. The head teacher in the girls’ school now says: ‘Before, I was eager that my pupils should be clever, now my first aim is that my pupils should know Christ as their Saviour.’

The blessing amongst the women was by no means confined to those who knew and understood most and could read; but others who had been coming for years, and were so dull that we thought they would never learn anything, seemed to understand the way of salvation and became changed women.”<sup>141</sup>

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<sup>141</sup> *The Christian*. 23 November, 1905. page 23.

## 30 November, 1905.

### Science and Revivals.

One of the significant features of the present day is the way in which professional psychologists are taking to analyzing the “phenomena of Revivals.” Formerly these were things not considered worthy of scientific study, being classed with illusions and other doubtful or negligible facts of human nature; but present-day investigators seem genuinely anxious to do justice to the question. There is, however, a serious danger attending these investigations into spiritual movements. Not satisfied with dealing with the records of past Revivals, there is a tendency to carry out these inquiries into the Revivals actually in progress.

### Hands off the Awakened soul!

The tendency of this is to breed an attitude of self-consciousness among those actually at work in Revival services, and this is one of the most subtle and ruinous of all the religious vices. Such services, in order to be beneficial, must be entirely spontaneous, free, and self-forgetful; and anything which tends to take away from this spontaneity is bound to be hurtful to all concerned. Further, it would be an anomaly to bring the cold and calculating temper of “scientific” investigations in to the warm and vital atmosphere of spiritual experience. Douglas Jerrold once stigmatized the crass materialism of the man who can “peer and botanize upon his mother’s grave”; but even that is not so bad as to subject a soul, palpitating with the high emotions of a religious Revival, to the cold touch of “scientific” curiosity. Some recent articles on the phenomena of the Welsh Revival have shown very bad taste in this respect.<sup>142</sup>

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<sup>142</sup> *The Christian*. 30 November, 1905. page 9.

Article on Repentance. page 10

## REVIVALS FAR and NEAR.

The many requests for “Prayer for Revival” that are sent to us from various towns and villages throughout the land furnish striking evidence of the growing spirit of earnestness regarding the need for a spiritual awakening. “What constitutes a spirit of prayer?” asks Finney. “Is it many prayers and warm words?” And he goes on to give the answer “No.” Prayer is the state of continual desire and anxiety of mind for the salvation of sinners. It is something that weighs one down. It is the same, so far as the philosophy of the mind is concerned, as when a man is anxious for some worldly interest. A Christian who has this spirit of prayer feels anxious for souls. It is the subject of his thoughts all the time, and makes him look and act as if he had a load on his mind. He thinks of it by day, and dreams of it by night. This is properly praying without ceasing. His prayers seem to flow from his heart liquid as water —“O Lord, revive Thy work.”

### **Jamaica.**

A gracious work of God has commenced in Jamaica, following on much united prayer. Indeed, so far-reaching is the effect that a four-page paper entitled “Revival News” has been issued at Kingston. An illustration on the front page depicts a typical figure of Jamaica, on a bed of sickness, saying, “I know I am bad; give me a few ‘Reformation pills?’” to which “Dr. Revival” replies, “What you want is a *new heart*.” An editorial note says of the work, “We can honestly say that

**‘the half has not been told.’**

Prodigals have been brought back home, wayward girls have wept, enemies have been reconciled, people who were living immoral lives have complied with the laws of God and man; drinking, smoking, gambling, and swearing, have been discarded; joy has been brought to many a homestead. What paper, indeed what book, could contain an account of it all?"

A description of the Revival and its origin is given in the *Jamaican Baptist Reporter*, which says:- "The most cheering signs in our church and Christian work during the month come from the spontaneous outbreak of the Revival in different parts of Jamaica.

In Kingston, at St. John's Presbyterian Church (of which Mr. Braithwaite is pastor) and Hanover-st. Baptist Church (under our brother, Mr. Bell.) the Spirit of the Lord is manifestly working, and many persons are being saved, and many members are making a full surrender of their lives to God. At Spanish Town, in St. Catherine, Devon, in Manchester, Clonmel, in St. Mary's, and the Seaside Mission in Portland, there are also unusual awakenings, for which we devoutly praise the Lord. The main feature, so far as we have been able to learn, which characterizes the present movement is the acknowledgement of the Holy Spirit as an indwelling life that every Christian needs, and in this we recognize the prominent teaching of the Revival in Wales.

The movement has extended so much in and from Kingston, that Mr. W. Raglan Phillips (late of the Salvation Army) and Dr. Prowd have given themselves entirely to the work

### **Madras.**

A Call to Prayer for Madras and district, which has just been issued, says:- "The urgency of the need will be all the more realized if we remember that, although Protestant Missions have been working in the city of Madras for over a century, the great mass of the people are still outside the pale of the Christian Church. In twenty years, while the whole population of the city has

increased by 100,000, the increase in the Christian community only amounts to 1,327.”

The tidings of Revival in other parts has stimulated the Christians of Madras thus to throw themselves upon God: “The yearning for something better, which has arisen in the minds of many, has been strengthened during the past year by tidings of the gracious manifestation of God’s power in different parts of the world, and, more recently, in India itself.

For example, in Assam, within the last few months, not only has the church been revived and quickened, but it is estimated that more than 3,000 people have already been gathered in from heathenism. Again, in Pandita Ramabai’s homes in Mukti, large numbers have realized pardon, and have been enabled to witness for Christ as never before, while a wonderful spirit of intercession for others has also been poured out on them. From Sialkot, Yeotmal, Poona, Dhond, Tirukoilur, and other places also, reports come of manifestations of the working of God’s Spirit in the hearts of His people.”

### **At a Methodist Mela.**

The *Indian Witness* and the *Bombay Guardian* are largely devoted to Revival. The former gives an account of a mela, or camp meeting, of the Methodist Episcopal Church (Ajmere district) held at Phulera: “Every one was stirred. Nearly a thousand people caught up into soul-satisfying, conscious relations with God was an event worthy of note. Deep earnestness in prayer, intensity of suppressed feeling in testimony and glowing faces gave evidence to the depth of spiritual feeling. A real Pentecost came to Phulera.”

Another writer says: “Perhaps it has been the privilege of but few missionaries to see such meetings among the native people as the Saturday morning meeting of the mela. Weeping for sin and quiet praise for deliverance, song and prayer, were so mingled as to make it a sight to be remembered, yet the quiet working of the Holy

Spirit was more impressive than all else. The girls and women who stood, on invitation, after a most wonderful service, were asked to retire to another place, as there was no room for the workers. As they were moved so to do, those who remained arose one by one and withdrew to that meeting until only a few remained of the great crowd. Many were wonderfully blessed.” The people of the whole district will be organized into praying bands.

### **Cawnpore.**

“Long after the spirit of Revival has swept like a prairie fire over these vast Indian plains, the Cawnpore Joint Convention of 1905 will still be regarded as the time when in these provinces the flame first burst forth in true Revival power.” So writes Rev. B.T. Badley of the recent meetings at Cawnpore, which were devoted to the earnest consideration of Revival. At the last session Rev. J. Pengwern Jones, of Sialkot, gave an address which “seemed to banish all words, save a cry of the heart for blessing.” The Spirit worked mightily. What followed, there is no use to attempt to describe. It was a real Revival meeting. The spirit of song, of prayer, and of testimony, could not be suppressed. It was ten minutes to midnight before the benediction was pronounced. We are doubtless still in the day of small things, but the writer has never before seen such a marked blessing come down upon an assembly of Indian Christians. Faces glowed with enthusiasm and happiness. New plans and ambitions had found a place in many hearts, and the currents of many lives were setting Godward with a swiftness and volume previously unknown.”

### **In the Orkneys.**

Some of the Orkney Islands are enjoying a season of gracious visitation. Kirkwall, in particular, has been favoured with the awakening breath of the Spirit of God, and many have been turning to the Lord with full purpose of heart. The flame broke out

in connection with a mission conducted by Mr. W.F. Stewart, superintendent of the *Albatross* Mission, assisted by the crew of the Mission yacht.

The meetings were begun about the middle of October, and were carried on nightly for many weeks in succession. Not to speak of Sabbath nights, when great crowds gathered an hour or more before the time, on week-nights the largest hall available was filled to the door, and inquirers were numerous. One minister has received nearly a hundred cards from converts of the mission, and this only represents a part of the whole, as hundreds of others were dealt with. There has been no movement like it in the islands within the memory of any one living. Rev. David Webster, formerly minister of the Paterson U.F. Church (which has the largest membership in the Orkneys, and in which some of the Revival meetings were held), has described the movement as “a wave of spiritual inspiration and quickening.”

### **The Society of Friends.**

There has been a deep spiritual stirring of late among the Friends, and many looked with eager expectation to the meetings recently held at Devonshire House, E.C., in response to a call to prayer.

“No words,” says *The Friend*, “can adequately describe the feeling that was over these meetings, especially to those who were able to attend them consecutively, and follow its manifest increase and depth, from first to last. One meeting lasted for an hour and three quarters, without a word of exhortation. Friends were led to think afresh of what it cost the Son of God in suffering, in the bearing of our sin; and in these thoughts, brought home by the power of the Holy Spirit, many were enabled to dedicate themselves to Christ and His service. It was the concern of the meeting, expressed at the close, that not only should special meetings be held at this particular era of our Church life, but that

Friends should be encouraged to associate weekly to seek for the Divine blessing and power.”

### **In an Old Meeting-House.**

In the work at the old meeting-house at Norton, Stockton-on-Tees, the Friends have been in the midst of revival blessing. Mr. A.M. Hodgkin, in the course of a vivid description, says:-

“On Sunday nights the meeting-house is packed from end to end, between 250 and 300 crowding in. On week nights only half the meeting-house is used, the attendance gradually increasing. Every week night two or three fresh faces appear, and it is very rarely that these leave the meeting without giving their hearts to the Saviour. Many of them come with the express purpose of doing so, others feel the power of God’s Spirit working as soon as they enter the meeting. The changed lives of the converts, many of them the very riff-raff of the village, make a marked impression on those who knew them before. ‘And, beholding the man that was healed standing with them, they could say nothing against it.’ About 130 children in all and over 100 adults have professed to find the Saviour. A special feature of the work has been the number of young men that have been saved, over sixty men and lads, and over forty women and girls. In some instances whole families have been included.”

### **Mr. Evan Roberts.**

The work in Wales, following the re-appearance of Mr. Evan Roberts, has been marked by the attendance of great numbers of people. For example, at Kenfig Hill the chapel was crowded an hour before the time of commencement. A feature of the proceedings for the first hour or so was the number of women who took part with much effect. Prayer alternated with song for some time, the responsiveness of the congregation being conspicuous. A high pitch of enthusiasm was reached as an Englishman, evidently

of the working class, with much quaintness and originality praised God that a drunkard – “an old rebel” – like him had been saved through the influence of the Revival. “Oh, thank God,” he exclaimed, “for the year 1905.”

Mr. Roberts showed by his address that he has made rapid progress in speaking, and he made a deeply impressive appeal for decision. The end of Mr. Roberts’s remarks (says the *Western Mail*) was the signal for a wonderful change in the character of the meeting. Scores of people, men and women, young and old, mingled their supplications. The tension becoming stronger and stronger, some relief was occasionally obtained through an outburst of song; but a prayerful disposition predominated, and time after time singing was lost in prayer. “Never lose sight of Jesus” was being rendered when Mr. Roberts intervened to test the meeting, and convert after convert was recorded to the jubilant strains of “Diolch Iddo.”<sup>143</sup>

## REVIVAL in FRANCE.

An important gathering recently took place at Valentigney (Doubs), when several hundreds of people attended, and earnest Evangelical addresses were delivered. Interest was, however, chiefly manifested in connection with the prayer meetings and Bible-studies for Christian workers. All the French Protestant denominations were represented, great liberty was experienced, and in a spirit of true Christian brotherhood church differences were completely set aside, love and union prevailed.

The correspondent of one religious paper described the sight of a people waiting upon the Lord as a grand one. The same ardent desire burned in every heart – for Revival, and one felt that each

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<sup>143</sup> *The Christian*. 30 November 1905. page 16.

was sighing for his own revival first of all. God has heard the longing cry, and given the answer in the renewal of Christian lives, as well as in conversions at the public meetings.

Another friend who was present says that in a time of distress a beacon was lighted for the churches. “Those who went to Valentigney saw a bright and pure light suddenly appear on a dark and cloudy horizon. God has answered our supplications, and has given us beyond our expectations, that we might come down from those blessed heights more impressed with our duties, and more able to accomplish the work that lies before us. He has given us a feeling of bitterness, of anguish concerning the poverty of our spiritual lives; a painful remorse all the more striking because expressed in silent tears, sobs being but imperfectly restrained. Then came brief confessions, rapid words of heart-felt repentance for our want of love, zeal, and faith in the daily work of the Christian ministry. He has given us something very sweet and good – a deep feeling of an imperishable bond, uniting all at the feet of Jesus Christ. Moreover, God has given us the key-note for the solution of our difficulties – “Onward, for the Revival!”

A writer in *L’Eglise Libre* says the culminating point was reached on the morning of the last day. “Never at Keswick was the power of God more strongly felt than at that never-to-be-forgotten meeting which, begun at nine o’clock, found us still at noon gathered, broken as it were, at the foot of the Cross of Jesus Christ. The spirit of humiliation had pervaded the assembly, consisting almost entirely of ministers, ministers’ wives, and others engaged directly in the Lord’s work. Oh, what confessions, what tears, what anguish!”<sup>144</sup>

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<sup>144</sup> *The Christian*. 30 November, 1905. page 18.

## 7 December, 1905.

### Revival Far and Near.

Under the title of *The Greatest Need of the Modern Church*, an earnest little book has been written by Rev. Alex. M. Sutherland, who was one of the Leith ministers who visited Wales last January. Mr. Sutherland has borne a splendid testimony in Leith, and is strongly urging the people to look for, and prepare for, Revival. In his book (6d. net. *Oliphants*.) Mr. Sutherland says: - "Is not that what we need - a Revival of the Church, of the Christian; to have the facts set on fire, to have our failing spirituality renewed, to have those hearts which have been fitly described as 'dead as the withered veldt,' vitalized again? Do we not need to spend more time and prayer on our condition as Christians? Mr. Moody remarked that if he could get hold of the New York Christians he would accomplish far more than he could by a mission to sinners. Finney always began by striving to awaken cold and benumbed Christians. Revival must be begun at the house of God. The tone of the average Christian life makes but a slight impression on the world. For a Christian to be cold is a sin. What an honour to co-operate with God's Spirit for the carrying of His uttermost power to a lost world!"

### In New Zealand.

Further particulars of the Revival among the miners at Waihi, New Zealand, have been given by Rev. J. Wilson, of Auckland Methodist City Mission (who is himself an ardent evangelist). Some fruitful meetings had been held, and the people were praying earnestly. "The Revival began," says Mr. Wilson. "some time prior to my visit. It started this way. A young man, an attendant at the Methodist Church, was suddenly awakened to a

sense of his responsibilities. He was not a particularly active member of the congregation; as a matter of fact he used to

**read novels in church**

under the minister's nose. But one day a miraculous thing happened to him, and he was instantly converted. Then his fervour and zeal so impressed some of his young mates that they became converted, and they all held meetings of prayer together. The young fellow I speak about used to wrestle in prayer with God in the bowels of the earth when he was at work. As a sequel to this small movement, Dr. Watson, a traveling evangelist from America, visited Waihi, and conducted a mission, which was followed up by the local people."

Then Mr. Wilson conducted meetings in the Miners' Hall. Describing to a representative of the *Auckland Weekly News* the remarkable movement which followed, Mr. Wilson said:-

"The meetings, from the very first, were crowded to the doors, and especially so in the evening, and every class in the community was represented. Now, my sermon on the Sunday night was delivered about the time the people came out of the churches, but instead of going home they thronged the hall, and ever so many could not get in; they just hung around the doors and waited. We had a great after-meeting, and the ministers of the Evangelical Churches came along with their people. It was a wonderful sight to see great,

**rough miners in tears,**

and it was remarkable to hear the testimonies from all over the hall of persons who there and then resolved to abandon lives of sin and to henceforth serve the Master. There was one man who testified that four years ago he was a terrible drunkard, and that on the instant of his conversion the craving for drink left him. Almost immediately there followed eight different people who, rising from their seats, came out and confessed Christ. It was really marvelous, the effect this had upon the throngs in the hall."

A strong similarity to many of the Revival meetings in Wales was that “there was no organized leadership of the after-meetings. They consisted of prayer, praise, and testimonies; people giving their experiences of sinful lives, and how they had been changed in an instant. The Waihi Revival is not at all noisy. The whole thing seems to be ‘in the air’; you cannot escape its influence if you would. I should not be at all surprised if it were but the mere kindling of a fire in Waihi, which will sweep like a purifying blast right through the whole colony. There were some pretty tough customers at Waihi. One woman, poor soul, had been leading a life of sin for years. She was brought to her knees in tears, and found peace there and then. But she was only one. There are others. Some of the

**wildest characters in Waihi**

have become changed. This has made a profound impression on everyone in the place. You see, the people who have been converted are well known; their lives are as open books, with which every resident is very well acquainted.”

The Revival fire was still burning brightly when Mr. Wilson left for home. The churches were crowded, and meetings are held all day, and every day, and in every place. “It is quite a common thing to see a band of young fellows meeting in the street to speak, and pray, and sing. The miners hold prayer meetings even underground, and such things as these, that one time would have been regarded as ridiculous in Waihi, are now common there today. Meetings are held in the drives and on the sides of the hills. Whatever this Revival may be, it is not denominational. We see all Evangelical Church members united in love, and I tell you that it has only just begun in Waihi. There is not the slightest trace of sectarian bitterness to be found there now. They all have too much to do.”

**Mr. Evan Roberts.**

Two days' services conducted last week by Mr. Evan Roberts, at Trecynon, were marked by much enthusiasm. On the morning of the second day, Carmel Chapel was crowded, and there were visitors present from all parts of the Principality. The *South Wales Daily News* says:- "A wave of religious fervour passed over the assembly that was wonderful to behold. The revivalist, who up to this point had remained silent, rose with beaming eyes and essayed to speak, but many worshippers commenced to pray, and he resumed his seat, exclaiming 'Diolch.' A little later, the revivalist was again on his feet, and said an Englishman had asked him whether the Revival was going down. His reply was, 'Yes, it is going down deeper, and deeper into the hearts of the people.' This was followed by volley after volley of 'Hallelujahs' from all parts of the edifice. Mr. Roberts said that what was needed was not so much additions to the churches as the

**purifying of the churches**

and the weeding out of the unfaithful. Let them have no more crutches, no more shams, but true and loyal disciples of the King.

In the afternoon Mr. Roberts was not present, but his absence did not interfere with the Revival fervour. A speaker whose words commanded great attention was Mr. William Jones, who was about the first to be converted through the Revival at Trecynon. He depicted the great benefits which he had obtained "since he discovered the folly of his ways," a testimony which his wife would readily corroborate, for it was she, save himself, who had derived the greatest share of blessing from his conversion. Mr. Roger Rogers, of Llwydeoed, one of the stalwarts of Welsh Methodism in the district, gave a glowing testimony to the harvest of the Revival in the locality.

Although the evening service had been announced to commence at half past six o'clock at Ebenezer Chapel, the building was packed an hour earlier. At twenty minutes to seven Mr. Evan

Roberts made his appearance, and he gave a characteristic address. The meeting became a scene of intense outbursts of emotion, to which dozens of persons contributed simultaneously. Mr. Roberts knelt in the pulpit, praying earnestly, and he cried: "Save the people. Oh Lord!" a prayer which he repeated scores of times. Then the assembly broke out into simultaneous prayer. Mr. Roberts urged the need of confession to God (1 John 1:9), and the meeting went on, with much fervency, to a late hour.

### **To Rekindle Revival Fervour.**

"What steps can be taken to kindle more fevour in our churches this winter?" was one of the topics down for discussion at the quarterly meeting of the Monmouthshire Baptist Association last week.

Rev. Principal Edwards, in the course of a fervent address, remarked that the experience of the past year afforded valuable guidance. The great characteristic of the Revival was the whole-heartedness of the young converts. The Revival was an answer to prayer, and he thought that was the course for them still. The need for the day was not the bringing in of the outside world; that would come in due course if the Church came to its true place. What was wanted was to get the whole of the members to their knees.

Rev. John Williams (Brynmaŵr) suggested that the churches should be recommended to hold prayer-meetings and organize open-air missions at the earliest possible moment. Rev. C. Rees, Abercarn, urged that the churches be called upon to devote the first week of the new year to prayer for manifestation of the Holy Spirit, and where it was convenient, to start such meetings at once. This proposal was at once accepted.

## Revival Notes from France.

Since February last a weekly prayer meeting for Revival has been held every Monday from 4 to 6 p.m. at the Methodist Church, Rue Roquepine, Paris, where Christians, irrespective of denomination, unite in prayer for the manifestation of the Holy Spirit.

At the last gathering notes of praise and thanksgiving alternated with fervent pleadings of men and women. God is answering prayer in different parts of France. One of the places visited is Lille.

A young lady thus writes to a friend of ours:- "The Church at Lille seems to have awakened from a long sleep. Souls are hungering for righteousness, and are seeking God. Meetings for Revival have been held in the Temple on three consecutive evenings. The attendance was large. Formerly it had been difficult to unite fifty persons on a week-day. Mons. Barbezet has been an apostle in our midst, filled with the Spirit of God. His ardent zeal for the salvation of souls moved us profoundly, and several found peace.

"I bless God for having myself been seized by the current, for in the beginning I witnessed the manifestation of His power, feeling myself dried up. Work for Christ had little by little detached itself from His person, and the many occupations in His service had veiled His face before me. Oh, it did me good to leave my own misery and to let pass over me the blessed wave of His Spirit. My intense desired now is to live for Him and for Him alone."

W. M.

## Indian Young People.

Some interesting particulars of an awakening among young people in India are given in the *Indian Witness*. From Neyoor,

Travancore, Dr. Bentall (L.M.S.) writes:- “We also are feeling the power of God’s present-day Revival. It is among the boys of our village and district. Thirty-five have very definitely had their lives changed so that the people marvel. Among them are those who were the loafers and bad crew of the village, and now they spend their spare time in private prayer gatherings, singing and open-air preaching all round the neighbourhood, and quite spontaneously, without any urging, and in many cases in opposition to some who cannot understand this noise.”

In Nagercoil, “Some 150 young people have come out – many of them really splendid cases.”

Miss Dixon, Friends’ Girls’ Orphanage, Hoshangabad, C.P., writes:- “We are having a grand time in this Orphanage; I think quite two-thirds of the girls have come out on the Lord’s side, and we are expecting all before long. Mr. Voss, Kurku and Central India Hill Mission, writes:- “The Revival has broken out at our Boys’ Orphanage, Khudawangpur, praise be to our dear Lord. A number of our boys and others have gone through an indescribable agony of soul. One blind boy is much used by the Lord; a wonder before our eyes. Pray with us for a still deeper work in all our stations.”<sup>145</sup>

## 14 December, 1905.

### Revival – Far and Near.

In the course of a stirring note on Revival and the need of prayer, Rev. W.G. Butler, vicar of Broadmayne, Dorchester, says: “How greatly do we need Revival? Who that has eyes to see the signs of the times, and ears to hear the voices around us but must note the prevailing spirit of irreligion? The Sabbath day is not kept holy. Multitudes both in town and country seldom if ever attend

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<sup>145</sup> *The Christian*. 7 December, 1905. page 14.

any place of worship. Entertainments are more and more in demand. Conversions are rare. Even Christians are slumbering and sleeping. Few and feeble are their efforts for the salvation of the unsaved.

“Revival must begin with the Church of God. Christians, awake! Consecrate yourselves anew to God with a whole-hearted consecration, keeping nothing back. When the saints have become

**burning and shining lights**

the world will feel the glow; then will Revival have begun, and many will be brought to Christ.”

**Norway.**

Mr. Albert Lunde, a young Norwegian, converted during a stay in the United States, has had very fruitful experiences on returning to his native land. Writing of the movement in which Mr. Lunde has taken prominent part, Rev. J. Beveridge said in the *Witness* (Belfast):-

“There has been a religious awakening in the Land of the Midnight Sun, the like of which, in many respects, has had no parallel since the Haugian Revival a hundred years ago. The Revival has been specially pronounced in Christiania, the capital, and its effects are traceable everywhere. The Norwegian papers usually ignore religious gatherings and movements, but in the present instance they have completely changed their attitude. They have reported the phenomenon, according considerable space and appreciative articles to the work being carried on and the beneficial results that have been so marked and memorable. And interest in the Norse Revival has led them to give accounts of the Welsh Revival and the religious awakening in other parts of Britain.

“The Revival has affected practically all classes, and the converts are found in every grade of society, except the upper ten. The same phenomena have been manifested in Norway as in Wales,

**old debts have been settled,**

conscience money has been paid, misappropriated articles have been restored, drinking has been given up by the converts, and a purer moral atmosphere has been distinctly perceptible by all.

“The Revival has been the theme of general conversation for many months, and during the summer, when indoor meetings ceased, the services have been conducted in the open air. Many of the city ministers have taken their part regularly in the conduct of these gatherings; the Free Church ministers have had the hardest and most blessed summer in their experience; and evangelists and Christian workers have had no cessation of toil, nor any desire for it, the results having been so numerous, striking, and gladsome. The Revival has even reached the gaols. Evangelistic services have been held in the prison chapels, and both warders and criminals have found the Saviour.

“Mr. Lunde, in character and disposition, has much in common with Evan Roberts. His one thought is how to win souls; and the Holy Spirit accompanies the Word with power. Lunde speaks with burning zeal, recurring ever and again to the atoning death of Christ and His resurrection; and the tender love running through all his testimony and the strong conviction and faith which mould his message prove him to be a natural orator. He believes in the Bible as the living Word of God; and his addresses are carefully prepared. Above all, he is a man of prayer.”

**India.**

Fresh news of Revival in India comes from Church of Scotland missionaries. Miss Scott writes from Daska, where she is her brother's helper:- “We are having wonderful signs of Revival all around us. God is speaking to people in a way some have never heard before.” *Life and Work* (the Church of Scotland magazine) adds: “There

**is a sound of revival**

in our mission fields. Our Punjab missionaries write to us that they have had Pentecostal blessing in Sialkot, Gujarat, and half a dozen other places. They had long been praying for it. Their Conventions have been attended by great numbers, and taken part in by missionaries of all churches. From South India to the Himalayas our missionaries and their native fellow-workers are waiting on God. Mr. Rice, of Arkonam; Mr. Tulloch, of Kurseong and the Terai; indeed all who have written on the subject, tell us that our appeal for prayer on behalf of the Foreign Mission has come to them at the right time. Mr. Tulloch says, 'God has been wonderfully preparing the way for your letter and its call to united weekly prayer.'

In the Kurku Mission there has been wonderful blessing. *The Eleventh Hour* says: "Some fifteen months ago Miss Ramsey, of Ghetang (which is central and easy of access), commenced monthly days of prayer, which have been attended by most of the missionaries, and which have been a very great blessing in the mission. One after another of the missionaries came into closer touch with God, and the letters home, both private and official, had a deeper spiritual tone." An awakening broke out at Khudawandpur, where "the work deepens, confessions of sin in hard words, hasty judgments, on the part of the missionaries to one another, and the Indian helpers and orphans, the Indian church members to one another, &c., prove that the Holy Spirit is going down to the depths of the hearts. The girls at Chikalda had been

**going to the jungle to pray,**

in groups, for some time past, and a few days ago they began to come and confess to stealing and to other sins. Some got full victory. But the devil rages. One girl, who had before been much blessed, was proud, and called the missionaries 'Satan people.' But she was constrained to confess to stealing before the whole orphanage."

Writing from Ellichpur, Mr. Crowe says of the work in the orphanage: "None could get comfort until every sin was confessed; many were in agony for five or six days, and could get no joy or peace until finally, driven by the Spirit, they made full confession. Some made partial confession, and kept back that of which they were most ashamed; but soon they would be in tears again, and would have to confess all to get comfort of soul. And after that, the refining fire would go through and through the hearts, and bring to light other forgotten things, which must be out right. Missionaries, too, have had to humble themselves under the mighty hand of God before their native brethren. Our native helpers have been wonderfully blessed, and it would be hard indeed to recognize in them the men of six months ago. After the

**agony and confession**

there has come a great joy in the hearts in which the Spirit has worked. Faces shine with 'joy unspeakable, and full of glory,' and in these is being born a longing and desire for others to receive the blessing. In the meetings now there is much joy, mingled with prayer. And often the voice of prayer and song is silenced while some other soul breaks out in confession."

Mr. W.P. Byers, of the M.E. Mission, Asansol, Bengal, wrote to the *Bombay Guardian*:- "The Revival has broken out among us, and the children and the young people are having wonderful meetings. It began in our Bengali service one Sunday morning by four of the older girls, and two of the boys coming forward as seekers. They began to pray and call out for mercy and forgiveness, crying and confessing their sins. Very soon many in the congregation were in tears, and I was afterwards told that people passing by were asking what was going on inside the church that the people were crying so and making such a noise.

It was amazing and could have been alarming had we not been asking and looking for it. Prayer has been going on daily since October 6, and lately it just seemed as though we could hear

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the sound of God's approaching footsteps. The meeting lasted a long time, but we did not notice this, and forgot all about the baptismal service which was to have taken place. When we reached home we remembered that the baptism had not been made. But we were glad of such an interruption, and rejoice exceedingly over the mighty works of the Spirit and such manifestations of His presence and power. All the Monday night and Tuesday night were spent in prayer and song by the seekers."

### **Expectation in Leith.**

Your readers in Leith are glad to notice reports of quickened expectancy and signs of Revival in many parts, in our own islands as well as in other lands. In almost all the churches here there are groups of Christians meeting regularly for prayer, and though there is no general movement since the "times of refreshing" experienced last spring, no "floods upon the dry ground," yet there is continuous evidence of the soul cry, "I will not let thee go, except thou bless me," – a close examination of methods and motives – and the Lord is, I believe, causing His people to lean more entirely on Himself so that He may use them for life and service and that He alone may have the glory. Six congregations in the town held simultaneous missions last month, some of them conducted by the ministers themselves, and others by special speakers, the attendances were rather disappointing. The outcome, so far as could be known, was mostly a quickened sense of the great need there is of more spiritual life in the midst of the churches. Might I ask your readers in the South to join with us in prayer for a great manifestation of the Holy Spirit's power on this town, that the forces of evil may be set back, and that our Lord may be glorified in the midst of the people.

P. Fraser.

### **The Revival and the School**

In an interesting article on "The Revival and the School," Rev. B.T. Badley, of Lucknow, writes (in the *Indian Witness*): "The Revival has been teaching us some lessons, and perhaps the most striking and significant one is that which points out its relation to our educational work. So far as the Methodist Episcopal Church is concerned, the movement has started in the boarding schools. In the Bombay Conference it began in the girls' school at Telegaon, and in North India in the school at Phalera, the girls' school at Budaon, and the boarding school in connection with the College and High School at Lucknow. God has, however, in these latter days seen fit to speak to us through the Revival, and once for all justify our educational work. Those who have given years to this service are now rejoicing. They are doubly thankful now, for not only have they given the intellectual enlightenment which they set out to impart, but they have succeeded in linking with it a spiritual awakening which has been the direct object of all our mission work."

Mr. Badley adds: "Last Sunday (November 19) the Revival fire broke out suddenly among the students of our boarding house in Lucknow. They had met (about fifty or sixty of them) to pray for some special services we were to hold that day when a great power came upon them. It showed itself just as it has done in Wales and the Khassia Hills. There was weeping and wailing for sins, loud crying for God to have mercy on them, while some became unconscious. It swept over them in true Pentecostal power. We are on the eve of a great upheaval, and this is the first indication of it in our work in North India. At the Oudh District Conference there have already been indications that the same Spirit is at work. The High School and College students of Lucknow will

probably serve as the nucleus around which the movement will gather head.<sup>146</sup>

Death of Rev. Thomas Champness. page 29.

## 21 December. 1905.

### Revival – Far and Near.

From various parts of the world come important testimonies to increased interest in Revival. God's people are much in prayer that the looked-for showers of blessing may speedily fall, and not a few voices are heard calling on believers to fulfill the conditions of Revival.

The heart longing of one of those who wait for the "sound of a going in the tops of the mulberry trees" finds expression in the *Christian Irishman*. On the subject of "Ireland's Need for a Revival," the writer in question says: - "What He has done for Wales, He can, and will do for Ireland. The conditions of Ireland socially, politically, morally, and religiously are far worse today than those of Wales before the '59 Revival. The spiritual life of the church members is at a low ebb. Many professing Christians are as eager as any to lay up for themselves treasures on the earth. Idolatry is still the sin of God's people. The idols still hurt the eyes of His glory. Wealth wields undue power in the church of the living God. How many say their prayers who have never learnt the Divine art of praying? They have no testimony as to answers to prayer. The great dearth of conversions saddens many a true minister's heart. How many have ever entered in fellowship with the Saviour in His burden of souls? If there is anything that the church needs more than another, it is

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<sup>146</sup> *The Christian*. 14 December, 1905. page 16.

**the burden of souls.**

Imagine the thousands who are now at ease in Zion, prostrate before God, travailing in soul agony for the salvation of Ireland. Who can tell what the consequences to the churches will be? We have offered to God for years lip-worship with stone-cold hearts and dry eyes. Our God has been nothing more than a postulate, a necessity of thought to the learned, and a refuge, a convenience in trouble to the many. We need the breath Divine to revive our languid faith and dead devotions, so that God, the only Reality, may become the greatest reality in our lives.”

**An African Revival.**

At Bonginda, one of the Congo Balolo Mission stations, there has been an abundant spiritual harvest. The work, described by Mr. W.D. Armstrong, has been published as a pamphlet, entitled *An African Revival* (2d. *Regions Beyond Missionary Union*).

Mr. Armstrong describes “the way the Revival came,” and shows how the work has grown from small beginnings.

“If we were asked to state the means by which the Revival was brought about, we should place the consistency of the Christians, few in number though they were, in the first place. But two other influences contributed powerfully to the same result. The Revival was greatly stimulated by the wonderful dreams and the answers to prayer received by many members of the community. These dreams were so unlooked for and came to such unlikely persons that we cannot but believe that they were part of the Holy Spirit’s working.

“One morning, a village was startled by the unexpected answer to a prayer offered by Bokwate and another Christian lad. A poor, stranger woman had come from a distant village to hear more of the words of God. For some time she had suffered from swollen and painful feet, and her husband had been trying to cure them in vain by hot-water fomentations. One night she dreamed

and heard a voice saying: ‘Tell your husband to give up trying to cure you, and ask Bokwate and Mobuya to pray that you may be healed.’ She awoke and told these lads, who were close at hand. The next morning, to everyone’s astonishment, she was well and walked a mile down to the mission station and back again.

“Such occurrences as these would make an impression anywhere, but especially in Africa, where the people are naturally superstitious, and in consequence our meetings were now full to the doors. There was no longer any necessity to urge the people to come to church, for as soon as the wooden gong sounded, the building was packed both on the seats and floor. Morning and evening it was just the same, and even bad weather made comparatively little difference. In addition to the church meetings the natives had their own prayer meetings, and it became a common thing to see fifty people gathering at Nkema’s house on Saturday night praying for a blessing on the coming Sabbath. Best of all, voluntary evangelists visited the villages on Sunday afternoons, and they saw town men and women, who had hitherto seemed as hard as adamant, become convicted and converted. Since we have seen these

### **rank heathen brought to the Saviour**

our capacity of belief has enlarged – we have tested the power of the weapons placed by the Lord in our hands, and know that the Gospel has the power to break the hardest heart.

“Another effect of the outpouring of the Spirit’s power was to be seen in the lives and labour of the converted women.”

Mr. Armstrong adds: “everything that occurred can only be regarded as the effect of the manifestation of the Spirit’s power, and praise and honour must be rendered to God alone for the blessings He has given.”

**Mr. Evan Roberts.**

During a recent visit to Bristol Mr. Evan Roberts was questioned by Rev. T. Ferrier Hulme regarding the present condition of Wales. Mr. Hulme says: - "His replies were distinctly reassuring. After the storm has come the calm – not of stagnation, but of settled conviction. There is not, of course, so much ecstasy, but there is much peace. Hundreds of churches have found out that the Kingdom means "righteousness and peace and joy in the Holy Ghost." As was to be expected, some have already grown weary, and others have returned to their wallowing in the mire, but not in any large proportion. The life of the churches has been distinctly quickened, and the quickening abides. Evan Roberts has re-visited several of the churches so prominently associated with the Revival last winter. In each place he found there had been but few lapses.

**The Fire was still burning,**

and the churches had grown in power and influence. Although his visits were intended chiefly for the purpose of confirming the good work, the former Pentecostal scenes were repeated, and in some instances intensified – notably at Loughor, Pontycymmer, and Trecynon. In a few places he was aware of serious drawbacks, especially in connection with 'a divine healing crusade' which has encouraged fanaticism, captured the weak, and divided the churches. But in spite of such exceptions the testimony on all hands is that the Revival has developed a life that has proved to be deep, vigorous, and abiding. If scores have gone back, thousands are standing and growing. In some churches the daily prayer meetings inaugurated thirteen months ago are still being held. All through the summer much prayer was offered. Requests for prayer pour in from all parts of the world."

Mr. Evan Roberts's work in North Wales (says the *Carnarvon and Denbigh Herald*) has been most successful, and it is evident that the Revival spirit, far from being dormant, has a stronger hold on the country than ever.

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At Aberdaron, it was in the historic church that the service was held, this being the second time that the evangelist had conducted a service in an Anglican church. Over two thousand people crowded into the building, and the congregation was representative of all denominations and classes. Mr. Roberts delivered a forceful address on “Spiritual Freedom,” and the meeting went on for three hours on the usual Revival lines.

Driving back to Pwllheli in the evening, Mr. Roberts, noticing lights in Rhydyclafdy Chapel, stopped his vehicle and entered the building. A prayer meeting had just concluded, and a committee of church officers was being held. The news of the evangelist’s arrival soon spread, people began to enter the chapel, and a fervent meeting took place. There were also crowded and enthusiastic gatherings at Trevor, Penygroes, and Nantlle.<sup>147</sup>

## **28 December. 1905.**

### **THE PASSING YEAR.**

[After a review of the political situation around the world, especially in Japan and Russia, Turkey and Norway, the editor’s attention turns to religious matters.]

### **The Church Awake.**

In the evangelistic field the year has been one of much activity and fruitfulness, and the cry goes on with increased earnestness, “O Lord, revive Thy work in the midst of the years... in wrath remember mercy.” We have been privileged to see many wonderful workings of God. The movement in Wales, having thrilled and encouraged Christians in all parts of the world, has maintained a large degree of fervour. The inevitable question, “Do

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<sup>147</sup> *The Christian*. 21 December. 1905. page 24.

the converts stand?" is still reiterated by the cold and critical, but a sufficient answer is found in the recent statement of Mr. Evan Roberts, that there have been but few lapses, and that "the fire still burns." The Revival has developed a spiritual life that proves to be deep, vigorous, and abiding; and the calm that has followed the bursting of the cloud of blessing is the peace, not of stagnation, but of settled conviction.

The spread of the Revival spirit has been specially marked in India, where an awakening has broken out – in a way unexpected – among the children and young people rescued in years past, during famines which have devastated the land, and now sheltered in orphanages such as that maintained by our devoted friend Pandita Ramabai. Remarkable scenes were witnessed, evidencing deep conviction of sin and joy in a realized pardon. The good work, we learn, still goes forward. Another glorious movement was seen in Norway, where the young Albert Lunde was used of God; and from New Zealand, Jamaica, and some rural parts of France, good tidings have come. America saw a deep stirring in crowded meetings at important centres, under the preaching of Rev. Dr. J. Wilbur Chapman and our British veteran Mr. Chas. Inglis.

### **Evangelistic Movements.**

Our American visitors, Dr. Torrey and Mr. C.M. Alexander, continued their course with the concomitants of crowded halls and many inquirers. Their Liverpool mission, held in the huge Tournament Hall, closed in January. Then came the London effort, when even the magnificent Albert Hall proved too small, and blessing was further manifested in the specially erected hall at Brixton, and then in a central position in the Strand. Sheffield and Plymouth added their tale of interest, and the obvious difficulties of a mission at Oxford were steadfastly encountered. Respect and affection found enthusiastic vent at the farewell to this country at Liverpool.

Another and always welcome visitor from the United States was Mr. John R. Mott, who gave, as usual, appealing addresses to students. Dr. J.Q.A. Henry, again, more than maintained his position of usefulness in the advocacy of Gospel Temperance. He was privileged to see large numbers turn to Christ, including some who had been deeply sunk in vice. Gipsy Smith, with his tenderness and human sympathy; Rev. John McNeill, homely and epigrammatic; Mr. W.R. Lane, with his special message to men; Mr. Herbert Booth and Rev. Seth Joshua – these and many others went forward with energy and faith; while the Church of England made a happy departure in a well-planned mission at a North London theatre, led by Prebendary E.A. Stewart.

Then followed reference to the Jews and Zionism, the deaths of such men as J. Hudson Taylor, Dr. Barnardo and Sir George Williams, and others.<sup>148</sup>

## POSTSCRIPT.

If the material from *The Christian* has been read carefully, it will have been noticed that Evan Roberts took part in two Revival Missions during 1905 – the first was to the city of Liverpool, and the second covered parts of North Wales. Although he preached in a number of other places, he also had periods when he did not respond to calls to preach. In part the reason for this related to his health, as his attendance at many long meetings in extremely crowded and badly ventilated buildings undermined his health,

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<sup>148</sup> *The Christian*. 28 December, 1905. page 11.

Another reason was that often he did not feel led by God to go to places.

In 1906 he was invited to embark upon what proved to be his last Mission tour. It was arranged by the Free Church Council. However, many difficulties and problems began to arise for Roberts while he was trying to take a simple path of being led by the Spirit.

The Keswick Convention in July, 1905, had been strongly affected by the Welsh Revival. But in 1906, the trustees of the Convention asserted their authority over what was allowed to happen, and let it be known that such things as had occurred in 1905 would not be allowed to happen again.

Criticisms, stresses between Christians, his own health problems, and difficulties which arose because of his own personality compared to the personalities of others, increased, and did not subside. As time passed it seemed that his revival ministry had come to an end, although he did not seem to have realized this at the time.

Roberts accepted an invitation to stay with Mr. and Mrs. Penn-Lewis at their home near Leicester, in order to have much-needed seclusion, to recover his health, to think and to pray.

The long-term damage to his mind and body caused by his work in the Revival period, and the subsequent repercussions, was not realized by members of the public. He was criticized by many for disappearing from public view without accounting for it. Apparently, beginning in late 1906 he was not able even to stand or walk for twelve months. The healing process took much longer. And the doctors said he must never again attempt to lead or address meetings as he had done before.

Mrs. Penn-Lewis had already been developing her teaching about the Christian's warfare with Satan, and with evil spirits, and the problems that these things posed for Christian workers. This teaching had been expressed in several small books that she had published. She also viewed many of the hassles which had arisen

in the later stages of the Revival as examples of some of these deceptions brought on by the work of Satan aimed to disrupt the work of God, or as undesirable results of previous deceptions.

She tried to counsel with Roberts about ways in which she thought he had been deceived in some of the decisions he had made at various points. During the months when he was bed-ridden, she sat by his bed for long hours, asking him to describe his visions, many of the claims he had made, and many of the events which occurred in the meetings. They discussed how it was that, in some of these instances, he might have been deceived, or might have made a mistake.

Roberts began to agree with some of these ideas as ways to help explain some of the things which had happened during the Revival. He began to have less confidence in mystical experiences. And he began research into these ideas about Satanic deceptions.

Evan Roberts came out of his “dark valley” towards the end of 1908, and by the Spring of 1909 was beginning to help in preparing and publishing pamphlets, and helping to prepare for a new magazine. He began also to do research towards a new book about his experiences of spiritual phenomena and deceptions. He also spent more time writing poetry. For a period he exercised a modest counseling ministry also.

### **What went wrong with the Revival?**

As time passed, the excitement of the spiritual movement subsided. Some of the results began to dissipate in various ways.

As we have seen, good spiritual efforts were made to conserve the results of the Revival. It became obvious that the Holy Spirit was no longer so directly at work in the same way as beforehand. Was He now doing something different? Had human factors altered or corrupted the situation? Had the Churches gone back to sleep? Was the Holy Spirit grieved? Or could it be that Satan was making war on the Church, and overturning the Revival?

R.B. Jones argued that a new round of the spiritual battle was developing, for which the Lord would require fully equipped and fully-trained soldiers. F.B. Meyer believed that only united and urgent prayer would once again bring power from the throne of God.

Brynmor P. Jones has described the responses made by church leaders to this situation in two of his books:- *The King's Champions*, (published in 1986), *The History of Keswick in Wales*. (published in 1990.)<sup>149</sup>

### **The Four-Pronged Effort.**

After much prayer and discussion between Mrs. Penn-Lewis and Evan Roberts, they decided upon a four-pronged move. The basic philosophy was set out in a tract entitled *The Four Planes of Spiritual Warfare*.

The first step in this effort was the founding of the *Overcomers' Magazine*, which was registered in both names, of Mrs. Penn-Lewis and Evan Roberts.

Its chief aim was "to integrate all who had known deception and had found that only at Calvary could they be made whole again, and find victory."

This periodical was financed by wealthy friends who wanted it sent to about 5,000 contacts in a list of countries, and on various mission fields.

The experience of J.O. Fraser in China was given by Jones as a well-known example of the way this teaching in the *Overcomer* helped Christian workers.<sup>150</sup>

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<sup>149</sup> Brynmor P. Jones. *An Instrument of Revival; The Complete Life of Evan Roberts. 1878-1951*.

South Plainfield. N.J. Bridge Publishing. 1995. pages 175-178.

<sup>150</sup> For J.O. Fraser. see Mrs. Howard Taylor. *Behind the Ranges*. Fraser of Lisuland. London. China Inland Mission. 1944. page 91. Also Mrs. J.O. Fraser. *Fraser and Prayer: a Memoir*. London. O.M.F. 1963.

In many of the issues of this periodical, Mrs. Penn-Lewis and Roberts, and Mr. J.C. Williams, wrote about 80 percent of the contents. It did not contain news, but mostly teaching on the subjects involved.

At this time also Evan Roberts wrote an essay entitled *Believe Not Every Spirit*, in which he set out the best ways to identify deceptive teachings. “It alienated many of the new-born Pentecostal groups by listing practices similar to theirs as misleading and liable to Satanic attack.”<sup>151</sup> However, Roberts had earned the right to speak on this subject, and to be treated as an expert.

The *Overcomer* was produced through until about the beginning of the First World War, at which time its production was suspended. Mrs. Penn-Lewis’s health was failing, and she went overseas for a long period to recover. However, when she returned to England, she decided to close down its publication, as she had developed a deeper interest in prophetic subjects, and these had caused a change in her approach to these issues covered by the *Overcomer*. She also wrote two books about the role of women in the Church. Roberts and Williams managed the magazine for a short while before it was discontinued. It re-appeared after the War, but Evan Roberts was no longer associated with it. He wrote a farewell article for it.

### **“War on the Saints.”**

Evan Roberts described this book as his Autobiography. But it was a manual for Christian workers. It was a “text-book for believers on the work of deceiving spirits among the children of God.” It is a very solid and substantial book, and should be studied ardently by all Christian preachers who wish to use a more Pentecostal or enthusiastic method of preaching and of leading

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<sup>151</sup> Jones. *Instrument*. pages 179-180.

public worship. The Welsh Revival displayed very strongly forms of public worship of this kind, and Pentecostals and Charismatic people have often adopted forms of this kind, wherever they could.

Evan Roberts did not mean to imply that more enthusiastic preaching or leading of public worship was wrong in any way. No doubt it is very desirable in many situations. Cold and formal worship can be a disaster in other, different ways. He simply made the obvious point that preachers and leaders must learn to be wary, or evil spirits will damage their ministry by causing them to make mistakes which place them in a compromised position regarding deceptions by evil spirits. The preachers and leaders can be deceived into thinking something comes from God when it does not. Not only can the leaders be deceived about this, but their misguided teaching and practice can easily lead their congregations astray also, and corrupt the quality of their work for God.

The lessons to be gained from Evan Roberts's experience in the Welsh Revival, and in the understanding of it that he reached several years later, are of very great value. They are an urgently needed part of the preparation which any minister ought to have to preach the Gospel, and which any minister ought to pursue as "further professional education." In my view, any preacher will neglect this at the peril of the quality of his ministry, and at the peril of the people in his congregation.

From what I saw of the Charismatic Movement since 1970, and in recent years, some of the deceptions mentioned by Evan Roberts have appeared widely, and have produced many of the problems which flourished in the Movement and which became major problems for other Christians who were not a part of the Movement.

### **Christian Workers' Conferences.**

Before the World War, church leaders such as Mrs. Penn-Lewis, and the other leaders in the Welsh Revival organized

Christian Workers' Conferences. At these events, spiritual problems which faced the Christian workers and missionaries were set out. These events gave Evan Roberts excellent opportunities to be a good counselor to those at these events. They were not continued in this way after the War.

### **Prayer Circles.**

This was the fourth "prong" developed by Mrs. Penn-Lewis and Evan Roberts. Mrs. Penn-Lewis had already been heavily involved with the world-wide prayer circles which had flowed from the decision at the 1903 Keswick Convention, and which had been inspired by the revival in Melbourne, Australia, in 1902, which had been associated with the evangelistic work of R.A. Torrey and Charles M. Alexander.

This fundamental prayer movement was fostered further by all of the leaders of the Welsh Revival as the years progressed.

It would provide the key to any future advances in this work for God.

### **His Later Years.**

Evan Roberts's later years were given largely to a more private prayer ministry. In due course he moved back to Wales. Some details about this part of his life can be found in the biography by Brynmor Pierce Jones.

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# *The Welsh Revival*

## *1904*

From its Commencement to the End of 1905,  
as Recorded in *The Christian*.

*The Christian* was an evangelical weekly periodical published in London. Its reporting upon the great Welsh Revival started at the time when news of this movement began to appear widely in secular newspapers. These other papers usually reported superficial and spectacular details, and could contain wildly biased views of what was happening. *The Christian* contained news which aimed at showing the real substance and meaning of the Revival. Making its news coverage of the Revival available to a new generation is a project well worth while.

The author is a retired Uniting Church minister who has written extensively on the history of Australian and New Zealand Evangelism and early revivals.

For more details consult his website -  
[www.revivals.arkangles.com](http://www.revivals.arkangles.com)

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