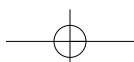
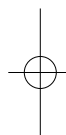
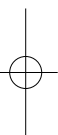
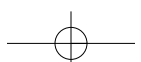
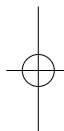
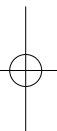


RENT HEAVENS





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THE REVIVAL OF 1904

BY
R.B. JONES

FORMER PRINCIPLE OF HACKNEY COLLEGE, HAMPSTEAD; AND DEAN OF THE
FACULTY OF THEOLOGY IN THE UNIVERSITY OF LONDON.

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THE REVIVAL OF 1904

Some of its Hidden Springs and Prominent Results

by

R. B. Jones

Principal of South Wales Bible Training Institute, Porth.

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FOREWORD

By

JOHN W. EWING, M.A., D.D.

I AM glad that a new edition is being issued of Mr Jones' valuable book, in which an event is described which illustrates in a wonderful way the power of God, exerted in answer to prayer, and producing moral and spiritual changes such as we long to see today.

Having been in Wales at the time of the Revival, I appreciate the unstrained and life-like account which the author gives of those remarkable scenes.

I was in Loughor, the home-village of Evan Roberts, in the last week of 1904. There in the midst of his own people was the young student whom God had called to be the standard-bearer of the Revival movement. The chapel was thronged, the atmosphere tense. Evan Roberts spoke only a few words, but they were wise and gracious words and clothed with power. It did not seem as though the meeting depended on the

human leader. There was guidance, but it was from the Unseen, as prayer followed prayer, and bursts of song expressed the joy of souls in fellowship with God.

At a later meeting that week the scene was a large chapel in Clydach. The night was rainy and the roads muddy, but the place was packed; the only vacant place being in the pulpit. That night there was no visible leader. Yet the service went on for hours, with hymn, prayer, Scripture reading, testimony, following one another without a break. There was intense pleading with God for souls, and now and then a burst of praise as one and another yielded to the Gospel appeal.

The impression during that week was of the unique importance of the spiritual world. The things of earth seemed petty in comparison with the things of Heaven. There was war in the East then, but it appeared small beside the spiritual war

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in which we were witnessing the victories of God. Christ, we felt, was in the midst, and his people, radiant and joyous, were transfigured with celestial light. This made an impression upon the people outside, and they flocked to the gatherings, neglecting politics and the football field and finding in innumerable cases, the secret of a new life.

The picture of the Revival given by Mr Jones will surely quicken the desire for such a blessing in our own day and will point the way of prayer by which preparation for such an event is made.

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AUTHOR'S PREFACE

The following is not an attempt at writing the full story of what is commonly called 'The Welsh Revival'. That story—not yet written,* perhaps, never to be written—must, if written at all, be left to a more qualified pen. The present writer, although, in the grace of God, intimately connected with that work, must, by reason both of capacity and opportunity (or rather, lack of both) content himself with something more modest. To quote the late Mrs Penn-Lewis, 'The very most that has been (or can be) said and written can only be glimpses after all, and glimpses too of that which has come *within the ken of a finite human being*. God alone can unfold what he has done in this day of his power.'

The pages that follow are written in realisation of a long-cherished desire, and also at the present urging of friends who believe that they may help in deepening the longing for another great visitation of God, and also encourage and guide prayer therefor. They are written also because there are facts regarding the origin of the Revival which hitherto have not been published, facts known to but a few. It ought also to be said that the writer has not had his own people in view so much as those outside the Principality to whom the Revival was a matter not of experience but of repute.

The present time seems opportune for recalling the mighty days of a quarter of a century ago, for, thank God, there are not lacking some slight signs of preparation for another visitation of a similar nature, and, let us trust, of universal scope. The writer prays that his little effort may indicate more especially the conditions leading to Revival and also some of its lasting results.

Christmas,

1930

* All that have been written, so far as the author is aware, are the following: *Evan Roberts*, Rev. D.M. Phillips, M.A., Ph.D.; *The Awakening in Wales*, Mrs Penn-Lewis; *with Christ Among the Miners*, Rev. H. Elvet Lewis, M.A.; *The Revival in the West*, W.T. Stead; *Y Diwygiad a'r Diwygywr*; and some smaller booklets.

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THE NAME

'Thou shalt be called by a new name which the mouth of the Lord
shall name.'

—Isaiah 62:2

'The Lord called thy name, A green olive tree, fair, and of goodly fruit.'

—Jeremiah 11:16

‘As there is no true religion where there is nothing else but affection, so there is no true religion where there is no affection.’

—JONATHAN EDWARDS

 II

CHAPTER I

THE NAME

The Revival is herein rather called, ‘The Revival of 1904’, and that in the same sense as ‘The Revival of ’59’ is so named. Neither of these two blessed seasons of spiritual power was confined to the year of its name. In each case the year is mentioned as that in which the mighty work came to a definite crisis and became publicly known. In each case the work belongs to years both prior and subsequent to that year. 1904 is memorable as the year of a great *manifestation* of Revival in the Principality of Wales. There was, as will be shown, real revival even ere 1904 dawned, and certainly before November, 1904. It needs also to be remembered that long after 1904 was past, the Divine work continued.

I. ‘THE WELSH REVIVAL’

The Revival is sometimes called ‘The Welsh Revival’, and that for the natural reason that the work had its beginnings in Wales, and also, perhaps, because it was there it found its most striking manifestations and fruits. It were, however, a mistake to infer from this title that the work was limited to Wales. True, for some inexplicable reason, it did not sweep over England and other parts of our island; and yet many a town and district in England, Scotland, and Ireland shared in the blessing. The mighty flame spread also to other lands. Many of the Protestant countries of Europe reported unusual movements of the Spirit, and mission fields in Africa and Asia were also touched. On the Khassia Hills and in other places in Assam, where the Calvinistic Methodist Church of Wales has a work, the intensity was almost as great as that experienced in Wales. It Moreover, in the United States and Canada there were very definite, stirrings in several parts. The writer was himself privileged with a part in a Revival which, early in 1907, swept through Churches in some Welsh colonies in Pennsylvania. These facts show that to speak of ‘The Welsh Revival’ is apt to mislead.

WORSE THAN MISLEADING

In some ways, to speak of 'The Welsh Revival' may sometimes be worse than misleading. Unconsciously perhaps to the speaker the phrase has occasionally fallen on Welsh ears with a suspicion of something like disdain. It may be that Welsh ears are somewhat ultra-sensitive, nevertheless it cannot be denied that there have been attempts, as at Pentecost, at discrediting the whole movement. Suggestions have been thrown out that it was little other than a characteristic unrestrained letting loose of 'Welsh emotion'! Emotion, according to this much too widely-diffused notion, seems to be a monopoly of Celtic races, and found at its highest among the inhabitants of the Principality. All this sounds rather foolish to Welsh people, who know so many of their compatriots to be as stolid and impassive as any, and who read occasionally of ungovernable emotion at such places as Epsom Downs and Wembley.

It matters little to Welsh people how they are regarded by their neighbour races, but it matters much when such notions, spreading themselves, hinder the spread of God's fire when once He has kindled it. Many a child of God in Britain today may wonder why the Revival of 1904 did not sweep over the whole island. May it be lovingly and earnestly suggested that the reason, in great part, may be that that Revival was commonly attributed to a supposed characteristic of the Welsh people, and that British peoples, who, are not Welsh, seem to fear emotion when connected with spiritual movements. It is natural to shout at the 'Derby', but one must be more sedate in the religious service. Uncontrolled spasms of emotion are what no sane person would urge or favour, but, if the past is any clue, it may confidently be stated that those who fear to be stirred by deep feelings, sometimes difficult to suppress, had better not look for Revival. One notices that, already, predictions of the coming Revival make it clear that it will be something altogether different from former ones; it will certainly be 'moral' rather than 'emotional'! All this interests exceedingly, for the writer recalls his own similar predictions in the years prior to 1904; predictions, he gratefully confesses, entirely falsified by the event. Since then he has learned, that when the Holy Spirit is doing his 'strange work' there is nothing so unreliable a guide as our poor human wisdom, and that those who fear being deemed as 'full of new wine' had better give Pentecosts and Revivals as wide a berth as possible.

AN 'ORGY OF EMOTION'?

The idea that the Revival of 1904 was largely an 'orgy of emotion' has been so sedulously cultivated and spread that there seems to be every justification for an attempt at 'nailing it down'. This, perhaps, can best be done by the telling of the following story, the detailed truth of which the writer vouches for; he knows the facts and the persons concerned; some of them, intimately. A Welshman in an Asiatic city—a very well-known Christian man—hearing of the outbreak in his native Wales in 1904, as soon as possible hurried home. Arrived in England he called upon a personal friend, a well-known evangelical leader, and told him what had thus suddenly brought him back to these shores. During the conversation that ensued he was definitely discouraged from going down to Wales, the impression given him being that it was not worth his while doing so to witness what was nothing more than the unspiritual display of carnal feelings! So did he trust the judgement of his friend that he there and then booked his passage and returned to his adopted foreign home, a bitterly disappointed man. Some years later he was back again in this country and on a visit to a centre where spiritual children of God from many a quarter meet for fellowship. Included in the company at that time were a few from Wales. The foreign Welshman heard their testimony and prayers with amazement, and felt the impact of the power of their lives. It was all so new to him that he naturally inquired who these people were and whence they came. When he learned that they were from Wales, and that their experiences were born in the Revival, he told them the story of his previous visit, and how he had been robbed of the blessing of going down to Wales and seeing for himself.

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A 'BARRAGE OF ICE'

This incident, one fears, is but typical of much that happened in those years. And it is the writer's deep conviction, if he may be permitted its expression, that herein lay a chief reason why the grand work did not spread to Wales's immediate neighbours. That 'barrage of ice' hindered the fire spreading. It was a serious slandering of the Work, and a solemn grieving of the Spirit. To attribute to carnal emotion what was manifestly the work of the Holy Ghost can hardly be less than blasphemy. Repentance for this sin would, one sincerely believes, remove a great obstacle in the way of the coming Revival for which so much prayer ascends.

Had the wise advice of the late Bishop Moule been heeded, how different things might have been! Writing to his clergy at that time he earnestly, appealed that they 'observe the movement with a reverent welcome and a sacred hope'. He, who himself knew the '59 Revival, added, 'A venerated friend of mine, intimately conversant with the Revival time of 1859, told me a few years ago that nothing was more saddening than the cold view of that extraordinary upheaval taken by too many.' Alas, that it is ever true, whenever God appears, it can be said, even of the Lord's own people, 'There standeth one among you whom ye know not.'

THE SMOKELESS FLAME

Protesting at the time the Vicar of Rhos wrote; 'Sneers are made at our Celtic temperament, but God gave it, and God can use it for the glory of his Name'. If the Welsh people share rather liberally, as is commonly assumed, in the gift of emotion, they need have no shame on that account, It nor need it be gratuitously assumed that they do not know how to control it. Said an English visitor, an eminent journalist, of his experiences, 'I certainly saw nothing of that (emotional) kind that might not be paralleled in mission services in England ... There was absolutely nothing wild, violent, hysterical, unless it be hysterical for the labouring breast to heave with sobbing, that cannot be repressed, and the throat to choke with emotion as a sense of the awful

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horror and shame of a wasted life suddenly bursts upon the soul. ... The vast congregations were as soberly sane, as orderly, and at least as reverent as any congregation I ever saw beneath the dome of St Paul's, when I used to hear Canon Liddon, the Chrysostom of the English pulpit. But it was aflame with a passionate religious enthusiasm, the like of which I have never seen in St Paul's.'

He further testifies that Mr Evan Roberts, 'while absolutely tolerant of all manifestations of the Spirit, was stern to check any disorder'. Giving an instance of this, he continues, 'At F——, where some persons had been disturbing the meeting by exuberant and unseemly noises, he said, 'He who would walk with God must come to his house in a spirit of prayer, of humility, of awe. Joy is permissible in the house, but it must be sanctified joy. For think of the majesty of the Divine Person. ... If we truly walk with God, there can be no disorder, no indecency.'"The same

witness puts his testimony on this point in a nutshell when he says, 'The flame of Welsh enthusiasm is as smokeless as its coal.'

PRACTICAL EMOTION

'I saw no trace of extravagance or fanaticism', wrote the late beloved Rev. J.J. Luce, M.A., of Gloucester, after a visit with the Rev. Francis Paynter, M.A., to several of the 'storm centres' in Glamorganshire. Our brother, in writing so, did not of course wish to give the impression that the meetings were of the 'cemetery' type. Mr Luce—himself well known as a sweetly boisterous Christian—would hardly have enthused over such. He would, rather, have heartily agreed with the quaint comment of an old 'fifty-niner' (the Rev. Griffith Jones, Tregarth) who, when someone reflected rather critically on the commotion at a meeting said, 'I do not wonder at the great ado tonight. I have noticed that there is always a great commotion when *one*

* *The Revival in the West*. Sir Arthur Keith, it may be added, in his recent book—*Ethnos: A Problem of Race*—discusses the question 'whether the heart of Wales is likely to run away with her head', and rightly answers that 'Welsh reason is sufficiently strongly entrenched to resist any such tendency'.

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birth takes place, but here tonight are scores of newly born ones.*

Mr Paynter, a different type of man from his friend and companion, was equally definite on the matter. Nothing that he saw and heard offended his deeply sensitive spirit, and in his written impressions in *The Life of Faith* we find these words, 'Though the work is emotional, and we do not despise emotion in its proper place, it is most practical'. He added, 'We have mingled with them, as, for hours together, they waited on God in a quiet, orderly way with very little excitement, singing their beautiful Welsh melodies'. Once more, the same witness said, 'I went to South Wales to see what God is doing, and have come back full of thankfulness and praise. We have drawn nigh, and seen a great sight in this sceptical age.'

The reader will forgive the amount of space given to the matter of these last paragraphs. They are deemed necessary in view of the persistent way in which one of the greatest Revivals of history has been misrepresented and maligned. Perhaps, as one has said, it is true of Revivals as it is of anything else, 'Woe be unto you when all men speak well of you'.

‘THE EVAN ROBERTS REVIVAL’

Another name given the work is ‘The Evan Roberts Revival’, a name which Mr Evan Roberts himself, with many others, would strongly deprecate. ‘The grace of self-effacement,’ as the late Rev. Evan Hopkins justly said at the time, ‘is one of the things that impress one in Evan Roberts.’ Of course, it is easily understood how such a description would arise seeing that he was far and away the most prominent figure in the movement. As is well known, in a few months the name of the young miner-student from Loughor had become famous throughout the world. In those years he was easily the best known Christian in the five continents. Doubtless, he was signally used to popularise the work then proceeding in Wales. But it were wrong to assume that the Revival, humanly speaking, is to be attributed to him. He himself would willingly agree that he

* *Dafydd Morgan a Diwygiad* 59, p. 451.

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was more the child than the founder of the work. Just as in 1859 in Wales, the Rev. David Morgan came in to carry on what another (the Rev. Humphrey Jones) had begun, so was it also in 1904. It must also be remembered that the Revival reached almost every nook and corner in the Principality, whilst the ministry of its principal figure was, with little exception, entirely exercised within one of its twelve counties. The fire burned in places which he did not and could not visit; in several places which he did visit the fire was already blazing ere he came. This fact, and its important lesson, should not be forgotten. One of the characteristics of true Revival is that it depends upon no human personality. It is ‘the wind that bloweth where it listeth’. True Revival is never organised; it is never, so to speak, carried in any individual’s pocket. This was specially true of that Revival in 1904, concerning which the then Editor of ‘The Life of Faith’ glowingly challenged, ‘Has there ever before been anything equal to this?’

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ORIGINS

‘And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.’

—Genesis 2:10

‘No man can find out the work that God hath done from the beginning even unto the end.’

Ecclesiastes 3:11 (R.V.)

‘The thing that is hid bringeth he forth to light.’ ‘God understandeth the way thereof.’

—Job 28:11, 23

‘The hope of the Church is in the holiness movement.’

R. W. DALE, LL.D.

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CHAPTER II

ORIGINS

THOUGH every Revival ultimately culminates in a form which attracts the attention of all, no Revival is of sudden origin. Behind the startling outburst is a process which sometimes goes on for years, a purifying and preparatory process. It was so in connection with that of 1904. It has already been hinted that the Revival goes back beyond November, 1904. Not many will care to contest that statement. Indeed, in most of the few records of the movement it is found that there were small burstings forth, more especially in New Quay, Cardiganshire, in the earlier part of the year. The writer had the privilege of visiting New Quay in August, 1904, and found indisputable signs of the grace of God that had been poured forth upon several young people. They greedily devoured every bit of teaching from the Word, a sure token that the life begotten by that same Word was within. Earlier in the year—in February, so runs the story— at a meeting of young Endeavourers, a young girl was lifted from her seat, and, in spite of her natural and pronounced shyness, with trembling lips was inspired to say fervently in Welsh, ‘Yr wyf yn caru Iesu Grist a’m holl galon’ (‘I love Jesus Christ with all my heart’). It was all so unexpected, so beautifully simple and sincere, so manifestly of the Spirit that it acted like a spark on tinder. The weeks that followed were unforgettable and, in August, 1904, after several months, as the writer himself saw, the fire burned brightly.

BACKGROUND OF PRAYER

Whilst this very striking incident must not be forgotten, it is necessary to go still farther back for the origins of the mighty movement. In her useful book, *The Awakening in Wales, and Some of the Hidden Springs*, Mrs Penn-Lewis goes back as far as the incident above referred to and also to the Llandrindod Convention of 1903, but there are 'hidden

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springs' of which she was not told. Indeed, at that time, there was neither time nor inclination to trace them, so engrossed were all with the work itself. It is only in later years that opportunity has come for tracing the wondrous steps the Holy Spirit took.

Of course, it goes without telling that, like every other Revival, this also had its springs in prayer. God seems to have so ordained that most, if not indeed all, of his activities in the moral and spiritual realms should be the responses of his heart and power to the prayers of his people. No axiom seems surer than that. At the same time, if one is asked to probe to the praying that lay back of the Revival of 1904, that is, such praying as would seem adequate to account for the tremendous things that followed, one would be compelled to confess inability. Doubtless, there were those in Wales itself who pleaded for Revival, and, there was also the universal praying for Revival that belongs peculiarly to the year 1902. Beyond this the writer has knowledge of nothing in the form of adequate prayer that might explain the copious showers that fell.

UNPUBLISHED FACTS

But if the Revival cannot here be traced back along the lines of prayer, it is nevertheless possible to do so along other lines; lines, perhaps, equally vital. That, however, belongs to a story which only a few have known and treasured in their hearts all the years, waiting for the time when the Lord would have it written. That time, it is felt, has now come. It is right that the facts should be known; more, it is necessary and profitable. God's 'ways' are ever of interest, his 'ways' in Revival especially so; 'ways' that need to be pondered by such as pray for Revival and who might desire to be used in any Revival the future may bring.

THE YEAR 1896

For the last century or two, as has been pointed out 'revival seems to travel in the opposite direction to the sun. The great Revival of 1740, under Jonathan Edwards

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in New England, preceded by many years the Welsh Revival under Howell Harris and Daniel Rowlands and the English Revival under Wesley and Whitefield. In like manner the Revival that touched Wales and Ireland in 1859, and England in the early sixties, had its birth in 1857 or 1858 across the Atlantic.' As for the '59 Revival in Wales it is clear that its origins lay away in the United States. A young Wesleyan minister named Humphrey Jones had emigrated there from Wales. Having himself 'caught fire' in the Revival connected with the Fulton Street Prayer Meeting, New York, after much Revival work in his adopted land, he became burdened with the condition of his own native Principality, and returned here, as he confessed to the friend who met him at Liverpool, 'to set Wales on fire!' This was in June, 1858. His return to Wales saw the beginning of 'The Revival of '59'. That is to say, the anachronism notwithstanding, the '59 Revival began in June, 1858! Humphrey Jones, however, was not to be the prominent messenger to Wales at that time. God had another instrument—the Rev. David Morgan, Ysbytty—for the work of spreading the fire which Jones had kindled.

All this is increasingly interesting when it is recalled that the first known outburst of the Spirit of God which led to the Revival of 1904 also took place beyond the Atlantic, and with which another of the name of Jones is concerned. This, briefly told, is the story. In the year 1896, in a Church in Scranton, Pennsylvania, U.S.A., laboured a pastor who had settled there from Wales a few years previously. It was a thriving church, and the pastor ere he left Wales was, though young, one of the two most eminent preachers in his own denomination. Well-read, cultured, possessed of a mind penetrating and analytical to a degree, he delighted his American audiences as he had his Welsh hearers. Still, his preaching, as he confessed in later years, was something far beyond his experience. Divine and eternal realities to his then somewhat sceptical and rationalistic mind were so many postulates of thought and nothing more. Then came a variety of trials which led to a more serious thought than ever concerning God and the meaning of life. The fallow ground in his own heart was being dealt with. A day

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came when the reality of God as a Person and a Holy Presence seemed to dawn on his soul: that God was his own Father, and that underneath him were 'the everlasting arms' were facts so borne in upon him that life seemed altogether new and the joy of his heart was boundless. How great his wonderment at his erstwhile blindness! All things had become new. It was only a beginning, and yet his preaching took on a new note and there was a new power.

CARMARTHEN

Ere that awakening had proceeded far God's providence decreed a return to his native Wales. It was at once observed that the minister who had returned to Wales was different from the one who had left Wales a few years before. 'Ye must be born again', in those days, seemed a strange text for a popular preacher, and that too in one of the high denominational preaching festivals! The people did not gather at such a time to be convicted of sin and spiritual need, and it was therefore not to be wondered at that the message of the preacher fell somewhat flat. The common query thereafter was, 'What has happened to ——? He does not preach as he used to.'

THE SECRETS OF GOD

His return to Wales coincided with the completing in his life of the work which the Spirit of God had begun across the sea. Experiences which have been the lot of other pioneers of Revival were his also. 'In point of fact,' to quote Professor James, 'you will hardly find a religious leader of any kind in whose life there is no record of such things. St Paul had his visions, his ecstasies. The whole army of Christian saints, including the greatest—the Luthers, the Foxes, the Wesleys—had these visions, voices, rapt conditions, guiding impressions, and openings. They had these things because they had exalted sensibility, and to such I things persons of exalted sensibility are liable.' The gifted professor, were he discussing the matter from the point of

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view of these pages, might have, added that such persons are not only *liable* to such things, but also that such things are what really constitute them pioneers in any new movement of the Spirit.

Over these things, in the case of the brother referred to is drawn a veil, and if ever that veil which covers those sacred and marvellous dealings of God with his soul is to be drawn aside, he himself must be the one to do it. Maybe he is wise in not divulging them; they may have been for him alone; 'pearls' and 'holy things' which few, if any others could fully appreciate and understand. And, surely, it is right that the Father should have some 'secrets' with his children without risking their being bruited abroad from every housetop. God does not give his servants marvellous experiences in order that they might appear to others to be marvellous people. Speaking of 'transports', Professor James insists that 'mystical truth exists for the individual who has the transport, but for no one else'. Paul, obviously, agreed with him, for he kept to himself his 'third heaven' rapture until he was forced by the folly of his antagonists to divulge it. The brother referred to, although he could tell a story as wonderful as any connected with the Revival, has probably followed the Lord's will in letting it be known to but a few of his closest friends.

A FAVOURED CHURCH

His church soon realised that it had a pastor of an unusual, an altogether new type. The preaching, while it had lost nothing of its brilliant intellectuality, was concerned with a new message and charged with a power that was overwhelming. The holiness of the Lord had become to him a thing of tremendous reality; he himself had stood in its humbling light, and now his people also were searched by the same pitilessly searching and inescapable rays. There was no great commotion in the meetings, but individuals here and there went through the terrific agony of conviction of sin; and, finding peace at last, and cleansing too, through the precious, expiating Blood, entered upon a life of holy surrender.

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FIRSTFRUITS

The change in the pastor was obvious to all. Old faults of character had given place to a meek earnestness that deeply impressed. The vessel had become

only a broken vessel

For the Master's use made meet.

Brethren in, the town, ministers of his own and other denominations, became inquirers as they heard of the preaching and witnessed the life.

The wife of one of these 'came through' into definite blessing and, some time later, her husband also.

THE SPREADING LIGHT

The repute and influence of this work of God were not confined to that county town. Our brother, being much in demand throughout the Principality, found numerous opportunities for ministry. That ministry sounded a new note, and few at the time were able to realise what it meant. The message burned with a fire that scorched even where it did not consume. It revealed an ideal of Christian living far transcending the level of the dead morality that ordinarily satisfies even those who profess regeneration. It insisted that the laws of Christ had, for the believer, superseded the laws of Moses. 'Be ye holy' had substituted 'Be ye moral'. In its light it was seen that to hate, despise, be unforgiving, etc., were as vile, if not viler, sins than even the 'gross sins' that had always been abhorred. Though most were simply stunned by such preaching they nevertheless realised, though perhaps dimly, that to give heart-assent to it involved a revolution for which, as yet, they were hardly prepared, with the result that the preacher incurred their dislike and the message was discounted. Some, and not a few either, came under the power of the message so irresistibly that obedience followed. Habits that had long been indulged were relinquished; redress for wrongs committed, where that was possible, was made; differences between church members were composed by confession and forgiveness. The writer speaks of some of these things as an eye-witness for, during

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those years, he had occasional opportunities of fellowship with this brother at special meetings in different parts of Wales. It was indeed a strange thing to see Welsh preaching festivals converted into what approximated very nearly to Holiness Conventions! All believed in the sincerity of the preacher; most failed to explain him; many became definitely hostile.

REINFORCEMENTS

All this went on from 1897. During those years, as on review can now be clearly perceived, the message and life of this beloved brother were telling in a deep, sure way on the hearts of many. Among these were some young ministers belonging to his own religious body. Beneath a seemingly disdainful indifference a hunger was being created which, presently, would

become intolerable. In the providence of God, early in 1903, they found themselves fairly near neighbours. Seriously minded by this time, and having discovered affinity one with another, they began meeting for prayer and other forms of spiritual intercourse. This fellowship but intensified their hunger, bringing it at last to a pitch near to desperation. It should, perhaps, be said that, during those months, some of them were experiencing unwonted things. God was rending the heavens and coming down, and mountains were flowing down at His presence. One of them recalls how, on several Saturday evenings, sermon preparation for the following Lord's Day being over and he meditating and praying before the Lord, there would come upon him such a power as would crush to tears and agonising praying. All this was so new and inexplicable; but he noticed that, invariably, the next day's preaching was in unusual power.

THE FIRST LLANDRINDOD CONVENTION

As that year 1903 wore on this little group of young ministers became conscious that all this must be leading up to something important and definite, albeit, such was their spiritual ignorance, what that something definite might be they had hardly an idea. The late revered Dr F.B. Meyer had been greatly used to ministers in South Wales. This

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they knew, and it was that knowledge that probably suggested that he could perhaps help them also. Written to he replied that he was not likely to be in their district for some time, but he informed them of a 'Keswick' Convention which had been arranged for the first week in August at Llandrindod Wells, and counselled their attendance thereat, promising also to give them an interview there. This, it may be stated, was the first of the Conventions at that beautiful Mid-Wales Spa, and the inception of the series at this particular time seems to be a striking part of the preparation for the mighty movement then imminent. That that Convention had a vital connection with the Revival is certain, as the story which is here being told will, in part, show Keswick had not a little to do with the birth of the Revival, and many have wondered how it happened that, when it was born, the nurse did not seem to welcome as heartily as might be expected what was in large measure her child. Not only is the influence of 'Keswick', especially via Llandrindod Wells, distinctly traceable in the origins of the Revival, it is also noteworthy that, in many a place which tasted the Revival blessing, the need for holding Conventions for the

solidifying of the work and the enlightening of the workers in God's methods of revival was keenly felt. And, it is but the barest truth to say that, where the Conventions followed in the wake of the Revival, there the fruits have been most fully conserved and matured.

A NEW MINISTRY

Behind the first Llandrindod Convention there had been much prayer. Mrs Penn-Lewis, in her book already referred to, tells of how thirteen Welsh people, gathered in 1896 (a year of peculiar moment in the story) at the Keswick Convention, met together to pray for Wales, and definitely asked God to give to Wales a Convention similar to the one at Keswick for the deepening of the spiritual life. 'For six years,' Mrs Penn-Lewis adds, 'this petition lay before the Lord, until in the seventh year—which in the Scriptures always speaks of God's fullness of time—the Lord's time to answer had come.'

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The letter from Dr Meyer was the first intimation the young ministers referred to received of the proposed first Llandrindod Wells Convention. They decided to go. That Convention was an utterly new and strange experience to them. Much could be written of the struggle. Suffice it to say that the Lord gloriously prevailed and that those young men returned to their pulpits altogether changed. A new vision had dawned on their souls; spiritual truths had become articulate to their minds; an unwonted power had come into both life and ministry. They knew what putting away of sin was; they had found their way in surrender to the altar; they had entered into the experience which follows the receiving of the Holy Spirit in faith. They were cleansed; cleansed from habits which had long defied their best resolves. Of course, they had much yet to learn, but they were at least conscious of having been ushered into a world altogether new, and that things could never be again the same. The testimony of each in his own church made a deep impression and caused intense questioning. Their new attitude toward things which once were easily tolerated convinced their flocks that something of importance had happened. Soon, in some at least of their churches, there were signs of real awakening, and many were converted. Many of their members, the young people especially, were led into full surrender to Christ as King and became bold open-air witnesses.

VISION OF HOLINESS

During the last quarter of 1903 the work in the hearts of these young ministers quietly developed. At the dawn of 1904 they found themselves burning with the same message which, heretofore in Wales, had been heard from the lips of the brother already mentioned only. The one flame had distributed itself into several. That message, as already stated, was one to the Lord's people; a call to holiness. Strikingly enough, without the least collusion, and, indicative of the leading and unity of the Spirit, several of these young ministers found themselves preaching from the same Scripture; Isaiah's vision of the Holy, Holy, Holy God, and his call to solemn

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service! The light, as they preached, was intense and the conviction deep. Everywhere was heard the echo of Isaiah's cry; 'Woe is me, for I am undone.'

REVIVAL MISSIONS

By this time signs of awakening were many. Together with the pioneer brother referred to, some of these awakened men were asked to undertake missions; a new thing to the men themselves, and something not very usual in the churches in Wales. Indeed, to say the truth, the Welsh churches generally rather looked askance at such efforts. However, with the holding of these missions, it can confidently be stated, the Revival had taken on a very definite form.

It may be helpful if one of these missions were described. Typical of the rest, let us think of one in the first month of 1904. The pastor of the church was himself deeply exercised about his own life and ministry, and longed for blessing upon himself and his people. The young and inexperienced missionary (it was his first mission) began the series of meetings in much trembling. He hardly knew what to do or to expect, but, from the first (there were so many praying) there were impressive manifestations of the Lord's presence and work. Every succeeding meeting fastened still more securely the Spirit's grip on the hearts of the gathered ones. The young members of the church were specially moved. Let it be remembered that the message and its appeal were almost exclusively to those within the church. The call was to holiness. After a few nights, the 'after-meeting' method was adopted. Those desiring definite blessing were urged to remain after those who had to leave had gone. A surprisingly large

proportion of the congregation would stay. These were then further taught the simple truth of the Lordship of the Saviour, and urged, first of all, to put away all known sin and, if necessary, to be reconciled to others of God's children, and make restitution where the latter was, required and possible. Then the simple way of faith in the matters of surrender to the rule of the Lord Jesus and of the reception of the Holy Spirit was laid before them. That done, while all knelt, one after another would speak out his or

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her confession, decision, and faith, the Holy Spirit wondrously enabling. Can any pen describe those meetings—their pure, tense, warm atmosphere? No sensationalism: such meetings were hardly reportable; they provided no passable 'copy' for the press. All was so still, so silent, so deep, and yet overwhelming; as overwhelming as when Elijah, hearing the 'still, small voice', hid his face in his mantle. In the many meetings such as that first described, men and women—many of them still with us—entered into a blessed experience of the Lord which has stood the stress of years and continued to grow.

THE FIRE BURNING

That mission and its results could be multiplied many times over, as these 'new' preachers blazed throughout the Principality their newly-found message and testified to the Lord's power and grace. Cwmbach, Dowlais, Llwynypia, Penydaren, Porth, Cefnawr, Cwmavon and Pencoed are only some of the places where the fires of Revival burned glowingly, but, as yet, not in such form as to attract the attention of the press. The spectacular was an element entirely absent from this mighty work of the Spirit.

A PRE-REVIVAL REVIVAL

Here is a letter written by a Welsh pastor, dated December 1st, 1904, and recording movements, of the Spirit in his own church and neighbourhood: 'Much as we rejoice in the present Revival which is quickly spreading over our dear land, it is to our comfort and joy to be able to say that the Lord visited us in the same manner locally something over a year ago. P—— Church, P—— (of which I am pastor) was at that time in a state of cold indifference, the ordinary services being chilly and formal; life and enthusiasm at zero point, and the conversions few and far between.

However, one evening in the spring of 1903, some of our young brethren—four in number—were found on the mountain holding a meeting for prayer, and it transpired that they had been doing so every night for some months. Their one

³² object was to pray for Revival. The brother who discovered them heartily joined them. When the news leaked out the whole church was moved by the thought that her condition was so keenly felt by those who were so young (the brethren who met for prayer were not more than eighteen years of age). Some, it goes without saying, viewed the whole matter with suspicion and disdain, feeling sure that it was nothing but a momentary flame soon extinguished.

‘Not so, however; the praying on the mountain continued, and those attending increased in number; even those who never entered a place of worship were attracted and remained to pray. And, as numbers increased, so also did the fervour. Presently, the flame reached the whole church, and we were moved with the Spirit of prayer and with a passion for souls. In an incredibly short time the whole neighbourhood was ablaze with the divine fire. A special feature was the part taken by the young women who prayed and sang swayed by the Holy Ghost. On Sundays as many as six meetings would be held; thirty souls on one Sunday coming to the Lord.

‘Never shall I forget that summer; it was a time of unspeakable joy. For fully six months we continued in prayer every night, and the effect of that blessed time is evident even now when the wave of another general Revival has almost submerged everything. The after-effects upon God’s people were very great. Speaking for myself, my own heart and life were searched as never before. Was I fully surrendered to the Lord? Where was the power that should be in my ministry? Was I fully assured of salvation? Had I received the Holy Ghost? The outcome of it all was that I yielded wholly to God, casting away all known sin, and making God’s glory the one aim of my life and ministry. What an experience followed! What joy! Yours in Christ, E—— T——.’

AN UNMISTAKABLE AWAKENING

One of the ‘new’ preachers referred to wrote under date, 3 December 1904, in these terms, ‘My church has experienced a season of refreshing

from the presence of the Lord for at least five months. Indeed, there have been

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unmistakable signs of awakening in some lives for the last fifteen months. There have been repeated testimonies to a deep thirst for a holier life; many confessing that never in their lives had they such a desire to live to God. About six months ago I convened a special Sunday evening service for young people who desired to possess a deeper spiritual life. The Holy Spirit came down and took possession of that meeting and overwhelmed us all with power from on high. On another usual Sunday evening service the Spirit descended in the same remarkable manner; I could hardly speak, so manifest was the presence of God. There was such power in the words I spoke that strong men were broken in pieces. That night several young men gave themselves to the Lord. The same experience was repeated on several Sunday evenings, but, as yet, the church as a whole was not ready.

‘Then came the missionary prayer week, a week whose every night was spent in praise and prayer. Following this came the week of thanksgiving for the harvest. The Sunday preceding these special weeks, at my invitation, those who were ready to yield entirely to the Lord and to go out seeking the lost, were met together. They were but a few, but they were used for the kindling of the fire. Ever since souls have been saved every day. The church had entered upon the blessing of Pentecost. There is, of course, no doubt that the whole movement has a vital connection with my own awakening. Now I have a new church with a large number of men and women filled with the Holy Spirit, and who are used to win souls.

Yours in him, O——M. O——.’

WEST WALES CONVENTIONS

Thus the fire was gaining strength presently to leap forward in irresistible flame. Side by side with the Revival missions described, and the local awakenings in south-east Wales just described, in north Carmarthenshire and south Cardiganshire, local conventions were being held as early as 1903. New Quay, Aberaeron, Borth, Blaenauferch, were some of the places where these were held. These Conventions, it is

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important to note, were largely the direct results of the work of grace in the county town already referred to. The speakers thereat included

the Rev. W. S. Jones; also the Revs. W. W. Lewis and E. Ken Evans, M.A., two of the ministers in Carmarthen town who had come under the influence of the message of the first-named; the Revs. J. Jenkins New Quay; J. Thickens, Aberaeron; and others. At a later stage the Rev. Seth Joshua came in for a share in the work.

The outburst at New Quay (mentioned on a previous page) and these Conventions were intimately related. The whole of that countryside in West Wales was now in a large degree awakened. It should also be stated that the preparatory school, where Mr Evan Roberts studied at that time, is situate in that district. The story has already been told how it was that, in one of those Conventions—the one at Blaenanerch in September, 1904—Mr Roberts and some of his colleagues entered into definite blessing, the blessing of I being ‘bent’ to the Lord and His will. It was thus that the Revival, already existent, brought forth its most prominent figure and leader.

MORE CONTRIBUTORY STREAMS

In tracing these particular streams that led to the Revival of 1904 it is not, of course, suggested that there were no others. There doubtless were. It would, for example, be sheer ingratitude to forget two other streams that unquestionably poured their quota to form the mighty tide. Both, however, were somewhat more remote than those recorded in the preceding paragraphs, but they were two special movements of the Holy Spirit within the Principality preparatory to the later and greater movement. Both too, though humanly independent, were largely contemporary. They are connected with two well-loved names—two John’s—Rev. John Evans (Eglwysbach) and Rev. John Pugh.

The former, one of the mightiest Welsh preachers of his day, a Wesleyan Methodist, and always a great evangelist, was so wrought upon by the Spirit of God that he obtained freedom from the ordinary plan of his Church in order that, by adopting new methods, he might win the masses of his

people to Christ. His own spiritual quickening and the consuming zeal of his mission work, especially at Pontypridd—the town chosen as centre—created a deep impression throughout the Principality.

Almost exactly in the same years, in another Denomination—the Calvinistic Methodists—there arose another who afterwards became

widely known as Dr John Pugh. Dissatisfied with ordinary methods, this devoted servant of God started an evangelistic campaign in a tent at Cardiff, May, 1891. From that beginning developed the 'Forward Movement' of the body referred to, which for years has done great work among the English element of the dense populations in South Wales. It survives to this day and will soon be celebrating its fortieth anniversary. Together with the Brothers Joshua (Seth and Frank) and others, Dr John Pugh did more than he had intended, and the Principality's debt to his and their services in the Gospel can never be calculated. Revival was brought nearer through the pioneering evangelism of these two movements.

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NOVEMBER, 1904

EL NINA:

A few years ago a warm current called El Nina, which usually comes before Christmas, swept southward along the west coast of South America in greater volume than ever before. It brought with it torrential showers, which visited parts of South America which had not known rain since the year 1551.

El Nina turned thousands of miles of desert into paradise in an incredibly short time, as it caused millions of hardy seeds which had lain dormant in the ground through decades of drought to sprout and grow with incredible vigour.

Lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth,
The time of the singing of birds is come
And the voice of the turtle is heard in the land.'

—Canticles 2:11–12

'Assuredly the springs of life are breaking forth anew.'

—DR FJ. HORT (1870)

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CHAPTER III

NOVEMBER, 1904

THE DOUBLE OUTBURST

The Rev. W. Hopley, comparing the Revivals of 1859 and 1904 in Wales, calls attention to the fact, illustrated in the foregoing pages, that the latter took longer to work its way to popular attention than did the former, but that once it became manifest to all it spread with a much greater rapidity, and made its influence felt more widely than did its predecessor. He also states that it is a noteworthy feature of both Revivals, that each began to spread beyond its erstwhile limitations, by means of one special personality who was gripped some time after the Revival itself had begun.* In the case of the '59 Revival the personality was the Rev. David Morgan, a man of forty-five years, and a minister near Aberystwyth. In the case of the Revival of 1904 the personality was a young student of twenty-six years, Mr Evan Roberts. It is rather remarkable that the former Revival, in Wales at least, appealed rather more to the old than to the young, while the latter was in a very marked degree a young people's Revival. Perhaps some philosophic mind can explain whether the difference in the ages of the Revivalists had something to do with these respective results.

The emergence of Mr Evan Roberts brought the work of the last Revival to a new phase—its popular phase. The date of this happening was in the second week of November, 1904. It is of some interest to record that this new phase was not exclusively due to the appearance of that famous figure. During the days of Mr Robert's memorable meetings in Loughor, South Wales, one of the mentioned group of young ministers was holding meetings at Rhos, North Wales. In

* *Dafydd Morgan a Diwygiad '59*, pp. 598, 600.

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similar forms, and on the very same days, the outburst came in both Loughor and Rhos. From Loughor the fire spread throughout the south; from Rhos, to the North of the Principality. As the story, from this point onward, will mostly concern the work in South Wales, the following

from a local newspaper about the work in Rhos may here be permitted, 'Since the revivalist's visit the district has been in, the grip of an extraordinary spiritual force, which shows no sign of relaxation. The churches are united in a solid phalanx. The prayer-meetings are so crowded that the places of worship are inadequate to contain them. Some last eight hours, with no cessation in prayer or singing! From the lips of the humblest and lowliest pour forth petitions which thrill the whole being—the spell of earthly things seems to be broken. In the street, in the train, in the car, even in the public-houses, all this is, in hushed and reverential tones, the theme of conversation.* The senseless ditties of the music-hall and theatre were entirely silenced, and, instead, the very hills echoed with the songs of Zion.

RENT HEAVENS

It were easy to fill pages with wonderful incidents belonging to that remarkable period. But this has already been largely—perhaps sufficiently—done. Such incidents are—well, merely incidental. 'It is possible to be occupied too exclusively with the mere incidents of the movement—deeply impressive, thrilling, and important as they are.' As Rev. E.H. Hopkins further adds, it is possible to be taken up with the effects and not with the cause; with the phenomena, the mere accidents, as it were, instead of with the real work of the movement. The essential work of a Revival may well be the despair of any pen. The sensational provides 'copy' for the journalist, but the more vital things are of little interest to him. A better service than the mere recital of incidents is, the present writer thinks, possible.

* *The Wrexham Advertiser*, quoted by Mrs Penn-Lewis in *The Life of Faith*, 14 December 1904.

† Rev. E.H. Hopkins in *The Life of Faith*, 25 January 1905.

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If one were asked to describe in a word the outstanding feature of those days, one would unhesitatingly reply that it was the universal, inescapable sense of the presence of God. Revival is the exact answer to such a sigh as that of Isaiah 64:10 'Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence.' In 1904 the Lord had literally rent the heavens, and had scattered the satanic foes entrenched therein. The Lord had come down! The mountains were gloriously melted down in his presence.

THE SENSE OF THE LORD'S PRESENCE

A sense of the Lord's presence was everywhere. It pervaded, nay, it created the spiritual atmosphere. It mattered not where one went the consciousness of the reality and nearness of God followed. Felt, of course, in the Revival gatherings, it was by no means confined to them; it was also felt in the homes, on the streets, in the mines and factories, in the schools, yea, and even in the theatres and drinking-saloons. The strange result was that wherever people gathered became a place of awe, and places of amusement and carousal were practically emptied. Many were the instances of men entering public-houses, ordering drinks, and then turning on their heels leaving them on the counters untouched. The sense of the Lord's presence was such as practically to paralyse the arm that would raise the cup to the lips. Football teams and the like were disbanded; their members finding greater joy in testimony to the Lord's grace than in games. The pit-bottoms and galleries became places of praise. and prayer, where the miners gathered to worship ere they dispersed to their several stalls. Even the children of the Day-schools came under the spell of God. Stories could be told of how they would gather in any place they could, where they would sing and pray in most impressive fashion. A very pretty story is that of a child of about four in an infant class who held up his hand to call the teacher's attention. 'Well, A——,' inquired the teacher, 'what is it?' Swift and telling came the words, 'Please, teacher, do you love Jesus?' That was all: nay, it was not all;

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the arrow had reached its mark. There and then the teacher came to the Lord, and it is only a year or so since death ended her great missionary career in India.

This all-pervading sense of the presence of God even among the children, may perhaps be further illustrated by a story from Rhos. Someone overheard one little child ask another, 'Do you know what has happened at Rhos?' 'No, I don't, except that Sunday comes every day now.' 'Don't you know?' 'No, I don't.' 'Why, Jesus Christ has come to live in Rhos now!'

AN OUTSTANDING SERVICE

It is difficult to over-state or over-value this remarkable feature of the Revival. The writer will never forget one outstanding experience of this sense of an atmosphere laden with the power of God's realized presence.

He was conducting meetings in Amlwch, Anglesey, in the first months of 1905. Revival had even then reached that northernmost point in Wales, and the meetings were the culmination of several weeks work in that island called, 'the Mother of Wales'. The 'capel mawr' (big chapel) was crowded. The memory of that meeting, even after more than a quarter of a century, is well nigh overwhelming. It was easily the greatest meeting the writer ever was in. The theme of the message was Isaiah, Chapter Six. The light of God's holiness was turned upon the hearts and lives of those present. Conviction of sin, and of its terrible desert, was so crushing that a feeling almost of despair grew over all hearts. So grievous a thing was sin; so richly and inevitably did it deserve the severest judgement of God, that hearts questioned, Could God forgive? Could God cleanse? Then came the word about the altar, the tongs, and the live coal touching, the confessedly vile lips, and the gracious and complete removal of their vileness. After all, there was hope! God was forgiving, and He had cleansing for the worst. When the rapt listeners realized all this the effect was—well, 'electrifying' is far too weak a word; it was absolutely beyond any metaphor to describe it. As one man, first with a sigh of relief, and then, with a delirious shout of joy, the whole huge audience sprang to

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their feet. The vision had completely overwhelmed them and, one is not ashamed to tell it, for a moment they were beside themselves with heavenly joy. The speaker never realized anything like it anywhere. The whole place at that moment was so awful with the glory of God—one uses the word 'awful' deliberately; the holy presence of God was so manifested that the speaker himself was overwhelmed; the pulpit where he stood was so filled with the light of God that he had to withdraw! There; let us leave it at that. Words cannot but mock such an experience.

It recalls, however, a somewhat similar incident in the '59 Revival. In August, 1859, in Llangeitho, that famous cradle of the Welsh Methodist Revival of the eighteenth century, an annual Convocation of the Calvinistic Methodist body was being held. The climax came in an open-air meeting at eight in the morning of the last day. The Rev. David Morgan, the Revivalist, wrote in his diary that it was the most wonderful prayer-meeting he ever was in. A noted minister—the Rev. Thomas John, Cilgerran—after the meeting, was found alone in deep meditation in a field. Said one who drew near to him, 'Mr John, was not the sight of the thousands as they silently prayed a most impressive one? Did you ever

see anything to compare with it?’ ‘I never saw one of them,’ was the answer, ‘I saw no one but God!’ Soon after he was seen leaving the field, and said a friend, ‘Whither will you go, Thomas John?’ ‘Home,’ came the reply, ‘how dreadful is this place! I must leave; I am too weak to bear it.’ His earthen vessel was too frail for such experiences. Among the many lessons learned on such occasions is that there must come a great change, not only in the spiritual characters, but also in the physical frames of God’s children ere they will be able to ‘bear’ the ‘far more exceeding weight of glory’.

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THE REVIVAL MEETINGS

‘He brought me to the house of wine, and his banner over me was love.’

—Canticles 2:4 (R.V., m.).

‘Can the sons of the bride-chamber fast, while the Bridegroom is with them? As long as they have the Bridegroom with them they cannot fast.’

—Mark 2:19

‘Wondrous Love, unbounded Mercy
 Vast as oceans in their flood;
 Jesus, Prince of Life, is dying—
 Life for us is in his blood!
 Oh I what heart can e’er forget him?
 Who can cease his praise to sing?
 Wondrous Love! for ever cherished,
 While the Heavens with music ring.’

—(Translation of the Revival ‘Love-song’)

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CHAPTER IV

THE REVIVAL MEETINGS

The course of the Revival under the leadership of Mr Evan Roberts in South Wales was irresistible. It overshadowed everything else. Its reports made up the chief feature in the South Wales daily press for many

months. There was no building large enough to contain the crowds. Morning, afternoon, and evening meetings were held each day, and, frequently, meetings were much prolonged; the crowds would gather for the afternoon service ere the morning one would be ended, and the afternoon service would hardly be over in time for the commencement of the evening service; while the evening service would last till, and even past, midnight. As one said of the Ulster Revival of '59, 'The difficulty used to be to get the people inside the Church, but the difficulty now is to get them out.' As remarkable a feature as any was that upon which the late Lord Pontypridd thus remarked, 'The Revival finances itself. There are no bills, no halls, no salaries.'

PRAISE AND PRAYER

Praise was dominant; but prayer also found a large place. A notable feature was the audible praying of many at one and the same time, and that without producing the slightest sense of confusion. The Lord's children were revived, and thousands professed to be converted. Churches, small and great, suddenly so swelled their ranks that a small church became a rarity in the land. Those who had long been members of churches discovered that they were destitute of any living experience of salvation and, with the rest, humbly found their way to the Cross. This last feature was perhaps a more notable one than even the conversion of those outside the churches.

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'BROKEN EARTHENWARE'

There were, of course, thousands upon thousands of cases of conversion from the ranks of the irreligious. 'Broken earthenware,' in large numbers, were re-shaped in the Divine Potter's hands. Magistrates, court advocates, and the police were given a real holiday; their occupation being almost altogether gone. Characters sunken in vice and crime, such as the law could neither regenerate nor control, nor indeed even intimidate, found transformation through the grace and truth which came by Jesus Christ.

'BROTHER TOM'

A most remarkable thing it was to notice how some of the very worst were transformed into characters of surprising saintliness. 'Brother Tom', as he came to be affectionately known, of Ogmores Vale, was a most

striking example of such. For years he had been the terror of the neighbourhood, and the despair of the police. His appearances before the Bridgend magistrates were almost innumerable. A drunken, violent sort he was; but—GOD! The change was marvellously complete and rapid. For some years now he has gone ‘to be with Christ, which is far better’, but the fragrance of his holy walk is still fresh in the Ogmores. His way and success in soul-winning were remarkable; his insight into spiritual truth, not only exceptional, but literally unique. The writer will be permitted the confession that, for spiritual wisdom and penetration, he has heard from no human lips anything to surpass, nor perhaps to equal, what he once heard from the lips of this dear man who only a few years previously was the completest moral wreck imaginable. The wonderful grace of God!

‘SHALL NOT SEE DEATH’

‘Father,’ as Brother Tom familiarly but reverently referred to God, was everything to him. He lived to worship and to pray. His love and simplicity were beyond words. In a few years this ‘down-and-out’ had become one of the

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princes of God. His last years were years of much suffering. But, spite of his diseased lungs, he was a soul-winner to the last. When he had failed to go out in search of the lost the Lord brought the lost to him. His little room saw the re-birth of many a soul. He lived with his sister, and would insist on coming down each day from his upstairs bedroom. At the end of his last day on earth, with the help of his sister, he slowly struggled up the stairs, and, having at last reached his room, he weariedly sat upon the bed to recover somewhat his breath. Noticing a great change in his appearance his sister became alarmed and made as if she would rush out for assistance. Tom succeeded in calming her, saying that there was no need for alarm. A few more minutes passed, and then he lay himself upon the bed-cover. Presently, opening his eyes and looking up he said, ‘Father, I am ready; are you?’ Immediately, ‘he was not, for God took him!’ Even in his funeral a soul came to the Lord. The bones of a miracle working Elisha, though interred, still have virtue left in them.

REVIVAL OF SONG

The spontaneous general outburst of praise and prayer at the meetings has been referred to. This was very wonderful. The singing was truly magnificent and stirring. Welsh congregational singing is something unique. In the places of worship the singing is not entrusted to a few who compose the choir. The whole congregation is the choir. No part in the harmony of a tune is missing, and most of the singers sing as ones trained. And so, from early youth, they really are. At any time, a characteristically Welsh congregation singing at a service is an experience worth going miles to hear. But imagine such an instrument with its every string swept by the breath of the Spirit of God in Revival degree. The reader will perhaps realize the same difficulty in imagining it as the writer does in describing it. The fact is, unless heard it is unimaginable, and, when heard, indescribable.

In the Revival meetings there was no human leader. There was no hymn book; no one gave out a hymn. Anybody started the singing. And, very rarely did it happen that the

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hymn started, no-one knew by whom, was out of harmony with the mood of the meeting at the moment. Once started, as if moved by a simultaneous impulse, the hymn was caught up by the whole congregation almost as if what was about to be sung had been announced, and all were responding to the baton of a visible human leader. 'As a study of the psychology of crowds,' it was by one truly said, 'I have seen nothing like it. You felt that the thousand or fifteen hundred persons before you had become merged into one myriad-headed but single-souled personality.' Such was the perfect blending of mood and purpose that it bore eloquent testimony to a unity created only by the Spirit of God.

'The praying and singing,' to quote an eloquent witness, 'are both wonderful, but more impressive than either are the breaks which occur when utterance can no more, and the sobbing in the silence momentarily heard is drowned in a tempest of melody. No need for an organ. The assembly is its own organ as a thousand sorrowing or rejoicing hearts found expression in the sacred psalmody of their native hills.'

This feature made the Revival appear to many a 'Revival of Song'. That it was that in a marked degree is quite true, and in being so it followed the predilection and forecast of the Revivalist himself. At the same time it was far from being a revival of song exclusively. Praying

mingled largely with their praising. And, such praying! Praying which rent the heavens; praying that secured immediate and marvellous answers. It startled one to hear the very young and unlettered pray with such unction, diction, and intelligence as could only be accounted for in one way. Filled with the Spirit, they were utterly beyond themselves in vision, thought, and expression.

PRAYERS' IMMEDIATE ANSWERS

Speaking of answers to prayers being immediate, this may serve as an instance. At Aberdare, a young man passionately prayed for his brother. 'Oh, Lord, save Abel', was the cry. Unconscious that prayer had been offered on his behalf Abel walked into the chapel shortly afterwards, and the ecstasy of the audience can be better imagined than described when the prodigal brother rose to accept Christ.

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Here is a still more striking illustration of the same immediateness. It was at the Tabernacle, Cardiff. A young man was seen to make his way to the big pew, and sink on his knees and pray. A middle-aged man in the body of the chapel, who had been watching the young man as he walked up the aisle, jumped up as if struck, and, rushing to the big pew, stood for a moment at the side of the young man, and then knelt down at his side. The meeting went on in prayer and praise oblivious of the touching drama. When the two men particularly under notice arose, the younger man looked at the elder as if transfixed. 'Father !' he cried. 'Son !' replied the father, and both embraced with almost fierce joy. The father was a well-known magistrate and mines' official. The son had left home three years before, and the parents, meanwhile, had heard no tidings of him. Holding the youth by the arm, the father took him out of the 'big seat', through the aisle, down to the body of the chapel, where the young man's mother was engaged in prayer for her long-lost son. She was oblivious of everything around her, and looked up rather startled when she felt a touch on her arm. With a cry that thrilled every soul she threw her arms around her son's neck, showering kisses upon him. When the audience had recovered from its own emotion the very rafters rang with 'Diolch Iddo'. Here was almost an instance of 'Before they call I will answer'.

HUMAN LEADERS DISPENSABLE

Time-limits in the meetings were forgotten. Announced to begin at a certain hour the people would gather an hour or two before. The meetings closed when they were ended. Clocks were completely out of action. And prayer and praise ceased not although the hours for meals or sleep were long past. Meetings began as soon as part of the congregation had assembled. There was no waiting for any human leader. 'Never,' writes one already quoted, 'was there a religious movement so little indebted to the guiding brain of its leaders.' It seems to be going 'on its own'. There is no commanding human genius inspiring the advance. ... 'In South Wales the leading role is taken by the third Person of the Trinity.' Those called 'leaders', as a rule, entered when the meetings

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were already in full swing; incidentally, a very clear proof that the Spirit's working was not in any degree dependent upon them.

REVIVAL, AND MISSIONS

This last fact, perhaps, needs some stressing. Its significance is too important to be lost. A revival is a unique thing. One confesses to something not far removed from jealousy in regard to the use of the very word, 'Revival'. A Revival is not a 'mission', although, thank God, many a mission has done much toward the reviving of the Lord's people. A mission has a human leader; a mission is organized. Revival, on the other hand, has but one Leader—the Holy Spirit; Revival is never organised. It is energy, without manmade machinery. To use another's words, 'True Revival is never worked up; it always comes down from above'. It is the work of the Spirit who breatheth where he listeth. No one who has lived in a real Revival is ever tempted to call an annual mission by that name.

Apropos of the independence of the Spirit as to human leaders in Revival, the following, by a writer giving his impressions of the work in Wales as early as November, 1904, may be of interest. He said, 'My second impression is that the Revival is not inseparably connected with the personality of an individual human being. The revivalist is not an eloquent man, neither is he a learned man, nor even, as far as I could judge, a man of strong mental abilities. ... This seems to be another object-lesson to Wales that the light and the influence came from God, and not from man.'*

It is right to add that the Revivalist himself was extraordinarily careful that it should not be thought that the work depended upon him. He soon decided that his movements must not be announced beforehand. 'People must not rely on me,' was his constant cry. 'I have nothing for them. They must rely on him who alone can minister to their needs.' 'When you go to the window,' he observed on one occasion, 'you do not go to look at the glass but through it at the scenery beyond. Then look through me and see the Holy Spirit.'

* *The Life of Faith*, 30 November 1904.

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PREACHERS 'CLOSED'

The spontaneity in worship, the unending flow of praise, testimony, and prayer, in many districts almost completely ousted preaching. Indeed, to cease preaching, at that time, seemed to many the natural and right thing to do. Many preachers ascended pulpits only to be 'closed'. And, in many cases, preachers gladly submitted, feeling their unfitness to speak in such an atmosphere. As to others, so also to ministers, it was a most searching time, and many who should have been leaders found themselves outstripped spiritually by their own members. The light that shone so brightly brought everything to view, and lack of spirituality or of orthodoxy would instantly be detected did one attempt to preach or teach. There was an intense hunger for the Word, and the awakened ones could not tolerate anything but the Word, and that too spoken by those who had had personal experience of its power in their own hearts and lives. Herein, perhaps, lies one reason why a proportion of ministers failed to appreciate and support the mighty work.

To be constantly comparing the two Revivals of '59 and 1904 is natural, and one should be permitted here to note how a difference between the two is recalled by the matter of the last paragraph. A fresh reading of the story of the former of the two Revivals, has impressed the fact that the leader thereof was supported by a surprisingly large number of ministers. The Rev. David Morgan, though the greatest of the revivalists, was by no means one of but a few. Everywhere there were ministers touched by the fire, men who were capable of taking a Revival meeting with results almost comparable with those of David Morgan himself. In fact, that Revival, in large measure, seemed to be led by the ministers of the districts where the blessing had fallen. Whatever may have been the reason,

it must be confessed, this was not the case in anything like the same degree in 1904.

THE 'FOUR POINTS'

The 'closing' of the preacher, however, was not an unknown thing even in 1859; even the chief Revivalist himself had sometimes even to shout his message above the din of the

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worshipping saints. But, in 1904, the meetings in which there was neither preaching nor teaching were many. Some pastors boasted that they had not preached for close on a full year! From this distance it is impossible not to deplore the fact, and to regard one's fears at the time to be justified. More unfortunate still, Mr Roberts himself gradually ceased, to speak at his own meetings. Except that, occasionally, he would intervene with a word of guidance, in the latter stages of his public ministry he would maintain silence. At the first he spoke, pointedly, and often at much length. Sometimes he would speak for close on an hour before setting the meeting open for praise and prayer. And what he did say was most valuable. Everywhere he would set before the people what became known as 'The Four Points'. Did they desire an outpouring of the Spirit? Very well; four conditions must be observed. And, they were essential. (1) Is there any sin in your past that you have not confessed to God? On your knees at once. Your past must be put away, and yourself cleansed. (2) Is there anything in your life that is doubtful—anything that you cannot decide whether it is good or evil? Away with it. There must not be a cloud between you and God. Have you forgiven everybody, *everybody*, EVERYBODY? If not, don't expect forgiveness for your own sins. You won't get it. (3) Do what the Spirit prompts you to do. Obedience—prompt, implicit, unquestioning obedience to the Spirit. (4) A public confession of Christ as your Saviour. There is a vast difference between profession and confession.

THE PURIFYING WORD

Here then were the 'Four Points'. The heads of the Revivalist's teaching in the Revival's earlier days. And, as the late Mrs Penn-Lewis then pointed out, they are essentially the message emphasised at Spiritual Life Conventions such as Keswick and Llandrindod. Here was no empty appeal to emotion, but the bringing of hearts and lives under the searching light of the Spirit and the Word. Alas! under the terrific nervous strain of those days, the

continuing of such teaching became to Mr Roberts a physical impossibility. And thus he could but sit silently in the pulpit, and take but little part

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other than in quiet prayer; a spectacle rather than a prophet. The perspective, which the years that have followed supply, compels the judgement that this was a vital loss. Indeed, it is not too much to say that, when the human leader could no longer speak his characteristic, vital message, his work entered upon a new phase. The Word of God is not only pure but also purifying. Its giving forth, whether in reading, preaching, or teaching, has a vital effect upon a meeting's atmosphere and success, for it lays an effectual check upon any elements therein that may be carnal. Others of the Revival's leaders, men of less fame but hardly of less influence, did not, one is glad to record, give up preaching and teaching the Word. So much was this done by them that their Revival campaigns, in different parts of the country, were simply several series of successive Conventions.

TO THE CHURCHES FIRST

And, it is of much interest, not to say much profit, to note that, while the message was given to the Lord's people, sinners were converted. One of the workers who, during those years, conducted as many, if not indeed more, Revival gatherings than any other, has been heard to testify that, never once in those years, was he given a message directly applicable to the unconverted, and yet he was privileged to behold hundreds, if not thousands, at his meetings professing to be converted! In one of his meetings the converts numbered well over two hundred! One feels that such facts point eloquently a most important lesson, which is this: The success of the Gospel in the case of the unsaved is conditioned by its success, first of all, in the case of the saved. God reaches those without through those within. Mr Evan Roberts saw this clearly and never tired emphasising it. 'My mission,' he used to say, 'is first to the churches. When the churches are aroused to their duty, men of the world will be swept into the Kingdom. A whole church on its knees is irresistible.' To the same effect are the words of the leader of the Revival in Wales in 1859, 'When the bonds of Paul and Silas in Philippi's prison snapped, the bonds of *all* the prisoners snapped. So, when the church is freed from the bonds of apathy and worldliness, those who are being drawn by Satan to eternal death will be released

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also.* If the Revival of 1904 had anything that might be called a slogan, it was this, '*Bend the church, and save the people*'.

It is a most solemn reflection, even a terrifying truth, that when God's people fail to respond to the message God had sent them, their very failure deprives lost sinners of the power to respond to God's message to them. A dead church is the most effective obstacle the enemy can devise in the way of sinners coming to Christ. A circular issued by the Free Church Council of Carmarthen about the time of the great outburst in 1904 stresses this very point. It says, 'We cannot justly expect sinners to be saved, and our places of worship to be filled by those from the outside, until we ourselves get right with God; and this can only be done by an absolute surrender of our whole lives to Jesus Christ as King, and a faith acceptance of the Holy Spirit.' Thus, whosoever prays for Revival, let him be sure that when it comes God will concentrate upon His own people. This is the lesson taught, not only by the Revival of 1904, but by all Revivals. It is a lesson also which needs not only the *vision*, but also the *courage*, of faith to act upon it. Certainly, go after the lost, but concentrate upon God's people. The key to the whole evangelistic position is there. An awakened church creates the atmosphere in which decisions by the lost to accept the Saviour will be made easier. The holiness movement, as the late Dr R. W. Dale truly said, is the hope of the church; it is more, it is the hope also of the world.

This feature, so marked in the Revival of 1904, is remarked upon by the late Rev. Evan H. Hopkins thus, 'The Revival is in some respects unlike those that have preceded it. God is showing us today what he can do, not so much through the individual missionary as through the whole company of believing people assembled together in his Name. We have been accustomed to the Holy Spirit's working through the missionary, or evangelist, directly upon the unconverted. But what we are witnessing today is the same Divine power working through the Church in its corporate capacity on those who are unsaved.†

* *Dafydd Morgan a Diwygiad '59*, p. 545.

† *The Life of Faith*, 25 January 1905.

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v
PRACTICAL RESULTS

‘Who is he that saith, and it cometh to pass, when the Lord commandeth it not?’

—Lamentation 3:37

‘Whose fan is in his hand, and he will thoroughly cleanse his threshing-floor.’

—Matthew 3:12 (R.V.)

‘Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall be made straight,
And the rough ways smooth;
And all flesh shall see the salvation of God.’

—Luke 3:5–6 (R.V.)

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CHAPTER V

IMMEDIATE PRACTICAL RESULTS

THOSE privileged with an opportunity of attending the Revival gatherings will scarcely need further proof that they were experiencing one of the long series of remarkable periodical sheddings-forth of the Holy Spirit in power. Others, bereft of that privilege, would naturally seek to know whether the spiritual fervour of the meetings was the *only* token of the genuineness of the work. ‘By their fruits ye shall know them,’ is a Divinely appointed test to be applied to Revivals as well as to prophets.

THE SPIRITUAL SUPREME

Let us then endeavour to speak of those ‘practical’ tokens which tell of the Divineness of the movement.

That something very extraordinary was afoot was seen in the fact that the ‘daily bread’, usually uppermost, had become a matter of secondary importance. It has already been stated that the meetings were held all day, every day—morning, afternoon, and night. Work in the mines and factories was, for the moment, entirely dislocated; hundreds of men, instead of going to their daily employment as usual, attended the all-day

meetings. There could be no clearer proof than this that matters spiritual were, at that time, the matters of supreme urgency.

STRIKE EFFECTS HEALED

What would readily be regarded as an undoubted 'practical' result was the Revival's effect in the matter of 'strikes'. Bethesda, North Wales, the centre of the widely known and protracted bitter 'Penrhyn Strike', had for years suffered

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acutely from the social, domestic, and religious disunion which that struggle occasioned. Families and churches were rent in the unfortunate dispute, and life-long friendships shattered. So bitter were the divisions, that many qualified to judge said that there could be no restoration within that generation. The Revival came; and, with it, a transformation as complete as it was sudden. Women who sued one another in the courts, prayed side by side in the same meeting! Members of families who had not spoken to each other for years met in cordial love. In one fortnight the normal order of things had been restored by the power of God. Feuds and differences were forgotten; peace and harmony took the place of discord and enmity.

DISUNITY VANISHES

A correspondent of a weighty journal,* early in 1905, gave an interesting account of the Revival movement among the miners of South Wales. An old miner, speaking of the feuds between Unionists and Non-unionists at the collieries, is reported as having said, 'I have seen neighbours refuse to speak to each other, although they had been great friends. I have seen some refuse to descend the mine in the same cage with men who did not belong to the Federation, or to speak to them below ground, except with an oath. The Revival has stopped all that, and colliers look upon each other, spite of all the differences, as friends and companions. Some of the Non-unionists were among the best of men, and, at the meeting I have just left, one of them was leading the prayers, and Unionists joining in!' To this may be added the remainder of the same collier's testimony, 'The characters of the people have now been changed. The brutal sport of rabbit-coursing is stopped. Men have sold their dogs, in which not long ago they took the greatest pride. They go home at night sober men without touching a drop of beer or spirits, and, before commencing work

in the morning many of them join together in prayer. You do not hear the words 'Unionists' and 'Non-unionists' spoken. No one talks of the Federation

* *The Iron and Coal Trades Review.*

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now.' To this testimony might also be added that of the employers who spoke highly of the improved quality of the work put in by the miners. Waste was less, and men went to their daily toil with a new spirit of gladness in their labour.

FALLEN DENOMINATIONAL BARRIERS

Thus the one Spirit of God, when poured out, puts an end to sectionalism and suspicion. This was found to be the result, not only in industrial, but also in religious circles. Denominational walls, as high perhaps in Wales as in most countries, fell down as did Jericho's walls. 'Sectarianism melted in the fire of the Holy Spirit, and all men who believed became one happy family.' In this respect, one might pause for a moment to reflect, the Revival of 1904 shows a decided advance upon that of '59. Religious unity was still a desideratum in Wales during that period of blessing. The record of it shows that one at least of the great denominations in the Principality hesitated to mingle with the others. In 1904, however, there was no such holding back, and, strangely enough, the somewhat intransigent body of 1859 was, so it is commonly asserted, the one that advantaged most from, and perhaps, contributed most to, the Revival of 1904.

Not only did Nonconformists of all hues blend together, but the wider gulf between Nonconformist and Conformist was also wonderfully bridged. Anglican clergy, as well as Free Church ministers, recognized the work as of God. Anglicans were seen in Nonconformist pulpits, and unordained revivalists welcomed in Anglican pulpits. What agitation and legislation could never have effected, to the Spirit of God was but the work of a moment.

When the peculiar state of Wales at that time is recalled the greater appears the miracle. The Disestablishment fight had aroused feelings of no slight intensity and acuteness in the Principality. How true it is, that, in the clear, pure light of the vision of God, all things are seen in their right proportion and perspective. The Revival proved the truth of the late Bishop Moule's characteristic words written at that time, 'Our Christendom,' he wrote in *The Record*, 'needs

a new effusion of the Spirit. If anything in this aeon can heal “our unhappy divisions” ... it is the putting forth of the power of the Paraclete to “convince the world of sin, of righteousness, and of judgement”, and to “glorify” the Christ of God. “Come, Holy Ghost, Creator, come!”

HUMANENESS

Reverting to the mines, conditions there were such as needed a radical change, and that in ways other than those already mentioned. That change, in a most marked degree, came with the Revival. Even the pit ponies soon felt that something had happened. But let the correspondent of *The Daily News* (December, 1904) tell the story, ‘The worst class of worker in the colliery is the haulier, who has charge of the poor horses doomed to perpetual underground darkness. These men, as a class, are proverbial for their profanity and cruelty, but now the change is so marked that the poor, bewildered horses do not know what to make of it. Accustomed to words of command, every one of which is either a curse or an obscenity, they hardly know how to obey the requests now couched in quiet and gentle phrases.’ Even the ‘creation’ will know deliverance from its bondage and vanity when the sons of God are revealed.

SELF-DENIAL AND DEBTS

‘The supreme test of a Revival,’ said the late Dr F.B. Meyer, ‘is the ethical result.’ As to this the testimony at the time was unanimous. To borrow another’s words, ‘Not merely were all the grosser vices reduced to vanishing point, but the subtler sins of unforgiving rancour, non-payment of debts, dishonest work are abated.’ In nothing was the Revivalist clearer and more emphatic than in his insistence upon forgiveness of injuries, unless it was upon the duty of the payments of debts. Again and again he would say, ‘How can there be blessing when there are family feuds and personal animosities, churches torn by little dissensions, members cold towards each other?’

All this was but stressing what the Spirit commanded. At such a time the light of the Spirit penetrates into the forgotten and hidden recesses of the past, revealing again sins easily tolerated in times of declension. Revival brings conscience to something like a new birth; at least, it uncovers its eyes, releases it from its gag, and gives it new tone and vigour.

Judged by this test the Revival of 1904 stands vindicated as a real coming down of God. Tradesmen felt the effects thereof immediately in a peculiar and unexpected way. One of them at the time confessed that he had taken less money the first fortnight of the Revival than at any time for years. He explained it by saying that, in his opinion the people who had run into debt were now paying off what they owed, and, in order to do that, *were simply living on the bare necessities of life!* He added that he had very few debtors in his business, which explained why his own takings were so small. He knew, however, that in the long run he would benefit, and that, when people found themselves out of debt, they would begin again to buy more food and clothing for themselves and their children.

RESTITUTION

Many stories of old debts paid could be told, but considerations of space counsel their being represented by this one only: A well-known provision firm, ere the Revival was two weeks old, received the following letter, 'Gentlemen, I have pleasure in sending you the enclosed Postal Order for two shillings. A child of mine received a two-shilling piece instead of a penny as change in your shop eighteen months ago. Lately the child told me of it; and I am greatly pleased to return same to you at the child's request. I sincerely trust that it has not caused you to lose confidence in any of your servants. I remain, Yours respectfully, The Child's Father. P.S. The child is now eleven years of age.' Sin troubles only when conscience has been re-baptised into sensitiveness. When God draws near the lips of even an Isaiah begin to feel unclean.

All this, of course, is but illustrative of much more. It proves the correctness of the impression of an American visitor

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who, after some weeks in the Revival, in a characteristic way testified, 'This is not the fizz of a pop bottle, but the fizz of a fuse with the dynamite behind it'. It certainly required 'dynamite' of no ordinary sort to enable men to confess sin, make restitution, and deny self in the way the words just written indicate.

THE CRIPPLED 'TRADE'

Some slight reference has already been made to the influence of the Revival on the habits of the people as a whole. The effect on the drink-habit of many was very striking. The public-houses, almost at a stroke,

became practically empty. Brewery concerns found, in this movement of the Spirit of God, something that seriously affected their dividends. Publicans were badly hit, and openly confessed the tremendous diminution in their takings. Bankruptcy overtook some, but, better still, some of them were converted and surrendered their licenses. In one place a public-house was turned into a house of prayer, so was a drinking-club, in another district. Even men who were not converts were ashamed to be seen entering such places.

WORLDLY PLEASURES

The theatres, likewise, went out of business owing to lack of patronage. The paucity in the attendance caused, as was credibly reported at the time, the receipts to drop to about one-tenth the usual amount. Some theatres became venues of Revival gatherings.

Football, it has been said, had the same hold in Wales as horse-racing in England. Vast sums were spent on Saturday afternoon in railway fares and admission to football matches. No revivalist mentioned football, and yet football and other popular games dwindled as God laid his withering touch upon them. Doubtful things, as well as unquestioned sins, became intolerable in the light of the vision of holiness. A special train was ready to take the usual crowds to the International

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Trial Match, and at more than one station in the populous Rhondda only four or five passengers appeared; the others were at the Revival meetings, or had been otherwise attracted to things of eternal profit and joy. At the match itself, there were about four hundred people instead of the usual thousands. In several places the football was burned and the teams disbanded.

Times of Revival also do not seem to favour some other forms of recreation and interest usually regarded as not only harmless but even edifying. High-class concerts, eisteddfodau, etc., institutions very popular in musical Wales, somehow, in those wonderful days, sickened and almost died. The interest of the populace had been raised to higher things. Very few concerts and eisteddfodau were held, and even when held they somehow had a Revival tinge. Several of the trained, professional vocalists of Wales were won; some becoming 'Sankeys' and 'Alexanders'; others bursting out, in the few concerts held, in such songs as 'Throw out the life-line'; the concerts ending in hymn-singing and prayer!

Politics also received a very definite quietus. Political meetings, so deemed the spiritualized sensibilities of the people, were out of the question. Those arranged for before the outburst had to be abandoned. No political speaker, be he ever so eminent, could at that time attract the people who had suddenly become engrossed in the matters connected with their souls' salvation.

REVOLUTIONISED HABITS

The reference to public-houses will have suggested what might, were there space, be said concerning the police and police-courts. The effect of the Revival upon the general community was immediately apparent, as any one who would care to examine the records of the police-courts at that time could see. All over Wales magistrates found themselves presented with white gloves, a token that their employment was gone. The charge sheets bore an appearance that was unprecedented. The usual hundred or so cases of drunkenness in the populous centres were reduced to less than a fifth. The

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correspondent of the *Liverpool Daily Post* reported in December 1904, that there had been no arrest for drunkenness in Rhos since the Revival had started. Even in the South Wales ports—the rendezvous of all sorts and conditions of seafaring men and others—the magistrates were through with their business in a phenomenally short time. A well-known solicitor, since honoured with knighthood, a gentleman with an extensive police-court practice, stated at the time that advocacy work was practically all gone, that police charges in his district were a mere fraction of the average, that private quarrels and assaults had become practically nil. The earnings of the workmen, instead of being squandered in drink and vice, were bringing a world of happiness to the child-life of the community. He had, he said, come across some wonderful practical results in his professional capacity, notably how 'hopelessly bad debts' had been repaid. He closed his testimony with the words, 'Surely no person could be found so basely selfish as to deplore a diminution in fees as a result of this blessed consummation.' Such words rather suggest that the advocate himself had had some taste of the general blessing. And so he had.

Changed Parents

It is of value to be able to quote the magnanimous, unbiased, expert testimony of trustworthy men, and so, to that of the advocate just heard,

let there be added the voice of an inspector of the N.S.P.C.C. He told a newspaper reporter how in the mining valleys of Glamorgan the Revival had had a marvellous influence on the conduct of parents in a few 'slummy' parts toward their children: 'Homes that I have had under observation for some time,' he said, 'have undergone a complete transformation through the parents having been brought to a better life through the Revival. The children throughout my district are now kept in a much more clean condition, and it can be confidently said that in my line things are decidedly slack. A couple of cases that I was visiting, and in which I thought I should have to prosecute, it is no longer necessary to watch, owing to the improvement

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brought about, in one case by the conversion of the father, and in the other by the conversion of the mother. This time last year I was compelled to prosecute at the rate of two a month. Now I have had no prosecution since November.'

'TRAMPS'

Even that community known as 'tramps', the workhouse casuals, were reached. One of the most romantic stories of the Revival of 1904 is that which could be written on this subject. Its incidents are thrilling and, perhaps, some Harold Begbie or Hugh Redwood will some day undertake its writing.

The main road between Cardiff and Swansea is a favourite one with many of the type referred to. A minister, in humble circumstances, whose church lay in a town on this road about midway between the two points named, felt moved of God to a special ministry to the 'tramps'. Every morning he would meet them as they tramped through the town, invite them to the school-room of his church, give them a meal, and—the Gospel. The repute of the work, as can easily be imagined, soon spread among this community concerned, with the result that, some mornings, he would have as many as forty or more guests! Gifts of money, in answer to prayer, to cover the cost of the breakfasts, came in, and also gifts of clothing—he knew not whence; only he knew that the Lord had prompted their being sent. Many were the conversions at these breakfasts, for this brother had received a most special gift for; ministry to this class of men. Tramps, indeed, to speak but the literal truth, were his 'speciality', and, quite as wonderful it was to note that, somehow, they too seemed to

know it. In towns other than his own no tramp would pass this brother without some kind of mystical recognition and attraction.

Frequently has he been seen kneeling on the roadside, in town and country, leading a tramp to the Saviour. Once, on a London street, this brother to his astonishment heard his name shouted from the dicky of a passing hansom. The cabman was one of the many converts at the 'tramp' breakfasts at B——!

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A RUN ON BIBLES

Turning in still another direction for the 'practical' results of the Revival, let it be said that it made every one read his Bible. It was, to many, almost a rediscovery of the old Book. And people now read it for practical purposes. Young Christian workers, for example, were anxious to learn how rightly to dispense the truth to needy souls. The records of the British and Foreign Bible Society, the Oxford University Press, and other Scripture publishers could tell a remarkable story. The supplies of Scriptures from the British & Foreign Bible Society alone during November and December, 1904, more than trebled those of the corresponding period in the previous year. Publishers of spiritual literature could add a similar testimony. Commentaries and other religious books were, in many cases, paid for with money that otherwise would have gone for novels and intoxicants. A touching story came out in a meeting held by Mr Evan Roberts at Tonypandy in Christmas week. In one of the meetings the Revivalist asked all who read the Bible daily to stand. One hardy toiler said that he could not read; but he was doing his best, and spelling the words the best way he could!

THE COLLEGES

The movement was in no wise confined to such as the illiterate miner just referred to. The influence penetrated also to the corridors and classrooms of the centres of learning. Students at one Collegiate School marched in a body through the streets, and held several meetings; several conversions being the result. At a Theological College, while the professor lectured, the Holy Spirit so wrought that all—professor and students—were bent to their knees, the class merging into a prayer-meeting. Incidentally, it may be mentioned as being quite a remarkable thing that everywhere, directly the Spirit of God moved upon the people they

almost invariably fell on their knees—they were ‘bent’! At that time it almost came to pass that a whole nation was on its knees in prayer.

A casual group of students at one of the University Colleges of Wales were discussing the Revival. Suddenly one of them

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exclaimed, ‘Really, chaps, it’s a real thing’. ‘I should like to feel as some of those saved people feel’, said another. After a moment’s awkward pause someone started a hymn. Then came prayer, and then some more hymn-singing, the sound of which reached other students, with the result that lectures were ‘cut’ right and left. The smoke-room became packed; a Revival meeting was soon in full swing. Later, a procession of hundreds, mostly students—men and women—formed and marched through the streets with very remarkable results. High browism was thus one of the ‘mountains’ which ‘flowed down at the presence of God’ when he had rent the heavens and come down.

TESTIMONY OF THE PRESS

And so the wonderful story could go on and its thrilling incidents be recalled. It is extraordinary the attention devoted by the secular press at that time to what the late Rev. Evan Hopkins rightly called a ‘modern Pentecost’. Some, it goes without saying, were cynically critical, but most were definitely and warmly sympathetic; and this, we may be sure, because the movement was solving so many practical difficulties which no amount of social or political effort could touch. The London *Daily News*, in one of its daily reports of the Revival, stated, ‘Silently, but steadily and surely, the moral results of the Revival are making themselves seen and felt everywhere ... and the hearth burns more brightly this Christmastide (1904) than it has for many a long day in thousands of Welsh homes.’

More impressive still are the following wise words from a leaderette in the well-known medical journal,* dealing with the criticisms of Mr Henry Labouchere in his paper, *Truth*, ‘Every adverse criticism of the movement has been founded on an entire misconception of the Welsh character, and upon a distorted idea of the services which are everywhere being conducted in Wales. There must, of course, be some unavoidable excesses in all great religious movements; there must too be some harmful incidents; but a great upheaval like the Welsh Revival must be judged by the sum of its

* *The Lancet*.

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results. It is even yet early to estimate, but the vast majority of the Welsh people who are in touch with the movement, and who feel its influence, already regard it as something far above carping criticism. At all events, its triumphs are not scanty. Whatever of ill may be imagined against it by uninformed critics, the good results of the Welsh Revival are tangible, and, we believe, lasting. Mr Labouchere shows how little he has read or understood of the movement, when he describes the services as ‘a mob shouting, singing, and groaning, with a man on the platform dancing in ecstasy’. He shows the shallowness of his inquiry into the matter when he presumes to criticize by speaking of ‘hysterical tomfoolery’ and ‘orgies of religious hysteria’. How long is it likely to last? he asks. The day and night prayer meetings may not last for ever; but if they ceased to-morrow they would leave a lasting impression upon the public mind, an impression all for good. In the past, religion in Wales has been immeasurably strengthened by revivals which partook of much the same character as the present one, and what was done forty-five years ago is being done today. It is surely better that the scenes which are happening in South Wales today—call them ‘orgies of religious hysteria’ or whatever else the scoffer may please—should be indefinitely continued than that the daily press should reflect the prevalence of orgies of a very different character.’ Thus, in journals, not professedly religious, is found the crushing answer to cynics blind to the meaning of what God was doing.

THE REVIVAL AND SOUND DOCTRINE

One further note in the evidence may fittingly be added, this time from the pages of the *Saturday Review*. Its words point to the interesting and welcome fact that the old Evangelical Faith was at the heart of the movement. These are the words, ‘The London press says much about this Revival, but it conceals the fact of its intensely orthodox character. Indeed, it is largely a popular protest against the undenominational and “philosophic” Christianity preached by the ministers whom the Welsh University Colleges have trained.’

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The correspondent of the *Liverpool Daily Post*, interested chiefly in the movement in North Wales, after a visit to Rhos, and referring to the South Wales minister in whose mission in that town the Revival there had burst forth, wrote, ‘If I had been asked a month ago whether a Revival

was probable in Wales, I should have answered, No. It seemed to me that the “higher criticism” had wrecked the ordinary machinery of a revival, and that, until theology had been reshaped in accordance with its conclusions, nothing would happen to disturb the prevailing apathy; Oddly enough, the revivalist himself is one who, according to his own confession, was at one time deeply interested in the “higher criticism” and preached the “new theology”. He felt, however, that there was a certain emptiness and coldness in his sermons. Attendance at a convention held in Llandrindod led to a crisis in his life. He felt himself to be a new man, and since then the writings of the higher critics have lost their attraction for him.’ It will at once be recognized that the lesson of the great Revival regarding the matter of these paragraphs is too clear to be mistaken. Errors in theology share the fate of vicious habits when the Lord has rent the heavens and has come down. Would that the significance of this were taken to heart. As to heterodoxy, to vary a famous phrase, it is the mule of theology; something altogether barren of beneficent spiritual results, and absolutely incapable of producing revivals. Not only so, a spiritual revival and rationalism in Divine matters are inherently incompatible. The heart-experience of God and of salvation in Christ, which every true revival begets, is a deathblow to all the errors characteristic of rationalistic criticism of the Bible and ‘new theology’. The Revival of 1904 released many a minister and others from the grip of wrong doctrine and severely checked the advance of various forms of religious heterodoxy.

MELTED MOUNTAINS

The closing thought, as all these and other immediate results of the notable upheaval of 1904 are reviewed, is that there are very few, if any, of our political, social, industrial, ecclesiastical,

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moral, and mental problems which a Revival cannot solve. What legislation and organisation throughout the years fail to do, Revival accomplishes in a few days, a fact which, among other things, shows that the insurmountable obstacle in the way of every true reform has its strength in the human will. That ‘mountain’, the perverted human will, is immovable until God rends the heavens and comes down, and then, without the aid of any human agency, it causes the mountain to ‘flow down at His presence’. Said an old Brymbo miner in ’59, ‘When I was a boy, we dug out the coal with chisels; after that came dynamite, and with this we mine a much

bigger quantity of coal. Till this week I have seen nothing but chisel work in religion, but now here is God's dynamite at the work!

Oh, when will the world, nay, when will even the Church learn this lesson, so repeatedly taught during the centuries? Prayer for Revival, when this lesson is learned, will then replace the fussy, futile attempts at mending matters by human machinery. Surely, at the present time, a Revival such as that of 1904 which had such blessed results, even with its 'emotion' thrown in, would not be unwelcome where once it was despised. In one of the meetings in December, 1904, the Rev. John McNeill offered prayer, and said, 'They call the Revival debauched emotionalism; but if it is so, O Lord, may we be sober no more.' One is tempted to close this chapter with a free rendering of a Welsh verse by one fired in the great '59 Revival in a town in Wales:

The foolish world, so proudly sage,
Thinks I am drunk, or mad with rage;
Drunk? doubtless; yes, I'm drunk and odd;
But, *drunken with the wine of God.*

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LASTING FRUIT

'Every plant which my heavenly Father hath not planted, shall be rooted up.'

—Matthew 15:13

'Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my Beloved come into his garden, and eat his precious fruits.'

—Canticles 4:16 (R.V.)

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CHAPTER VII

LASTING FRUIT

WELSH people who, during the last few years, have come into contact with Christians outside the Principality are familiar with such

questions as these, 'Why did not the Revival last?' 'Are there any abiding results of the Revival?' Not infrequently it has been felt that these questions and others suggest a mind poisoned by a slander-produced prejudice, but, very often, as one has chosen to believe, they are expressions of a natural and justifiable concern.

DO REVIVALS LAST?

As to the query in its first form one has sometimes wondered exceedingly why it should be asked at all. Why, of all the Revivals of the ages, should the Revival of 1904 be the only one expected to last? Alas, which Revival has 'lasted?' Did Pentecost last? If that great first Revival had 'lasted' then the '59 Revival, not to speak of many an intervening one, would not have been necessary. And, had the '59 Revival 'lasted' that of Moody in the seventies could have been dispensed with. It seems a great pity that it appears to be the habit of all Revivals that they do not 'last'. That being so, one may be permitted to enter a plea that the Revival of 1904 should not be the only one to be blamed or suspected because it has shared the ephemeral nature of all Revivals.

NOTHING BUT A FLASH

An anxious one in woeful mood complained to Dafydd Dafis (Cywarch) of the '59 Revival that he feared it was nothing but a 'flash'. 'As likely as anything, I warrant,' responded the old preacher, 'even the Thousand Years compared with eternity will be nothing but a "flash".' Another of the same type told the late Dr Thomas Job Conwil, that these Revivals were nothing but fits. Quickly came the retort, 'Well, let

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it be so; I would as soon see the devil die in a fit, as see him die of gradual decline.'

As to the ephemeral character of Revivals the following wise words may be quoted. They were written of the '59 visitation by the late Rev. Evan Jones of Caernarvon, a man of note and influence in the Wales of a generation or two ago. Said he, 'It may be objected that the Revival was something that soon faded away. And such it certainly was, and such is everything like it. But, why should that lessen its value? Brief and vanishing are most things: such is the sowing season; such the reaping season. Such is the period of youth, and such, all our opportunities. But, does their ephemeral nature diminish their worth? No; their brief

continuance rather compels us to value them all the more. Pentecost lasted but a day; perhaps, one service. Will any regard that as a defect? Why then should the brief day of the Revival of '59 be regarded as a fault?*

A TIME OF OPPORTUNITY

'A Revival', as another of the spiritual leaders of Wales (the Rev. W. Hobley) so sanely reminds us, 'is a leap from one extremity to another. It is always preceded by a period of apathy. It were not becoming that the commotion of a Revival should take permanent form, however blessed that might prove to be in its own due time. A child's happiest smile comes suddenly out of the midst of its tears, and so the highest, the overwhelming joy of the Church supervenes upon her being crushed to the ground under a poignant sense of the terrible antagonism of satanic powers against her.'

These indubitably true interpretations of what Revivals are should impress with a sense of the infinite importance of Revivals, and of the need of making the most of them while they last. They do not come so frequently as to justify indifference and negligence. They are tides in the life of a generation which, if not taken advantage of, leave the vessel high and dry on the shore. They are but few who live long enough to have the privilege of experiencing more than one

* *Dafydd Morgan a Diwygiad '59*, p. 593.

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of these stirring movements of the Spirit. Recognising this fact, Mr Roberts in 1904 warned his congregation, saying, that that sort of thing would not go on for ever; that fever-heat could not be kept going long; but they must keep at it until the Churches could be raised to a higher level, and then they could 'settle down to business'.

A NEW GENERATION

Of course, in a sense, the Revival of which we speak, like all its predecessors, 'did not last'. It were, indeed, difficult to see how it could. The Lord never permits his people to build their much-desired tabernacles on the Mount of Transfiguration. But all that this means is that the crowded all-day meetings have not continued; the tense emotion has not continued, nor the unwonted rate of conversions. Incidents characteristic of such a time naturally ceased to happen, although it may be added that they

continued to happen for a length of time that would compare favourably with similar visitations in the past. It were idle and wrong to attempt to deny that many of the estimated 100,000 who professed conversion while the 'fire' burned brightly went back. It must be admitted also that, more than a quarter of a century after, Wales shares in too great a degree with other lands the prevailing spiritual deadness. But while these statements are frankly made, it were in the last degree foolish to construe them as admissions that there is nothing of that great Revival left. Should there be any disposed to be unbelievably critical, let them, first of all, realize the swift passing of the years. This is the last month of 1930; in Wales today there are but few, of forty years and under, who can intelligently recall the wonders of 1904 and after. A new generation has arisen; a generation, alas, needing revival quite as much as did its predecessor.

DESPAIR OF THE PEN

Well; but are there any lasting results? Lasting results? Indeed there are, the Lord be praised, and many too. And

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yet one attempts their enumeration and description with small hope of success. It seems too difficult to produce in the reader's mind anything like an adequate sense of their nature and dimensions; their value and reality. The difficulty arises, in large measure, from the writer's own lack of ability, and, partly, because the real worth of a Revival, be the pen ever so eloquent, is better judged by an eye-witness than described in words. Should any need convincing as to the 'lasting results' of the Revival, a visit to Wales even today, under competent direction, would inevitably supply the conviction.

SPIRITUAL ATMOSPHERE

'Lasting results?' Here is one, to begin with. There still abides in Wales an 'atmosphere' quite peculiar to it. The writer cannot claim to be a great traveller, but he knows something of other parts of the British Isles, and is not altogether unfamiliar with parts of the United States, Canada, and Europe, and he hereby bears his grateful and, he trusts impartial testimony that in meetings on neither side of the Atlantic has he realised in these last years a spiritual atmosphere of the same intensity as is still to be found in Wales. That atmosphere was not here previous to the Revival; it is beyond any doubt the Revival's after-glow. Visiting servants of God

from other lands confirm by their spontaneous testimony this judgement. In Wales, those who gather to hear the Gospel message are generally found to be unusually sensitive to the Spirit and quickly responsive to the Word. The late Dr Alexander Maclaren, after a service in Wales at which he had preached, paid the congregation an extraordinary tribute when he said, in the hearing of the writer, 'That congregation was full of the Word of God.' What was true then in 1901 the Revival has in many a case made to be still more true.*

* Just as the manuscript is finally revised for the press comes a letter from an esteemed veteran preacher known throughout the world, in which, referring to a visit this very month to the Principality, he says, 'Nowhere do I enjoy preaching the truth concerning our glorious Saviour so much as in Wales.'

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Another feature which is notable is that which American and British visitors to Wales at Convention, Advent Testimony, and such meetings invariably remark upon, namely; the large proportion of men who attend. Whereas elsewhere the female element predominates, in the Principality the men, to say the least, in number equal the women. This, beyond doubt, is a Revival effect. The men whom the Spirit gripped a quarter of a century ago are still happy in that blessed grip.

THE INVIOLEABLE WHEAT

'Lasting results?' Oh! no; all of the estimated 100,000 converts did not lapse; no, nor even a majority of them. Too many, alas, as in all other Revivals, did lapse. When has the Lord's people ever marched on without attracting the 'mixed multitude' to pretend to do likewise. In the '59 Revival one expressed his fear that many of the converts would fall away. 'What then,' answered his friend. 'You have to turn many a mountain pony into the pound in order to catch one.' There is always more blossom than fruit.* There are always those who 'seek the young child's life.' A terrible degree of lapsing followed that great Galilean Revival conducted by the incarnate Son of God himself: we read, 'From that time many of his disciples went back, and walked no more with him' (John 6:66). Sad indeed; but even that fact does not touch either the character or the success of that Revival. Only twelve left! and yet that Galilean upheaval was a mighty success. After all, the wonder is that so many did not lapse. The good seed in the parable matures only on one of the sorts of ground on which it was sowed, and even there the maturity is unequal. The most sedulous care notwithstanding, even as our Lord warns us, the enemy succeeds in sowing his tares among the Lord's wheat. But, while it is, of

course, impossible not to deplore the tares, it is surely very wrong to overlook the wheat. And, in the case of the Revival in Wales, *the wheat IS there*. Scattered throughout Wales—some in the

* 'I have always awakening times,' said George Whitefield, 'like spring times: many blossoms, but not always so much fruit.'

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regular churches and denominations; many others outside of these—are a people whom God knows, and who know God. No weapon devised by the enemy has succeeded in slaying them. Any one old enough to know the Wales of the last half century, and who has had opportunities for coming into intimate touch with its religious life will not contest the statement that there is in Wales today a people of God of such a type and in such numbers as were not found there in pre Revival days. They are a people of keen spiritual vision, unusually versed in the Word of God, insatiably eager for the highest, mighty in testimony, missionary in spirit, and aggressive in evangelistic work. And, were confirmation of this needed, 'deputations' and other visitors on behalf of 'faith' missions and such, who have visited the centres where these people can be met with in appreciable numbers, could supply it.

LAND OF CONVENTIONS

'Lasting fruit?' Think of the many Conventions for the deepening of the spiritual life that are constantly being held in various parts of the Principality. Taking into consideration its size, it would be safe to say that as many such Conventions are held in Wales as in any other of the four parts of what used to be the United Kingdom. In addition to the central one at Llandrindod Wells, which has gone on unbroken since 1903, there are other local Conventions almost too numerous to mention. This fact is not only an acknowledgement of the Revival's debt to the Convention movement, it is also evidence as to the character of the 'lasting fruit' of the Revival itself, and of the healthy hunger of those who owe the chief blessing of their lives to that great visitation of God. The life then generated, they feel, can only be nourished by the truths enunciated at the Conventions. And, moreover, these Welsh Conventions, as a rule, are no minor affairs; they are meetings of some magnitude. The writer was a speaker at one within the last month.* The building was packed with, at least 800 people, while many failed to find accommodation. And—*the Revival was still there!*

* November, 1930.

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‘YR EFENGYLYDD’

‘Lasting fruit?’ The Revival still survives in Wales in many an institution which owes its being to the Revival. For example; not long after the stress of those early years was over—to be quite exact, in January, 1908—a new Welsh magazine made its appearance. Its purpose was to serve Welsh readers in much the same way as English readers are served by such periodicals as *The Christian*, and *The Life of Faith*. Without capital or human backing of any kind, a pure venture of faith, that magazine is still being issued to some thousands of readers. *Yr Efennglydd* (*The Evangelist*) is a direct fruit of the Revival, and—a ‘lasting’ one.

‘THE FAITH MISSION OF WALES’

In connection with the magazine just mentioned several bits of aggressive work have been carried on. For years, its readers supported missionaries, who, using a portable wooden tent in winter, and a caravan in summer (both the gifts of the readers), toured the Principality seeking the lost. At the present time there is in full operation what is called ‘The Faith Mission of Wales’, and that with most blessed results. No one in Wales could think of these sacrifices and efforts apart from the mighty upheaval in 1904.

BIBLE TRAINING INSTITUTES

In the way of institutions which owe their origin to the Revival may also be mentioned the seminaries which have arisen for the Bible training of Christian workers. The first of these was founded at Porth. Started in 1919 with but eleven students, it now has fifty-three! Its alumni, now running well into the second hundred, are found in home pastorates, city missions, etc., as well as in foreign fields. Its name, on acquiring a beautiful home for its work, has

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recently been changed into *The South Wales Bible Training Institute*. The second, which arose in 1924, is situate in Swansea, and goes by the name *The Bible College of Wales*. Both these institutions have the same aims and are practically doing the same kind of work. They are mentioned here as some of the ‘lasting fruits’ of the Revival. Wales, in pre-Revival days,

had no such institutions; perhaps, did not need them. The need is present today, alas! But, had there been no Revival in 1904, it is safe to say that there would not have existed these attempts to meet it. Just as the Glasgow Bible Training Institute stands as a memorial of the great Moody Revival, in exactly the same way these Bible centres in Wales tell of the mighty days of 1904 and after.

MISSIONARIES

‘Lasting fruit?’ ‘Let me never fancy that I have zeal,’ said Henry Martyn, as he contemplated the terrific obstacles to missionary work, ‘until my heart overflows with love to every human being.’ During the heat of 1904—5, the challenge was thrown out that the genuineness of the Revival would be judged by its missionary results. Mission fields, it was said, were yearningly looking toward Wales, desiring from its Revival additions to their missionary staffs and power. Did the Revival yield this ‘fruit’? Let the writer first give his own testimony. He distinctly recalls how, early in 1905, the matter of world-evangelisation became a burden on his heart. He was willing to go himself, and definitely laid himself at the Lord’s disposal to that end. Not only that, but in all his daily meetings for a long period the missionary challenge was set before the young people who sought to know the yielded, spirit-filled life. They were asked to say whether, should the Lord need them, they were willing to leave home and comforts and be the Lord’s messengers to the heathen. Hundreds of names during that time were given the writer, a register of which he carefully kept and for which he prayed: Having received their ‘Yes’ he had to pass on to other districts never to meet them again. But the reader may imagine the joy as, during several years that followed, he would receive at interval letters of which the following may serve as an example:

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You will hardly be able to recall either my face or my name, but in one of the Revival services you conducted at Ll—— some years ago I was one of the many young people who responded to your appeal for missionaries. I told the Lord then that I was willing to go if he would send me. He took me at my word, and I know you will rejoice to know that I am about sailing for the field, and I could not leave without letting you know.

Missionaries? Yes; and many more than could here be named. The Rev. Sidney Evans, B.A., one of Mr Evan Roberts’s first colleagues, married also to Mr Roberts’s sister, is, together with his wife, working in the Indian mission field as Principal of a Missionary Training College. Among

the firstfruits of the Revival in this respect were the late Dr Fraser of Caernarvon and his wife. At the call of God Dr Fraser sacrificed his position as medical officer for the county and, with his wife—as missionary-hearted as himself—became a missionary to the Khassis. To name but a few of the many others, there are Henry Rees and Mrs Gertie Williams of India; Brinley Evans of Madagascar; Rees Howells and his wife who spent years in Africa; David T. Griffiths and his wife in Poland; John Jenkins of South Africa; Daniel Thomas and his wife in Amazonia; Tudor Jones and his wife in Japan; every one of them Revival-born. And, the end of the fruit of the Revival in this respect is not yet. Just as one writes these words there comes the announcement of the going out to the foreign field of two sons of a minister who was made anew in the Revival, a signal evidence that the Revival ‘lasts’. To mention these few names is, one feels, rather invidious, for there are many, many others, equally devoted, who are engaged in this most honourable of Christian services because of what the Lord did in the Revival of 1904. The records of all the missionary societies could bear eloquent testimony to the practical, lasting result of the Spirit’s work in those days.

THE ADVENT

‘Lasting fruit?’ One could go on enumerating token after token of the fact that the Revival was no momentary flash. The addition of the following to what has already been

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stated must suffice. To the writer, as well as to many others, a most striking feature of the work was the light that came with it upon the truth of the pre-millennial, personal advent of our Lord. From personal, and not slight, knowledge of pre-Revival Wales it can be stated that this truth was then practically unknown and therefore untaught. Of late years one has heard of individuals, few and far between, who cherished the blessed hope in the years before 1904. Still, in the vast majority of churches and towns one would seek in vain for such. In the whole of the Welsh pulpit, anterior to 1904, one knew of but two ministers who held and taught the truth of the advent as above defined. There may, of course, have been one or two others, but to the writer it seems doubtful. Anyone holding such views then would, by the mere fact of being such an exception, be easily known. There was, one might perhaps add, a missionary in India, once a popular pastor in Wales, who held this truth and preached it, and the

fact was by no means hidden from his fellow-countrymen. One is, of course, speaking of pre-Revival days. There were, certainly, even then a few of the body known as 'Brethren', and fewer still of another name who held and taught the premillennial advent. But they were so few and so remote from the general religious life of Wales that the country generally hardly knew of their being, not to speak of knowing, and being influenced by their peculiar views.

Here then was a land filled with churches and religious people; people also, let it be added; not altogether unfamiliar with their Bibles but rather in many ways unusually well versed in it, and yet—inexplicable as it may seem—without but the vaguest idea of Scripture teaching on Advent truth!

A GREAT ILLUMINATION

But mark the Divine miracle. The Revival came. And, with it, a great light. Not only came light upon such matters as Justification, Regeneration, and Sanctification, but also on the Advent. It is a most remarkable fact that, almost without exception, all who entered 'definitely and fully into' Revival blessing became pre-millennialist in their view of the Advent. Not, let it be repeated, that pre-millennialism was taught them; for, as has been already stated, there was none to teach. The writer's own testimony is but an instance if that of thousands. Never can he forget the occasion, the place, nor the day when, alone with God, the truth flashed into his heart. He had heard no preaching, nor had he read any book on the subject; he simply shared the somewhat derisive attitude of others to a matter he knew nothing about beyond the mere name. At that moment, however, a conviction was wrought in his deepest heart that the Lord was coming; that he was coming quickly; that indeed he must come, and that, apart from his coming, there seemed no hope for the world.

Such direct revelation from heaven came to all who opened their hearts to the full blessing peculiar to the Revival. The truth of the Advent of the Lord was as the *light* of that *life* which they had received. To them the day had dawned and in their hearts the day-star had arisen. And thus—the direct and immediate work of the Spirit himself—instead of the insignificant few of pre-Revival days, there are in Wales today thousands who are eagerly waiting for the Son of God from heaven, first, to complete their own personal experience of redemption, and then to establish on earth the Kingdom of God. That, to the writer, is as impressive a miracle as any connected with the gracious movement. 'Celtic emotion', it will

readily be granted, would hardly be capable of such a result. It was, rather, a tremendous overthrow of Celtic prejudice, and a return to the old Puritan position of one at least of the great evangelical bodies in the Principality. Nothing could be a clearer or more indubitable proof that the Holy Spirit himself was the Author of the Revival of 1904.

ITS DISPENSATIONAL SIGNIFICANCE

Does the fact just stated give this Revival a distinctive place among Revivals? The writer is not sufficiently versed in the history of such movements to be capable of judging. It would be interesting to have the matter discussed by those who have the requisite knowledge. One is at least certain that, as far as Wales is concerned, the Revival of 1859, in which the Principality richly shared, did not have this as one of its results. If, as one is strongly inclined to think, the creating

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of the Advent hope in such a marvellous way and in such a general degree, is something distinctive of the Revival of 1904, then the dispensational meaning of the movement becomes unmistakably patent. It would deepen the impression, created by many another token that we are in the 'last days', that the Lord's Coming must be near, and that it is his urgent desire to prepare for himself a people ready to receive him.

WALES TODAY

'Lasting fruit?' We have given some of the possible answers to this question. They have been such answers as cannot but compel the admission, 'Yes, praise God; much lasting fruit.' There are, alas, in Wales today, as in other lands, features which disturb and grieve; and yet it is with increasing gratitude that one reflects on how much more disturbing and grievous things would be had not the Lord brought upon us those mighty influences of a quarter of a century ago. The Revival, one need have no hesitation in claiming, brought into being what, in many respects, is a new Wales. It raised up a band of men who, while holding, fast the evangelical truths of past Revivals, during the many passing years have stressed vital truths in a degree not known in previous days. These men have their eyes open upon the mighty world-purposes of God in Christ, and upon the Return of Christ in order to the materialization of those purposes. They have been taught from God's Word that God's methods for the realising of his purposes are men—holy men; and their ministry is directed toward the

edifying of the Church—his Body—in love. These men are known throughout the Principality for their staunch evangelical fidelity and their evangelistic passion; men whom the churches in their high festivals love to hear. There are, alas, in the Welsh pulpit today those who knew not the great days of 1904 and after; representatives of the ‘modernistic’ school, men full of the energy of their devastating propaganda, but it is the welcome, well-

* One of this ‘school’, it may be gratefully recorded, was recently deprived of his ministerial position by the great denomination to which he belonged; a stand for the faith not remotely due to the Revival of 1904.

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observed, and much-commented-upon fact that the preachers called for in Wales today are, as a rule, those whose fidelity to the faith once for all delivered unto the saints is unquestioned. This also is a debt which Wales owes in large measure to the Revival.

A FULFILLED PREDICTION

We cannot refrain from calling attention to a most remarkable fact that the Revival of 1904 came in the line of premonitions given to and confessed by one of the most saintly and beloved men of two generations ago. One refers to Charles Haddon Spurgeon. In a sermon, preached many years ago in London he used these words, ‘In a few years—I know not when; I know not how—the Holy Spirit will be poured out in a far different style from the present. ... My heart exults, and my eyes flash with the thought ... there shall be such a miraculous amount of holiness, such an extraordinary fervour of prayer, such real communion with God, and so much vital religion, and such a spread of the doctrines of the Cross, that everyone will see that verily the Spirit is poured out like water, and the rains, are descending from above.’ A correct and detailed description of the Revival of 1904 need seek no other words than these. The eminent preacher was a prophet; the Revival of 1904 the fulfilment of his prophecy.

If it be asked why the fire, when it came, fell on Wales? the answer may perhaps be found in much that was written at the time. Fire preferably falls where it is likely to catch and spread. Wales provided the necessary tinder. It is a grateful fact that, spite of the presence of many who were irreligious, the mass of the people of Wales were religious. If any nation could be called religious Wales was that nation. It was familiar with the Word of God. The Sunday Schools of Wales, veritable theological seminaries,

had, and still have, in them the old man of eighty as well as the babe of three. Child instruction in the things of God and the Bible had in Wales attained to an exceptional degree. It was no uncommon thing to find young people in their teens met together to

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discuss the most abstruse theological problems. The people had imbibed the principles of the Gospel not only from the Bible but also through their incomparable hymns. They were, as Dr Maclaren testified, 'full of the Word of God'. Here then was the fuel ready for the fire when it fell.

The lesson hardly needs stressing. No fire can burn where fuel lacks. Let then the fuel be prepared. 'Never let a generation grow up without that knowledge of Divine things which may contain the germ of national revival in years to come.'

In closing, we may perhaps return to the thought already expressed that another great Revival is on the way. The need for it is at least painfully obvious, and history shows that periodical revivals is God's usual method of calling a sinning and godless world to repentance. Each revival comes in a time characterised by confusion, politically and morally; by the spread of sacerdotalism; by social lawlessness and chaotic homelife; by worldliness in the churches and scepticism in the pulpits. These features are as pronounced in Christendom today as they have never been within a century and a half. The pre-Wesley period is, perhaps, the nearest period that affords anything analogous to the present condition.

If Revival was needed in 1859 and 1904 it is surely needed today in an even greater degree. It is needed to still the multiplicity of voices and to enthrone 'Thus saith the LORD'; to magnify the local churches as against the encroaching tyranny of the confederated 'church'. How can faith be restored to the ministry and preachers be quickened? How can the tide of worldliness now sweeping over the churches be stemmed? How can the youth of our lands be won to faith in a personal God, an atoning Saviour, and a truthful Bible? How can sacred institutions such as marriage and the Lord's Day be rescued from their desecraters? There is but one answer—REVIVAL! Revival such as comes through 'heaven-anointed men rather than human-appointed machines'.*

Even the secular press has been forced to say, 'There must come a great spiritual awakening or civilization is doomed. The

* 'Our leaders,' to quote a recent true statement, 'are planning the work of a paralysed church. They hope to accomplish by human plans and programmes what the Holy Spirit only can do.'

only religion that has ever been known in human history that produces such an awakening is orthodox Christianity.* Mr Lloyd George once told a number of ministers that 'the material conditions of this country will not improve until there comes a spiritual awakening', adding, 'and I charge you ministers with the responsibility of promoting and fostering such a revival'.

Such a revival has one condition. The one authority on the matter says, '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 sin, and will heal their land'.

Some day such a revival, if the Lord tarry, must come. History abundantly encourages us to expect that. 'In the hour of darkest portent,' as Dr Torrey has written, 'when the case of the Church seemed beyond hope, believing men and women have met together and cried to God, and the answer has come.' And, when it comes, may the Lord's people not be guilty of the tragic error of not knowing the day of visitation. In Israel, nineteen centuries ago, neither the pipe-player could provoke to mirth nor the dirge-chanter start the tears. The Fore-runner was criticized because of his stern unget-at-ableness, and the Messiah because of his free condescension. The sad tragedy of human history is the repeated failure of God's own people. Let us not think that we are wiser than God; whatever his providences, may we have grace gratefully to accept them even when they disappoint our expectations as to their forms.

* A New York daily.

ADDENDA

KESWICK, 1905

'God gave unto them the like gift as He did also unto us.'

—Acts 11:17 (R.V.)

'They went unto their tents joyful and glad of heart for all the goodness that the Lord had done for his people.'

—1 Kings 8:66

'And there was no passover like unto that.'

—2 Chron. 35:18

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ADDENDA

KESWICK, 1905

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‘DIOLCH IDDO’*

By the late REV. J.B. FIGGIS, M.A.

‘Thanks be to him’, or, as we may accurately paraphrase it, ‘Glory to God!’ This is the language of multitudes who were in the little town in the fairest county in England, where the Kings of kings held court during the recent Convention. Some of our meetings might have been not in the Cumbrian but in the Cambrian hills, for the Welsh tongue often sounded, and the Welsh fire often flashed.

Nor do we believe that anyone dared to offer ‘strange fire before the Lord’. Of course, emotional spirits will break forth into raptures, while more calculating natures are considering whether there is anything to be rapturous about. But we have yet to learn that the emotions have not a part—though only a part—to play in the religious life. We had all the parts at Keswick—‘the ordered harmony’ of the stickler for proprieties; the ‘lumen siccum’, the dry light, of the student of philosophies; the microscopic care of the Bible student, delighting in every jot and tittle in the sacred manuscripts; the telescopic vision of those who love to take wide views of truth; the profound affection of those to whom indeed and in truth, ‘God is love’; and the deep emotion of those the tumult of whose sorrows and joys no voice but the voice of Jesus can tranquilise and still. Yes, we had them all. Never were Bible-readings more thorough and more prized. Never were prayer-meetings more numerous or more prolonged. Never were testimonies more thrilling, or philanthropies planned on a larger scale. The minister, the

* *The Life of Faith*, 16 August, 1906 (by courtesy of the Editor).

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missionary, the divinity student, the deaconess, the Christian worker of every class and clime and grade, all came to the tables of the feast, and each found his portion of meat in due season. Perhaps ten thousand

Christians from first to last came to those tables—and they only representatives of a great host left at home; and all the ten thousand have reason, for sins forgiven, for grace received, for visions of glory vouchsafed, to exclaim, ‘Thanks be to God for his unspeakable gift’. ‘Praise him, Praise him, Jesus our blessed Redeemer.’

That familiar refrain is really the same as the newer Welsh note which we place at the head of this paper. And has not the new note a right to be there? Has not the blessing of Wales come upon us, and have we not reason to thank God specially that the wave of blessing which broke upon the shore of the Principality reached even unto us at Keswick? May it roll on and on, until in every land the God of all grace ‘shall appear to our joy!’ This chord was the very keynote of the Convention. At the prayer-meeting for Erin on Monday morning, one prayed ‘that Ireland may be as Wales; yea, much more abundant’. At the preliminary meeting of the Convention proper, one of the speakers most valued amongst us pleaded with might and main for a welcome for the Revival. If there was a doubt that night whether he had done wisely, that doubt seemed to be dispelled next day at that wonderful afternoon meeting, when the Welsh pastors gave their testimony. We felt like the disciples of old—‘Who were we that we should fight against God?’

If that meeting, as some thought, was too short, the same cannot be said of Wednesday night’s meeting in Skiddaw-street Tent. That same evening the Salvation Army had a half-night of prayer. That was normal, that was the expected thing. But that in one of the great tents a prayer-meeting should be prolonged to three o’clock in the morning was neither normal nor expected. It was of God, as we trust, and is a prelude, as we hope, to what God is going to do in many a place. Yes, God will ‘do a new thing’. Let us have a new faith, a new hope, and, above all, a new heart, aye, ‘a clean heart and a steadfast spirit with us’.

And here we cannot but add that all the friends of the Convention are under deep obligation to Dr Pierson for

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giving up the hours he needed (more than most) for sleep, that he might join the meeting our Welsh friends and others had asked for; and then for the wise way he guided that meeting (how wonderful the sheaf of requests for prayer, 360 in number), and for his recital of the course it took, when he spoke in Eskin-street Tent next evening.

Some speak of that meeting, which continued till the morning dawned, as the climax of the Convention; others look back to the Friday evening in Skiddaw Tent, when the same speaker, quick to observe the workings of the Spirit in those present, magnanimously withdrew his address, and for hours (i.e., from 7.30 to 11.15) confession after confession went up as evening incense to heaven. It was in the other tent at the same hour that Mr Meyer (only one brave as he would have come to Keswick at all, for he had been ill and suffering all the previous week) held us spell-bound by very thoughtful and very tender words. He told us that he was 'going back to Lystra—back to the stones, and the difficulties of life—with a deep conviction of the duty of concentration—concentration upon the salvation of souls'. If Mr Meyer will but do this, it may be the saving of his life, and the prolongation of his usefulness. If other ministers will thus concentrate their energies, it may preserve them from scattering and wasting their powers. Such counsel from one who casts the net so widely is invaluable. Nor less, perhaps, were suggestions for the home he gave at a ministers' meeting, and words he spoke on the Tuesday, as one of the Oxford house testified at the a praise meeting on Saturday. What a meeting that was, including that invasion of University men—who came late, for they came for Holy Communion, and went away early, for they left to catch a train! May Oxford, Cambridge, Dublin, Edinburgh, and all the Universities of the land catch the fire that burned at Keswick so brightly in many a young heart. It would be an entire misapprehension to suppose that 'the Keswick chord' this year was only that struck from the Welsh harp. All the old chords were also heard. There was as ever the emphatic teaching of sanctification by faith, and of the deep need of it. This was pressed to practical issues by leaders of the olden times. There was ever the searching the Scriptures, and their exposition by tried teachers known to

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all the world. How much we owe to Mr Bowker, who, years ago, picked out Mr Brooke for this service, and to Canon Battersby, who, in starting the Convention, had by his side, as we today, Prebendary Webb-Peploe!

There were the usual Convention meetings, ministers' meetings; ladies' meetings, meetings for young ladies, meetings for men, praise meetings, and missionary meetings. So we travelled along the old lines, but were touched by a new spirit. The Spirit of God is living; he is, as the ancient

hymn calls him, the 'Creator Spirit'; and that he would not be if he did not fulfil the aspirations of his servants and 'do a new thing'.

The evening meetings for men in the Drill Hall showed that the Spirit had stirred them deeply. Other late meetings in chapels and halls indicate that hearts were moved profoundly. The spirit of confession was surely 'a new thing'. We have always had prayer meetings, praise meetings, and testimony meetings; but when ever before had we meetings of which the dominating note was confession, when platform and people were united in 'owning their sins and acknowledging their wretchedness'? 'People have come here,' said Archdeacon Madden, 'because of deep dissatisfaction with their spiritual life.' This state of mind is very familiar; but what was not familiar was its open and repeated expression, the admission, from the very leaders downwards, that there was something wrong, and that by God's grace it should be put right.

It would be simple ingratitude to God and man not to acknowledge that the new atmosphere the Divine Spirit created owed its development largely to the Welsh Revival and to the testimonies borne to that wonderful work of grace. We pity the man who could remain unmoved while one bore witness that he and his fellow-countrymen in the Principality 'were like unto them that dream'. 'The devil had made me doubt the Atonement, then the Incarnation; and even God became merely a postulate. God brought me back to him, and back to Wales; but I was still wanting something. *The Life of Faith* and another paper showed me that holiness was as needful as forgiveness. Then the power of God came and laid me at his feet. It altered my preaching. People

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said that there was something wrong. Every deacon seemed to turn his back upon me, and every church member to leave me. But that memorable night I prayed to be God's, cost what it would, and it cost, and costs me, much. I am now in the Rhondda Valley; but one travels up and down now without hearing an oath. The work has been done not so much by our preaching as by God creating an atmosphere.'

Another told how, on the second day of the last Llandrindod Convention, God set him right. He said you must get 'a revived pastor first, and then a revived church. I didn't know how to get my church into blessing. The Lord managed it. A week of prayer-meetings for the heathen became revival meetings, and these prayer meetings went on every night for two years. God became a reality to my people. The Saviour became an object

of worship. The most neglected Book became the most popular. Prayer was a duty, a hard duty; today is a delight. Our meals are sacraments. The family altar is rebuilt in many a home. If any business men are here—do your best to promote a revival if you want bad debts paid!

After Mr Davies had sung ‘When I survey the wondrous Cross’, Mr Seth Joshua rose and said, ‘There are breezes blowing from Calvary; shall we receive or refuse them? God can send a universal Revival when we take away the stone. There are places in Wales,’ he added, ‘where the Revival is shut out because they want it all in their own chapels.’ Who could resist these calls to repentance, these appeals to charity one toward another, all punctuated by shouts of ‘Diolch Iddo’, and made very real by the scenes of the last twelve-months in Wales?

The ladies’ meetings, for obvious reasons, do not come under our purview, but some of us had the privilege of hearing one of the lady speakers—Mrs Penn-Lewis—address meetings of the ‘One-by-one’ Band. What could be more practical, and more precious in every way, than such a message as she gave us on the first Saturday? ‘The Spirit of Pentecost is the Spirit of Missions, the Spirit of witnessing, the Spirit of heavenly love for souls. Go then to the Lord for nothing short of Pentecost. If God can bring you into what Dr Gordon called his ‘planet purposes’, what it would mean! I get

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letters from abroad that are like whips to me. ... The life that is to be the life of power is the life that flings itself into the hands of God with absolute abandonment. In, the Welsh Revival God is showing the world that Pentecost is possible today. But God will not work to order. Don’t expect him to repeat the Welsh Revival, nor think that everyone who comes from Wales is a charged battery. ... There is no Pentecost without the Cross. But then (as a Scotchman said) “it’s a Cross with wings”. What does Calvary mean to you? Do you see that God has put you there? There is no other way to Pentecost.’

There were a few who thought we had too much of this sort of thing; there were others who thought we had too little of it. The one would have kept repeating what we have heard a hundred times (and no doubt we need to hear a thousand times). The other would have changed all that and would have sought to turn the benches into the platform and to have reproduced as nearly as possible scenes read of in Wales. But the wise steward of his Lord’s goods is he who is found ‘bringing out of his

treasure things new and old'. So it has been in these blessed days. In both, we believe, our friends gone to 'the land of the leal' would have greatly rejoiced. Dear Mr Wilson, 'a man greatly beloved,' as Dr Cumming well reminded us on the Monday night, has, after a long and well-spent day, heard the call, 'Come up higher'. Dear Mrs Head, from whom we might have hoped for years of the winning and beautiful service of her sweet and lovely life, has very suddenly 'gone to see the King'. The Sesame and Lilies, as John Ruskin might have said, of our Convention gatherings are thus alike gathered by the Father Husbandman, and by him whom Mary supposed to be the gardener. If they know, if God tells them, ought of what transpires here, surely they, even amid the glories of heaven, will be joyful in our joy and ready to shout 'Diolch Iddo!' or to sing:

Songs of praises, songs of praises,
We will ever give to thee.

A REVIEW OF THE KESWICK OF 1905*

BY THE LATE REV. A. T. PIERSON, D.D.

CERTAINLY, after thirty years, something comparatively new has been seen at Keswick, and it is incumbent on us all to form a calm sober, spiritual judgement as to the meaning of these developments.

There are two opinions already 'in the air', neither yet taking tangible form. One is that it was an impulsive, if not impetuous, outbreak of Welsh emotionalism that became infectious, and rapidly swept through the Convention. Another is that, the same Spirit of God Who has moved so mightily in Wales, stirred those great audiences in the Keswick tents, and like the wind which bloweth where it listeth, bowed hearts, as some wind bends and sways the stalks of grain in the harvest field.

In the quiet of this sea voyage, time for calm meditation and prayer has allowed opportunity for sober reflection and more mature judgement as to the inner phases of this movement; and the results are put before the readers of *The Life of Faith*, not to forestall their independent conclusions, but to furnish such facts as may supply a broader basis for a safe induction.

Personally, I am entirely confident that we have had, not a visitation of Welshmen, so much as a visitation of God.' Providentially brought into very close contact with the meetings where some most marked manifestations occurred, it seems incumbent on me to give such testimony as may prevent misconception and misrepresentation, on the one hand, and promote a true and healthy sentiment and sense of responsibility, on the other.

Whatever other speakers may have seen in connection with other meetings, at the three evening gatherings of Monday,

* *The Life of Faith*, 23 August 1905 (by courtesy of the Editor).

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Wednesday, and Friday, in the Skiddaw-street Tent, where the writer was a speaker, were witnessed undoubted and striking movements of God's Holy Spirit, growing in intensity and power. It was remarked by many that Monday night witnessed an outbreak of spiritual interest that ordinarily would be considered a grand climax for the closing meeting. No after-meeting had been contemplated, yet it was not only natural but necessary, and followed inevitably, not as something that needed urging, but would not bear suppressing. Yet the memorable 'All-night meeting' of Wednesday rose to a higher flood mark than on Monday, and lasted, with growing interest, till, from motives of simple expediency, it closed at 3 a.m. Yet the closing meeting on Friday exceeded either of the others in the high level of spiritual power to which it rose.

If anything is sure to the writer, it is *that the Keswick of 1905 has had, in a new measure, a Pentecost. This was not the intoxication of excitement and emotionalism, but the exhilaration of spiritual infilling, the new wine of the Spirit.* That there was deep feeling was unquestionable, and that it found occasional vent in sobs, and tears, and cries to God; but it was not wild and uncontrollable. Nothing was more marked than the *holy restraint that was manifested.* The heart of the meeting responded immediately and instinctively to every spiritual suggestion.

There was little need of leadership. Another and greater One was in control, sensibly present and presiding. The place was solemnised with the overwhelming sense of that Presence.

It is true that, when, on Wednesday evening a few gathered for a supplementary prayer-meeting after the withdrawal of the throng, as the numbers rapidly increased it was evident that, to some degree, tumultuous elements were at work. There was, perhaps, undue noise, some little intemperate speech, and slight tendency to a fanatical spirit such as beget

not order but confusion. But there were also many who were silently praying to God to subdue and suppress any wrong spirit or discordant element; and presently and in a remarkable way, these disturbers voluntarily withdrew; and from that time on to 3 o'clock a.m. there was one anthem of prayer, and confession, and praise, in which, though we passed from major to

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minor keys, and reversely, there *was heard not one discordant note*. For three hours there was not a break in spontaneous exercises varied in character, but all uplifting and helpful; oftentimes a half-dozen on their feet at once, yet no disorder. While some are trying to account for all this by human psychology, we are constrained to look for explanation to Divine Pneumatology, as John Owen calls it.

In the closing meeting of Friday night there were the most manifest demonstrations and illustrations of God's working. Many prayerful souls had focused their prayers largely on this meeting. The writer was one of a company of about thirty that met by agreement at 'Skiddaw Bank', by invitation of Dr Neville Bradley, that afternoon. An hour or more was passed in prayer. Definite requests were made that the Holy Spirit would sweep through the meeting in power, setting aside the appointed speakers, if He pleased; breaking down souls in cries and tears of penitence, compelling confession of definite sins, bursting through all needless restraints of fixed programme, leading to boldness of testimony, keeping down all disorderly elements, leading to momentous decisions, inspiring new self-dedication, and constraining all His servants to remove hindrances to holiness and usefulness, and men and women to offer themselves for the Mission fields of the world. Every specific request made that afternoon on the hillside, those who were present can witness, was fulfilled to the letter.

I confine my testimony very properly to my personal observation. While Rev. E.W. Moore was giving his address, from 1 Corinthians 3:11-15 on the Ordeal of Fire—dwelling with searching power on the necessity, not only of building on the right foundations, but with purified materials; and picturing the careless builder fleeing from his burning house, losing all work and reward, and himself saved only as one who has barely escaped the flame—I felt God's refining fire going through me, revealing the wood, hay, and stubble of work and motive. When I rose to speak, so humbling and overwhelming was this conviction, that, when called upon

to 'lead in prayer and address' the meeting, it was quite involuntary that I should first of all make my confession. I did so, and asked others, who, like me, had felt conscious of

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God's direct dealing, to stand with me before God, as those who then and there besought him to refine us now, that worthless material might not accumulate against the coming Day of Fire. The invitation was so responded to that the whole tent full of people rose as one man! And while prayer was being offered, many voices joined in audible Amens. Not one word of the proposed address, carefully prepared for this closing meeting, was ever delivered. It had been my intention to speak on 'Praying in the Holy Ghost'. As Prebendary Webb-Peploe well says, 'God had no need for the address, as he proposed giving an illustration of the theme instead.'

The prayer was no sooner concluded than a spirit of penitent confession was already so manifest that it could not be restrained, and broke out in every quarter; and I stood *there on my feet for about two hours and a half, witnessing the Holy Spirit's wondrous working*. Scarcely any human guidance was needed. Christ was in the chair. A soldier confessed to desertion and theft, and left the tent to write out his confession; and some of us, later on, saw the letters he had written. A commander in the Navy grandly declared his purpose to make his ship a floating Bethel. Not less than fifty clergymen, evangelists, and leaders in Christian work, confessed to sins of avarice, ambition, appetite, lust of applause, neglect of the Word, of prayer, of souls; hundreds of other individual confessions of various sins of omission and commission followed, sometimes a half-dozen or more being on their feet at once.

No improper word was spoken. All was subdued, but deep, intense, searching. The meeting might have still gone on, without decline or interest, had not again motives of expediency and consideration for others prevailed.

No one present will ever forget that meeting. *Seldom has any such scene been witnessed by any now living*. God moved in wholly unexpected ways, and no one could think of interfering. It was quite obvious that he had set aside chairman and speaker and was both presiding and speaking. There was a strange hush of God in the meeting, and few, if any, loud outcries. No one showed a hysterical mood, or fainted; few left the meeting, and meanwhile a great crowd gathered outside. When we closed

with 'Coronation' and 'Diadem' there had been no disturbance; penitence, confession, prayer,

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self-surrender, holy resolve, had led up to praise and adoration. And we quickly adjourned, with the profound sense that God had visited his people. We thank God for the deputation from Wales. The brethren that came up were from the centres of the great Revival, and themselves God's appointed leaders in it. Such men as Rev. Seth Joshua; Professor Ken Evans; Rev. M.H. Jones of Carmarthen; Rev. D. Wynne Evans of Chester; Rev. Owen M. Owen, of Merthyr; Rev. W.S. Jones, of Llwynypia, and others, like them, came from revival scenes in their own churches, and brought with them a spirit of believing and expectant prayer.

Apart from the special meeting on Tuesday afternoon, given up to testimony as to the Welsh Revival, only one of them spoke in the meetings; but they prayed, and the blessing— borne to Wales from Keswick and the conventions at Llandrindod and Pontypnidd, and through the testimony of Mrs Penn-Lewis, Mr Inwood, Mr Meyer, and others—came back to Keswick as ascending vapours return in showers.

It behoves us all to tread softly. The Spirit might be grieved, if not quenched, by attributing to man what belongs to God, by an over-critical spirit, by a disposition to adhere to a rigid method, to elevate a prejudice or a preference to the rank of a principle. Let us be tractable, and hold out reverent hands to be led by the all-wise Spirit.

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III

SOME FURTHER WORDS ABOUT THE RECENT CONVENTION*

BY THE LATE REV. E.H. HOPKINS

BY this time our readers will have gathered that of all the memorable meetings at Keswick this year, perhaps the most memorable was the Friday evening meeting in the Skiddaw-street Tent. No description could possibly reproduce its atmosphere and influence. The calm presence of God was realized in a fashion not common even in our most favoured

gatherings. It was not only that the speaker, the Rev. E.W. Moore—whose address was so signally honoured and used—was in the power of the Spirit; but the whole of the vast congregation was subdued and swayed by the heavenly breath. Many, we are quite sure, on that unique occasion obtained a quite new idea of the possibilities of Christian worship, and of the governance of the Spirit of God in the assemblies of his people.

We are very glad to be able to furnish our readers this week not only with Mr Moore's address, but with a report of a considerable number of the testimonies and confessions which were poured forth so freely. To report *all* was, of course, impossible, for sometimes half a dozen or more were speaking at the same moment. We trust, however, that these reports will be sufficient to revive the impressions of those who were present, and to pass to many who were not there something of the holy influence which was poured forth upon the assembled thousands.

As to the Convention as a whole, there still seems to be a few things that need to be said. First of all, we are disposed to think that none of us realised how great were the practical problems that this year's gathering would present. As

* *The Life of Faith*, 30 August, 1905 (by courtesy of the Editor).

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we look back, we recognise, with wonder and praise, the marvellous achievements of the Holy Spirit in carrying us through to so happy an issue. At this last Keswick three great torrents of spiritual force and feeling met and coalesced; with the result that a deep strong river of God is now flowing forward to bless the whole world.

First of all we had a large band of friends from Wales, full of the fervour and fire of revival, and eager to impart it. Nor could they have been blamed—it would only have been human—if they had come amongst us with a desire for some literal repetition of the glorious scenes which they had been witnessing in the Principality during the recent revival. But the spirit of our Welsh friends was altogether delightful, and worthy of the Master Who has so greatly blessed and honoured them. Then, again, the Torrey-Alexander missions were represented at Keswick this year by a large contingent of friends who had taken part in them, and were full of holy zeal for aggressive Christian effort. Last of all, there were present a very large number familiar with the 'Keswick' of the past, many of whom would choose as their motto the sacred words, 'In quietness and confidence shall be your strength'. Add to these great sectional characteristics and differences, the individual idiosyncrasies to be found

in a gathering of, say, ten thousand people, and it will be understood at once that the Convention this year presented problems of extraordinary magnitude and intricacy.

And yet the Spirit of Christ gloriously prevailed, and by the end of the week the great multitude were of one heart and mind, and marvellously knit together in the sweet bonds of the love of Christ their Lord. We are free to confess that there were moments during the week when the difficulties of the situation assumed a menacing mien; but it was only for a moment, and to our poor vision.

Nor were the gains transient and temporary. Our hearts have been knit to our beloved Welsh brethren and we trust theirs to ours, in the most enduring fashion. In view of what happened at Keswick, and a little later at Llandrindod, it is not too much to say that the Welsh Revival and the Convention movement have entered upon a fellowship which is full of promise and hope for both.

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In many other ways, also, the 'Keswick' of this year has made for the increase of that large union and unity amongst the people of God which is so dear to the heart of our Lord Jesus. We rejoice in the cementing of the bonds between ourselves and our brethren of the United States, effected by the presence and fruitful ministry of Dr Pierson amongst us. At Northfield too, where Dr Pierson and Prebendary Webb-Peploe are speaking, this fellowship will be still further developed.

Of the innumerable other uniting influences at work in Keswick, it would be difficult to speak adequately. Think, for instance, only of the nations represented. At that Friday night meeting amongst those who stood up was a Japanese gentleman who, in excellent English, spoke of God's wonderful loving-kindness. In several other meetings it was the testimony of a German sister that was signally used of God to stir the hearts of his people. In fact, it is a great and precious education of heart and spirit to share for ten days the fellowship of the Convention.

There is one other point we feel constrained to refer to. We have a strong conviction that the blessing given at Keswick this year, in innumerable cases will be tested and utilized in sore conflict with the powers of darkness. Again and again has there come to mind the scene at the foot of the Mount of Transfiguration. The Church of Christ today is encompassed by a host of undelivered souls. Surely our pitiful Lord, at the earliest possible moment, will press the new measure of faith and knowledge

which he has bestowed upon us, into the service of these miserable men and women. And that means conflict. Many years ago, our dear friend, Mr Hudson Taylor, remarked to us, 'If you, undertake to subvert Satan, Satan will undertake to subvert you'. The devil always hits back. Directly we make any real and effective attack upon his kingdom, we shall be made to feel his resentment and resistance. Hence it is almost certain that before another 'Keswick' comes round, many of us will have had experience, of such wrestling with wicked spirits in heavenly places as perhaps we have never known before.

There is nothing to be troubled about in this. As Paul sets forth in the Epistle to the Ephesians, ample equipment is

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provided for this conflict, and if we will only put on the whole armour of God, we shall not only be able to stand ourselves, but to take the prey from the mighty. The present writer has lived in a heathen country, and is familiar enough, as all spiritual workers are, with the sense of the presence and hostility of the principalities of darkness. For the first time, he had a similar experience at Keswick this year, and on two occasions. But let us be of good courage. Christ has given us power over all the power of the enemy. He who overcame summons us to overcome, and is as willing, and as able, to make us sharers of his victory here as he will be one day to make us sharers of his throne yonder.