

THE PENTECOST

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THE PENTECOST



Cover photo: Vancouver, BC

Above photo: Armstrong, BC

The Welsh Revival stands in history as an incredible witness to the power and grace of God, poured out upon a land. Read and learn about this move of God in this February, 2015 issue of *The Pentecost*.

God bless you.

Shawn Stevens

Could it be that revival comes when we truly understand our need and desire more than anything to know God? Please keep that question in mind as you read.

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Evan Roberts and the Revival in Wales

Dear Friend, God loves you. Therefore, seek Him diligently, pray to Him earnestly, read His word constantly. Yours in the gospel. ¹

Evan Roberts (1878 – 1951)

Revival is more than a word; it is an heavenly invasion of the kingdom of God upon the earth.² Wales experienced just such a heavenly invasion in the blessed years of 1904 and 1905. In the years leading up to this, God was preparing a man whom He could work through during these momentous years of Wales' spiritual history. The humble Evan Roberts was raised up as a minister after God's own heart, to move and minister in the flow of revival.

During his childhood, Roberts was known for being a well-mannered, religious child. His experience of becoming a Christian can be pinned approximately to his thirteenth year. As he grew in his experience and faith in God, Roberts was viewed as being peculiar. For one reason, he was obsessed with prayer. It seemed that Roberts was continuously drawn to communing with God. His family became concerned when, on some occasions, he would decline his meals so that he could go to his room and spend more time with God. Other times, when the family had gone to bed, Roberts would stay up for hours, engaged in prayer. This reached the point where Roberts was spending hours on his knees every evening. Much of the time when Roberts was praying, he would be completely silent. One of his goals was to reach a stage in his spiritual walk where his entire life would be one continual prayer.³

As a result of his life of prayer, Roberts gained great sensitivity towards spiritual things. For example, he sometimes seemed to know when people were praying for him. He was known to be in conversation with someone at one moment and, then, detach himself from the conversation with the remark that people were praying for him at that very moment. All of his attention would then be focused

on this, and it seemed as if he could even sense and understand the prayers that were made on his behalf. Then, after a time, he would come back to the conversation. It would later be found out that people were indeed praying for him at the very moment when he sensed that they were. ⁴

Roberts' sensitivity to spiritual things grew out of his special closeness and communication with the Lord. In the spring of 1904, he began to have some incredible spiritual experiences. One evening, Roberts was contemplating the spiritual state of the Christian world and he lamented that Christianity seemed to be such a failure. That very morning he was awakened at 1 A.M. by the Lord and he had an amazing spiritual experience. His senses were filled with joy and awe and, for the next four hours, he had intense communion and vivid communication with God. Amazingly, this experience repeated itself every morning for more than three months. After this four hours of communion, Roberts would sleep. It was not uncommon for him to then awake at 9:00 A.M. and, again, be ushered into intense spiritual communion, which sometimes continued until noon or later. His family became concerned about why this much of his time was being occupied and would ask Roberts for an explanation. He would reply that the experiences that he was having were too divine to be described in an understandable way. Roberts claims that, as a result of these experiences, his nature changed and he began to see everything in a new light. On that first morning, God spoke to him, telling him that God was going to move in Wales and also the world. ⁵

It was not long before Roberts saw the fulfillment to this great prophecy. Throughout Wales, there began to be a profound awareness of God. God was manifesting Himself in church services with overwhelming reality. Into this environment, Roberts came with a strong sense of God's leading and direction. Before long, Roberts was holding meetings himself. These meetings were anything but ordinary or common, compared to the regular religious formality of his day. The meetings were,

instead, characterized by prayer, intense conviction of sin, overwhelming joy and release of spiritual and heartfelt worship. At times, Roberts, while in the pulpit, would be engaged in silent prayer for over an hour.

His prayers were often cries to God for the bending of the Church, for purity of heart and for the filling of God's people with the Holy Spirit. ⁷

To be filled with God's Spirit was of great importance to Roberts. He knew conversion. However, the special filling of the Spirit is an experience subsequent to conversion. Evans set his heart and mind upon this experience and, from the time of his conversion, sought and prayed for it for thirteen years. On one occasion, while listening to the preaching of a Mr. William Davies, he was impacted as Davies questioned his audience, saying; "... what if the Holy Spirit descended when you are not here?" ⁸ Roberts said to himself; "I am resolved to get the Holy Spirit." ⁹ This resolve, combined with his concern that the Holy Spirit might come to a meeting while he was absent, led Roberts to attend church meetings five nights a week. ¹⁰

The Lord honoured Roberts' resolve and desire to be filled with the Holy Spirit. On September 29, 1904, Roberts attended a meeting in Blaenauferch. He records the life-changing experience that he had that night in these words:

Shortly some wonderful influence came over me. After many had prayed I felt some living energy or force entering my bosom, it held my breath, my legs trembled terribly; this living energy increased and increased as one after the other prayed until it nearly burst me, and as each finished I asked, 'Shall I pray now?' When someone finished, I prayed. My bosom boiled all through, and had it not been that I prayed, I would have burst. What boiled my bosom? The verse, 'for God commendeth His love.' I fell on my knees, with my arms outstretched on the seat before me, the

perspiration poured down my face and my tears streamed quickly until I thought that the blood came out. Soon Mrs. Davies, Mona, New Quay, came to wipe my perspiration. Magdalen Phillips stood on my right and Maud Davies on my left. It was awful on me for about two minutes. I cried – 'Bend me, bend me, bend me; Oh! Oh! Oh! Oh! Oh! When wiping my perspiration Mrs. Davies said, 'Oh wonderful grace!' 'Yes,' said I, 'Oh wonderful grace!' It was God commending His love that bent me, and I not seeing anything in Him to commend. After I was bent, a wave of peace filled my bosom. ¹¹

As a result of Roberts being filled with the Spirit, there were many notable changes to his life and ministry. For one, he now seemed to have an almost inexhaustible source of strength. Along with this, he seemed very free and happy. He lost his sense of nervousness and was filled with courage. Lastly, he had an intense desire for the salvation of sinners. ¹²

God began using Roberts in amazing ways. Roberts saw a vision in which he was instructed to go to Loughor. In obedience, he did go and began holding meetings. He thought that he would be there for one week but, instead, spent five months in Loughor. In the meetings, there was a great outpouring of revival. As attendees were overwhelmed with an awareness of God's presence, many fell to the ground in agony, bewailing the condition of their souls. Roberts instructed those gathered to pray that God would "Send the Holy Spirit now, for Jesus Christ sake." ¹³ Roberts instructed that each person in the meeting was to pray this, in turn. They did so, and there was an amazing outpouring of God's Spirit:

When it was about half way the second time, the whole audience gave way before some irresistible influence, and now the state of things is beyond any description. Many groaned in agony, others sighed deeply, some shouted loudly: 'Pray for me,' and a number wept sorrowfully for their sins. The deacon

mentioned above was filled this night with the divine influence; and many broke out to pray, sing and speak without being asked, ... ¹⁴

It was not until 3:00 A.M. that anyone attempted to close that meeting.

The Western Mail of Cardiff printed this report on the revival in Loughor:

A remarkable religious revival is now taking place at Loughor. For some days a young man named Evan Roberts, a native of Loughor, but at present a student at Newcastle-Emlyn has been causing great surprise by his extraordinary exhortations at Moriah Chapel, that place of worship having being besieged with dense crowds of people unable to obtain admission. Such excitement has prevailed that the road in which the chapel is situated has been lined with people from end to end. Roberts, who speaks in Welsh, opens his discourse by saying he does not know what he is going to say, but when he is in communion with the Holy Spirit the Holy Spirit will speak and he will be simply the medium of His wisdom. The preacher soon after launches out into fervent and at times impassionate oration. His statements have most stirring effects upon his listeners, many who have disbelieved Christianity for years again returning to the fold of their younger days. One night so great was the enthusiasm invoked by the young revivalist that after a sermon lasting two hours, the vast congregation remained praying and singing until half-past two o'clock next morning. Shopkeepers are closing earlier in order to get a place in the chapel and tin and steel workers throng the place in their work clothes. ... ¹⁵

As in this newspaper article, many attributed the revival to Evan Roberts, personally. Roberts reacted strongly against this, pointing out that the glory should go to God for the things that God was doing. He said:

The revival in South Wales is not of men, but of God. He has come very close to us. ... We are teaching no sectarian doctrine, only the wonder and beauty of Christ's love. I have been asked concerning my methods. I have none. I never prepare what I shall speak, but leave that to Him. I am not the source of this revival, but only one agent among what is growing to be a multitude. I wish no personal following, but only the world for Christ. ¹⁶

This desire to take no credit for the moving of God was the reason that Roberts dreaded newspaper reporters. Repeatedly, he turned down interviews with newspaper men. He also refused to have pictures taken of him except by members of his own family. ¹⁷

God was moving and the Welsh Revival had a profound effect upon Welsh society. The liquor industry suffered large losses during these years, due to lack of business. There were repeated instances of men entering bars, ordering drinks and then, convicted of their actions, leaving the bar without touching the liquor. Also, the people of Wales were known for their strong interest in football. Ministers stopped talking about football from their pulpits, having now been swept up in the spiritual emphasis of the revival. ¹⁸ During the revival, football players were converted and soon were testifying of this in open-air meetings. Some football teams were even disbanded and stadiums left vacant. ¹⁹ Even political meetings were postponed because members of the Houses of Parliament were attending revival meetings. ²⁰ Professionals and common people alike, were finding tremendous spiritual relief and one young teenage girl remarked; "Oh, what will heaven be like if it is so wonderful down here!" ²¹

For many during this time, life was wonderful and one expression of this was the enthusiasm and fervor that people expressed in participating in revival meetings. Sometimes, people would gather an hour or two before the designated meeting time, hungry for the meetings to begin. These would

begin as soon as a congregation had assembled. There was no need to wait for any human leader or to abide by any set schedule. Sometimes people would gather at seven o'clock and not leave until three o'clock the next morning. As one crowd was leaving, another crowd would enter the chapel for early-morning prayer meetings. In some cases, factories and shops closed down for up to three days so that people could attend revival meetings.²²

While enthusiasm and fervor were expressions of the wonderful life in Christ, another expression of this came in the form of singing. Converts wholeheartedly engaged in worship, shouting out songs to the Lord, not only in church services, but sometimes in the streets. One writer comments on the joy of some Welsh converts in these words:

*In the awakening in Wales it was the presence of thousands of young converts exulting in the thrill of their new-found Redeemer that carried all before it. These were drunk with the new wine of the Spirit and were oblivious to everything other than their blessed Lord Jesus.*²³

As people found new life in Christ, it was natural to express that in songs. Some songs were composed during the revival itself.

Evan Roberts did not found a new church; he did not start a new movement; he did not teach a new theology, nor did he appoint successors.²⁶ What he did do was live a holy life. He went after God in prayer and experienced a dynamic relationship with Him. That relationship caused him to see everything in a new light, from a heavenly perspective. He sought to be filled with God's Spirit, and God's Spirit came to him and filled him. That experience of Roberts became the experience of others as God poured out His Spirit on Wales. The wonderful influence of God's Spirit brought men and women to conviction, repentance and joyful relief. Heaven invaded earth. The hearts and souls of men and women were opened. With opened hearts, they received God's love and loved God in return. This is revival. Oh, wonderful grace!

ENDNOTES

1. Evan Roberts, in *A Diary of Revival : The Story of The 1904 Welsh Awakening*, Kevin Adams and Selwyn Hughes (Worcester: Vision Video), DVD.
2. Stephen F. Olford, in John H. Armstrong, *When God Moves* (Eugene: Harvest House Publishers, 1998), 25.
3. D. M. Phillips, Evan Roberts, *The Great Welsh Revivalist and His Work* (London: Marshall Brothers, 1923), 84-87.
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17. James A. Stewart, *Invasion of Wales by The Spirit Through Evan Roberts* (Fort Washington: CLC), 12-13.
18. *Ibid.*, 64.
19. *Ibid.*, 40.
20. *Ibid.*, 52.
21. Anonymous, in James A. Stewart, *Invasion of Wales by The Spirit Through Evan Roberts*, 37.
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25. *Ibid.*, 536-537.
26. Brynmor Pierce Jones, *An Instrument of Revival : The Complete Life of Evan Roberts (1878-1951)* (South Plainsfield: Bridge Publishing, 1995), xiii.

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The Welsh Revival

Scientists try to change the world through breakthroughs in science and technology. Historians try to change the world by studying the streams of history and arguing from these trends. Poets try to change the world by reflecting inwardly and articulating profoundly their many thoughts. The revivalist, however, lifts his eyes upward to the only true source of lasting change, the God of hope. With faith and deep desire, he cries out to God to enlighten, forgive, heal, restore, empower and lead His people again. It has been said that “The Revivalist stands as the symbol of the soul-shattering experience, when the skeptical and the indifferent are suddenly transformed into believing and spiritually-minded men.”¹ Those who know the soul-shattering experience, and the spiritual transformation which follows it, long for it to be the experience of all men and women. They recognize that a revival of Christian faith is the foremost need of any nation. In December of 1902, a Mr. Dean Howell of Wales wrote, “If I knew that this was my last message to my countrymen all over Wales before I am summoned to Judgement, and with the light of eternity already dawning over me, this is my message, viz. that the principle needs of my country and dear nation at this time is a spiritual revival through a special downpouring of the Holy Spirit.”² Little did he know that within two years Wales would be swept with a revival greater than anything he could have imagined.

Why was a spiritual revival the principle need of Wales in the opening years of the twentieth century? It has been noted that prior to the Welsh Revival, Wales had experienced much spiritual and theological decline. The last half of the nineteenth century had seen the rise of biblical criticism and theological liberalism. The authority of the Bible was undermined by preachers who came to disbelieve in miracles and the hard sayings of Christ. The publishing of Charles Darwin's *Origin of Species*, in 1859, also had an undermining effect on the faith of many in Wales. Psychology also

became more accepted and, in many cases, detracted people from Christian spirituality. It is these, and other, steps backwards that caused Dean Howell to yearn for a heaven-sent revival.

It has been said that “When true religion is at a premium, when the Word of God is scarce and the lamp of God burns low in the land, then it is that the irresistible energies of the eternal Spirit burst forth with a vigor seldom witnessed more than once in any one generation.”³ A stirring of this kind began to break forth in the ministry of a Mr. Seth Joshua. Joshua, ordained in 1893, was a traveling evangelist who began ministering in churches throughout Wales. Conversions were reported as those attending the meetings began committing their lives to Christ. As Joshua preached on conviction, pardon, consecration, crucifixion, Pentecost and abiding joy, he would begin to sense the congregation experiencing these very things.⁴ There was a strong sense of the Lord moving in the meetings. After the meetings, Joshua would reflect on these experiences and pray to God. He was aware that something special and unusual was happening. After a prolonged time of prayer, he expressed his experience in these words; “I am in a current. It is new, and goes in a direction hitherto unknown to me.”⁵

This new direction and current would carry Joshua across the path of Joseph Jenkins. Jenkins, born in 1859, was a minister in the town of New Quay. In the evenings, Jenkins committed hours of time to prayer. One evening, as he got up from his knees, he became aware of a blue flame which practically enshrouded him.⁶ Experiences such as this made a deep impression on him as he began to realize that unusual things were happening.

Another evening, which would leave an impression not only on him but on others, came months later when he was preaching in a service on 1 John 5.4; “For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.” A certain young woman, Florrie Evans, was convicted by the message and

followed Jenkins home. She nervously knocked on his door and, when he answered, she expressed to him her spiritual need. Jenkins advised her to acknowledge Christ as Lord over her life and to return to her home. On the next Sunday morning, in a gathering of about sixty young people, Jenkins invited anyone present to give testimony of God's working in their life. A changed Florrie Evans proclaimed, "I love the Lord Jesus with all my heart." ⁷Suddenly, something unusual happened. An intense awareness of God's presence was felt by those gathered. In successive meetings, a similar thing occurred.

Around this time, Seth Joshua came to the church to begin ministering. He, too, was conscious of the spiritual appetite of the people and the special presence of the Lord in the meetings. Many persons were experiencing salvation and were offering prayer, praise and testimony. One evening, Joshua found that when he tried to close the meeting people stayed anyway and God continued moving. They continued on until 1 A.M. and during this time Joshua said, "They are entering into full assurance of faith coupled with a baptism of the Holy Spirit."⁸ Joshua then took some of the young people from New Quay to a meeting in Newcastle Emlyn and the revival began to spread.

While Joshua and Jenkins were experiencing the beginnings of revival, a third minister, Evan Roberts, became very involved in what God was doing in Wales. Roberts, born in Loughor, was formerly a blacksmith and a miner and, at age twenty-six, began training for the ministry. He would take his Bible down into the mines and studied it when he could. He longed for the Lord to open a door for him to serve in ministry. For eleven years, he had been praying for revival. In 1904, he began sensing a special closeness to the Lord and he began having profound spiritual experiences. He testifies that:

One Friday night last spring, when praying by my bedside before retiring, I was taken up to a great expanse – without time and space. It

was communion with God. Before this I had a far-off God. I was frightened that night, but never since. So great was my shivering that I rocked the bed, and my brother, being awakened, took hold of me thinking I was ill. After that experience I was awakened every night a little after one o'clock. This was most strange, for through the years I slept like a rock, and no disturbance in my room would awaken me. From that hour I was taken up into the divine fellowship for about four hours. What it was I cannot tell you, except that it was divine. About five o'clock I was again allowed to sleep on till about nine. At this time I was again taken up into the same experience as in the earlier hours of the morning until about twelve or one o'clock... This went on for about three months. ⁹

Roberts learned of Joshua's meetings, began attending, and was soon working together with Joshua and Jenkins.

Roberts continued to have intense spiritual experiences. He was torn between his insatiable yearnings to minister and his burdensome educational training. He began having awe-inspiring visions which foretold the advance of Christ's kingdom on a massive scale.¹⁰ There were more and more meetings and the presence of the Lord was so great that Roberts found himself calling on the Lord to stay the Lord's hand.¹¹

One awe-inspiring vision that Roberts experienced showed a fiery, bottomless pit with people entering into it. The pit was a place of torment and its walls were impenetrable. All who entered the pit passed through a door. Roberts found himself outside of the pit with his back to the door. From this position he saw multitudes of people descending an incline, all moving towards the door. With anguish of soul, Roberts began crying to God, pleading with God to rescue them. Roberts would remember this vision many times and often referred to it in his preaching.¹²

The revival was now spreading and countless lives were being touched by God's hand. Participant Rees Howells comments:

In a short while the whole country was aflame. Every church was stirred to its depths. Strong men were in tears ... and women moved with a new fervor. People were overpowered by the Spirit as on the day of Pentecost, and were counted as drunken men. In the services they were praying, singing and testifying. It was a church revival, turning Christians everywhere into witnesses. 13

They had never been so great a witness as when God was so noticeably moving in and through them.

Scenes such as this startled many. It is a hard thing to dismiss. One observer present in the Welsh Revival comments:

With my back to the pulpit, I witnessed a sight that made me feel faint. Confronting and surrounding me was a mass of people, with faces aglow with a divine radiance, certainly not of this earth. For one brief moment my faith staggered, and criticism arose in my mind. But it soon vanished. Critical analysis could not survive such a dynamic atmosphere. One section of the congregation was singing, "O! the Lamb, the Bleeding Lamb." In another part of the building scores were engaged simultaneously in prayer, some were wringing their hands as if in mortal agony, while others who had received "the blessing" were joyous in their new-found experience. Welsh and English were extravagantly intermingled in this service. Language classes are non-existent where the Holy Ghost is pre-eminent. With awe and fear I gazed upon this scene. Some of the things that reached my ears will never be forgotten. ... Underneath the gallery a young man, stammering, drew tears from

all eyes as he cried, "W-w-w-hat m-must I d-do t-to be s-s-s-aved?" repeating the solemn question until he must have nearly fainted with fatigue. A most pathetic sight! One realizes the limitations of his human vocabulary when attempting to describe these scenes. 14

Vocabulary also falls short in describing God's moving in a church called Bryn Seion in Trecynon. Roberts was invited to speak there and he took with him two young women who had been transformed in the revival. One witness describes the meeting in these words:

They arrived at Bryn Seion Church quite a while before the scheduled time for the ordinary morning service. From the moment they entered the building, these young enthusiasts rehearsed and described some of the marvellous scenes witnessed in their village. They exhorted all present to "be obedient to the Holy Spirit" when they came together for worship. It is safe to assume that not a single member of the audience had any inkling of what was about to happen in this never-to-be-forgotten service. There had been only a brief announcement in the national dailies on the Saturday morning, giving a colorful description of the Loughor meetings and suggesting that Mr. Roberts might be leaving for Trecynon, Aberdare, very soon. "Just an ordinary weekend appointment" was the mental attitude of the church leaders as they entered the building. Imagine their astonishment when they found two young, inexperienced women facing them, and in the most moving tones beseeching them to surrender to "the leading of the Holy Spirit." They proved to be two young revival fire-brands. The sober, sedate Calvinistic congregation that gathered in Mt. Seion that morning received a shock. They looked askance

when they saw their minister's place occupied by a young man, accompanied by such youthful maidens. Instead of announcing the customary hymn for the commencement of the service, one of the young women burst forth in a spiritual song expressing her new experience, tears streaming down her cheeks. The whole congregation gasped! Before the solo concluded, her partner joined her. What did this mean? was the question on every lip. Like the people in the Gospel of Mark, they felt like exclaiming, "[... W]e never saw it [on] this fashion." before. That prim congregation breathed heavily and deeply. But the young minister in the pulpit – for such they all considered him, remained absolutely silent. They observed, however, that his body shook perceptibly as tears coursed down his pale cheeks. Then, we were told, a strange stillness fell upon the people, like the quiet presaging an electric storm. It soon broke when one of the proudest members of that assembly fell on her knees in agonizing prayer and unrestrainedly confessed her sins, creating consternation among other proud, self-satisfied, respectable members. Others followed rapidly and with such spontaneity as to cause bewilderment. How the elders gasped! All over the chapel, men and women, young and old, kneeling in the pews and aisles, claimed "the blessing." Mount Seion, for once, became a veritable Valley of Baca. The great church organ remained silent. Immediately upon the cessation of those burning confessions, extempore hymns were sung. How the people sang! That service, commenced so inauspiciously, continued without a break all day! There was no dinner hour nor Sunday school. All the worshipers apparently were oblivious to every physical discomfort as Mr. Roberts reiterated the cry, "Obey! Obey! Obey the Holy Spirit!"

with overpowering effect. When evening came, the other churches had received the news. The neighbourhood seemed to have assembled in this one place, striving to enter the one comparatively small building where "the revival" was.¹⁵

They came in droves, searching and yearning for the spiritual changes they were seeing in others.

Even the press reported these spiritual changes within peoples' lives. The South Wales Daily News, reporting on the revival said:

*Infidels were converted; drunkards, thieves, and gamblers saved, and many thousands reclaimed to respectability and honoured citizenship. Confessions of awful sins were heard on every side, and everywhere. Old debts were remembered, and paid. Theatres and public houses in distress for lack of patronage. Several police courts had clean sheets, and were idle. In five weeks, 20,000 conversions were recorded.*¹⁶

Powerful conversions could not be easily dismissed or trivialized. While critics thought that the revival was a big fizzle of human emotions, men and women kept coming, discovering Christ, and undergoing dramatic personal and spiritual changes. Powerful conversion resulted in changed lives. Reports came in of pubs becoming practically empty and, in one place, a pub was converted into a house of prayer.¹⁸ Converts were not only leaving behind their drinking habits, but they were changing in countless other ways. They had become spiritual creatures. One picture of this change is the conversion of numerous coal miners in the revival. Coal miners in Wales had a reputation for being rough and vulgar. In the mines, horses did much of the heavy work. All day long the miners would curse these animals, giving them commands that were accompanied with profanity. After the miners were converted, their tongues were cleaned up and their whole demeanour and speech was so different

that for a time the horses no longer understood them. A period of time had to pass before the horses relearned the, now polite, instructions that were being given to them. ¹⁹

Many other lives were changed the same way. One student expressed the shock that he felt when listening to the testimony of a new convert:

At the square that night I joined a crowd listening to someone speak from a platform. When I saw who it was I could hardly believe my eyes, for I knew him well, and everyone else knew him to be one of the profanest characters in the area. There he was... with sentences and verses of Scripture pouring forth from his lips. I did not know the story of his conversion but I knew of the fluency and blasphemy of his oaths previously. That sudden view of him, so fervently commending the salvation which is in Christ to the surrounding crowd, shook me. ²⁰

While wonderful conversions were occurring, some sad news was around the corner. Roberts began experiencing problems with his health and became bed-ridden. Medical science was not as precise in his day as it is in ours. Some believed that he experienced a slight paralysis of the brain. Others said that he had a mental breakdown. Some dedicated friends, Mr. and Mrs. Penn-Lewis, took him into their home and cared for him. ²¹ The revival continued for a time, into 1905. However, the window for the Welsh Revival was closing. In its brief time, thousands of lives were saved and changed. One writer has said concerning the revival; “The work of a century is crowded into a year.” ²² By the end of 1904, thirty-two thousand converts were counted, most of them coming from South Wales. ²³

Dean Howell knew it; the principle need of Wales was a spiritual revival through a special downpouring of the Holy Spirit. Longing prayers rose from earth to heaven. Those prayers were

answered by the God of revival and Wales received a blessed downpouring, outpouring and awakening which left thousands changed, the Welsh Revival. It reversed spiritual decline, confronted theological liberalism and showed to all that “...whatsoever is born of God overcometh the world: ...” It came with unusual experiences, conviction of sin and changed lives. Those who passed through its soul-shattering experience partook also in its joyous deliverance from spiritual deadness to living faith and communion with God. They became revival firebrands, used by God to spread revival to others, as the name of Jesus Christ was lifted high and the lamp of God burned brightly in Wales once again.

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13. Rees Howell, quoted in Norman P. Grubb, *Rees Howell: Intercessor* (Fort Washington: Christian Literature Crusade, 1983), 32.
14. David Matthews, *I Saw the Welsh Revival* (Chicago: Moody Press, 1951), 32-34.
15. *Ibid.*, 28-30. I have corrected his misquotation of Scripture.
16. *The South Wales Daily News*, quoted in David Matthews, *I Saw the Welsh Revival*, 94.
17. R. B. Jones, *Rent Heaven : The Authentic Story of The Revival of 1904, Some of Its Hidden Springs and Prominent Results* (Buffalo: European Evangelistic Crusade, 1950), 64.
18. *Ibid.*, 64.
19. David Matthews, *I Saw the Welsh Revival*, 56.
20. Eifion Evans, *The Welsh Revival of 1904*, 105.
21. David Matthews, *I Saw the Welsh Revival*, 110-111.
22. Thomas Phillips, *The Welsh Revival : Its Origin and Development* (Edinburgh: The Banner of Truth Trust, 1995), 1.
23. Eifion Evans, *The Welsh Revival of 1904*, 129.

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