

**Capel y Boro Service**  
**Sun 21 June 2020 at 11am**

**Service for the Assurance  
of the Covenant between  
God and Humanity**

**A celebration of  
Castle Street Church**



**Golwg Arglwydd ar dy wŷneb**  
(William Williams)  
*Introduced by Huw Edwards*

**Intrada and Welcome**

**A talk on the hymn**  
**O fab y Dyn by John Jones 1**

**Galatiaid 6: 1-10**

**A talk on the hymn**  
**O fab y Dyn by John Jones 2**

**Meirion Williams O fab y Dyn**  
Sir Bryn Terfel (baritone)  
Annette Bryn Parri (piano)

**A talk on the hymn**  
**O fab y Dyn by John Jones 3**

**O Fab y Dyn, Eneiniog Duw, fy  
Mrawd (George Rees)**

**James Nicholas**  
Minister at Castle Street 1916-37  
**Y Piwritan Newydd – “O fwg  
Morgannwg” 15 Mawrth 1908**

**Idris Davies**  
**from I was born in Rhydney**

**O God of mercy, God of might**  
(Godfrey Thring, comp. John  
Dryhurst Roberts, 1883, organist  
Castle Street, Caergybi)

**David Lloyd George**  
Lines from a speech

**Euros Rhys Evans Salm 23**  
Aelwyd Llundain/Rhys Ruggiero

**Lady Olwen Carey Evans**  
From *Lloyd George was my  
Father*  
I: In France in the First World War

**Lady Olwen Carey Evans**  
From *Lloyd George was my  
Father*  
II: Wedding at Castle Street 1917

**Beth yw'r tristwch sydd ar  
gerdded (Arthur Williams)**  
*Introduced by Huw Edwards*

**Prayers by Rob Nicholls  
followed by Gweddi'r  
Arglwydd / Lord's Prayer**

**O Iesu mawr, pwy ond tydi**  
(Emrys)

**Deuteronomy 4: 29-40**

**Felix Mendelssohn Elijah –  
Aria, “If with all your hearts”**  
Andrew Haji, tenor;  
South Netherlands Philharmonic/  
Kenneth Montgomery

**The Assurance of the Covenant  
between God and Humanity**  
**Message by Rob Nicholls**

**Ti, Arglwydd, fu'n dywysydd**  
(Denzil Ieuan John)

**Blessing**

**Closing music:**  
**T Hopkin Evans**  
**Dyrchafaf fy llygaid i'r  
mynyddoedd**  
London Welsh Chorale



**Intrada**

Ysbryd y tragwyddol Dduw,  
disgyn arnom ni; Ysbryd y  
tragwyddol Dduw, disgyn arnom  
ni: plyg ni, trin ni, golch ni, cod ni:  
Ysbryd y tragwyddol Dduw,  
disgyn arnom ni.

*Spirit of the eternal God, descend  
upon us; Spirit of the eternal God,  
descend upon us:  
fold us, treat us, wash us, raise us:  
Spirit of the eternal God, descend  
upon us.*

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**Golwg, Arglwydd, ar dy  
wŷneb**

sydd yn codi'r marw o'r bedd;  
mae agoriad nef ac uffern  
yna i'w deimlo ar dy wedd;  
gair dy ras, pur ei flas,  
nawr a ddetgly 'nghalon gas.

Aglwydd, danfon dy leferydd  
heddiw yn ei rwysg a'i rym;  
dangos fod dy lais yn gryfach  
nag all dyn wrthsefyll ddim;  
cerdd ymlaen, nefol dân,  
cymer yma feddiant glân.

Tyred bellach, tyr'd yn ebrwydd,  
ac anadla'r gwyntoedd cryf  
sydd yn nerthu'r pererinion  
I wynebu'r gelyn hyf -  
Yn gwneyd grym Satan llym  
mewn mynydyn fyn'd yn ddim.

*To look, Lord, on thy face  
raises the dead from the grave;  
the key of heaven and hell is  
there to be felt on thy countenance;  
the word of thy grace, pure its taste,  
now which will unlock my wicked  
heart.*

*Lord, send thy speech  
today in its power and its force;  
show that thy voice is stronger  
than man can withstand at all;  
proceed forwards, heavenly fire,  
take complete possession here.*

*Come henceforth, come quickly,  
and breathe the strong winds  
which are strengthening the pilgrims  
to face the bold enemy -  
making the force of sharp Satan  
in a minute become naught.*

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### **A talk on the hymn O fab y Dyn by John Jones I**

I am going to talk about two notable members of Willesden Green chapel, George Rees and Rev. John Thickens. And I'm grateful to John Samuel for bringing this to my attention.

The story begins in 1895 when a group of people started meeting in the home of John Davies, a pharmacist and a member of Jewin. It grew in number and hired a room in Willesden High Rd. where there were eventually five Sunday school classes. It was initially non denominational but a majority felt drawn to the Calvinistic Methodists and in 1898 built a new schoolroom on a plot of land in Willesden Lane where it remained for a century. The chapel building was completed in 1900 but closed in 1999, barely a year after its centenary. Noted

for its singing tradition, it had its own choir and was also the home for many years of the London Welsh school. One of its prominent members was George Rees during the tenure of the Rev John Thickens.

John Thickens came from Cwm Ystwyth but brought up in the Rhondda. There, he began to preach and trained for the ministry in Trefeca College and was ordained in 1894. After periods of ministry in Dowlais and Aberaeron, he moved to London in 1907 and remained here until he retired in 1945, a remarkable four decades. He was a notable preacher, often fiery and was a prominent member of the Presbyterians. He had a particular interest in hymnology and was a

member of the committee for the Welsh Methodist Hymnal published in 1927. He also wrote a book about Howell Harris' visits to London, about which I will elaborate in a later talk.

George Rees was born in the Rhondda as George Rees Heycock. He came to London to run a milk business in Willesden, but found that there was another Heycock's milk business already established there. So he promptly dropped his surname and became known as George Rees. He died in 1950 and is buried in the Willesden Green chapel graveyard.

His hymn, *O Fab y Dyn, Eneidiog Duw, fy Mrawd*, was written on Easter Sunday 1925 following a sermon given in Willesden Green chapel by Rev. John Thickens, whose text was from Saint Paul's letter to the Galatians.

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### **Galatiaid 6: 1-10**

Frodyr a chwirydd, os ydy rhywun yn cael ei ddal yn pechu, dylech chi sy'n cael eich arwain gan yr Ysbryd fod yn garedig ato, a'i helpu i droi'n ôl – ond gwyliwch rhag i chithau gael eich temptio i wneud yr un peth. Helpwch eich gilydd pan mae pethau'n galed – dyna mae 'cyfraith' y Meseia yn ei ofyn. Os dych chi'n meddwl eich bod chi'n rhywun, dych chi'n twyllo'ch hunain – dych chi'n neb mewn gwirionedd. Dylai pawb yn syml wneud beth allan nhw. Wedyn cewch y boddhad o fod wedi'i wneud heb orfod cymharu'ch hunain â phobl eraill o hyd. Dŷn ni'n gyfrifol am beth dŷn ni'n hunain wedi'i wneud.

Dylai'r rhai sy'n cael eu dysgu am neges Duw dalu i'w hathro drwy rannu beth sydd ganddyn nhw gydag e.

Peidiwch twyllo'ch hunain: Allwch chi ddim chwarae gemau gyda Duw. Mae pobl yn medi beth maen nhw'n ei hau. Bydd y rhai sy'n byw i foddhau eu chwantau pechadurus yn medi canlyniadau hynny, sef dinistr; ond bydd y rhai sy'n byw i blesio'r Ysbryd yn medi bywyd tragwyddol o'r Ysbryd. Felly dylen ni byth flino gwneud daioni. Os gwnawn ni ddal ati daw'r amser pan fyddwn ni'n medi cynhaef o fendith. Felly bob cyfle gawn ni, gadewch i ni wneud daioni i bawb, ac yn arbennig i'r teulu o gredinwyr.

*My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted. Bear one another's burdens, and in this way you will*

fulfil the law of Christ. For if those who are nothing think they are something, they deceive themselves.

All must test their own work; then that work, rather than their neighbour's work, will become a cause for pride. For all must carry their own loads.

Those who are taught the word must share in all good things with their teacher.

Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up. So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.

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### **A talk on the hymn O fab y Dyn by John Jones 2**

Before we sing the hymn, here is a setting by the composer Meirion Williams, who lived for many years in Wembley, sung by Sir Bryn Terfel. There's an interesting link here as the history of Willesden Green chapel with that of a small Welsh chapel in Wembley, some five miles away to the West, is closely entwined. It was a relatively short-lived cause which opened in 1939 and closed in 1972. Its origins were in the Welsh society formed in the Wembley area in 1927 with a non-denominational Sunday school established the following year. The opening of the Gwalia Hall in 1929 provided a

permanent home but the opening of Harrow chapel in 1937 drew people away, so the remaining congregation applied to become members of Willesden Green. The question is: did George Rees and Meirion Williams know each other? I'd certainly like to think so and I think it was quite likely.

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### **Meirion Williams O fab y Dyn**

Meirion Williams (1901- 76) was a Welsh songwriter. Williams studied at the University of Aberystwyth and at the Royal Academy in London. He accompanied singer David Lloyd (tenor) on a series of recordings of Welsh songs for Decca in 1948. He is buried at Llanenddwyn Parish Church where he was organist as a boy. This recital, including this setting of 'O fab y Dyn', has some of Williams's greatest songs and is regarded as one of Bryn Terfel's greatest recordings.



<https://www.youtube.com/watch?v=K5O9D9tmQ5g>

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### **A talk on the hymn O fab y Dyn by John Jones 3**

There are a further two settings of this hymn. One a choral version by Eric Jones which remains popular and also a *cerdd dant* version sung

by Cor Godre'r Aran. Some, such as WJ Jones, the minister of Clapham Junction chapel, believed that the authorship of this hymn was actually Thickens', though there is little to support this claim.

What is true to say is that it was deeply influenced by John Thickens' theology, and it's widely regarded as one of our best. The tune is by Richard Mills, from Llanidloes, Montgomeryshire, a member of what was known as the Bach dynasty of Wales given the number of musicians and composers among them. Richard Mills was a printer by trade and entered the service of Hughes and Son in Wrexham where his knowledge of tonic sol-fa music was a great advantage.

He moved to Rhos, where he founded the Rhos Herald newspaper and formed the celebrated Rhos Male Voice Choir, which, under his conductorship, became very successful. In fact, he was much in demand as a guest conductor in Cheshire and North Wales and composed several songs and hymns. He continued to be a figure of note in Rhos long after his death in 1903: a memorial *Gymanfa* was held in Capel Mawr in 1946, where a packed chapel sang many of his best-known hymn tunes.

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### **O Fab y Dyn, Eneiniog Duw, fy Mrawd**

a'm Ceidwad cry',  
ymlaen y cerddaist dan y groes  
a'r gwawd  
heb neb o'th du;

cans llosgi wnaeth dy gariad pur  
bob cam,  
ni allodd angau'i hun ddiffoddi'r  
fflam.

Cyrhaeddaist ddiben dy  
anturiaeth ddrud  
drwy boenau mawr;  
a gwelais di dan faich gofidiau'r  
byd  
yn gwyro i lawr,  
ac yn dy ochain dwys a'th  
ddrylliog lef  
yn galw'r afradloniaid tua thref.

Rho imi'r weledigaeth fawr a'm  
try  
o'm crwdro ffôl  
i'th ddilyn hyd y llwybrau dyrys,  
du  
heb syllu'n ôl;  
a moes dy law i mi'r eiddilaf un,  
ac arwain fi mewn i'th fyd dy hun.

Tydi yw'r ffordd, a mwy na'r  
ffordd i mi,  
tydi yw 'ngrym:  
pa les ymdrechu, f'Arglwydd,  
hebot ti,  
a minnau'n ddim?  
O rymus Un, na wybu lwfwrhau,  
dy nerth a'm ceidw innau heb  
lesgáu.

*O Son of Man, the anointed of God,  
my Brother  
and my Keeper cried,  
on you walked under the cross and  
the ridicule  
no one but you;  
your pure love did burn every step,  
death alone could not extinguish the  
flame.*

*You arrived at the end of your  
expensive adventure  
through great pains;  
and I saw you under the burden of  
the memories of the world  
leaning down,  
and in your intense grief and  
wretched voice*

*calling the extravagants to a town.*

*Give me the big vision and my trial  
of my foolish crudeness  
to follow you along the black,  
difficult paths  
without looking back;  
and give me your hand the weakest  
one,  
and lead me into your own world.*

*It's the way, and more than the way  
for me,  
you are my power:  
what an effort to make, my Lord,  
without you,  
and I do not?  
O mighty One, know not to faint,  
Keep me in your strength and keep  
me without languishing.*

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### **James Nicholas**

Minister at Castle Street 1916-37  
**Y Piwritan Newydd – “O fwg  
Morgannwg”** 15 Mawrth 1908

Safon Moeseg yr Hen Destament  
oedd y Cyfamod. Golygai ym-  
ostyngiad i'r Cyfamod  
ymostyngiad i Dduw. Nid yw y  
Deg Gorchymyn ond amlinelliad  
o hawliau'r Cyfamod ar Israel.  
Cynhwysir hawliau enaid  
ynogystal a hawliau corff yn y  
gorchymynion hyn. Sonir llawer y  
dyddiau hyn am ddiffygion  
Moeseg yr Hen Destament. Dylid  
cofio y cyfrifir rhai ffeithiau ynddo  
i awdurdod dwyfol mewn  
camgymeriad. Nodir ynddo rai  
materion dirywiol y disgwylir i ni  
heddyw eu  
hanghymeradwyo Nac anghofier  
fod yr anghymeradwyaeth honno  
wedi dod yn bosibl i ni drwy  
oleuni y Llyfr gronicta y materion.

Ym Moeseg y Testament  
Newydd gwneir sylw manwl o  
bechod. Cymer Iesu Grist yn  
ganiataol fod yr ymwybyddiaeth o

bechod yn un gyffredinol  
(universal). Ni cheir yr  
ymwybyddiaeth o bechod yn  
unman fel y ceir hi yn y cylch  
Cristionogol. Y mae yr ewyllys  
ddynol yn ddiffygiol, ac hefyd yn  
wrthryfelgar. Dyna achosa y  
dwyfol ymyriad mewn  
prynedigaeth. Rhaid i mi gael fy  
nghreu o'r newydd — fy  
aileni Wna dim arall fy ngwella.  
Delia Crist a'r unigolyn—ni  
chollir yr un yn y dyrfa. Ar yr un  
pryd, ca yr agwedd gymdeithasol  
sylw neillduol ganddo. Dibynna  
derbyn maddeuant gan Dduw ar  
roddi maddeuant i'n cyd-ddynion.  
Defodaeth (ritualism) y  
Testament Newydd ydyw  
"ymweled a'r amddifaid a'r  
gwragedd gweddwon yn eu  
hadfyd, a'i gadw ei hun yn  
ddifrycheulud oddiwrth y byd."  
Safon Moeseg y Testament  
Newydd ydyw bywyd yr  
Arglwydd Iesu, yr Hwn fu fyw yn  
berffaith tuag- at Dduw ac yn  
berffaith tuagat ddyn. Nis gellir  
enwi Iesu heb enwi Duw. Ynddo  
Ef ceir perffaith faboliaeth a  
pherffaith frawdoliaeth. Y mae  
Iesu Grist yn Arglwydd  
dynoliaeth am mai Efe yw Y  
Goreu.

*The standard of Old Testament  
Ethics was the Covenant. The fall of  
the Covenant meant submission to  
God. The Ten Commandments are  
only an outline of the Covenant  
rights on Israel. Soul rights as well  
as body rights are included in these  
orders. Many failings these days are  
about the shortcomings of Old  
Testament Ethics. It should be  
remembered that some facts in it to  
divine authority are mistakenly  
calculated. It contains some  
degenerative issues that we are  
expected to disapprove today.  
Remember that disapproval has  
become possible for us through the*

light of the Book chronicling the issues.

In New Testament Ethics detailed attention is paid to sin. Jesus Christ assumes that the consciousness of sin is universal. The awareness of sin is nowhere as it is found in the Christian circle. The human will is flawed, and also rebellious. That is the cause of the divine intervention in redemption. I must be created afresh - my rebirth Nothing else will improve me. Christ deals with the individual — none is lost in the multitude. At the same time, the social aspect of it receives special attention. Receiving forgiveness from God depends on giving forgiveness to our fellow men. It is the ritualism of the New Testament "to visit the orphans and the widows in their affliction, and to keep himself unhindered from the world." The standard of New Testament Ethics is the life of the Lord Jesus, who lived perfectly for God and perfect for man. Jesus cannot be named without naming God. In Him lies the perfect majesty and perfect brotherhood. Jesus Christ is Lord of humanity because He is the Best.

The Rev James Nicholas (1877-1963) was Castle Street's minister from 1916 to 1937. Born in 1877 at y Bryn, Cwmfelinmynach, Llanwinio, Carmarthenshire, his father was a member of the Independent church at Llanboidy and his mother at the Baptist church at Ramoth, Cwmfelinmynach. He was baptised, aged 16, by the minister, D.S. Davies (Dafis Login) and he delivered his first sermon in April 1898. Following nine months at the Old College School at Carmarthen, he became a student at the Presbyterian College Carmarthen 1899-1901.

He was ordained as the minister of Moreia, Tonypany in 1901 and saw a recently founded church develop into a thriving cause, designing for itself a new place of worship in 1906. He also saw the Rhondda valley roused by the Revival of 1904-05 and the growth of the Labour Movement. Like William John, the secretary of Moreia, he was one of the few who tried to avoid the estrangement and separation that occurred between these two forces: his own reaction to the situation can be discerned in the excerpt above from the article 'O fwg Morgannwg' (March 1908) in 'Y Pwritan Newydd' (the magazine of the south-west Wales Baptists).

James Nicholas was temporarily released from his pastorate in 1915 to serve with the Y.M.C.A. in France but within a year he accepted an invitation to become the minister of Castle Street church, London. He was installed there on 26 October 1916 with David Lloyd George presiding at the service. The next years were in many senses a memorable period in the history of the church, e.g. renovating the chapel building in 1924, organising collections for striking miners families in south Wales in 1926, sponsoring churches in distress in the Rhondda valley from 1928 onwards, (money and clothes distributed to three Glamorgan churches Noddfa, Caerau; Seion, Maerdy; Rhos, Mountain Ash) establishing churches in suburbs like Dagenham in 1928.

A feature of his ministry lay in welcoming and succouring the host of young people who thronged to London in the years of the depression and, in his own words, 'being a friend to young Welsh people away from home', thereby swelling the ranks of the church, by

1931, to a membership of over 1000. One of those young people who James Nicholas no doubt would have befriended and welcome to the fold was the Welsh poet Idris Davies. In Davies's autobiographical poem 'I was born in Rhymney' published in 1943 but referring to the depression and inter war period in London, he tells of his visits to Castle Street.

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### **Idris Davies from *I was born in Rhymney***

I was born in Rhymney  
To a miner and his wife-  
On a January morning  
I was pulled into this life.

I lost my native language  
For the one the Saxon spake  
By going to school by order  
For education sake.

I learnt the use of decimals,  
And where to place the dot,  
Four or five lines from  
Shakespeare  
And twelve from Walter Scott.

I learnt a little grammar  
And some geography,  
Was frightened by perspective,  
And detested poetry.

In a land of narrow valleys,  
And solemn Sabbath Days,  
And collieries and choirs,  
I learnt my people's ways.

I watched the King of England  
Go riding with his queen,  
I watched the cats steal sausage  
From stalls in Bethnal Green.

To Castle Street Baptist Chapel  
Like the Prodigal Son I went  
To hear the hymns of childhood  
And dream of a boy in Gwent

I stood in queues for hours  
Outside the drab Exchange  
With my hands deep in my  
pockets  
In a suit I could not change.

I stood before Tribunals  
And smothered all my pride  
And bowed to my inferiors  
And raged with my soul outside.

And I walked my native hillsides  
In Sunshine and in rain  
And learnt the poet's language  
To ease me of my pain.

With Wordsworth and with  
Shelley  
I scribbled out my dreams  
Sometimes among the slag heaps  
Sometimes by mountain streams.

But season followed season  
And beauty never died  
And there were days and hours  
Of hope and faith and pride.

In springtime I went roaming  
Along the Severn Sea  
Rejoicing in the tempest  
And its savage ecstasy.



*Idris Davies (1905 – 1953) was a Welsh poet. Born in Rhymney, near Merthyr Tydfil in South Wales, he became a poet, originally writing in Welsh, but later writing exclusively in English. He was the only poet to*

*cover significant events of the early 20th century in the South Wales Valleys and the South Wales Coalfield, and from a perspective literally at the coalface. He is now best known for the verses 'Bells of Rhymney', from his 1938 Gwalia Deserta (meaning literally 'Wasteland of Wales'), which were later adapted into a popular folk song.*

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**O God of mercy, God of might**  
in love and pity infinite,  
teach us, as ever in Thy sight,  
to live our lives in Thee.

And Thou, who cam'st on earth  
to die  
that our lost world might live  
thereby,  
O hear us; for to Thee we cry,  
in hope, O Lord, to Thee.

Teach us the lesson Thou hast  
taught:  
to feel for those Thy blood hath  
bought,  
that ev'ry word and deed and  
thought  
may work a work for Thee.

All are redeemed, both far and  
wide,  
since Thou, O Lord, for all hast  
died.  
Grant us the will and grace  
provide  
to love them all in Thee!

In sickness, sorrow, want, or  
care,  
may we each other's burdens  
share;  
may we, where help is needed,  
there  
give help as unto Thee!

And may Thy Holy Spirit move  
all those who live to live in love

till Thou shalt greet in heav'n  
above  
all those who live in Thee.

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### David Lloyd George

Lines from a speech



*When James Nicholas was installed as minister at Castle Street, the great Welsh politician, Liberal leader and prime minister David Lloyd George was presiding. And the following year Nicholas officiated at the wedding in Castle Street of Lloyd George's daughter Olwen. Lloyd George regularly attended services at Castle Street. On the last Sunday in June 1911, Frances Stevenson (Lloyd George's second wife) was taken by a friend to morning service at Castle Street. Lloyd George preached the sermon and she wrote that she 'instantly fell under the sway of his electric personality. I listened to his silver voice, observed his mastery over his audience ... Although he spoke almost entirely in Welsh, I felt myself in some mysterious way drawn into the orbit of his personality'.*

*In 1916 a letter in 'The Times' criticised the National Eisteddfod for going ahead at the height of the First World War. Lloyd George responded with one of his most powerful speeches given at the National Eisteddfod in Aberystwyth in 1916.*

"Why should we not sing during the war? Why especially should we not sing at this stage of the war?"

"Hundreds of wars have swept over these hills, but the harp of Wales has never yet been silenced by one of them, and I should be proud if I contributed something to keep it in tune during this war, by the holding of this Eisteddfod today."

"Our soldiers sing the songs of Wales in the trenches, and they hold their little Eisteddfodau behind the trenches. In this telegram sent from the front line it says:

"Greetings and best wishes for success to the Eisteddfod; from Welshmen in the Field. Next Eisteddfod we shall be with you."

"There is a bird in our villages that can beat the best of them he's called a cymro, he sings in joy he sings also in sorrow, he sings spirited he sings also in adversity he sings at play he sings also at work he sings in the sunshine he sings in the storm he sings in the daytime he sings also in the night he sings in peace why should he not sing in war?"

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### **Euros Rhys Evans Salm 23** Aelwyd Llundain/Rhys Ruggiero

Dyrchafaf fy llygaid i'r  
mynyddoedd  
o'r lle y daw fy nghymmorth.  
Fy nghymmorth a ddaw oddi  
wrth yr Arglwydd  
yr hwn a wnaeth nefoedd a  
daear.

Words Psalm 121 vv. 1-2

*I will lift up mine eyes unto the hills  
from whence cometh my help.  
My help cometh even from the Lord  
who hath made heaven and earth.*

<https://www.youtube.com/watch?v=qPyYnOSELVs>

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### **Lady Olwen Carey Evans** From *Lloyd George was my Father*



*In her book 'Lloyd George was my Father' Lady Olwen Cary Evans, reveals she was 22 when the first world war broke out and she immediately became a VAD (Voluntary Aid Detachment). She was one for six months in 1915 but she was so devastated by her experience tending the wounded at one of six railway rest stations run by the Red Cross on the frontline in Boulogne and Hesdigneul that she never spoke to her family about it. She also worked in an emergency hospital, set up in the old mansion house on the Wern estate between her hometown of Criccieth and Porthmadog. By then her father was Chancellor of the Exchequer, and was living in 11 Downing Street and the family home was let to three Belgian refugee families. It was on May 31, 1915, after her older brother Richard, 26, a Cambridge graduate and civil engineer, had joined the Royal Welsh Fusiliers and caught trench fever that Lady Olwyn, then 23, volunteered for the frontline with her friend Dorothy,*

*daughter of Sir Robert Hudson, who was head of the British Red Cross Society.*

### **I: France, First World War**

'After volunteering for the front-line I didn't see very much of France because I was stuck at Boulogne, where part of the platform at the railway terminus was roped off as a reception area for the hospital trains.'

'I was what they called a cooklet and I also used to scrub the platform. I used to say to my friends: "If you see a patch which is cleaner than all the rest, that's my bit." I worked so hard on it that I really believe you could have eaten off the floor!'

'We stayed in a chalet and my bedroom overlooked the railway. I used to hear the troops as they landed from England and as the trains went out towards the Front, the men hung out of the windows and sang.

'It was such a contrast to the trains, which brought the men back from the trenches. They were packed with wounded, half of them 'sitting cases' who were so bad that they should have been in hospital trains.

'They were brought from the train to us so that they could receive some medical attention, have their wounds dressed, and so on, before going on to one of the many hospitals along the French coast.

'After a while I left Boulogne and was sent about 20 miles inland to a railway junction, where we had a hut in the fields beside the railway. We provided the men with coffee and cocoa as the trains came through.

'The gratitude of the men was immense. Some of them were in a most pathetic state, and those who needed attention were taken off to have their bandages changed. There seemed to be thousands of them passing through every day.

'We took our job as Voluntary Aid Detachments very seriously, and worked hard. There wasn't much social life, and most of the time when we went off duty, we were so tired that we just went to bed and slept.'

'But we did socialise occasionally. I knew some very nice young men who escorted me for an evening and afterwards took me back to the villa where I was staying. Our escorts were never allowed in, so we had to say goodnight at the door. Many of them were killed while they were still little more than boys. One of them was a young man in the Welsh Guards of whom I was very fond. Lady Mond had a party and we went to it together, I wearing Welsh costume with buckled shoes, trimmed with diamante. During the evening one of the diamante buckles came off and my friend put it in his pocket. We forgot all about it but I never saw him again after that night. He was only about 19 or 20 when he was killed.'

## II: Wedding, Castle Street



'I returned to Britain from the front on November 11, 2015

after my 21-year-old brother Gwilym was sent to France. It was then that I met my husband Thomas Carey Evans, who was a Captain in the Indian Medical Service, eight years my senior, and who had experienced the horrors of Gallipoli and won the Military Cross.

'At home Mother had flung herself into the war effort and was working very hard to provide comforts for the men. One day she told me that a young Army captain, whose father she knew in Wales, was coming to tea with his sister.

'Their father was a doctor at Blaenau Ffestiniog and, although our families knew each other well, I had never met Tom Carey-Evans before. It was love at first sight for both of us. I loved his voice and I thought he was the nicest young man I had ever met. The thought came to me instantly: "I would like to marry that man."

'But I didn't see Tom again for over a year but we decided that as soon as he got leave we would be married. My worst fears were almost realized when the ship bringing him home was torpedoed. By the greatest good fortune, he escaped without injury, but he lost most of his possessions and arrived home with just the uniform he was wearing, a rather shabby one.

'Father knew the ship had been torpedoed and there were some anxious days until it was known that Tom was safe. He kept the news of the torpedoing from me, but I began to worry when Tom did not arrive when I expected him.

'Just as I was beginning to get frantic a telegram arrived telling me that Tom was safe. Eventually Tom arrived four days before the wedding.

'So we were married in 1917 at London's Welsh Baptist Chapel in Castle Street – my father had by then become Prime Minister and moved into No 10 and George V and Queen Mary sent a telegram. Our honeymoon was to Tintagel in Cornwall. '



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## ***Beth yw'r tristwch sydd ar gerdded***

drwy ei Eglwys dan y nef?  
Nid oes gelyn ar y ddaear  
sydd â grym i'w drechu ef:  
llawenychwn  
yn ei fuddugoliaeth gref.

Beth yw'r llesgedd blin a'n  
daliodd  
pan fo'r gofyn am grwsâd?  
Y mae nerthoedd tragwyddoldeb  
yn ddigonol i bob gwlad:  
atgyfnerthwn,  
mae grasusau'r nef yn rhad.

Beth yw'r dicter sy'n gwahanu  
pan fo cymod Crist mor hael?  
Mae ei gariad yn ddi-hysbydd  
a'i drugaredd yn ddi-ffael:

gorfoleddwn,  
mae maddeuant llwyr i'w gael.

*What sadness is going on  
through his Church under heaven?  
There is no enemy on earth  
who has the power to defeat him:  
we rejoice  
in his mighty victory.*

*What is the angry fatigue that  
caught him  
when is a crusade required?  
There are the powers of eternity  
adequate for all countries:  
reinforce,  
the graces of heaven are cheap.*

*What is the anger that separates  
when is the atonement of Christ so  
generous?  
His love is exhausted  
and his mercy without fail:  
rejoice,  
there is complete forgiveness.*

---

**O Iesu mawr, pwy ond tydi**  
allasai farw drosom ni  
a'n dwyn o warth i fythol fri?  
Pwy all anghofio hyn?

Doed myrdd ar fyrdd  
o bob rhyw ddawn  
i gydfawrhau  
d'anfeidrol lawn,  
y gwaith gyflawnaist un prynhawn  
ar fythgofiadwy fryn.

Nid yw y greadigaeth faith  
na'th holl arwyddion gwyrthiol  
chwaith  
yn gytbwys â'th achubol waith  
yn marw i ni gael byw.

Rhyfeddod heb heneiddio mwy  
fydd hanes mawr dy farwol glwy';  
ni threiddia tragwyddoldeb drwy  
ddyfnderoedd cariad Duw.

*O great Jesus, who but thee  
could have died for us*

*and lead us from disgrace to  
eternity above?*

*Who can forget this?  
Let myriad after myriad  
of every kind of talent come  
to magnify together  
thy immeasurable Atonement,  
the work thou didst fulfil one  
afternoon  
on an ever-memorable hill.*

*The vast creation is not  
nor all thy miraculous signs either  
equal to thy saving work  
in dying that we might live.*

*A wonder without ageing henceforth  
will be the great story of thy mortal  
wound;  
eternity will not penetrate through  
the depths of God's love.*

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#### **Deuteronomy 4: 29-40**

But if from there you seek the Lord your God, you will find him if you seek him with all your heart and with all your soul. When you are in distress and all these things have happened to you, then in later days you will return to the Lord your God and obey him. For the Lord your God is a merciful God; he will not abandon or destroy you or forget the covenant with your ancestors, which he confirmed to them by oath.

Ask now about the former days, long before your time, from the day God created human beings on the earth; ask from one end of the heavens to the other. Has anything so great as this ever happened, or has anything like it ever been heard of? Has any other people heard the voice of God speaking out of fire, as you have, and lived? Has any god ever tried to take for himself one

nation out of another nation, by testings, by signs and wonders, by war, by a mighty hand and an outstretched arm, or by great and awesome deeds, like all the things the Lord your God did for you in Egypt before your very eyes?

You were shown these things so that you might know that the Lord is God; besides him there is no other. From heaven he made you hear his voice to discipline you. On earth he showed you his great fire, and you heard his words from out of the fire. Because he loved your ancestors and chose their descendants after them, he brought you out of Egypt by his Presence and his great strength, to drive out before you nations greater and stronger than you and to bring you into their land to give it to you for your inheritance, as it is today.

Acknowledge and take to heart this day that the Lord is God in heaven above and on the earth below. There is no other. Keep his decrees and commands, which I am giving you today, so that it may go well with you and your children after you and that you may live long in the land the Lord your God gives you for all time.

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#### **Felix Mendelssohn Elijah – Aria, “If with all your hearts”**

If with all your hearts ye truly seek me,  
Ye shall ever surely find me,  
Thus saith our God.  
Ye shall ever surely find me,  
Thus saith our God.



*Felix Mendelssohn Bartholdy (1809–1847) was a German composer, pianist, organist and conductor of the early Romantic period. His hugely popular oratorio *Elijah* (German: *Elias*), Op. 70, MWV A 25, depicts events in the life of the Prophet Elijah as told in the books 1 Kings and 2 Kings of the Old Testament. It premiered in 1846 at the Birmingham Festival. This aria for the character Obadiah sets the first line of today's reading Deuteronomy 4:29 together with a passage from the Book of Job.*

<https://www.youtube.com/watch?v=IfyD4WIsXzw>

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### **The Assurance of the Covenant between God and Humanity** **Message by Rob Nicholls**

Deuteronomium 4:29-38 /  
Deuteronomy 4:39-40



It never ceases to amaze me, how many of the most beautiful verses in the Bible can be found in the most unexpected of places! The books of the Law in the Old Testament are not generally known for their comforting message. They are usually fully of stern statues, terrible threats and consequences about this that and the other. But every now and again you come across a little “gem” – a little “rose among thorns”, and that’s exactly what we have here.

Gwrandewch ar y geiriau yma eto o'r bedwaredd bennod o Lyfr Deuteronomium: “Os byddwch yn ceisio'r Arglwydd eich Duw, ac yn chwilio amdano â'ch holl galon ac â'ch holl enaid, byddwch yn ei gael. Pan fydd yn gyfyng arnat, a'r holl bethau hyn yn digwydd itiyn y dyddiau sy'n dod, yna tro at y Arglwydd dy Dduw a gwrando ar ei lais. Oherwydd Duwtrugarog yw'r Arglwydd dy Dduw; ni fydd yn dy siomi nac yn dy ddifa, ac ni fydd yn anghofio'r cyfamod a wnaeth trwy lw â'th dadau.”

“If you seek the Lord your God, you will find him, if you search after him with all your heart and with all your soul. When you are in tribulation, and all these things come upon you in the latter days, you will return to the Lord your God and obey his voice, for the Lord your God is a merciful God; he will not fail you or destroy you, or forget the covenant with your fathers which he swore to them.”

In these words, the Lord encourages the Hebrew nation of the time, and us today, to return to His ways. He encourages the

people who have forgotten the most simple and basic things of their religion, to return to Him once more.

Y bobl sydd wedi troi at dduwiau gau a cherfiedig. Ac mae yn ein gwahodd ni 'gyd, pob yr un ohonom sy'n troi o bryd i'w gilydd oddi wrth y “llwybr cul” fel pe tai, ac onid ydyn ni 'gyd yn gwneud hynny weithiau?!

So, we all have an invitation to return from our wonderings, to stop our “backsliding” as it used to be referred to, because the words from Deuteronomy tell us that He will not fail us or destroy us, or forget the covenant of mercy which He has made on our behalf.

Mae'n ymddangos i mi bod 'na dri pheth yn amlwg o fewn y geiriau yma. What do have in these words? Well, firstly, we have a specific time mentioned; secondly, a special way appointed; and thirdly, a great encouragement given.

1. Yn gyntaf felly, mae amser penodol wedi'i grybwyll: “Pan fydd yn gyfyng arnat” – chi'n cofio geiriau'r testun? “When you are in tribulation, and all these things come upon you in the latter days”

So really speaking, from whichever position or situation you find yourself in life – that's the place to start looking for God. Don't wait until your position improves, or gets better – go to him now. God invites us as we are, and where we are in life.

Rwy'n dyfynnu'n aml mewn pregethau y stori am Charlotte Elliot, cyfansoddwraig yr emyn enwog hwnnw yn Saesneg, "Just as I am, without one plea".

Charlotte Elliot had suffered terribly from numerous ailments throughout her life, and somehow or other, had convinced herself that Christ wouldn't accept her in the state she found herself. And the famous Swiss preacher and philosopher Dr. Cesar Malan said to her, "No, there's no need to be made whole physically - come to him just as you are", and that was the inspiration for one the most glorious hymns ever written in the English Language, or any other language come to that!

"Just as I am – without one plea,  
But that thy blood was shed for me,  
And that thou bidd'st me  
come to Thee, O Lamb of God, I  
come."

It also mentions "and all these things come upon you in the latter days". Now, without being morbid and putting too fine a point on it this morning – I believe these words could well refer to the latter days of our earthly lives as well.

Remembering always, that not one of us has a warrant or guarantee for tomorrow, or even tonight come to that. But what a blessing and comfort it is to realise that even now, this very minute, God is waiting patiently and graciously for us.

2. Sy'n fy arwain i at yr ail bwynt – ffordd arbennig wedi'i benodi / a special way appointed – that's my second heading for you this

morning. What are we asked to do in order to find his favour and mercy? "Seek the Lord your God, and you will find him."

Ceisiwch yr Arglwydd eich Duw, a byddwch yn ei gael. Ac nid yn unig ceisio, ond i chwilio amdano â'ch holl galon ac â'ch holl enaid.

But where can I find Him? I can hear some of you asking in your minds. Where else but in the person of Jesus Christ – the great mediator of the New Testament – Cyfryngwr mawr y Testament Newydd.

The great "go between" as far as man and God is concerned is Jesus, and Jesus Christ alone. "No one comes to the father but by me." / "He that has seen me, has seen the Father."

What simplicity, yet we tend to place such difficulties in the way so often!

Os ých chi wedi dod o hyd i Iesu, chi wedi dod o hyd i Dduw hefyd. We don't receive God's love and favour by doing, nor by being, or by feeling, but simply by believing! Sylwch hefyd fod 'na bwyslais ddwbwl yn y geiriau "gyda'ch holl galon, a gyda'ch holl enaid".

We must be doubly earnest in this pursuit if we are to attain the goal, with all our heart and soul. It's no good to go about this seeking in a "half-hearted" way, we must put our hearts and souls into it!

Mae'r testun yn ychwanegu ein bod i droi at yr Arglwydd – "yna tro at yr Arglwydd dy Dduw.

Turn to the Lord your God. And that act of "turning" must be total and complete as well. We

must turn around and face a totally new direction. The meaning of the word repentance is to turn around and take a new direction.

Os yw'n golygon ni tuag at y byd a'i bethau ar hyn o bryd, mae'n rhaid i ni droi i edrych tuag at Dduw a phethau tragwyddol.

And it can't be a "pseudo" turn, or half a turn, but a total turn and change of nature.

Edifeirwch am y gorffennol, yn creu hyder am y presennol a gobaith am y dyfodol.

Heart, soul, life, speech, action – everything - all changed for the better. And then it's added "And be obedient to his voice."

A "gwrando ar ei lais" sy yn y Gymraeg, a nid yn aml fyddai'n meddwl bod y Saesneg yn rhagori ar y Gymraeg, ond i fod yn ufudd / obedient to his voice, rwy'n credu bod hwnnw'n gryfach o lawer na gwrando yn unig.

It's impossible for us to be true followers if we're not obedient to his voice and commandments.

3. Which leads me to final point this morning – a great encouragement given – anogaeth lwyr wedi'i rhoi.

Chi'n cofio rhan olaf y testun? "Oherwydd Duw trugarog yw'r Arglwydd dy Dduw; ni fydd yn dy siomi" ac nid yn unig hynny, ond mae'n ychwanegu "nac yn dy ddifa" chwaith.

And after the great encouragement that God will not forsake us nor destroy us, there

are two reasons given, firstly  
“For the Lord your God is a  
merciful God.”

I’m not a parent, but I had been a  
teacher for some years before  
going into the ministry, and can  
well imagine the difficulty facing  
parents when they have to  
discipline their children – and  
that out of love, not out of  
hatred.

I’m sure you who are parents  
have found it difficult at times to  
do so, but it must be done. And  
the final step in any disciplinary  
action, is taken after numerous  
warnings and threats on the way,  
I’m sure!

Do we tend to forget about  
God’s “disciplinary” code as set  
out in the Scriptures?

Yn anghofio am y ffaith ei fod yn  
Dduw sydd yn barnu ac yn  
ceryddu hefyd, a hynny allan o  
gariad tuag atom ni.

And before concluding this  
morning, the last reason given, is  
that “He will not forget the  
covenant with your fathers” / “ac  
ni fydd yn anghofio’r cyfamod a  
wnaeth trwy lw â’th  
dadau.”

There’s something “once and  
forever” about making a  
covenant – especially the old  
covenants made between God  
and his people – ac er i ni eu  
torri nhw’n aml, mae cyfamod  
Duw “ni syfl o’i le, nid ie a nage  
yw, ni chyfnawidur chwaith” fel  
mae’r hen emyn yn dweud.

God has made his covenant with  
humanity, a covenant which is  
impossible to brake – the New  
Covenant made in and through  
the blood of his son Jesus Christ.

And it’s our privilege this  
morning, and every morning, to  
be sharers and partakers in that  
New Covenant.

“Cyfamod cry’, mae’r emyn yn  
mynd yn ei flaen i ddweud - pwy  
ato ddyry ddim? Nid byd na  
bedd all dorri’i rhyfedd rym;

Not even life nor death, the  
world nor the grave can break  
the wonderous power of this  
covenant.

Diysgog yw hen arfaeth Duw o  
hyd,  
Nid siglo mae fel gweinion  
bethau’r byd.”

It doesn’t shake like the weak  
and feeble things of this world!  
Ac iddo Ef y bo’r gogoniant y  
bore ‘ma, ac yn oes oesoedd!  
Amen.

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### **Ti, Arglwydd, fu’n dywysydd**

ar hyd blynyddoedd oes,  
yn gwmni ac yn gysur,  
a’th ysgwydd dan ein croes:  
diolchwn am bob bendith  
fu’n gymorth ar y daith,  
anoga ni o’r newydd  
i aros yn dy waith.

Wrth gofio y gorffennol  
a datblygiadau dyn,  
rhyfeloedd a rhyferthwy  
y dyddiau llwm a blin,  
clodforwn di, O Arglwydd,  
am wyrthiol waith dy ras  
sy’n adfer pechaduriaid  
i freintiau’r nefol dras.

Diolchwn am bob dyfais  
a darganfyddiad gwiw  
sy’n llesol a defnyddiol  
i wella poen a briw:  
clodforwn di, O Athro,  
am ddysg a dawn ein hoes,  
gan wybod uwch pob gwybod

Efengyl Crist y groes.  
*You, Lord, have been your guide  
throughout life years,  
company and comfort,  
with your shoulder under our cross:  
we thank you for every blessing  
assisted on the journey,  
encourage us afresh  
to stay at work.*

*In remembering the past  
and human developments,  
wars and superstitions  
the bleak and tiring days,  
we praise you, O Lord,  
for the miraculous work of your  
grace  
who restores sinners  
to the privileges of the descent  
heavenly.*

*We thank you for every device  
and a fine discovery  
which is beneficial and useful  
to cure pain and sore:  
we praise you, Professor,  
for the learning and talent of our  
time,  
knowing above all knowing  
The Gospel of Christ the cross.*

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### **Closing music: T Hopkin Evans Dyrchafaf fy llygaid i’r mynyddoedd**

Dyrchafaf fy llygaid i’r  
mynyddoedd  
o’r lle y daw fy nghymmorth.  
Fy nghymmorth a ddaw oddi  
wrth yr Arglwydd  
yr hwn a wnaeth nefoedd a  
daear.

Words Psalm 121 vv. 1–2  
I will lift up mine eyes unto the  
hills  
from whence cometh my help.  
My help cometh even from the

Lord  
who hath made heaven and  
earth.

<https://www.youtube.com/watch?v=CbfQLKSgchc>

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Readers:

**A talk on the hymn**

**O fab y Dyn**

*John Jones*

**Galatiaid 6: 1-10**

*John Samuel*

**James Nicholas**

**Y Piwritan Newydd – “O fwg  
Morgannwg”**

*William Thomas*

**Idris Davies**

**from I was born in Rhymney**

*Mark Salmon*

**David Lloyd George**

Lines from a speech

*Sir Simon Hughes*

**Lady Olwen Carey Evans**

From *Lloyd George was my Father*

I: In France in the First World War

*Anwen Rees*

**Lady Olwen Carey Evans**

From *Lloyd George was my Father*

II: Wedding at Castle Street 1917

*Marian Howell*

**Deuteronomy 4: 29-40**

*Tudor Owen*

**The Assurance of the Covenant  
between God and Humanity**

*Rob Nicholls*

**Blessing and Prayers**

*Rob Nicholls*

**Producer** Mike Williams

Pictures:

*Welsh Church of Central London, (Castle  
Street Street); photographer unknown*

*Meirion Williams; Photographer unknown;  
Idris Davies; Photographer unknown  
David Lloyd George by Sir William Orpen,  
1927 © National Portrait Gallery, London;  
Lady Owen Carey Evans volunteering for the  
Red Cross; photographer unknown;  
Lady Owen Carey Evans at her wedding in  
Castle Street; photographer unknown;  
Tom and Olwen Carey Evans after their  
wedding; photographer unknown;  
Felix Mendelssohn, artist unknown;  
Rembrandt 'Moses Breaking the Tablets of  
the Law,' 1659; Gemäldegalerie, Berlin.*

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