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# Timeline of the First Two Weeks of the 1904-5 Welsh Revival

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John Hayward



[www.Church-Growth-Modelling.org.uk](http://www.Church-Growth-Modelling.org.uk)

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## Introduction

This timeline is an attempt to piece together the first two weeks of the Welsh revival of 1904-5 using the evidence published in the various books, and tapes, on the revival. The material is in note form, and is intended for reference only. No attempt to explain events in the wider context of the revival is given here. This period coincides with the mission to Loughor by Evan Roberts, but also includes limited information on the progress of the revival in other places.

It is much harder to obtain information about events not connected with Evan Roberts, especially at Rhosllanerchrugog. Hopefully this will be corrected in time.

The intensity of the revival during these two weeks can only really be appreciated by reading Evan Roberts' letters written at the time (in DM Phillips [k]) and the Western Mail Reports [s1]

## Characters

Evan Roberts (26): Mine worker, apprentice blacksmith, trainee for Calvinistic Methodist (CM) ministry and revivalist. Member of Moriah Calvinistic Methodist Church, Loughor.

Dan Roberts (23): Brother of Evan Roberts. Became active in the revival

Catherine Roberts (32): Sister of Evan Roberts.

Mary Roberts (16): Youngest sister of Evan Roberts. Travelled with him on some missions, leading prayers and acting as his secretary.

Daniel Jones: Minister Moriah (CM) Loughor 1891 – 31/12/1904. He resigned the last day of 1904.

T. Francis: Minister Libanus (CM) Gorseinon.

M. Stephens: Minister Brynteg Congregational Church

W. Nantlais Williams (30): Minister of Bethany (CM) Ammanford

RB Jones (34): Baptist minister, Porth, Rhondda.

Sidney Evans: Friend of Evan Roberts and helper with the revival.

Joseph Jenkins (44): Minister Tabernacle Calvinistic Methodist, New Quay

MP Morgan: Calvinistic Methodist minister Blaenannerch.

Seth Joshua (46): Calvinistic Methodist minister and Forward Movement evangelist.

Frank Joshua (42): Calvinistic Methodist minister and Forward Movement evangelist, brother of Seth.

T. "Awstin" Davies (47): Newspaper reporter for the Western Mail.

## Churches

**Moriah Calvinist Methodist Church**, Loughor. Had no minister from 1/1/1905 until 6/1907. In 1899 services were held in a new church building, next to the old. In 1903 the old church building became the school room.

**Pisgah Calvinist Methodist Church**, Bwlchymynydd. A mission church/school room belonging to Moriah, built 1895.

**Libanus Calvinist Methodist Church**, Gorseinon. Started in 1890 by Moriah, new building in 1901.

**Brynteg Congregational Church**, (Welsh Independent) Gorseinon.

## Timeline

Square brackets are sources with the number as page numbers. Round brackets are notes. Both are given at the bottom.

### 31<sup>st</sup> October, Monday, 1904

#### Loughor

- Evan Roberts catches a train in the morning, at 10.30 Monday 31<sup>st</sup> October to hold a week of meetings at Loughor. He preaches an impromptu sermon to fellow travellers whilst changing trains in Carmarthen [b:25].
- Roberts' parents are surprised to see him home. His mother thinks he is calling in on the way back from a preaching engagement [a:81;b:26, d:32; k:167] Roberts explains he will be taking a young people's meeting that evening. His mother remarks that she hadn't heard there would be such a meeting. Roberts replies that he hasn't asked the pastor yet [j]. Roberts explains he is going to go through Wales to offer Christ to sinners, that there will be a great change in Loughor in a fortnight, and that Wales is going to see the greatest revival ever [k:167].
- Roberts' brother Dan has very weak eyesight. Roberts tells him it will recover suddenly because the Lord has need of him. Dan's eyesight start's to recover from that moment and Dan is also used in the revival. [k:167]
- Roberts asks his pastor, Daniel Jones, if he can have a service for the young people. It is agreed that this can be done after the evening adult meeting in Moriah [g:34; k:167-8]. The deacons are involved in the decision and consent is given at once [b:26, d:33]. Roberts attempts to see Francis, the minister of Libanus, about meetings at his church, but he is not at home [k:210].
- The evening meeting starts at 7 pm [k:186]. An announcement is made that there will be a young people's meeting afterwards. The first meeting finishes and after some people had leave 16 adults and one small girl remain [k:186, 211]. Four of these are from Robert's own house: his mother, brother Dan, sisters Sarah and Mary. Dan and Mary had refused to go to the 7.00 meeting; thinking Evan's mind impaired, but come in on the 8.00 meeting. [g:34, k:168,186].
- The meeting is held in the school room, which had been the church until the building of the new church building next door in 1898 [p:1,27].
- Roberts starts by explaining his purpose [k:225], that he believes many young people are to be saved [g:34]. He recounts his previous visions and experiences and urges them to prepare for the baptism of the Holy Spirit [a:82; k:225]. He asks those present to confess Christ publicly [a:82], which they find difficult owing to his strange way of conducting the meeting [k:186], and because they are reserved and reluctant to give testimony of spiritual things without a genuine experience of it [a:82]. After 2 hours and 3 prayers from Roberts all do so, resulting in strength and inner peace [k:187]. The meeting ends at 10.00pm [a:82], and no-one is tired [b:32, k:211].
- The meeting becomes the talking point of the community, as is the mental health of Roberts [k:187].
- After the meeting Roberts sets up a "family altar" in his Loughor home [k:211].

### 1<sup>st</sup> November, Tuesday, 1904

#### Loughor

- Roberts feels under spiritual attack, the Devil asking why he needs revival meetings at Loughor when there are so many ministers already there [k:210].
- Service held at Pisgah, Bwlchymynydd. A larger congregation than the previous day. Six new people rise to confess Christ publicly [a:83; k:226]. Roberts speaks on the importance of being filled with the Spirit, obeying him, confessing Christ and removing all questionable things from

one's life [k:187, 211]. Some who confessed at the previous meeting 31/10 rise and testify of being happy at having done so [k:187]. The meeting lasts from 7pm until 10pm [g:34,k:187]. The emphasis is on confession, prayer, personal testimony and a meeting under the control of the Spirit [a:83-84, b:33].

- After the meeting Roberts goes to the home of David Jones (brother of the minister Daniel Jones? [k:216]), returning to his own home about midnight. The family then engage in reading and prayer at the family altar [k:211].

### **Ammanford**

- Minister and deacons of Bethany chapel hold a week of prayer meetings in preparation for the visit of Joseph Jenkins, the following Sunday [b:67].

## **2<sup>nd</sup> November, Wednesday, 1904**

### **Loughor**

- During the day Roberts sees Francis, minister of Libanus Gorseinon, to speak there [k:187-8]. Francis notices a big change in Roberts, that he is no longer reserved [d:33]. Roberts intends to stay only a few minutes but stayed over 3 hours [a:81-2; k:214]. He speaks at the Libanus "society" meeting in the evening [k:188, 214]. He relates his experiences and his belief (prophecy) of what the Holy Spirit is about to accomplish in Wales. [k:188]. The people are spellbound [a:84]. The Spirit of God descends in power on the meeting [k:188].
- Roberts invites the young people to accompany him to Moriah [a:84]. Many including Francis go with him [k:188]. Here he preaches on the four greats tenets of the revival:
  1. Confessing openly and fully to God any sin not confessed to him before;
  2. Doing away with anything doubtful in ourselves;
  3. Giving prompt obedience to the influences of the Holy Spirit on the heart;
  4. Confessing Christ openly and publicly before the world.
- The meeting is cold and difficult, until someone from Moriah makes a public confession of Christ [a:84; k:188]. Roberts' methods and prophecies are a stumbling block for many, as are the facts that they have known him from his upbringing and that he is young [k:189].
- The Moriah meeting ends at 10.00pm. A total of 4 have confessed. [k:189]

### **Cardiganshire**

- Sidney Evans at a "glorious meeting" – left in the Spirit's hands. Several of the girls pray with "real effect". Location of meeting unclear. [k:212]

## **3<sup>rd</sup> November, Thursday, 1904**

### **Loughor**

- Roberts has a vision in the morning of a candle burning and the sun rising in the background – a sun of summer (*note 1*). The sun shone its beams like long arms while the candle continued to burn with 3 or 4 inches left. Roberts' interpretation is that he is in the beginning of a revival is at hand. Now it is only a candle but soon it will be the summer sun. [a:85; k:214]
- Roberts attends the regular church meeting (the society meeting or seiat) at Moriah in the evening [a:85]. As the minister hasn't arrived Roberts urges a friend, John Hughes, to begin the service by reading and praying without waiting to be asked. Roberts promises to pray for him. A deacon, John Davies (*note 2*), asks Roberts to conduct the service. Roberts, at a loss, asks the Spirit to lead

them. He then calls on volunteer to start the service, at which point John Hughes comes forward and prays with much spiritual power [k:189, 213].

- Roberts then catechises the children in their verses. During this the minister, Daniel Jones, enters having been at the monthly meeting. After the verses Roberts teaches the children a message he had received from the Spirit: “Send the Spirit to Moriah for Jesus Christ’s sake”, which they soon learn. He asks them to pray the prayer night and morning and teach it to those who are absent. The meeting is large and is attended with much silence. [d:35, k:213]
- A young people’s meeting follows, which is not so spiritual due to unbelief and prejudice. Roberts cannot get them to bend. After some urging 10 confess Christ. Roberts kneels and prays, saying that they will not leave until the Lord had made another 10 confess Christ [k:189-190]. Eventually they do, one by one, broken up by prayer and hymn singing [a:85; k:190]. Although no more publicly confess, much opposition to the work is removed [k:190]. The meeting closes at 11pm [a:85].

#### **4<sup>th</sup> November, Friday, 1904**

##### **Loughor**

- Roberts writes to the Sunday Companion asking that some postcards be produced of his visions in connection with the revival (*note 3*) [k:190-191].
- Another evening meeting at Moriah with at least some attending from Brynteg Independent Chapel, and other local churches: Horeb and Penuel [k:214]. It is meant to be a meeting for young people, but adults attend as well [k:214], also people from other denominations, notably Baptists and Independents (*note 4*) [a:87;g:36;k:227].
- The meeting starts at 7pm and finishes at 10pm. Roberts asks all who have confessed Christ to remain. After he has prayed many people leave, but about 20 remain for a testimony meeting. This finishes at 11.30. A total of 19 have professed faith. [k:192,226-7]
- During the meeting Roberts has a vision of 2 horses one red and one white which he interprets in terms of Revelation 6:2-4 [k:229].
- To this date 65 have, in Roberts’ words, “stood up to confess Christ” (*note 5*)[k:215].
- Francis asks Roberts to stay a week at Libanus, but Roberts has not yet responded not having received an answer from God. His intention is to return to Newcastle Emlyn the following Tuesday [k:227].

##### **Cardiganshire**

- Sidney Evans at a prayer meeting and services in Llangranog with some others, where the ministers’ preaching is powerful. [k:212]

#### **5<sup>th</sup> November, Saturday, 1904**

##### **Loughor**

- Another meeting at Moriah, the largest congregation of the week. The meeting starts at 7.00pm, but Roberts enters the meeting at 8.00pm [k:192]. He announces the meetings are no longer just for young people. Roberts speaks on “do not be drunk on wine but be filled with the Spirit” (Ephesians 5:18). He speaks on the latter part of the verse for an hour. Many others take part. The meeting ends at 12.20am. [k:193]
- Some young people don’t arrive until 9.00. They invite Roberts to Brynteg chapel the following Wednesday [b:29].

- The meeting follows a similar format to others during the first week (*note 6*), including a reading, hymn, prayer and an address by Roberts. However he also includes the “circle prayer”, based on the one he taught to the children concerning sending the Spirit (*note 7*). One young man is filled with the Spirit during this meeting. [k:227]

### **Cardiganshire**

- Sidney Evans travels to Cardigan to speak with the children. From there he travels to Blaenannerch until Tuesday [k:220]

### **6<sup>th</sup> November, Sunday, 1904**

#### **Loughor**

- This is the day the breakthrough occurred, although it had to wait until the third meeting of the evening, after midnight.
- Roberts attends the morning service taken by a visiting preacher D. Glanmor Jenkins. Roberts speaks to the congregation after the sermon on the importance of confessing Christ publicly, exhorting people to do so. [k:193] Some obey, including two women [k:217]
- There are some odd features to Roberts’ behaviour, such as insisting on perfect silence and suggesting that the clock be stopped. Some people have doubts about his mental state, and one deacon wept over Robert’s unbalanced state. Roberts leaves the chapel too deep in meditation to talk much with the preacher, however everyone else’s conversation is about the previous nights meeting. [k:193-4]
- In the afternoon a young women’s prayer meeting is formed at which Roberts is present. 25 girls attend and all pray asking for the meeting to be blessed or for the Spirit to come, or praising him [k:219].
- The evening service starts at 6.00, led by Glanmor Jenkins, and a meeting immediately follows it. Francis from Gorseinon is there [k:194]. However people are coming in late, some arriving at 9.00 [b:30]. There are also a number of people from the established Anglican church present [k:194]. The singing was led by one of the ladies who had confessed in the morning. Although she had been shy she was now standing waving her handkerchief, praising God. [k:217].
- Roberts speaks on the importance of obedience. After half an hour he commits the meeting into the hands of God, stressing the Holy Spirit was a person, not a thing [k:194]. Roberts then goes from person to person, asking them if they are willing to stand and confess Christ, starting at the pulpit on the right [b:30]. From the number who stayed later, a number of people must have confessed, probably 50 or more. One was a boy with a speech impediment, who had asked the congregation to pray for him.
- Although the meeting finishes at 11.30, Roberts calls an after meeting for those who have publicly confessed Christ to now receive the Spirit. [k:194]. This was also done so that those with children could get home [b:31], but also because he was not satisfied as the “blessing” had not been obtained [k:217] (*note 8*). The majority leave but about 50-60 people remain, mainly under 40 years old [b:31; k:194].
- The doors are locked and the people are asked to gather in the seats, in front of the big seat.. He teaches them to pray “O Lord send the Holy Spirit now, for Jesus Christ’s sake”, as Roberts believed the Spirit had not yet come. [b:31] Roberts says “we must believe the Spirit will come, not think or hope” [k:217]. The, testimonies and singing end and the prayer is passed from person to person. The people, including boys and girls, have their eyes closed [b:31;k:217]. Some are moved but after the circle prayer has finished Roberts says the Spirit still has not come, and they start again. Again they pray and again Roberts says the Spirit has not come. Roberts asks if they should pray for more, but one man says he cannot take any more. He had been in much distress

during the prayer. He is advised to pray for God to withhold. However the others are encouraged to pray for more [k:218].

- The words “more powerfully” are added to the prayer and the intensity of the Spirit’s work increases [k:218]. On this third time of praying, they get half way through the second row of chairs and a woman breaks down in tears, calling on the Lord. Others start to sigh and weep. [b:31]. On this journey the Spirit falls on two ladies, who are shouting aloud and some gather around them in wonder (*note 9*). Some look amazed and terrified, but Roberts says there is no danger [k:218]. At some point Roberts says “That’s it. The Spirit has come, we can now go home from the meeting happy and rejoicing” [b:31]. His sister helps end the meeting by leading singing, although little praising takes place [k:218]. Some cry out “no more Lord Jesus or I die” [a:90; d:36]. Roberts continues dealing with the sighing and weeping ones. [b:31]. Three girls and one man were baptised with the Holy Spirit (*note 10*).
- Francis persuades Roberts to stay another week as the work is only half done [k:218]. Roberts gets to bed at 3.15 [a:90]

### **Ammanford**

- Joseph Jenkins is the preacher, as arranged, at Bethany Ammanford, whose minister was Nantlais Williams. Jenkins had been invited in response to Williams hearing news of the revival in New Quay. In the afternoon meeting Jenkins relates the events at New Quay. While explaining how hymns were spontaneously sung during their meetings, a deacon at Bethany interrupts him and asks for one to be sung immediately. A prayer meeting is called for 5pm. To the ministers astonishment the prayer meeting is packed [b:67-68]. Nantlais is brought under conviction and finds power and peace [c:45].

### **Cardiganshire**

- Sidney Evans preaches at Blaenannerch at Sunday evening service with powerful effect. A prayer meeting follows [k:220]

## **7<sup>th</sup> November, Monday, 1904**

### **Loughor**

- The previous night’s meeting is the talk of the locality and many gather for pray in the evening with anticipation [a:90]. People in Gorseinon high street were asking how they felt after the previous night’s meeting [d:37]
- Moriah has its ordinary prayer meeting at 7.00pm. The old chapel is filled, the first time this has ever happened for its prayer meeting [k:195].
- Roberts arrives at 8.00pm. He reads from Malachi and speaks for a while on the passage. He then asks for those who have not confessed Christ publicly to do so. He specifically asks one deacon to do so who is reluctant and says he would wait until the singing had finished. [k:195] People are astonished at Roberts’ boldness as he says the Malachi passage is to be fulfilled “right now” in Loughor [g:37]
- Things move rapidly. A number confess, most present are moved to tears and cry loudly. A number pray for those who feel hard in the meeting – the first time this had happened. A minister present sang out a hymn, he prays on the floor of the deacon’s pew for hours. [k:195-6]
- A number later say that they heard a powerful noise, and felt the place had been filled with God’s presence. [k:196]
- A number fall in agony over the state of their souls. [k:196]
- Roberts says he will stop praying in case people think he is influencing the meeting. Instead Robert’s asks them to pray what he calls the “direct prayer” i.e. “Send the Holy Spirit now for

Jesus Christ sake”. After he prays it each person prays it in turn. Half way through the second time around the whole congregation is moved. There is groaning, sighing, shouting, singing. Some shout “pray for me”. The deacon mentioned above is filled with the Spirit. [k:196]

- This was the first time people had contributed without being asked. [k:196]
- By 12.00 the meeting has become “intolerable’ but it is 3.00 am before any attempt to close it can be made. [k:196]
- A deputation from Brynteg Chapel asks Roberts to take meetings there for a few nights. [a:90;k:196]

### **Cardiganshire**

- MP Morgan speaks powerfully at Blaenannerch society meeting. Sidney Evans is present [k:220]

### **8th November 1904 Tuesday**

#### **Loughor**

- A much harder meeting than the previous night, Roberts and others pray at length and repeatedly but no spiritual influence is felt. despite it coming near at times [k:197].
- Between 3.00 and 4.00 in the morning many aged people are on their knees, but Robert’s mother leaves. Some in the meeting are sleeping. Roberts follows his mother to shut the church door (he didn’t like the doors open in case the world comes in). He can’t persuade her to come back; she is disturbed by the hardness of the meeting and her son’s methods. [k:197]
- Many others also leave, leaving mainly young people. At some point a strong divine influence is felt and Roberts regards it as a powerful meeting. It finishes at 4.00am [k:221]
- Roberts arrives home between 6.00 and 7.00, with his brother Dan. He goes to bed but is awakened between 10.0 and 11.00 by a voice saying “I am dying”. He finds his mother in agony of soul for leaving the meeting, whereas Christ stayed in the garden of Gethsemane even though it was agony. Roberts, singing a song, helps relieve her of her distress. Either then or later she is baptised with the Spirit (*note 11*).

### **Cardiganshire**

- A meeting at Closygraig involving Sidney Evans and young people from New Quay lasts from 5.30 to 11.30 [k:220]

### **Rhosllanerchrugog**

- RB Jones starts a ten day mission in the Baptist church of the town [a:117], presumably Penuel [b:110] (*note 12*). The congregation is poor [t].

### **9<sup>th</sup> November 1904 Wednesday**

#### **Loughor/Gorseinon**

- In response to Francis’ invitation Roberts goes to Brynteg congregational chapel. He stops at the home of Daniel Davies, an elder and grocer, for a prayer meeting before going to Brynteg. [k:198-199, 221]
- Roberts stops the minister M. Stephens from asking anyone to introduce the meeting as he says it would be difficult to stop people taking part [k:199]. The meeting is full to overflowing [k:221], and described as heavenly [k:199], with scenes of wild jubilation [a:91]. Evan Roberts cannot get to read the bible passage until 12.00. [k:199], many are clapping and standing on pews [a:92]. A missionary collection is taken during the meeting [a:92; k:222]

- There is much talk is on baptism with the Spirit. The elder, Daniel Davies, is filled. He says to Roberts, “something strange has come over me”, then kisses him. This time Roberts cannot count how many have received the baptism [a:91; k:222, 231] (*note 13*), but estimates 10-20 [k:231], later he estimates over 30 [k:236]. Some are young girls of 12 or 13 [k:236]. The majority of people are on their feet singing and clapping [k:222, 231]
- Roberts receives invitations from Pontardulais and Ammanford. He knows of Jenkins visit there [k:231]. He abandons any idea of returning to Newcastle Emlyn for the remainder of the term; instead he intends to go throughout the whole of Wales. He asks Sidney Evans to establish revival meetings in Newcastle Emlyn using the four-fold prayer for the Spirit to be sent [k:222].
- Roberts is openly calling this a revival [k:231]

### **Cardiganshire**

- Sidney Evans returns to Blaenannerch, with Florrie Evans and others, for a prayer meeting to fight evil at the Cardigan fair. He intends to travel to Loughor the following Monday. [k:220]

### **Rhosllanerchrugog**

- RB Jones meetings continue. Speaking first to professing Christians about full surrender. Many confess their lack of power and fall to their knees in the vestry. They are now burning with desire to go out and witness. The actual preaching services go unnoticed [c:63-4]. Jones preaches on the holiness of God from Isaiah 6 [t].

## **10<sup>th</sup> November 1904 Thursday**

### **Loughor**

- Scarcely a home in the Loughor neighbourhood are unaffected by now [h:46]
- Prayer meetings are held in houses and in Gorseinon steel works [k:236]
- The first report of the revival appears in the Western Mail – the national Welsh morning newspaper [s1:8] (*note 14*)
- Roberts again holds a meeting at Brynteg. The old chapel is too small so they move to the new one [k:199]. About 400 present, the majority women [s1:11]. Many people arrive in their working clothes and many visitors are present [a:93; k:199]. The meeting commences at 7.00 [s1:10-11] and is highly emotional [k:199].
- The meeting is spontaneous. A woman announces a hymn, during which several people drop to their seats as though struck, crying for pardon. Someone else gives a Bible reading. A lady prays a prayer of repentance. During this Roberts is moving around the chapel giving comfort to those praying. Sometimes he asks the congregation to pray for people who cannot find peace. The “Send the Spirit” prayer is used until those in distress rise in triumph and declare Christ openly, the congregation singing praise in response [s1:11-12].
- Some people are greatly concerned for the salvation of family members. Others admit to coming out of idle curiosity but are converted anyway. [s1:12]
- Roberts shares a vision with the congregation. A lady in the congregation also shares a vision [s1:12]
- Those overcome go to the deacons’ pew. One person, who remembers the 1859 revival, assures people not to be afraid, as some people are thinking that Roberts is insane. [k:199].
- At 2.30am a women faints. She is offered water but says she only wants God’s forgiveness. A well-known resident rises to say salvation has come to him. A hymn is sung and the whole congregation fall to their knees in thanks giving. [s1:13]
- Another collection is taken for Foreign Mission [k:201]

- The meeting ends at 4.00 [s1:12].
- This was the first meeting with a newspaper reporter present – T. “Awstin” Davies of the Western Mail [a:93; k:200]. He had arrived at 9.00pm [s1:11] (*note 15*)
- Walking back home after the meeting people continue talking about what is now “the chief subject of their lives” [s1:13]
- At the same time A meeting had been held at Moriah for the election of deacons. People spoke freely of what God had done to them. After finishing most of them went to Brynteg. [k:199]

### **Cardiganshire**

- The young people including Sidney Evans, Florrie Evans and the band of young people are at Cardigan where they hold an open-air meeting at the fair. The Blaenannerch minister MP Morgan is with them [k:212, 220] It takes a while for them to gather the interest of the crowd, eventually they do so and have a successful meeting [s1:16].

### **Rhosllanerchrugog**

- RB Jones’ wife receives a telegram from him concerning the events in Rhosllanerchrugog [c:63]
- Many are pierced by RB Jones challenge, although only a few respond on the spot. The following day showed that God had done his work [c:64]. Jones preached on the kingship of Christ [t].

## **11<sup>th</sup> November 1904 Friday**

### **Loughor**

- In the afternoon Roberts is interviewed by a Western Mail reporter. Roberts says Wales is on the verge of the greatest revival ever. In response to the question “How many converts?” Roberts says he doesn’t call it conversion, and that he is not interested in counting heads.[s1:13]
- Roberts is at the evening meeting at Moriah, which has to move to the new church because of the crowds. It is full before the start and includes many local ministers [k:203]
- Like the previous night the meeting is characterised by many people in distress, on their knees seeking forgiveness. Many are surprised at the scenes, one girl is frightened. Evan Roberts spends some time in the deacons’ pew praying that Jesus will be glorified and sinners will be saved. [k:203-4].
- The meeting ends at 5.00 am. After the meeting Roberts teaches those who remain behind how to deal with people in spiritual distress [k:204]

### **Rhosllanerchrugog**

- Services moved from Penuel to Capel Mawr, which is filled to the brim [b:110]. The meeting finishes at 10.30pm [t].

## **12<sup>th</sup> November 1904 Saturday**

### **Loughor**

- Prayer meetings are held in many houses across the area [s1:15-16]
- Two young women prominent in the revival meetings go to Gorseinon for a mission. They are joined by other “enthusiasts” and preach outside pubs. Men and women are brought under conviction and reduced to tears [k:206; s1:16; a:95]
- Some of the young people go to Kingsbridge Common to witness to the gypsies camped there. Some confess Christ and the young people have a collection for them [k:206; a:95]

- A group of young men go to Gowerton to hold a service [k:206]
- Evan Roberts receives a letter to preach at Trecynon, Aberdare, which he accepts. The vacancy had occurred due to a last minute cancellation and the Pastor had seen the reports in the Western Mail. The letter comes via Roberts' own minister Daniel Jones. [k::205]
- Sidney Evans arrives in Loughor from Newcastle Emlyn [s1:16]
- The evening meeting in Moriah is besieged by crowds swelled by the newspaper coverage; some coming from as far as Swansea. New Moriah is soon filled so Roberts asks for old Moriah to be opened as well. Sidney Evans takes people in there and it is also filled. Thus two meetings take place simultaneously [s1:16]
- Sidney Evans gives an account of the revival in Cardiganshire [s1:16]
- One man, who took 3 hours to get admittance, is converted as the result of hearing the prayers of the one next to him [s1:17]. One (probably the same man) who had been at Brynteg to scoff is now pierced to the heart by Roberts' gaze [k:207]
- All talk of Roberts being insane has gone. There are "scores" in the same condition and so he is understood better. People do not want to talk about anything other than their spiritual condition, conversion, the conversion of others, sin, the Holy Spirit and Christ. [k:206]
- All the grocer's shops in the area have been cleared of food [k:207]
- The two chapels are so full that people couldn't get in or out [k:207]
- Roberts leaves the meeting early in order to get ready to travel to Aberdare. It is left in the hands of Sidney Evans [k:207]. It is announced that the meetings will continue at Gorseinon on Monday and at Pontardulais on Wednesday . (*note 16*)

#### **"Beginning" of November 1904**

- Frank and Seth Joshua in Llandudno are seeing many converts, taking them out into the streets to witness to others [m:123] (date not clear)

**Data**

Date	Number who stood etc.	Total	Congregation	Start	End	Duration (H:M)	Location
30/10 Mon	16	16	16	7.00	10.00	3	Moriah
1/11 Tue	6	22	Greatly increased	7.00	10.00	3	Pisgah
2/11 Wed	4	26		7.00	10.00	3	Libanus Moriah
3/11 Thur	20	46		7.00	11.00	4	Moriah
4/11 Fri	19	65	Many from other denominations	7.00	11.30	4:30	Moriah
5/11 Sat	Number stood unknown. One baptised with the Spirit		Largest of the week	7.00	12.20	5:20	Moriah
6/11 Sun	Large number stood, at least 50 4 baptised with the Spirit		50-60 in after meeting. More than twice in main 7.30-11.30 meeting	6.00	1.10	7.10	Moriah
7/11 Mon	Standing is spontaneous, impossible to count		Old chapel Filled to the door	7.00	3.00	8	Moriah
8/11 Tue	Hard meeting			7.00	4.00	9	Moriah
9/11 Wed	10-20 baptised with the Spirit. A later letter says 30.		Full to overflowing	7.00	3.00	8	Brynteg
10/11 Thur			Old Brynteg too small – move to new chapel. About 400	7.00	4.30	9.30	Brynteg
11/11 Fri			Old Moriah too small. Go to new chapel filled to capacity - 650.	7.00	5.00	10	Moriah
12/11 Sat			Both new and old Moriah full	7.00	5.00	10	Moriah

## Sources

- [a] The Welsh Revival of 1904. Eifion Evans. Evangelical Press of Wales, 1969 (1984 printing used). Perhaps the most straightforward of the revival books to read.
- [b] Voices from the Welsh Revival, Brynmor Pierce Jones. Evangelical Press of Wales. 1995.
- [c] The King's Champions. Brynmor Pierce Jones. Christian Literature Press. 1968, reprinted and enlarged 1986.
- [d] An Instrument of Revival. Brynmor Pierce Jones. Bridge Publishing. 1995.
- [f] Rent Heavens. RB Jones. Involved in the revival. Revival Literature. (1950) Undated printing. 92 pages of original. A primary source. \*
- [g] Invasion of Wales by the Spirit. James A. Stewart. (1963) Undated printing. 87 numbered pages. Made personal contact with Roberts' family, staying with them. Also relies heavily on [f]
- [h] With Christ Among the Miners. H. Elvet Lewis. In "Glory Filled The Land". International Awakening Press. (1989). Primary source for many of the later books. \*
- [j] J. Edwin Orr. Tape of a talk on the 1904/5 Welsh revival, given at the National Conference on Prayer for Spiritual Awakening (Southern Baptists), Ridgecrest Baptist Center. Similar talks of Orr's are on the web. Sources included Seth Joshua's diary and personal contact with his son.
- [k] Evan Roberts – The Great Revivalist. DM Phillips. (Translation from the original Welsh version). Primary source for many of the later books. Page numbers refer to CD Rom version. \*
- [l] The Awakening in Wales and Some of its Hidden Springs. Jessie Penn-Lewis. Primary source. Page numbers refer to CD Rom version. \*
- [m] Grace, Grit and Gumption. Geraint Fielder. Christian Focus Publication (2000).
- [n] The Spiritual History of Keswick in Wales, Brynmor Pierce Jones, Christian Literature Press (1989)
- [p] Moriah, Calvinistic Methodist Chapel Loughor. Booklet produced by the church on the revival and the chapel.
- [q] Evan Roberts: His Life and Work. J Tudor Rees. Page numbers refer to CD Rom version. \*
- [s] Special Reports in the Western Mail by T "Awstin" Davies. In six issues. Page numbers refer to CD Rom version. [s1:12] means page 12 in issue 1. \*
- [t] Diwygiad yn Rhos (The Revival in Rhos) [WS Jones] R Mills (1905). From notes made by a friend who had referenced the copy.

\* All available on CD Rom from the Revival Library, © Tony Cauchi, Revival Library, King's Centre, High St. Bishop's Waltham SO32 1AA, 01489 894734 [www.revival-library.org](http://www.revival-library.org)

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## Notes

- 1 Roberts gives his vision in a letter to Sidney Evans dated 5/11/04 (Saturday). He says he had the vision "last Thursday morning", in the same paragraph as his description of events on the Thursday, Friday then the Wednesday! Thus it is taken the vision occurred on Thursday 3/11/04. If it had been the previous Thursday Roberts would have still been at Newcastle Emlyn with Sidney Evans.
- 2 Roberts calls him David Davies in his letter to Sidney Evans [k:213]. Whereas in his account [k:189] calls him John Davies.
- 3 The request for the postcards was turned down, the editor, Mr Aspden, treating it as "one of those strange requests he got from time to time". The same editor was somewhat startled when some days after his response he read of the revival in the newspaper and the name of Evan Roberts [a:86;k:191].

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- 4 “Independents” usually means Welsh speaking Congregationalists in Welsh terminology, the “Annibynwyr”. Much of the revival work at this stage was in Welsh.
- 5 This does not mean that 65 have been converted in the sense that they were added to the church. Among those who have confessed are members of Roberts’ own family and Sidney Evans family, some of whom are already church members. One of the ministers, Francis, and his wife also confessed [k:214]. Indeed it could be argued that some of these were already believers. Bearing in mind Roberts said he asked people to prepare for the baptism with the Spirit, and that some of his 4 conditions (see note 6) resemble the conditions used in “Keswick” meetings for the baptism, this may be a count of how many had surrendered enough to fulfil the conditions (as he saw it) for the baptism. Roberts notes these people now have joy, “religion morning until night”, purer lives and differences removed [k:215]. It is unlikely he means 65 have been baptised with the Spirit, as this is something that happens to his mother later, even though she had stood in Monday’s meeting. Instead he may have in mind an experience the Holy Spirit in their lives, less dramatic than the baptism, or filling, with the Spirit. The baptism is something he doesn’t start counting until later, which he appears to use for smaller numbers of people [k:216]. Unlike the Keswick teaching, Roberts expects to see clear evidence for the baptism when it happens.
- 6 He states the method he has used through the week, a plan revealed by the Spirit [k:215]:
- Ask someone to read
  - Ask someone to announce a hymn
  - Ask another to pray
  - Roberts says a few words, including:
    - 1 We must confess before God every sin in our past life not yet confessed
    - 2 We must remove anything that is doubtful in our lives
    - 3 Total Surrender. We must say and do all that the Spirit tells us.
    - 4 Make a public confession of Christ.
  - Meeting becomes open.

The above conditions resemble those used in Keswick meetings for the baptism with the Spirit. However in Keswick circles different sessions were usually devoted to the different stages: often called the 5 C’s: confession, cleansing, consecration, certainty, and conquest [n:13].

The condition of public confession of Christ appears unique to Roberts. Also people were largely left to their own devices as to how or when in his meetings they fulfilled his four conditions. Roberts stressed the immediate and spontaneous work of the Spirit, thus it was quite common for people to be in different stages at the same time: one confessing their sins, one being filled with the Spirit, one confessing Christ publicly etc. The “open meeting” was a crucial part of Robert’s method, although not explicitly stated by him [k:192]. It is likely that Roberts was more sympathetic with Seth Joshua, who described the Keswick Convention, as “The theory sounds right when you listen to it, but each soul must go onward in his own way. Preach the truth and leave it to God’s Spirit” [a:52]

- 7 The circle prayer was “send the Spirit, for Jesus Christ sake” and “send the Spirit now more powerfully, for Jesus Christ Sake [k:222-3, 227]. When this had been said by each person present in turn they began again, adding the “more powerfully”.
- 8 In Roberts letter to Sidney Evans dated 7/11 [k:216-9] he writes: *After the service had continued until it was twelve o’clock, I said I was not satisfied with it, and that we must get the blessing, even if it were necessary to stay down until daybreak* [k:217]. Clearly the incident takes place on the Sunday night, the letter is all about the Sunday night service. However [d:37] has this taking place on the Monday night.

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- 9 It is difficult to completely tie together Robert's account of circle prayer in the after meeting of Sunday 6/11 [k] and the personal testimony of one present [b]. Roberts sees prayer with increasing effects, with people crying out, whereas the other witness has all the effects on the third prayer. It is not clear whether the prayer went around twice or three times (compare [a:90]). One thing is clear, there was a dramatic breakthrough on the final prayer, when some were baptised with the Spirit.
- 10 Roberts names them as David Jones, Alice Uray, Roberts' sister Catherine, and Elizabeth Rees [k:216].
- 11 Rees [q] record an incident between Roberts and his mother where he tells her that she needs to be baptised with the Spirit [q:27; d:39-40]. She is quoted as saying that it took eight days from this incident to when she was baptised ("on the eight day"). If the morning after walking out of the service was the time of the baptism then Roberts would have had the initial conversation with her on the Tuesday 1/11/04. Rees is not clear when the incidents took place.
- 12 [l:57] says that services started the same day that the Spirit broke out in Loughor. Likewise [c:63] says the first meeting was the same day revival broke out in Loughor. However no dates are given by either author, nor is the day at Loughor referred to. [c] is clear the meeting was held by RB Jones as his wife received a telegram from him and was reading the first report on Evan Roberts at Loughor in a morning newspaper. As she was in the Rhondda she would have to be reading the national newspaper – the Western Mail – whose first report was Thursday November 10<sup>th</sup>. [c] cannot have the Tuesday Loughor meeting in mind as that was a hard meeting, same day as RB Jones first meeting in Rhos. The Wednesday meeting was in Gorseinon rather than Loughor, so [c] probably does not have that in mind either.
- Given that Robert's Sunday meeting was the breakthrough, then the Rhos breakthrough would have been either two or three days afterwards. As RB Jones would have had no idea what was happening in Loughor the two events are still humanly independent.
- 13 He lists some: Ann Saunders – the baptism. Misses Clarke and Watkins – bent. Francis is about to receive it [k:222]
- 14 This is a short report, about 300 words, generally summarising the Sunday to Wednesday meeting. They must have interviewed people present as no reporter attended a meeting until Thursday 10<sup>th</sup>.
- 15 The report was published on Friday 11<sup>th</sup> November. It included a "blow by blow" account of the Thursday meeting as well as a brief description of its origin in New Quay with Florrie Evans' testimony. It was over 1800 words in length. This together with later reports was included in the first of six 32-page pamphlets on the revival's progress, published by the Western Mail.
- 16 This appears in the Western Mail report, but not in [s], the supplements based on the reports. See <http://www.christian-bookshop.co.uk/free/r04/rev04n2.htm>