

**Capel y Boro**  
**Sun 7 Feb 2021, 11am**

**The Welsh Revival 1904:  
Evan Roberts, the man  
who set Wales and the  
world alight**



**Opening music**  
**Traditional**

***This Little Light of Mine***  
The Virtual Civil Service Choir

**Intrada**

**Welcome**

***Wele'n gwawrio ddydd i'w gofio***  
(John Edwards *effallai* John  
Edwards, *Meiriadog*)

**Sir Henry Jones**  
***Diary of the 1859 Revival***  
**coming to Llangernyw,**  
**North Wales**

**Robert Graves**  
***Welsh Incident***  
read by Richard Burton

***Marchog, Iesu, yn llwyddiannus***  
(William Williams, *Hyfrydol*)

**A talk by John Jones**  
**on Evan Roberts**

**An excerpt from a TV drama-**  
**documentary recreating Evan**  
**Roberts's conversion in**  
**Blaenannerch Chapel,**  
**Ceredigion**

**Film, Blaenannerch today**

***Wrth gofio'i riddfanau'n yr ardd***  
(Thomas Lewis, *Trewin*)

**Film, Moriah Chapel, Loughor**

**Writings by Evan Roberts**  
Bethan Jones, Secretary of Moriah  
Chapel, Loughor, Swansea

***Here is love vast as the ocean!***  
***Dyma gariad fel y moroedd***  
(Gwilym Hiraethog *trans.* William  
Edwards)

**Salm 85**

**Joel 2: 23–29**  
Reading by Rev. Scott T. Arnold  
from the sanctuary of First Baptist  
Church of Los Angeles, California

***Throw out the Life-Line***  
(Edward S Ufford)  
Ella Fitzgerald

***Duw mawr y rhyfeddodau maith***  
(Samuel Davies *cyf.* J R Jones,  
*Rhyd y groes*)

**Revd Stephen F Olford**  
***Billy Graham in South Wales***  
**1946 (diary excerpt)**

**Evan Roberts**  
**Excerpt, Sermon**  
from his only recording

**Recently discovered sound**  
**recording of Evan Roberts**  
**preaching in South Wales in**  
**1905 (excerpt)**

***Glân, gerwbiaid a seraffiaid***  
(Richard Mant *cyf.* Alafon)

**Blessing**

**Closing music:**  
**David Frinck**  
***Bend to Us***  
**“Thanks be to him” – finale**  
Musical on the Welsh Revival 1904



**Opening music:**

**Traditional**

***This Little Light of Mine***

arr. Neil A Johnson

The Virtual Civil Service Choir

Recorded individually in the  
homes of British Civil Service  
employees during the  
Coronavirus pandemic and  
brought together as a virtual  
choir.

<https://www.youtube.com/watch?v=R8n2wkk0j-g>

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**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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**Wele'n gwawrio ddydd i'w  
gofio,**

geni Seilo, gorau swydd;  
wele ddynton mwyn a moddion  
ddônt â rhoddion iddo'n rhwydd;  
hen addewid Eden odiaeth  
heddiw'n berffaith ddaeth i ben;  
wele drefniad dwyfol gariad  
o flaen ein llygad heb un llen.

Duw a'n cofiodd, Duw a'n  
carodd,  
Duw osododd Iesu'n lawn;  
Duw er syndod ddarfuganfod  
trefn gollyngdod inni'n llawn:  
Duw ryfeddir, iddo cenir  
gan drigolion nef a llawr,  
tra bydd Iesu, fu mewn gwaeledd,  
'n eistedd ar yr orsedd fawr.

Haleliwia! Haleliwia!  
Aeth i'r lladdfa yn ein lle;  
Haleliwia! Haleliwia!  
Duw sy'n fodlon ynddo fe:  
sain Hosanna i Fab Dafydd,  
Iesu beunydd fyddo'n ben;  
am ei haeddiant sy'n ogoniant  
bydded moliant mwyr, Amen.

*See dawning the day to remember,  
Give birth to Shiloh, the best office;  
See men gentle and moderate  
Bring gifts to him freely:  
The old promise of exquisite Eden  
Today perfectly coming to pass;  
See the ordinance of divine love  
Before our eyes without any curtain.*

*God has remembered us, God has  
loved us,  
God set Jesus as a Ransom;  
God astonishingly expires to find  
A plan of absolution for us fully:  
God to be wondered at, him to be  
sung  
By inhabitants of heaven and earth,  
While Jesus is, who was in poverty,  
Sitting on the great throne.*

*Hallelujah! Hallelujah!  
He went to the slaughter in our  
place;  
Hallelujah! Hallelujah!  
God is satisfied in him:  
The sound of Hosanna to the Son of  
David,  
Jesus daily shall be as head;  
For his merit which is glory  
Let there be praise evermore, Amen.*

<https://www.youtube.com/watch?v=Vy5-36aCqkw>

**The 1904–1905 Welsh Revival** was the largest Christian revival in Wales during the 20th century. It was one of the most dramatic in terms of its effect on the population, and triggered revivals in several other countries. The movement kept the churches of Wales filled for many years to come and the Awakening swept the rest of Britain, Scandinavia, parts of Europe, North America, the mission fields of India and the Orient, Africa and Latin America.

The last previous revival in Wales was in 1859, and to give us an idea of the fervour and zeal and sheer power of the Welsh revivals we are now going to hear an account of the 1859 Revival coming to Llangernyw, in north Wales. This is written by the leading moral philosopher Sir Henry Jones, who was born in Llangernyw, next door to the chapel, the son of a shoemaker, and a devout Methodist. Here to read it is John Jones, we have two John Jones with us taking part in our service today, and this John Jones is a journalist, and a distant relative of Sir Henry Jones, whose account we are now going to hear.

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### **Sir Henry Jones Diary of the 1859 Revival coming to Llangernyw, North Wales**

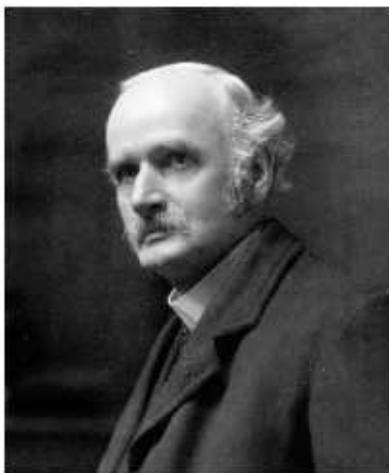


Capel y Cwm, Llangernyw, c1895: how it would have appeared in the 1859 revival

“I remember being myself in that garden on a Sunday evening, and passing through “a religious experience” there which I can never forget. It was in the year 1859 or possibly, 1860. I was about seven years old at the time, and the religious Revival was on in all its power in all the neighbouring dissenting chapels (for some reason or another the Church of England was not liable to these onsets).

“The evidence of the presence and power of the Spirit was overwhelming. Men and women were, quite genuinely, beside themselves with religious excitement. They broke out in the services, glorifying God by the help of hymns and verses, and not infrequently in language of their own which, owing to their exalted condition, was sometimes marvellous in its power and beauty. Their voices mingled together in a confusion that usually put the preacher to silence, and, not seldom, lasted far into the night. Often, during those months, did I crouch in the bottom of the pew in order to escape the waving arms of my grandmother noted for the depth and devotion of her religious life.

“And I, occasionally, watched strange scenes amidst the excitement. For instance, I saw a farm labourer, a very shoddy character in fact, on his knees in the big pew, beat in the panels of the pulpit with his bare fists; and I watched the finest of the church elders, one of the ablest men I have ever met, go from end to end of the chapel and up and down its aisles, on his knees praising God all the time and manifestly in the power of an overwhelming force.”



*Sir Henry Jones CH, FBA (1852-1922) was a Welsh philosopher and academic who was born in Llangernyw, now in Conwy County Borough. He studied at Bangor Normal College and became a teacher at Brynamman. Having decided to enter the Presbyterian ministry, he went to the University of Glasgow on a scholarship. After graduating, he obtained a fellowship, and went on to study at Oxford and in Germany. In 1882 he married a Scotswoman, and later returned to live in Scotland.*



The Sir Henry Jones Museum and his childhood home, Llangernyw

*He was instrumental in the passing of the Welsh Intermediate Education Act 1889, and worked for the establishment of the University of Wales and the introduction of a penny rate for education. He was knighted in 1912 and appointed Companion of Honour in 1922, shortly before his death. Jones supported philosophical idealism. The Sir Henry Jones Memorial Prize (for moral philosophy), founded in 1934, is awarded annually in October.*

## **Robert Graves** **Welsh Incident**

read by Richard Burton



Criccieth Beach

But that was nothing to what things came out  
From the sea-caves of Criccieth yonder.'  
'What were they? Mermaids? dragons? ghosts?'  
'Nothing at all of any things like that.'  
'What were they, then?'  
'All sorts of queer things, Things never seen or heard or written about,  
Very strange, un-Welsh, utterly peculiar  
Things. Oh, solid enough they seemed to touch,  
Had anyone dared it. Marvellous creation,  
All various shapes and sizes, and no sizes,  
All new, each perfectly unlike his neighbour,  
Though all came moving slowly out together.'  
'Describe just one of them.'  
'I am unable.'  
'What were their colours?'  
'Mostly nameless colours, Colours you'd like to see; but one was puce  
Or perhaps more like crimson, but not purplish.  
Some had no colour.'  
'Tell me, had they legs?'  
'Not a leg or foot among them that I saw.'  
'But did these things come out in any order?'  
What o'clock was it? What was the day of the week?

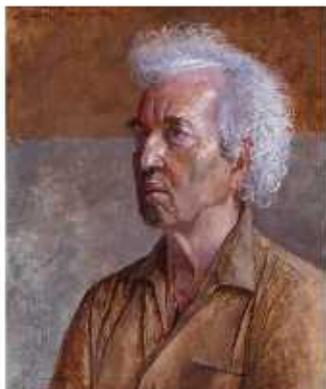
Who else was present? How was the weather?'  
'I was coming to that. It was half-past three  
On Easter Tuesday last. The sun was shining.  
The Harlech Silver Band played Marchog Jesu  
On thirty-seven shimmering instruments,  
Collecting for Caernarvon's (Fever) Hospital Fund.  
The populations of Pwllheli, Criccieth,  
Portmadoc, Borth, Tremadoc, Penrhyndeudraeth,  
Were all assembled. Criccieth's mayor addressed them  
First in good Welsh and then in fluent English,  
Twisting his fingers in his chain of office,  
Welcoming the things. They came out on the sand,  
Not keeping time to the band, moving seaward  
Silently at a snail's pace. But at last  
The most odd, indescribable thing of all  
Which hardly one man there could see for wonder  
Did something recognizably a something.'  
'Well, what?'  
'It made a noise.'  
'A frightening noise?'  
'No, no.'  
'A musical noise? A noise of scuffling?'  
'No, but a very loud, respectable noise —  
Like groaning to oneself on Sunday morning  
In Chapel, close before the second psalm.'  
'What did the mayor do?'  
'I was coming to that.'



Richard Burton reads *Welsh Incident* by Robert Graves

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

While this poem is not about the Welsh revival it does feature a great Welsh hymn being played by a brass band on a north Wales beach and shares with it a sense of the wonder of unworldly forces and the supernatural. Called "Welsh Incident." and published in the 1920s it was written by Robert Graves. Always fond of Wales this poem was inspired by an incident in a railway carriage. Young Robert was travelling with his father and on the train was a Welsh policeman who started telling everyone about a mermaid he had seen – the encounter made a deep impression on him. The poem is a conversation. One speaker is telling of the 'things' that came out of the sea, while the other is asking urgent questions, wanting a full description of what happened. It begins in mid-conversation.



Robert Graves by John Aldrich, 1968  
© National Portrait Gallery, London

Robert Graves is best known as a love poet, for his First World War novel "Goodbye to All That," his retelling of Greek myths and for "I Claudius," later made into the famous TV drama with John Hurt, Sir Derek Jacobi and Dame Sian Phillips. Graves settled in Majorca, where he died in 1983.

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### Marchog, Iesu, yn llwyddiannus,

Gwisg dy gleddau 'ngwasg dy  
glun;

Ni all daear dy wrth'nebu,  
Chwaith nac uffern fawr ei hun:  
Mae dy enw mor ardderchog,  
Pob rhyw elyn gilia draw;  
Mae dy arswyd drwy'r  
greadigaeth;  
Tyrd am hynny maes o law.

Mewn anialwch 'rwyf yn trigo,  
Temptasiynau ar bob llaw,  
Heddiw, tanllyd saethau yma,  
'Fory, tanllyd saethau draw;  
Minnau'n gorfod aros yno,  
Yn y canol, rhwng y tân;  
Tyrd, fy Nuw, a gwêl  
famgylchiad,  
Yn dy allu tyrd ymlaen.

Tyn fy enaid o'i gaethiwed,  
Gwawried bellach fore ddydd,  
Rhwyga'n chwilfriw ddorau Babel,  
Tyn y barrau heyrn yn rhydd;  
Gwthied caethion yn finteioedd,  
Allan, megis tonnau llif,  
Torf a thorf, dan orfoleddu,  
Heb na diwedd fyth na rhif.

*Ride, Jesus, successfully!  
Wear thy sword against thy thigh;  
Earth cannot face up to thee,  
Nor yet can great hell itself:  
Thy name is so superior,  
Every kind of enemy retreats far  
away;  
Dread of thee is throughout  
creation;  
Coming to it imminently.*

*In a desert I am dwelling/perishing  
Temptations on every hand,  
Today, fiery arrows here,  
Tomorrow, fiery arrows there;  
I too await victory there,  
In the centre, amidst the fire,  
Come, my God, and behold my  
state!  
With thy might come along!*

*Draw my soul from its captivity,  
Let the morn of the day dawn soon,  
Smash to pieces the doors of Babel,  
Release the iron bars;  
May captives be pushed in droves,  
Out, like waves of a flood,  
Multitude upon multitude, rejoicing,  
Without either an end ever or  
number.*

<https://www.youtube.com/watch?v=bnj0uYjcznM>

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### A talk by John Jones on Evan Roberts



You may remember my talk about Howell Harris and his connections with London. Here is another of the leaders of the religious revivals who came to London. His name was **Evan Roberts** (pictured above), who came from Lougher, near Swansea. He was a devout Calvinistic Methodist even as a child who, from the age of eleven, worked in the coalmines

with his father. There's a story that he experienced an explosion once in the mine that scorched the bible he was diligently reading at the time. It was claimed that he prayed diligently for thirteen years for a religious awakening in Wales. And, sure enough, when still in his twenties, there was another religious awakening throughout Wales with which he became actively involved. He reported having experienced visitations from the Holy Spirit depicting "all Wales being lifted up to Heaven". During the 1904-05 revival, the numbers of conversions were reported regularly in the *Western Mail*. Many chronicles of the time vouched for the genuineness of the revival and of Evan Roberts.

In 1905, he began studying for the ministry in John Philips' Grammar School in Newcastle Emlyn. At a service in Blaenannerch held by the evangelist Seth Joshua, who had been converted at a Salvation Army meeting and set about saving souls, an experience led Roberts' believe in the "Baptism of the Spirit and began to speak in tongues which attracted congregations numbering thousands and he began to travel widely conducting Revival meetings, that often lasted for hours. The Rev. John Thickens, who was minister of Willesden Green chapel for many years, was actually there in Blaenannerch that night.

Here is a passage from Evan Roberts' *Message To The World*:

"The Power of the revival in South Wales is not of men, but all of God. He has been close to us and has shown us the way,

God has "made me glad," and I am showing others the great joy of serving Him, a joy so great and so wonderful that I shall never be able to express it in its completeness. We are teaching no sectarian doctrine, only the wonder and the beauty of Christ's love, the love of man for Him, and the love of man for man. I desire nothing but to be allowed to continue this work that has begun. "The Lord is my Shepherd. I fear no want." All things necessary He has provided, and will provide. I wish no personal following, only the world for Christ. Wonderful things have happened in Wales in a few weeks, but these are only a beginning. The world will be swept by His Spirit as by a rushing, mighty win. This is my earnest faith, if the churches will but learn the great lesson of obedience to the voice of the Holy Spirit. Obedience! Obedience!! Obedience!!!



Evan Roberts and the revival singer Sam Jenkins in the *Evening Express*

One of the overarching themes was the conviction of sin which had a profound effect on many people's lifestyles. The pubs went from full to empty, others burned whatever books they owned. It was also such thing that very much appeal to the young who were, no doubt, looking for an escape from their tough lives. Many of the Valleys men who converted were slaughtered less

than ten years later during the First World War.

What we're talking about here, I guess, is a kind of charismatic evangelical form of worship, the likes of which became more common and widespread in some quarters during the 20th century. Consider this: at the Tabernacl chapel in Morrision, near Swansea, in 1904, some 1400 people had converted within the space of a week, and that was before Evan Roberts appeared drawing a large crowd outside.



Evan Roberts and the Loughor Revival team

This is how they reported it in the *Western Mail*:

"One may well apply the term "extraordinary meetings" to the great gatherings held at Morrision to-day, for they were remarkable in many respects. It can scarcely be said that Morrision was not prepared for the revival services which are now being held there, for there has been a great upheaval in the place for weeks. The Rev. Emlyn Jones, at the Tabernacle, and the Rev. J. Gimblette at Seion have both witnessed and taken part in revival scenes, and the ministers and friends of other Churches have been more or less blessed, not merely with the "dew," but with "showers of blessing." Only last Thursday at Seion no fewer than 110 people were baptised; at the Calvinistic Methodist and

Congregational chapels large numbers were on Sunday received into communion.

Yet Evan Roberts was a shy man, who shunned celebrity status and gave away much of his money. But the strain got too much for him in the end and, less than a year later, he suffered a physical and mental collapse. It was undoubtedly a form of deep depression. He was not, after all, without his critics. Some eminent commentators thought that he made mistakes in the emotional heat of his worship and the wild enthusiasm of the meetings. And there were fierce arguments between denominations that tore communities apart.

Thereafter, Evan Roberts convalesced, in Brighton, Leicester and then London, ending up in Cardiff where he died, a recluse, in Cardiff in 1951.



Evan Roberts in his sixties

But there were people in Wales that felt left out, disappointed that he had somehow abandoned Wales. He was persuaded to make an appearance in his hometown, Lougher, in 1926, at which it is said there were "signs" following his preaching

including healing the sick and casting out demons. When he was asked to pray at his father's funeral in 1928, witnesses said his prayer was like an "electric light force", so great in fact that they thought another revival would break out again.

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### **Florrie Evans and Joseph Jenkins and the start of the 1904 Revival in New Quay, Ceredigion**



Florrie Evans

The service in Blaenannerch held by the evangelist Seth Joshua, was the conversion moment for Evan Roberts and his belief in the "Baptism of the Spirit." In a moment we are going to see exactly what happened at Blaenannerch. But first it is worth talking about what had been happening before Roberts's "conversion" just up the road from Blaenannerch in the coastal town of New Quay.

One of the most highly significant figures associated with the Welsh Revival of 1904-5 is Florrie Evans, the teenage girl who is generally regarded as having sparked off the Revival in a Sunday evening after-meeting at a Calvinistic Methodist Chapel in New Quay, pictured below.



It was right at the start of the new year in 1904 that Florrie Evans's minister, Joseph Jenkins, at Tabernacle Calvinistic Methodist Chapel in New Quay since 1892, had an extraordinary experience of the Holy Spirit.



Jenkins, pictured above, went on to advise Florrie Evans to accept Christ as Lord of her life, and to go home and shut herself in her room, and there determine to submit herself to the promptings of the Holy Spirit. The young girl left the minister's home, and walked to her own family's home, just a few doors further along the same street. There, in her room, she surrendered her life to Christ and determined from that point on to obey as far as she could any promptings she received from the Holy Spirit.

The following Sunday after the evening service, Joseph Jenkins was catechising those that had remained behind, mostly young people, some sixty in all. He asked a simple question, looking

for a response: 'What does the Lord Jesus Christ mean to you?'. One bright young spark put up his hand and volunteered: 'He is the Saviour of the world!' The lad was quite correct in what he said, but it was not what Joseph Jenkins was looking for; and, looking for evidence of heart experience of Christ rather than mere head knowledge about him, he repeated the question with extra emphasis on the last word: 'What does the Lord Jesus Christ mean to YOU?'

There was a brief moment of silence as people grappled with the question before young Florrie, responding to an irresistibly strong prompt from within, and wanting to express something of the encounter with Christ she had had since surrendering her life to him the previous Sunday evening, stood up and announced simply and sincerely in Welsh: *Rydwyn caru Arglwydd Iesu Grist a'i holl galon!* (*I love the Lord Jesus with all of my heart!*) There was silence for a short while as the words and the significance of quite how they had been expressed sank in. Then, around the room, some among the listeners began coming under conviction. There was the quiet sound of sobbing, first from just one or two, and then more generally, as the Holy Spirit worked deeply in hearts, bringing revelation of the closeness and the depth of God's love expressed to each one through the person of Christ.

Years later, Joseph Jenkins reported how Florrie Evans had told him afterwards that she had felt compelled by the Holy Spirit to make her confession.

Effectively that was the start of what came later to be known as the Welsh Revival, for Tabernacle was transformed overnight. Following Florrie Evans's experiences, Evan Roberts comes to study the Bible in Newcastle Emlyn but he finds his time at the college remote and unfulfilling. It all changes at Blaenannerch...

**An excerpt from a TV drama-documentary recreating Evan Roberts's conversion in Blaenannerch Chapel, Ceredigion**



Evans Roberts's pew in Blaenannerch Chapel marking his 1904 "conversion"

[https://www.youtube.com/watch?v=7p4Qjsuf\\_jg](https://www.youtube.com/watch?v=7p4Qjsuf_jg) (11.36 to 19.19)



Seth Joshua who preached at Roberts's Blaenannerch conversion

**Film, Blaenannerch Chapel, Ceredigion, today**



<https://vimeo.com/453957298>

**Wrth gofio'i riddfannau'n yr ardd,**

a'i chwys fel defnynnau o waed,  
aredig ar gefn oedd mor hardd,  
a'i daro â chleddyf ei Dad,  
a'i arwain i Galfari fryn,  
a'i hoelio ar groesbren o'i fodd;  
pa dafod all dewi am hyn?  
Pa galon mor galed na thodd?

*While remembering his groans in the garden,  
And his sweat like drops of blood,  
Ploughed on the back so beautiful,  
And his stroke with his Father's sword;  
His leading to Calvary hill,  
And his willingly being nailed to the wooden cross,  
What tongue can keep quiet about this?  
What heart so hard that it not melt?*

<https://www.youtube.com/watch?v=j5lLoEwmuAQ>

## Film, Moriah Chapel, Loughor today



<https://www.youtube.com/watch?v=OZg4L5mze8Y>

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## Writings by Evan Roberts

Selected and read by Bethan Jones, Secretary of Moriah Chapel, Loughor, Swansea



Hours in the Presence of God  
'Before whom I stand' - *1 Kings 18:15*

Answers to prayer are the "all in all" of your asking. Do not forget them. - *John 15 : 7*

Burdens of prayer should be heeded, sensed, discerned, expressed and valued. - *1 Sam. 12 : 23*

Calls to prayer should be obeyed. Watch for prayer. Listen to God's voice and fulfill. - *Eph. 6 : 18*

Devotions are highly important. They create an essential prayer atmosphere. - *Mat. 6:6. Acts 11:24*

Energy has to be sacrificed if the Kingdom of God is to succeed. - *Col. 4:12. Acts 6:3, 4 & 8*

Faith in and faithfulness to prayer reap great harvests. - *John 13:14-15. Mark 12:33. 13:32-37*

God is the centre around which all prayer activities revolve. Remember God always. - *Heb. 5:12-14*

Heavenlies are full of enemies. War with them. - *Eph. 6:10-18. Be above principalities. - Eph. 2:6*

I in all I am must pray from, and with, and for, my whole being. You are the axe: grind it. - *Acts 24:16*

Jesus Christ's cross and blood and death and name make prayer possible. - *John 15:5. Heb. 10:15-24*

Know the will of God about each thing you are to pray over. - *Col. 1:9. 2 Peter 1:3-15 & v.6*

Love to God and man should flow into and through each petition. Let love colour prayer. - *Phil. 1:7-8*

Motive, if pure, is a secret of having much from God for God. - *Ex. 17:11. Ez. 14:14. Jas. 4:3. John 14:13*

Nothing doubting is a seed of true faith. A small faith, if whole, has answers. - *Luke 17:6. Mat. 21:26*

Omnipotence is set in motion by faith. Therefore is anything too hard for you? - *Mark 9:23. Ex. 20:2*

Prayer uses God. Command Him constantly and believingly for a performance of His will. - *Luke 1:45*

Quickness in asking follows the inevitable watching with all diligence. Do you watch? - *Luke 18:3*

Rest well in order not to miss the guidance of the Spirit towards and during times of prayer. - *Rom. 8:14-15*

Salvation is the big thing to pray out into the world. Never forget sin, sinner, Saviour. - *1 Tim. 1:15.*

Triumph is assured to a righteous man. Have a God honoured conscience and heart. - *1 John 3:20-22*

Universal prayer is expected of you. Pray for all saints and all nations. - *1 John 2:2. John 17:21*

Victory in prayer guarantees that prayer wins each time. Be violent in asking. - *Mat. 11:12. Phil. 2:12-16*

Words for prayer should be sought, studied, uttered and remembered. Register your prayers. - *James 1:21-25*

Expect answers to all your prayers. Fan the fire of your hope. God is. - *Heb. 11:1-40*

Yield yourself to prayer. Ask for apostolic enduement and grace necessary to do much prayer. - *Acts 1:8*

Zeal is wrestling with God is a wonderful force in having what you want. Burn while you pray. - *1 Thes. 5:17*

For more information and other writings by Evan Roberts please go to the Moriah Chapel, Loughor website:

<http://www.moriahchapel.org.uk/>

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### Here is love, vast as the ocean,

Loving kindness as the flood,  
When the Prince of Life, our Ransom,  
Shed for us His precious blood.  
Who His love will not remember?  
Who can cease to sing His praise?  
He can never be forgotten,  
Throughout Heav'n's eternal days.

Dyma gariad fel y moroedd,  
Tosturiaethau fel y lli:  
Twysog Bywyd pur yn marw -  
Marw i brynu'n bywyd ni.  
Pwy all beidio â chofio amdano?  
Pwy all beidio â thraethu'i glod?  
Dyma gariad nad â'n angof  
Tra fo nefoedd wen yn bod.

On the mount of crucifixion,  
Fountains opened deep and wide;  
Through the floodgates of God's mercy  
Flowed a vast and gracious tide.  
Grace and love, like mighty rivers,  
Poured incessant from above,  
And Heav'n's peace and perfect justice  
Kissed a guilty world in love.

<https://www.bbc.co.uk/programmes/p04shgdy>

---

### Salm 85

Arglwydd, ti wedi bod yn garedig wrth dy dir,

ac wedi rhoi llwyddiant i Jacob eto.  
Ti wedi symud euogrwydd dy bobl,  
a maddau eu pechodau i gyd.

Ti wedi tynnu dy lid yn ôl,  
a throi cefn ar dy wylltineb.  
Tro ni'n ôl, O Dduw, ein hachubwr!  
Rho heibio dy ddicter tuag aton ni.  
Wyt ti'n mynd i fod yn ddig gyda ni am byth?  
Wyt ti'n mynd i aros yn wyllt am genedlaethau?  
Plis, wnei di'n hadfywio ni unwaith eto,  
i dy bobl gael dathlu beth wnest ti!

O Arglwydd, dangos dy gariad ffyddlon i ni.  
Plis, achub ni!  
Dw i'n mynd i wrando beth sydd gan Dduw i'w ddweud.  
Ydy wir! Mae'r Arglwydd yn addo heddwch i'r rhai sy'n ei ddilyn yn ffyddlon – ond rhaid iddyn nhw beidio troi'n ôl at eu ffolineb!  
Mae e'n barod iawn i achub y rhai sy'n ei ddilyn e;  
wedyn bydd ei ysblander i'w weld yn ein tir eto.  
Bydd cariad a gwirionedd yn dod at ei gilydd;  
bydd cyfiawnder a heddwch yn cusanu.  
Bydd gwirionedd yn tarddu o'r tir,  
a chyfiawnder yn edrych i lawr o'r nefoedd.

Bydd yr Arglwydd yn rhoi pethau da i ni;  
a bydd y tir yn rhoi ei gnydau.  
Bydd cyfiawnder yn mynd o'i flaen  
ac yn paratoi'r ffordd iddo.

*Lord, you were favourable to your land;  
you restored the fortunes of Jacob.  
You forgave the iniquity of your people;  
you pardoned all their sin.  
You withdrew all your wrath;  
you turned from your hot anger.*

*Restore us again, O God of our salvation,  
and put away your indignation towards us.  
Will you be angry with us for ever?  
Will you prolong your anger to all generations?  
Will you not revive us again,  
so that your people may rejoice in you?  
Show us your steadfast love, O Lord,  
and grant us your salvation.*

*Let me hear what God the Lord will speak,  
for he will speak peace to his people,  
to his faithful, to those who turn to him in their hearts  
Surely his salvation is at hand for those who fear him,  
that his glory may dwell in our land.*

*Steadfast love and faithfulness will meet;  
righteousness and peace will kiss each other.  
Faithfulness will spring up from the ground,  
and righteousness will look down from the sky.  
The Lord will give what is good,  
and our land will yield its increase.  
Righteousness will go before him,  
and will make a path for his steps.*

---

### Joel 2: 23–29

Reading by Rev. Scott T. Arnold from the sanctuary of First Baptist Church of Los Angeles, California



O children of Zion, be glad  
and rejoice in the Lord your  
God;  
for he has given the early rain  
for your vindication,  
he has poured down for you  
abundant rain,  
the early and the later rain, as  
before.  
The threshing-floors shall be full  
of grain,  
the vats shall overflow with wine  
and oil.

I will repay you for the years  
that the swarming locust has  
eaten,  
the hopper, the destroyer, and  
the cutter,  
my great army, which I sent  
against you.

You shall eat in plenty and be  
satisfied,  
and praise the name of the Lord  
your God,  
who has dealt wondrously with  
you. And my people shall never  
again be put to shame.  
You shall know that I am in the  
midst of Israel,  
and that I, the Lord, am your  
God and there is no other.  
And my people shall never again  
be put to shame.

Then afterwards  
I will pour out my spirit on all  
flesh;  
your sons and your daughters  
shall prophesy,  
your old men shall dream  
dreams,  
and your young men shall see  
visions.

Even on the male and female  
slaves,  
in those days, I will pour out my  
spirit.



*Joseph Smale, pictured right, pastor of the First Baptist Church in Los Angeles, in the early twentieth century went to Wales personally in order to witness the revival. Upon his return to Los Angeles, he attempted to ignite a similar event in his own congregation. By 1905, small-scale revivals were taking place in Minnesota, North Carolina, and Texas and reports of speaking in tongues, supernatural healings, and significant lifestyle changes accompanied these revivals. As news spread, evangelicals across the United States began to pray for similar revivals in their own congregations. Perhaps the most famous was the Azusa Street Revival that took place in Los Angeles, California. It was led by William J. Seymour, an African-American preacher. The start of the three-year revival began in 1906 and continued until 1915. Rev Scott T Arnold is the present pastor of the First Baptist Church in Los Angeles where the Pentecostal revival in Los Angeles is said to have started in 1905 thanks to Rev. Joseph Smale, after he had met Evan Roberts on a trip to Wales. We join him in the sanctuary of First Baptist Church where he reads the passage from the Book of Joel, (text above,) which was one of the most important in both the Welsh and Californian revivals.*



*Rev. Joseph Smale*

Rev'd Joseph Smale

---

**Throw out the Life-Line**  
(Edward S Ufford)



Ella Fitzgerald; with Ralph Carmichael and his orchestra and singers (1967)

Throw out the Life-Line across  
the dark wave!  
There is a brother whom  
someone should save--  
Somebody's brother! O who  
then will dare  
To throw out the Life-Line, his  
peril to share?

*Refrain:* Throw out the Life-Line!  
Throw out the Life-Line!  
Someone is drifting away;  
Throw out the Life-Line! Throw  
out the Life-Line!  
Someone is sinking today.

Throw out the Life-Line with  
hand quick and strong--  
Why do you tarry, why linger so  
long?

See, he is sinking! O hasten  
today,  
And out with the Life-Boat! away,  
then, away!

Throw out the Life-Line to  
danger-fraught men,  
Sinking in anguish where you've  
never been;  
Winds of temptation and billows  
of woe  
Will soon hurl them out where  
the dark waters flow.

Soon will the season of rescue be  
o'er,  
Soon will they drift to eternity's  
shore;  
Haste then, my brother - no time  
for delay,  
But throw out the Life-Line and  
save them today.

<https://www.youtube.com/watch?v=65sQwOO7-1s>

*This great 1888 revival hymn is by Edward Ufford. The Revd Ufford, well known as a Baptist preacher, lecturer, and evangelist, was witnessing a drill at the life-saving station on Point Allerton, Nantasket Beach, when the order to throw out the life-line and the sight of the apparatus in action, combined with the story of a ship-wreck on the spot, left an echo in his mind till it took the form of a song sermon. Returning home, he pencilled the words of this hymn, and, being himself a singer and player, sat down to his instrument to match the lines with a suitable tune. It was published in sheet form in 1888, and then purchased by Ira Sankey.*

---

### **Duw mawr y rhyfeddodau maith,**

Rhyfeddol yw pob rhan o'th  
waith,  
Ond dwyfol ras, mwy rhyfedd yw

Na'th holl weithredoedd o bob  
rhyw:  
Pa dduw sy'n maddau fel tydi  
Yn rhad ein holl bechodau ni?

O! maddau'r holl gamweddau  
mawr  
Ac arbed euog lwch y llawr;  
Tydi yn unig fedd yr hawl  
Ac ni chaiff arall  
ran o'r mawl:  
Pa dduw sy'n maddau fel tydi  
Yn rhad ein holl bechodau ni?

O! boed i'th ras  
anfeidrol, gwiw  
A gwrth dy gariad mawr, O  
Dduw,  
Orlenwi'r ddaear faith  
â'th glod  
Hyd nefoedd, tra bo'r byd yn  
bod:  
Pa dduw sy'n maddau fel tydi  
Yn rhad ein holl bechodau ni?

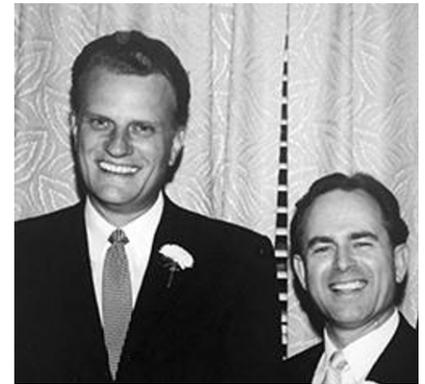
*Great God of many wonders,  
Wonderful is every part of thy work,  
But divine grace, more wonderful is  
Than all thy works of every sort:  
What god is forgiving like thou  
Freely all our sins?*

*O to forgive all the great misdeeds  
And to save the guilty dust of the  
earth; Thou alone possesseth the  
right and no other shall have  
a part of the praise:  
What god is forgiving like thou  
Freely all our sins?*

*O let there be to thy immeasurable,  
worthy grace  
And the miracle of thy great love,  
O God, overflowing the wide earth  
with thy praise as far as heavens,  
while the earth may be:  
What god is forgiving like thou  
Freely all our sins?*

<https://www.youtube.com/watch?v=mTz-LnHrrxg>

### **Billy Graham, Stephen Olford and Evan Roberts: the influence of the 1904 Welsh Revival**



Billy Graham and Newport minister  
Stephen F Olford

The influence of the 1904 revival was far reaching and in 1946 the legendary American evangelist Billy Graham visited Moriah Loughor to see the chapel of his great predecessor Evan Roberts – who was still alive at that time and living in Cardiff – Billy came to preach at lots of other South Wales chapels. While he was in the area Billy Graham also met up with Stephen F. Olford (1918-2004), a Christian leader based in Newport, Monmouthshire. Billy Graham called him "the man who most influenced my ministry" and Olford became a personal confidant of Graham.

We are now going to present Evan Roberts and Billy Graham side by side. Both of the readings you are going to hear focus on the nature of revivalist preaching. We often think about the oratory of great preachers but from 1904 onwards there seems to be a departure from this purely didactic approach of the minister to include also the participation of the congregation. The minister's role was not just to preach but to *invite* and to allow the spirit to be channelled through people. Evan Roberts

had been doing something similar, in fact you will notice from the reading of the excerpt from his sermon doesn't cohere perhaps as a traditional sermon might, but it comes over as series of thoughts and visions as if God's word was coming straight to him without any editing or ordering.

**Revd Stephen F Olford**  
**Billy Graham in South Wales**  
**1946 (diary excerpt)**



A poster for Billy Graham's appearance at Caersalem Chapel Gorseinon in 1946

This is from the diary of the minister Stephen Olford who launched a Young People's Christian fellowship in Newport, South Wales and befriended Billy Graham on his trip to South Wales in 1946:

"When we met in Pontypridd, Billy said to me "This is serious business. I have to learn what this is that the Lord has been teaching you." We spent the first day on the Word and on what it really means to expose oneself to the Word in the quiet time. We spent hours looking at passages and meditating together upon them. We also prayed together. Bill prayed: 'Lord, I don't want to go on without knowing this anointing You've given my

brother.' After the first day Billy preached to a small crowd at Penuel, Pontypridd. His preaching was ordinary, and not the Welsh kind of preaching. And then at the end of the sermon, Billy gave an invitation, but the response was not particularly great. A few evenings later Billy was due to speak at a large Baptist chapel nearby. It was probably Tabernacle Welsh Baptist Chapel. When he rose to preach, he was a man absolutely anointed. His impact on the Welsh congregation was startling. The people came to the front even before Billy had given an invitation. Later when an invitation was given the Welsh listeners jammed the aisles. There was chaos. Practically the entire audience came rushing forward.

Billy had been trying up till then to preach to the Welsh people. His sermons didn't last for more than fifteen or twenty minutes. The biblically literate Welshmen would say: "That's a good introduction, but let's hear the sermon, man."

That night, however, it was different. It seemed as though God had brought people from everywhere. The church was packed. Billy preached on Belshazzar, and before he was anywhere near the end of the sermon, people were pouring out of the pews, kneeling, broken at the altar.

I drove back to my parents' home in Newport after the meeting had finished. When I came in the door, my father looked at my face and asked, "What on earth has happened?"

I sat down at the kitchen table said, "Dad, something has happened to Billy Graham. The world is going to hear from this man. He is going to make his mark in history."

**Evan Roberts**  
**Excerpt, Sermon**  
 from his only recording,  
 South Wales 1905:



'You can tell some people stories in five minutes. Here is one who rises for him gloriously, all eternity will not suffice. He was brought to existence, what can we give God in return? The needs of our valuables - only a copper. God takest and he leaves, God took up his cause - man cannot do less. God spoke to prophets, He's now speaking in tongues and the tongue says 'I am the way'. A way to what? Who will release me from such destruction?'

'Hear, my friends, I will be taking out of their very breath, repentance of the sins. Give God all. I gave up a few friends to serve God. What has he done? He has given me thousands of friends in Wales! Yes He did! Do

you love Jesus? Oh, though you were made to sing.'

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### Recently discovered sound recording of Evan Roberts preaching in South Wales in 1905 (excerpt)

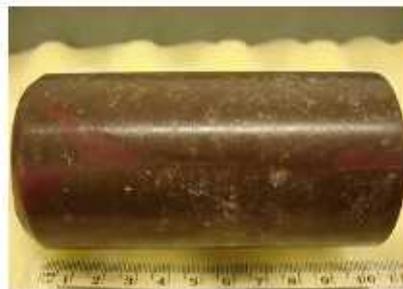


The sound of Evan Roberts preaching comes from an astonishing 1905 recording of the Welsh Revival. In 2002 Dafydd Pritchard of the **National Screen and Sound Archive of Wales in Aberystwyth** was presented with a small collection of old wax cylinder recordings. They were given to the collection by the late Barrie Davies who lived in Tredegar, and was a well-known local historian. Five of the cylinders were intact, but the sixth was in pieces. Yet it was this broken cylinder which was the most tantalising, for its label indicated that it was a sound recording of the voice of Evan Roberts addressing a meeting held in January 1905.

The recording had been made almost a year after the revival had broken out in Cardiganshire early in February of the previous year, and just 10 weeks after the revival had broken out in South Wales, at Loughor at the beginning of November 1904. The revival was still to run for some six months or more, so the

recording had been made when the revival was in full flow.

At the time that Dafydd Pritchard from the Welsh sound archive received the broken cylinder, the centenary in 2004 of the outbreak of the revival was just two years away; and already, plans were being laid to celebrate the event. It was a significant moment for the recording to surface, albeit in pieces; and steps were immediately taken to see if the eleven broken pieces of the cylinder could be glued back together and the recording actually be heard once again.



The repaired cylinder

The 1904-5 Welsh revival was probably the first to be extensively covered in the media of the time. Even during the first few days of the full outbreak of the Spirit in Loughor in November 1904, the Welsh press was extensively covering the meetings. The coverage by the *Western Mail* and other papers helped to fan the flames of the revival in its early days, and helped it to spread. It also brought the revival to the attention of the wider world so that very quickly, people started travelling to Wales from other parts of the UK and Europe, and even further afield. And yet until Barrie Davies handed his collection of cylinders over to the Welsh sound archive it was thought that no sound recording of the momentous events had

been made. Indeed, it appeared that not a single sound recording had ever been made of the voice of Evan Roberts, who died in 1951.

The broken pieces of the cylinder recording were taken to Los Angeles, California by Dafydd Pritchard to a dentist called Dr Michael Khanchalian who had a passionate interest in wax cylinder recordings. He was able to use his skills in making dental moulds painstakingly to fit the pieces of the cylinder back together, plugging the gaps with new wax. The work took an entire week, but finally it was ready and with bated breath, Khanchalian and Pritchard played the cylinder and the recording was heard again for the first time in very many years. Pritchard later said: 'So it was that in California I actually had the spine-tingling experience of hearing Roberts for the first time.'



Dr Michael Khanchalian with the cylinder recording in California

A digital copy of the recording was made in Pasadena, California which Pritchard brought back to Wales together with the repaired cylinder. Later, technicians at The British Library in London were

able to work on the recording to improve the sound quality somewhat.

Iestyn Hughes, the director of The Welsh Film and Sound Archive said at the time: 'rediscovering and restoring a voice that had such an impact on the spirit and history of our nation is an important and timely event for our archive and Wales'.

It's worth putting the recording into its original context in order to understand something of the spiritual dynamic of it. This can easily be done by checking the accounts of the revival which reveal Evan Roberts's itinerary at the time the recording was made. D M Phillips's account helps explain why the words spoken by Roberts were mostly in English when it is known that the language of the Revival was almost exclusively Welsh. In January 1905, Evan Roberts had been visiting various communities in the Vale of Neath, just north of Swansea.

On Sunday 8 January, he had been at Llansamlet, and the day after at Birchgrove. On Tuesday 10 January he was at Skewen. On this occasion Phillips records that there were a number of English church leaders present, including Revd. T Ferrier-Hulme of Bristol who himself was to write a published account of the Revival. Though he had always spoken in Welsh up to this point in the revival meetings, Evan Roberts's address was in English on this occasion, probably in deference to the presence of those visitors, and there was prayer for the revival to impact England as well as Wales. In fact, on the following day, Evan Roberts was at

Skewen, where Rev. F.J. Webster of All Souls, Langham Place in London was present and took a prominent part in the meeting. In the light of this, Robert's use of English on the recording made a week later seems less surprising. It shows that he had a strong desire to see the revival spread to other nations, and was doing what he could to encourage that himself.

Indeed, on Thursday 12 January at Nazareth Chapel, Tonna, Phillips writes: 'strangers from all parts of the kingdom were present', and in addition, there were visitors from France, with prayer in French being heard in the meeting as one of them prayed for the Revival to break out in his nation also. The Frenchman who prayed was the well known Baptist pastor Aimé Cadot de Chauney from Aisne, who also shared a testimony in that meeting. This is the first time in D M Phillips' account of the Revival that there is any reference to people from France attending the meetings.

The following day, the Frenchman was also at the meeting at Aberdulais, where he spoke once more, appealing to the Welsh people to pray for his nation, as he put it, in the grip of the Rationalist and the Priest. The congregation responded together in prayer in Welsh for the Spirit to be poured out upon France also; and Evan Roberts stood hand in hand with Cadot as they prayed for France together. On 15th and 16th Roberts was at similarly powerful meetings in Neath and then on 17th he was at the mining village of Resolven. On the next day, the day the cylinder recording was made, he

was further up the Neath Valley at Hirwaun.

Here is D M Phillips' account of the meetings at Hirwaun on 18th January 1905:

"Hirwain is a secluded village, three miles to the north of Aberdare. Some hundreds had joined the churches there since the commencement of the Revival, and all the denominations seethed with spiritual enthusiasm when Evan Roberts arrived. The two Welsh Congregational Chapels were besieged, as well as Bethel (C.M.) Evan Roberts addressed the crowded audience at Tabernacle Congregational Chapel. A man from Africa spoke in the service with unction, and related how he had come to England to be trained for missionary work, but had turned his face to the stage. However, the Welsh Revival caught him, and now he was resolved to have a training, and go back to preach to his own nation the eternal gospel.

"Ramoith, the Welsh Baptist Chapel, presented a scene in the evening. There were twice as many in the majority of the seats as they were intended to hold; and although there was snow on the ground which was freezing hard, many respectable and delicate women stood on the window-ledges outside for three hours in order to watch the proceedings, and to see Evan Roberts. The prayers were full of originality, and the singing of the usual Revival hymns was so effective as to overcome the Missioner completely. With the exception of one night, we never saw him in such a pitiful condition. The thought of

Christ's sufferings came so forcibly to him as to make him helpless. He wept, sighed, and exclaimed, "Oh! dear Jesus," in the most heartrending manner. He turned and sat in the chair for a few moments, and then went on his knees, but he could not speak owing to his sore distress. In about five minutes this scene was over, and he got up, and said, "I have entered farther into the sufferings of Christ to-night than ever. It has cost dearly to my body, but I shall understand Christ better henceforth. By entering into His sufferings only can He be understood. To understand Christ on earth, can be the only means of understanding Him in Heaven." To describe the tension of the audience during the half hour he underwent this pang of feeling is impossible. He said to the writer after that this was the most awful night for him since the start of his Revival work.

The cylinder recording could have been made in either of these two meetings, though the fact that a Black missionary from Africa spoke in the morning meeting (probably in English) suggests that it was more likely to have been at this one at Tabernacle, rather than the more intimate and emotionally charged evening meeting at Ramoth.



The 1904-05 Revival

**Listen to Evan Roberts preaching here:**

<https://www.youtube.com/watch?v=NW3pDMPV7Ik>

**Glân geriwbiaid a seraffiaid,**  
Fyrdd o gylch yr orsedd fry,  
Mewn olynol seiniau dibaid,  
Canant fawl eu Harglwydd cu:  
"Llawn yw'r nefoedd o'th  
ogoniant,  
Llawn yw'r ddaear, dir a môr;  
Rhodder iti fythol foliant,  
Sanctaidd, sanctaidd, sanctaidd  
lôr!"

Fyth y nef a chwydda'r moliant;  
Uwch yr etyb daear fyth –  
"Sanctaidd, sanctaidd, sanctaidd!"  
meddent,  
"Dduw y lluoedd, Nêr di-lyth!"  
"Llawn yw'r nefoedd o'th  
ogoniant,  
Llawn yw'r ddaear, dir a môr;  
Rhodder iti fythol foliant,  
Sanctaidd, sanctaidd, sanctaidd  
lôr!"

Gyda'r seraff gôr i fyny,  
Gyda'r Eglwys lân i lawr,  
Uno wnawn fel hyn i ganu  
Anthem clod ein Harglwydd  
mawr:  
"Llawn yw'r nefoedd o'th  
ogoniant,  
Llawn yw'r ddaear, dir a môr;  
Rhodder iti fythol foliant,  
Sanctaidd, sanctaidd, sanctaidd  
lôr!"

*Holy cherubim and seraphim,  
A myriad around the throne above,  
In a ceaseless train of sound,  
Sing the praise of their dear Lord:  
"Full are the heavens of thy glory,  
Full is the earth, land and sea;  
To be given to thee forever is praise,  
Holy, holy, holy Lord!"*

*Forever heaven swells the praise;  
Above the answering earth forever –  
"Holy, holy, holy!" they say,  
"God of hosts, never-failing Lord!"  
"Full are the heavens of thy glory,  
Full is the earth, land and sea;  
To be given to thee forever is praise,  
Holy, holy, holy Lord!"*

*With the seraph choir above,  
With the holy Church below,  
We do join like this to sing  
An anthem of praise of our great  
Lord:  
"Full are the heavens of thy glory,  
Full is the earth, land and sea;  
To be given to thee forever is praise,  
Holy, holy, holy Lord!"*

[https://www.youtube.com/watch?v=uePBRFwGG\\_M](https://www.youtube.com/watch?v=uePBRFwGG_M) (from 1:07)

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### **Blessing:**

*On the back of his memorial stone  
in Moriah, Loughor, there is a  
transcript of Evans's own  
handwriting that says:-*

Dear Friend,  
God loves you. Therefore Seek  
Him diligently, Pray to Him  
earnestly. Read His Word  
constantly.  
Yours in the Gospel  
Evan Roberts

*And finally, from Acts 2:38:*

Thanks be to him  
For remembering the dust  
Of the earth.  
Repent and you will receive the  
gist of the Holy Spirt.  
Amen.



**Closing music: David Frinck  
Bend to Us**  
"Thanks be to him" – finale  
Musical on the Welsh Revival of  
1904



<https://www.youtube.com/watch?v=uP9QuovMSHg>

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Readers:

**Sir Henry Jones**  
*Diary of the 1859 Revival coming  
to Llangernyw,  
North Wales*  
John Jones, journalist

**A talk by John Jones  
on Evan Roberts**  
John Jones

**Writings by Evan Roberts**  
Bethan Jones, Secretary of Moriah  
Chapel, Loughor, Swansea

**Salm 85**  
Megan Evans

**Joel 2: 23–29**  
Rev. Scott T. Arnold from the sanctuary  
of First Baptist Church of Los Angeles,  
California

**Revd Stephen F Olford**  
*Billy Graham in South Wales 1946*  
(diary excerpt)  
James Prideaux

**Evan Roberts**  
**Excerpt, Sermon**  
from his only recording  
James Prideaux

**Blessing and links**  
Neil Evans

**Producer** Mike Williams

**The Prayer Evan Roberts  
gave in 1905 that Bethan  
Jones from Moriah, Loughor,  
also read in the service:**

Written under the guidance of  
the HOLY SPIRIT at "Godre'r  
Coed," Neath 5.15 – 5.30pm  
25/2/1905

Holy Spirit, purify and make all  
Thine own, to Thy glory, and  
keep me to the end (if end,  
indeed) in Thy service. Teach me  
to serve, and let me not be  
weary in serving. Give me the  
joy of the servant. Teach me to  
be as humble as I desire to be,  
and as humble as Thou, the Holy  
and Just One, wilt have me to be.  
Open my eyes to see work. Fill  
my heart- which Thou cleanseest -  
with work. Direct my steps  
towards work – not my work,  
but Thine. Keep my hands clean,  
so that they may not desecrate  
Thy work - work which cost  
Divine blood - work hallowed by  
sweat, yea, and tears, yea, and  
the heart - blood of my God;  
work which has all the riches of  
God in it, upon it, and behind it,  
forcing it along. Forcing! Nay,  
there is no forcing in anything  
that pertains to God. It is Satan  
that forces. God wins, draws.  
So, my God, draw me to Thy  
work; keep me in Thy work; let  
Thy work hold me fast, and make  
me a power to draw others to  
Thy work. Own Thy work these  
days; own it for the sake of the  
Atonement, and remember the  
Intercession-Thy Son, Thy Holy  
Son, Jesus and Thy sons, Thy  
servants. Baptise me with work,  
for the Great Worker's sake.  
Amen

EVAN ROBERTS  
MAY A BLESSING BEFALL ALL  
THAT READ THIS.

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