
Timeline of the Background to 1904-5 Welsh Revival

Version 2.3, July 2004

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Introduction

This timeline is an attempt to piece together the background to 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. The material was used to help understand the progress of the revival in terms of the church growth models.

Version 2.0 includes page references to the book by DM Phillips. Version 2.1 has minor additions, including Nantlais Williams. Version 2.2 has page references to Penn-Lewis's book.

Characters

(Approximate ages in 1904)

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

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

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

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

Florrie Evans (18 at most): Young girl in New Quay and helper with the revival.

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

John Thickens: Calvinistic Methodist minister, Aberaeron.

MP Morgan: Calvinistic Methodist minister Blaenannerch.

WS Jones: Baptist minister, Carmarthen; later Llwynypia, Rhondda.

WW Lewis (about 50): Calvinistic Methodist minister Carmarthen.

Keri Evans: Congregational minister, Porth-y-Congregational Church, Carmarthen, former Professor of Philosophy, Bangor.

Jessie Penn-Lewis (43): daughter of a CM minister, main mover behind the Welsh Keswick convention.

Evan Phillips (74): Calvinistic Methodist minister, Bethel Chapel, Newcastle Emlyn. Evangelist in 1859 revival. Wife Anne Phillips. They had at least 8 children

John Phillips (32), Principal of grammar school, Newcastle Emlyn. Son of Evan Phillips.

Magdalen Phillips (35), Daughter of Evan Phillips.

JM Saunders: A minister in Swansea.

Rosina Davies (about 44): Evangelist within the “free” churches. Inspired by the Salvation Army’s use of women evangelists. Held 256 evangelistic meetings in Wales during 1904 [o:187]

FB Meyer: British minister and Keswick speaker.

W. Nantlais Williams (30): Minister of Bethany (CM) Ammanford. Becomes a preacher in the revival.

Timeline

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

1892

- WS Jones moves from Memorial Baptist Church in Swansea [c:35] to First Welsh Baptist, Hyde Park, Scranton, Pennsylvania [c:35-36; f:23; g:21; i:36] (*note 1*).
- Joseph Jenkins moves to New Quay as CM minister [a:54].

1893-94

- Evan Roberts confesses his sins and trusts God's grace [d:5]. Once when missing a prayer meeting he was reminded by a deacon at Moriah, William Davies, of how Thomas missed a meeting at the upper room when the Holy Spirit was given. Roberts takes this as a warning not to miss any church meeting. [a:63; d:5; i:23; g:28]

1894

- John Thickens moves to Aberaeron as CM minister [a:54].
- Nantlais Williams enters preparatory school at Newcastle Emlyn, having been challenged to take up ministry through the example of Rosina Davies, Evan Phillips, and Seth Joshua, among others [c:43]

Sometime in the 1890's

- Keri Evans moves to Priory St. Congregational church Carmarthen. He had earlier been Professor of Philosophy at Bangor and had also studied at Edinburgh and Glasgow. Henry Drummond was an influence. [c:37-42; i:78-79]
- In Carmarthen Evans attends meetings of the Pentecostal League. In one meeting, led by Jessie Penn-Lewis and RB Jones, Evans underwent a spiritual transformation. [b:15; c:41; i:79] (dates not clear). He is eventually influenced by WS Jones [f:34].
- RB Jones moves to Porth Rhondda as minister of Salem Baptist Church [i:39].

1896

- 13 Welsh people gather at the Keswick convention to pray for Wales and ask God to give a similar convention to Wales [f:28]

1898

- WS Jones receives power from on high shortly before leaving the USA to return to Wales (*note 2*). Followers of Moody led the meeting where this happened. [c:36; f:24; g:22; i:70]
- WS Jones moves to Peniel, Carmarthen. [c:36; f:24; i:70].

1899-1903

- A number of prayer circles for revival set up [c:24]. The world-wide movement of prayer circles, had started in the early 1890's [n:7]

1899

- Evan Roberts moves to Mountain Ash in August for 4 months to work in their colliery due to little work in his own home [k:49-50]. There he is a member of Bethlehem CM church and speaks at their church meeting [k:49]. During this period he attends a conference in Built h Wells. After praying publicly a minister tells him he should pray about becoming a minister [d:10; k:98].

1900

- WS Jones has a second baptism experience at Peniel [i], Loughor. He experiences yet more power and preaches the message of yielding to Christ to obtain holiness. He also receives divine healing for a medical condition. [b:14; c:37; i:71]

- Evan Roberts, back in Loughor, gathers together a young people's prayer circle. "No one is to lead the meeting, but each one to take part as moved by the Spirit." [d:11]

1900 or slightly later

- WW Lewis moves to Seion Carmarthen and enters the experience, influenced by WS Jones and Keri Evans [c:39; f: 34; i:51-52,80].
- WS Jones, Lewis and Evans – the "Carmarthen trinity" [i:52,70] – become instrumental in meetings to deepen the spiritual life [c:42; i:81].

Somewhere between 1900 and the revival

- WS Jones moves to Llwynypia thus he is often known as WS Jones (Llwynypia) [i:72; c:38].

Somewhere Between 1900 and 1902

- Evan Roberts has an experience of being face to face with God and going into trance like states in public. [d:12]

1901

- Nantlais Williams becomes minister at Bethany (CM) Ammanford.

1902

- Deacons at Evan Robert's church ask Roberts to consider entering the ministry [d:12].
- 1902 is referred to as pray movement year. Prayer circles are referred to [l:19].
- 1902 Keswick. A Welsh minister, Rhys Davies says that a convention must go to Llandrinod next year [n:8-9].
- Nantlais Williams attends Carmarthenshire conventions and is affected [c:45]

1903

- Dean Howells, 83, of St. David's publishes (January) his plea for "a spiritual revival through a special outpouring of the Holy Spirit" as the only solution for the spiritual dearth in Wales [c:27-28; h:26; l:26]. He supports the idea of a convention in Wales to deepen the spiritual life and urged many clergymen to support it [n:7].
- WW Lewis has an experience in 1903 where he yielded himself to Christ, at a cottage meeting. The change was apparent to all who knew him. [c:39; i:52(?); b:16(?)]
- RB Jones asks FB Meyer to address a number of burdened ministers in Wales. Meyer cannot make the arrangement but says he will meet them at the first Welsh "Keswick" in Llandrindod, advising them to attend [i:43; j:28].

1903/4

- WS Jones invites young ministers to form a covenant of prayer (for revival) in various centres in Wales. [c:43; f:27].

July (Approx) 1903

- A Baptist Church at Penydarran near Merthyr starts a season of blessing where many people seek a deeper spiritual life, inspired by their pastor Owen M. Owen. Meetings take place where many are overwhelmed by the Spirit and the presence of God. A number are converted. [f:32-33]

Summer 1903

- Young people in Pencoed start to pray regularly on a mountain top for power from on high. Large crowds join them. [c:28; f:31-32]

August 1903

- The First Keswick in Wales at Ll andrindod – brought into being by Jessie Penn-Lewis, Rev J. Rhys Davies and local minister HD Phillips. FB Meyer spoke. [c:86; f:22-29; g:22]. Attended by Keri Evans [i:80]; Probably WS Jones [c:48]; RB Jones [c:48-49]; O Owen (Merthyr) [c:42]; Seth Joshua [m:111] who is much blessed. About 12 ministers attend and there are doubts about the teaching and the effect attendance might have on their careers [c:48]. RB Jones is greatly affected and receives a great experience of the power of the Holy Spirit, through faith, but not without some struggle [i:43]. Someone returning from the convention said this was the moment to awaken prayer for Wales, and that a revival would soon be witnessed [n:12].

Autumn 1903

- Jenkins and Thickers come into contact with Keswick teaching through a minister who had been helped at Keswick. (possibly RB Jones [b:16-17]). They are further helped by WW Lewis. [a:56; c:52-53]. Neither Jenkins or Thickers had attended the Llandrindod convention [l:32].

Oct 1903

- Young people start meeting in the Aberaeron CM church to deepen their spiritual life [a:56].
- Jenkins speaks at the South Cardiganshire (Abermuirig) monthly meeting about the low state of spiritual life in the churches, and they decide there is a need for some sort of convention [k:112; r:103].

Nov/Dec 1903

- Jenkins introduces the Sunday morning after-meeting for young people in New Quay [a:57]. (After meetings were becoming increasingly popular in churches at this time.) Those serious for more were invited to stay behind after the service [f:30].

Nov/Jan 1903/4

- Jenkins wrestles with God for a blessing. He is clothed with power from on high, enshrouded by a blue flame and enjoys communion with God. Afterwards he finds he can preach with freedom and authority. [a:57; b:17] (*note 3*)

Dec 1903

- Evan Roberts, age 26, finally decides to enter full-time ministry. This requires him attending a preparatory school in Newcastle Emlyn from September 1904, to prepare for an examination to enter ministerial training at Trevecca. [a:64-65; d:13-15; e:18; g:28]. He preaches his first sermon in Moriah Sunday evening 18/12/03, Luke 9:23 [k:100]. The course of events that led him to Newcastle Emlyn is suggested by a friend, William Morgan, from Cardiff [k:99]. Daniel Jones, minister of Moriah, takes Roberts' case to the west Glamorgan monthly meeting 30-31st Dec. and Roberts is put on probation for ministry. [k:101].

31st Dec 1903, 1st Jan 1904

- First Cardiganshire Convention at Tabernacle New Quay – local churches – especially young people [a:57; h:27]. The first of 5 such conventions (*note 4*), along Keswick lines, in South Cardiganshire in 1904 [f:33]. (Others at Aberaeron, Blaenannerch, Borth [f:33] and Tregaron [a:101]). Attendance about 50 [a:57]. Speakers: WW Lewis, John Saunders and



Modern day New Quay. The line indicates Tabernacle Chapel, the venue for the first convention. It is here that Florrie Evans made her confession "I love Jesus Christ - with all my heart."

Wife [a:57 ;h::28], who speak on consecration and assurance [b:17]. The convention is called into being by a working party set up by the local Calvinistic Methodist presbytery, who choose the speakers [b:13]. Meetings helpful but not remarkable compared with what was to come [h:28]. Most meetings are for delegates only. However there is one public meeting, which Florrie Evans attends and is touched [c:53; l:32-33].

- The first of many missions takes place in January 1904 [f:39]. It is the first mission for the missionary (probably RB Jones). The call is to holiness – aimed at those within the churches. It took place in the church of a pastor longing for more of God for himself and his people. The after-meeting method was introduced after a “few nights” for those requiring a definite blessing. It is not clear where this meeting was or whether it was the one referred to in New Quay, but it was probably in South East Wales as [f] mentions the West Wales missions after this.

January 1904

- Rosina Davies holds a meeting in Treorchy, and notes that “the awakening of the churches was spreading in North and South Wales” [o:185]

February-Early March 1904

- Rosina Davies holds a series of successful missions in Rhosllanrechrugog at Capel Mawr [a:116; c:63; o:185]

7th Feb 1904 Sunday Evening (*note 5*)

- Sunday Evening service at New Quay. Florrie Evans leaves, following Jenkins home and asking his counsel [a:58;b:89; c:53; k:113]. She says “...The matter of my soul is almost killing me...”. After some conversation Jenkins asks her “Can you say ‘My Lord’ to Jesus Christ?”. She replies “No, I understand it but cannot say it”. [b:89; h:28] Jenkins advises her to acknowledge the Lordship of Christ over her and submit to the leading of the Spirit (at her home). [a:58; b:89]. Jenkins had preached on “This is the victory that overcomes the world, even our faith”. Jenkins thinks she is saved but as yet unwilling to yield entirely to Christ in case he asks something difficult [l:33].

14th Feb 1904 – “Following Sunday Morning”

- In the after-meeting (the Young Endeavourers [f:21]) Florrie Evans makes her public confession. After the papers are read (*note 6*) Jenkins introduces a new feature, at the prompting of the Spirit [l:33] and asks for people to relate their spiritual experiences [a:58], remarking how scarce they were [h:28]. Several try to speak on different subjects but Jenkins does not allow it [g:24; h:28]. Jenkins asks the young people “What does Jesus Christ mean to you?”. Someone answers, “He is the hope of the world.” [j] Jenkins asks again emphasising “to you”. Florrie slowly replies “I love Jesus Christ with all my heart.” (*note 7*) [a:58; f:21; g:24; h:29; j; k:113;r:103] Florrie has been converted only a few days [g:24] (*note 8*).

The whole meeting is reduced to tears. “Thank you” said Jenkins, “You have given the meeting a lift”. Florrie replies “Don’t thank me but the Holy Spirit. I was forced to say it.” [h:29]

Spring 1904

- News of the preceding meeting spreads throughout the district and crowds are attracted to the united prayer meetings. The prayer meetings later became separated in each church. [h:29].
- Other young people are affected. Young people from New Quay go out into the churches of the surrounding districts to share the blessing. [a:58; b:90], led by Jenkins [g:24]. The young people are 16-18 years old [g:24]. The impact is enough to attract the attention of the Western Mail [c:53].
- MP Morgan and RR Davies, ministers of Blaenannerch and Capel Drindod respectively, catch the fire and join the movement. Evan Phillips of Newcastle Emlyn also helps fan the flames [k:113]
- Florrie Evans becomes known for her visions and prophecies [b:89].

- Evan Roberts, still at Loughor, has a spiritual experience giving close communion with God (a Friday). This is repeated to a lesser degree daily for three months. [a:65-66; g:29; i:24; k:119] (*note 9*). He has fears about going to Newcastle Emlyn in case he loses the experience [g:29].

Early 1904

- Some months before the Loughor revival Trinity (CM) Tonypany has revival meetings and about 600 are added by September. Bethania Treharris have meetings each night, and sometimes in the morning with much conviction of sin [r:102]

June 19th, 20th 1904

- Preaching festival at Ponciau, near Rhosllanerc hrugog sees the power of the Holy Spirit reminding older members of the 1859 revival [a:117-118]. There is much conviction of sin and congregations lose consciousness of time and place [l:57]. One of the preachers had been to South Wales 2 months before and been in contact with “two preachers who had entered the Spirit-filled life” [l:56] (*note 10*). Two of the preachers are JR Jones and Thomas Shankland. The minister was Mr Mitchell. By July things are back to normal [c:29].

30th June, 1st July 1904

- 2nd Cardiganshire Convention at Aberaeron. Nothing remarkable appears to have happened. [a:58] Keri Evans and WS Jones were also speakers at the conventions [a:57; b:14; f:34] – probably this one. RB Jones and John Pugh are also speakers at the West Wales conventions but it is not clear which [g:24].

August 1904

- Early in August Rosina Davies conducts special services in the congregational church (of New Quay presumably). One of the meetings is notable for its power. There are many people there visiting their native homes, or on holiday, who carry the fire back with them to Glamorgan the place of their work [h:27, 29].
- Second Llandrindod “Keswick” convention. Speakers: FB Meyer, AT Pierson, [g:23]; Evan Hopkin, Jessie Penn-Lewis [c:86]. Attended: Seth Joshua [a:51-52; m:116-117], who has serious misgivings; D Evans (Hermion Bridgend) [c:42]. Many people and ministers “fully surrender to the lordship of Christ and receive the baptism with the spirit” [c:86].
- RA Torrey holds a mission in Cardiff where many are saved. Torrey preaches the need to be baptised with Spirit to give power for service. [g:24-25]
- Unusual manifestations at Hebron Baptist, Dowlais (Merthyr). Over 200 end up joining the church by some unspecified future date. Similar manifestations at some unspecified time before November are seen at Cilfynydd, Penrhiwceiber, Bethania (Cong.) Dowlais, [r:103]
- 14th August Evan Roberts and Sidney Jenkins are told they have passed their exams (sat only a week earlier [k:101] to enter the preparatory school at Newcastle Emlyn [d:17].

Months Leading up to November

- Times of refreshing up to the eve of the national awakening at Carmarthen, Morriston, Neath and Bridgend [c:29]
- RB Jones makes a prophecy at Noddfa Treorchy that Wales was on the verge of a great event, and that it would be quiet and silent [c:29].

13th September 1904

- Evan Roberts, and other young men, arrive at the grammar school at Newcastle Emlyn [a:67; d:17; h:36] (*note 11*). They lodge nearby at a house called Ty Llwyd [d:17]. Roberts is still afraid of losing his communion with God [a:67].

17th Sept (Saturday) 1904

- Seth Joshua travels to Cardiganshire for a mission. He arrives at Newcastle Emlyn by a mistake with the trains. After tea with Evan Phillips he travels on to New Quay [m:119].

18th Sept (Sunday) 1904

- Joshua preached at a service in New Quay (presumably at Tabernacle CM). This was his first experience of the revival at New Quay [a:58-59].

19th – 24th Sept 1904

- Joshua holds a Series of evangelistic meetings at New Quay [a:59-60] (*note 11*).
- Meetings go on late. Whenever Joshua tries to close with the benediction one of the young people follows it by praying again. [j]. Joshua is preaching full assurance of salvation and sees many conversions [m:120].
- Roberts is confined to bed for four days with a cold [a:67-68]
- Around this time (?), before Roberts gets his cold (?), “Sidney Evans and others come back from Cardigan” and tell Roberts how they have surrendered their lives to the Lord and want to become his witnesses [d:22]. (Had they been to Cardigan or were the others from there? (*note 12*) My guess is that this incident is Monday 26th and that they had been to the meeting at Newcastle Emlyn. Roberts had missed due to his cold. Note also the entry for Tuesday 27th – according to Seth Joshua.

25th Sept (Sunday) 1904

- Joshua travels to Newcastle Emlyn for a week of mission. On Sunday he preaches at four services to describe the revival at New Quay (venues unclear but Bethel was probably among them). He broke down emotionally but congregations unmoved. [m:121; e:20]. The new students at the school are advised by the headmaster John Phillips to attend the services whenever their studies permitted [e:19]. Roberts missed the meetings due to his cold [a:68].

26th Sept (Monday) 1904

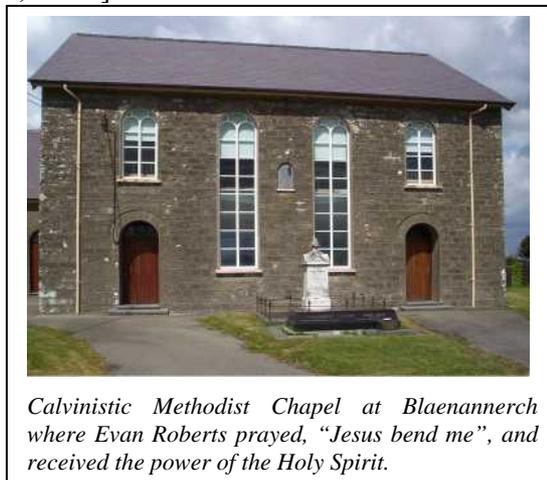
- Roberts again misses Joshua’s meetings due to his cold but hears reports from the other students who attended, including Sidney Evans. Young people from New Quay had given testimony of their experiences in the revival. [a:68; d:22; k:120]
- Joshua says the meeting is hard and only a handful of the hundreds would profess salvation [m:121; e:20].

27th Sept (Tuesday) 1904

- Roberts attends the Tuesday night only, due to his cold [a:68]. He is so keen to go he forgets to take his overcoat [k:120]. He hears the young girls of New Quay speak. Roberts is unmoved, hard and depressed, due to the state of his own heart [b:19; d:22; k:120].
- Joshua notes some students were blessed and confessed salvation, including Sidney Evans [m:121]
- Students ask their headmaster, Evan Phillips, if they can go to the next convention at Blaenannerch. Phillips says “I believe you will learn more in one week of revival than in three years of theological study.” He cancels classes for a week. [j]. (*note 13*)

28th Sept (Wednesday) –29th Sept 1904

- 3rd Convention (2 days), Blaenannerch, arranged by Jenkins and Thickens [a:68; b:14; e:20; f:34; g:29]. Saunders is booked to speak but unable to



make it. WW Lewis is the other speaker. [a:68]

- Grammar school students travel to Blaenannerch from Newcastle Emlyn.
- WW Lewis spoke Wednesday . Roberts feels little. Th ickens feels much. [a:68]. However Roberts claims he had received something at 3.30 due to a girl Magdalen Phillips (daughter of Evan Phillips [k:120]) who had been praying for him (presumably privately) [d:22]. Roberts says he is ready but waiting for the fire to fall [a:68; d:22; k121]
- One of the school tutors (probably John Phillips) notices Roberts is under a burden in the evening [d:22]. The young women from New Quay have been trying to influence him without success [d:22; h:38]. They try to persuade him to stay in Blaenannerch overnight but he returns to Newcastle Emlyn [b:19; k121]
- Seth Joshua is still at Newcastle Emlyn with his mission [a:68]. About 15 young people from New Quay join him to give testimony [m:121]. The fire falls. Evan Roberts is at this meeting and when those who could testify to assurance were asked to stand Roberts is the first of the few who stand [k:121]

29th September (Thursday) 1904

- Seth Joshua goes to the Blaenannerch convention to speak in Saunders place [a68-69; g:29; m:122].
- Twenty college students including Roberts again travel from Newcastle Emlyn (with Seth Joshua) to Blaenannerch singing on the way: “It is coming, it is coming – the power of the Holy Ghost – I receive it”! [a:69; d:23; g:29]
- WW Lewis speaks at 7.00 am meeting, a “Sunday School” type meeting where he acts as questioner [h:39; k:122]. Seth Joshua closes in prayer, praying “bend us” [a:69; d:23; g:30; k:122], apparently because he found the meeting hard [e:20]. Roberts is challenged and is praying “bend me” [a:69; h:39]. Thickens notices Roberts is in deep distress as Joshua is speaking [a:69; b:14].
- After the first meeting they go to a local minister’s (MP Morgan [k:122]) house for breakfast [d:23]. Roberts refuses bread when offered it by Magdalen Phillips because he was full. However when he sees another (Seth Joshua) accepting it, he thinks that God might be offering the Spirit and he is not prepared to receive him though others, who were not offered, are ready [a:69; h:39; k:122].
- On the way back to the meeting Joshua says “We are going to have a wonderful meeting here today”. Roberts replies “I am just bursting” [k:122]
- Roberts’ takes the prayer to be bent to heart and in the 9.00am meeting the fire falls on him at 9.30. He is praying “bend me – bend us [a:70; d:24; g:30; m:122] This he prays out on instruction from the Holy Spirit [a:70; h:39]. He lays prostrate for a long time sweating profusely [e:20] and receives a great burden for lost souls [a:70; g:31; h:40; k:123]. After this he receives great peace and jubilation [a:70]. The minister of the chapel, MP Morgan, is annoyed at this outburst by Roberts [b:19; d:23] (*note 14*). Roberts’ thoughts turn to all those who were going to have to bend on judgment day, and the salvation of their souls weighs heavily on him [k:123] (*note 15*)
- In the afternoon Roberts gives a testimony of the morning event and says that he is delivered from doubt, fear and guilt. It was not really a Keswick testimony, more like conversion or new birth [d:24; e:20]

30th Sept (Friday) 1904

- The following day Roberts draws up a list of young people to visit the towns and villages of every county, including Sidney Evans and the girls from New Quay (*note 16*). He places his £200 savings into the venture. [a:71]

2nd October (Sunday) 1904

- Roberts has a vision in Bethel Chapel, Newcastle Emlyn – 6 souls need to be set on fire before he can go to Loughor [h:41]

October 6th

- Revival meeting at Twrgwyn, 5 miles from Newcastle Emlyn. Led by Joseph Jenkins the subject was “How to Win Souls for Christ and Joy of his Religion”. The meeting lasts four hours, finishing at

10:15pm. On the way home Roberts first suggests the idea to Sidney Evans of 100,000 converts: ‘Do you think,’ he says to Evans, ‘that it is too much to ask God to save one hundred thousand in Wales?’ ‘No,’ was the answer, ‘it would not be too much to ask Him to save Wales and the world.’ ‘Well,’ Roberts replies, ‘we must go at it earnestly.’ They arrive home at one in the morning [k:136, 140; a:71-72; h:41].

- Evans Roberts had been out walking in the garden of Ty Llwyd and comes back to the bedroom and wakes up Sidney who sees Robert’s face glowing. Roberts says “Sid I have got a wonderful new for you. I had a vision of all Wales lifted up to heaven. We are going to see the mightiest revival that Wales has ever known – and the Holy Spirit is coming just now. We must get ready. We must have a little band and go over all the country preaching”. “Do you believe that God can give us 100,000 souls now?” [g:31] They were looking at the moon and both see a vision of an arm stretching from it down to Earth [a:759; d:25; h:41]. This they take as confirmation of the 100,000 souls saved that they have been praying for [d:26].

Some time in October

- Roberts has later visions of an arm stretching to Earth – sometimes holding a piece of paper with 100,000 written on it. [a:79]
- The vision is shared with others of the young people who visit the local churches to “make them alive”. Evan Roberts and some others plan a mission. They hold meetings at Blaenannerch, New Quay and in to Pembrokeshire. This runs into October for 3 weeks [d:26]. On the third week they are accused of scandalous behaviour because young men and women were going out into the country and coming back after dark [d:27]
- Free Church meetings at Bethesda North Wales, under Rev Hugh Hughes sees many under conviction. There are testimony meetings each day at 2.30. Crime is reduced [r:102]

10th October 1904

- Roberts shares the vision of 100,000 with his brother Dan back in Loughor [a:72].

Late in October

- Roberts' thoughts keep turning to Loughor [g:31-32]. He contacts Thomas Francis, his minister in Loughor [d:28].

28th October (Friday) 1904

- Revival meeting in Capel y Drindod, led by Joseph Jenkins and girls from New Quay. The chapel is full before the start time of 6.00pm. [k:147, 155-6]. Roberts rebukes the meeting for not glorifying Jesus, and people taking too much attention for themselves. Roberts prays, which moves the congregation [a:73-74; k:156]. Mrs Davies sings hymns to Jesus to which the congregation responds with 2 hours of weeping and worship. Roberts announces to the congregation that more would happen soon. He and Sidney go back to their lodgings at 1.00am and pray all night, the salvation of souls on their minds [k:157]. “At last the promised infilling of the Spirit”. [d:28-29] “The Divine outpouring was so heavy that I had to shout out and ask God to withhold His hand.” [k:158]



Bethel Calvinistic Methodist Chapel Newcastle Emlyn, where Evan Roberts received the call to return to Loughor, “go to these people”. What was the home church of the revivalist Evan Phillips is now a chapel of rest.

30th October (Sunday) 1904

- In Bethel chapel at Newcastle Emlyn.
 - Morning service – text “Father glorify thy Son” – he is heard to say “this place is full of the Holy Spirit – I can feel him

blowing” [b:20; d:29].

- Afternoon pray meeting – he is praying “Father glorify thy Son” [b:21; d:29]
- Evening service. Text “Father the hour has come” – which confirms he is to go to Loughor now. Roberts keeps having a vision of his Sunday school room in Loughor. He has a voice in his ear “Go to these people”. Checks with Evan Phillips (*Note 17*) whether this is of God or the devil. Phillips confirms it is of God as the Devil does not give such thoughts and gives him permission to go to Loughor immediately. [b:21; d:29; g:31-32; k:164] Phillips gives him a week off [j], but warns him it will be stony ground [k].

31st October (Monday) 1904

- Roberts catches a train in the morning, at 10.30 Monday 31st October to hold a week of meetings at Loughor.

Also relevant, though slightly later:

8th November 1904

RB Jones starts a 10-day mission at Rhosllanerchrugog [a:117].

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, reprint ed and enlarged 1986.
- [d] An Instrument of Revival. Brynmor Pierce Jones. Bridge Publishing. 1995.
- [e] I Saw the Welsh Revival. David Matthews. Converted at Aberdare early in the revival and became an evangelist. Pioneer Books. Undated 125 pages. A primary source. *
- [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). This version used for page numbers. Primary source for many of the later books. *
- [i] Living Echoes of the Welsh Revival. Robert Ellis. The Delyn Press. Undated. 97 pages.
- [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)
- [o] The Story of my Life, Rosina Davies, Gomerian Press, (1942)
- [r] The Welsh Religious Revival 1904-5: A Retrospect and a Criticism. J. Vynny Morgan. Critical of the Evan Roberts' influence in the revival. *
- [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. *

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Notes

- 1 Reference [i] says that he left Capel Rhondda Pontypridd (one of his earlier churches) and that the Scranton Church was “Hyde Park Church, Scranton, New York. Both facts are wrong.
- 2 Ref [f:23] says 1896. Ref [c:36] says 1898. [f:27] has Jones in Carmarthen in 1897.
- 3 It is not clear whether Jenkins’ baptism with the spirit was before [a:57] the first Cardiganshire convention or afterwards [b:17].
- 4 [d:21] seems to imply Cardigan was a venue. [r:103] says four conventions were held, but that might refer just to the year 1904.
- 5 The later books are not clear on the date: Almost two months later (than the first convention) [a:58]; One Sunday in February [h:28]; One Sunday earlier in February (earlier than the testimony) [b:89]; The definitive answer is the first Sunday in February 7th as her testimony occurred on the second Sunday [s1:14]
- 6 [a:58] says after the prepared papers had been read. [h:28] says no paper was forthcoming. The testimony was either after the normal part of the after-meeting or in place of it.
- 7 [a] has Florrie Evans saying “I love the Lord Jesus with all my heart”. [h,k] older texts have her saying “I love Jesus Christ - with all my heart”. The incident was also quoted in the first Western mail revival supplement, the earliest record, which says “I love Jesus with all my heart” [s1:14]
- 8 [j] says she had been converted 3 weeks, though doesn’t quote his source. From the above timeline a few days appears correct.
- 9 [d:14-15] Also records this experience but gives the impression that it occurred at the end of 1903. Probably the section was not written chronologically. He also says it came out of his fear of the effect of theological study on his spiritual state, and his desire to be baptised with the Spirit.
- 10 The ministers are not named by [l].
- 11 [k:105] says Roberts started Sept 8th. Later in the CD-Rom version of the book [k:126] the date is given as Bth. Both are scan errors. The original Welsh copy of the book says 13th, in agreement with [h].
- 12 [d] at this point is very confusing with the sequence of events. [d:22] says the mission started at Newcastle Emlyn. The second week of Joshua’s mission may be confused with the first. [a,m] quote Joshua’s diaries which are very clear.
- 13 This request may have been earlier and might have referred to the meetings at Newcastle Emlyn as well. The two campaigns together would have been the whole week. However [j] may have exaggerated when he said a week.
- 14 [a:69] implies that Morgan noticed Roberts’ agitation in the 7.00 meeting. Both Morgan and Thickens were clearly unhappy about the direction of the meeting because it was going away from the quiet Keswick style.

Note that Morgan must have been sympathetic to the revival, as the following indicates. He was minister of Blaenannerch from 1900-1964. According to local information it was always reckoned he stayed at the church, and turned down numerous calls to move, because he believed the next revival would again start in this church, as it had done in 1904. The church was no stranger to revivals being affected in 1859 and the late 1700’s

- 15 DM Phillips is convinced that the Blaenannerch experience is the filling of the Holy Spirit in Robert’s life, the culmination of 13 years of longing [k:123]. This should be compared with his experience of communion with God in Spring 1904, and an experience with Sidney Evans 28th October 1904.
- 16 Roberts intended 10 to go on mission and listed 9 [k:131]: Maud Davies, Elsie Phillips, Mary C. Jones, Miss. Davies, Mrs. Davies, Mona, New Quay, Florrie Evans, Mrs. Evans, New Quay, Sydney Evans, Evan Roberts. Only two were men
- 17 [k] names him as Evan Phillips his pastor, quoting a letter of Phillips. Note [j] says principal Phillips & [g] says tutor, both implying John Phillips the son. [b;d] says his Pastor and names him as Evan Phillips. [b.d.g.j] do not give sources, presumably [b,d] used [k].