

## 1: BBC - Religions - Christianity: The Welsh Revival

*The Welsh Revival was the largest Christian revival in Wales during the 20th century. While by no means the best known of revivals, it was one of the most dramatic in terms of its effect on the population, and triggered revivals in several other countries.*

Background[ edit ] The last previous revival in Wales was in , but this followed other developments. From onwards Christianity in Wales was markedly less Calvinistic in form. A generation of powerful biblical preachers ended, as leaders such as Christmas Evans â€” , John Elias â€” and Henry Rees â€” Between and there were local revivals in Cwmafan , Rhondda , Carmarthen and Blaenau Ffestiniog , Dowlais and Pontnewydd Revival begins[ edit ] There is no clear origin for the movement but several locations can be viewed as major centres of the revival. New Quay and Blaenannerch[ edit ] A prominent leader of the Revival was the Methodist preacher of New Quay , Joseph Jenkins, who arranged a conference in New Quay in with the theme "to deepen our loyalty to Christ". In September a conference was held at Blaenannerch. The South Wales Daily News picked up on the events and reported that "the third great revival was afoot through the nation! This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. December Learn how and when to remove this template message In November Jenkins was invited as guest preacher at meetings in Bethany, Ammanford , the church of Nantlais Williams. When the appointment was arranged, there was no news yet of the conversions in New Quay and Blaenannerch, but an extra meeting was hastily arranged on the Sunday afternoon so that Joseph Jenkins could tell about the events there. Williams is recorded to have said that he was worried that there would be no interest in such a meeting and he was sceptical what the turnout would be; but when he arrived, he could only just squeeze into the Chapel to hear Jenkins. It had been arranged that Jenkins was to preach on the Monday night before his return to New Quay. The Church was again full with people professing their faith in Jesus; but perhaps the most dramatic turn was when one of the crowd announced, "Another meeting like this will be held here tomorrow nightâ€"; that meeting was again well attended and went on until the early hours of the morning. But perhaps the most conversions were seen in Bethesda ; another leader of the revival, J. Job , described the meeting held in Jerusalem, Bethesda on 22 December as "a hurricane". Evan Roberts and Loughor[ edit ] Evan Roberts was a young man influenced by the stories and experiences that were happening in New Quay and Blaenannerch. He decided to go to Newcastle Emlyn for ministerial training, and arrived in the Revival in south Ceredigion. The news of the mass conversions in New Quay and Blaenannerch had already spread to Newcastle Emlyn and were a distraction for a man who had been sent there to study. Seth Joshua , another prominent leader of the Revival, came to the area to hold meetings, which Roberts attended eagerly. After his three months training at Newcastle Emlyn he was to return to Loughor to start his ministry. He claimed to have direct visions from the Holy Spirit: As the revival unfolded Roberts is said to have depended increasingly upon what he considered the guidance of the Holy Spirit. After the meeting at Loughor, Roberts assembled a team and went on a tour of the South Wales valleys to spread the revival. Roberts did not take well the decline of the revival, and the frustration of great expectations of a worldwide revival that had arisen in his team, and afterwards fell into depression. Eventually "Awstin", the reporter of the revival, gained access. There were rumours that Roberts was being held prisoner by the Penn-Lewis. Aberdare[ edit ] Aberdare became a major centre of the Revival and the first area that Evan Roberts visited following his initial meetings at Loughor. In the Aberdare area, the revival aroused alarm among ministers for the revolutionary, even anarchistic, impact it had upon chapel congregations and denominational organization. In particular, it was seen as drawing attention away from pulpit preaching and the role of the minister. The impact of the revival was significant in the short term, but in the longer term was fairly transient. Role of newspapers[ edit ] For the first time, the newspapers had a role in this revival. The articles were gathered together and published as a series of seven pamphlets, including copies of picture postcards of the revivalists that were published at the time. The contents of the final pamphlet are credited by some as killing the revival. Peter Price, a minister from Dowlais, wrote a letter that was very

critical of Evan Roberts. Price wanted to distinguish between the genuine revival that he believed was going on and a sham revival he associated with Evan Roberts. The pamphlet contains many letters in support of Evan Roberts the majority, and a few supporting Price. Vyrnwy Morgan gives further letters supporting Price. The revival lasted less than a year, but in that time, people were converted. Begun as an effort to kindle non-denominational, non-sectarian spirituality, the Welsh revival coincided with the rise of the labour movement, socialism, and a general disaffection with religion among the working class and youths. Placed in context, the short-lived revival appears as both a climax for Nonconformism and a flashpoint of change in Welsh religious life. The movement spread to Scotland and England, with estimates that a million people were converted in Britain. Missionaries subsequently carried the movement abroad; it was especially influential on the Pentecostal movement emerging in California. The intellectual emphasis of the earlier revivals had left a dearth of religious imagery that the visions supplied. The visions also challenged the denial of the spiritual and miraculous element of Scripture by opponents of the revival, who held liberal and critical theological positions. The structure and content of the visions not only repeated those of Scripture and earlier Christian mystical tradition but also illuminated the personal and social tensions that the revival addressed by juxtaposing Biblical images with scenes familiar to contemporary Welsh believers. In a musical was made about the "Welsh Revival.

## 2: THE GREAT REVIVAL IN WALES - Rev. S. B. Shaw - Contents

*Among the books that document the Welsh revival of , S. B. Shaw s The Great Revival in Wales is one of the best I ve seen. Originally published in , the books has been reproduced and slightly edited by Larry Martin and Christian Life Books of Pensacola, Florida.*

In particular, following the development of temple worship based in Jerusalem the Bible records periods of national decline and revival associated with the rule of righteous and wicked kings. Within this historical narrative the reign of Josiah epitomises the effect of revival on Israelite society in reinstating temple worship of Yahweh and the rejection of pagan worship and idolatry. Other Jewish narratives such as the accounts of the Maccabean revolt in like manner record national revival characterised by the rejection of pagan worship practices and the military defeat and expulsion of idolatrous foreign powers. Revivals within modern Church history[ edit ] This section is empty. You can help by adding to it. September 17th century[ edit ] Many Christian revivals drew inspiration from the missionary work of early monks, from the Protestant Reformation and Catholic Reformation and from the uncompromising stance of the Covenanters in 17th-century Scotland and Ulster, that came to Virginia and Pennsylvania with Presbyterians and other non-conformists. Its character formed part of the mental framework that led to the American War of Independence and the Civil War. A similar but smaller scale revival in Scotland took place at Cambuslang , then a village and is known as the Cambuslang Work. It resulted from powerful preaching that deeply affected listeners already church members with a deep sense of personal guilt and salvation by Christ. Pulling away from ancient ritual and ceremony, the Great Awakening made religion intensely emotive to the average person by creating a deep sense of spiritual guilt and redemption. Ahlstrom sees it as part of a "great international Protestant upheaval" that also created Pietism in Germany, the Evangelical Revival and Methodism in England. It incited rancor and division between the traditionalists who argued for ritual and doctrine and the revivalists who ignored or sometimes avidly contradicted doctrine, e. Its democratic features had a major impact in shaping the Congregational , Presbyterian , Dutch Reformed , and German Reformed denominations, and strengthened the small Baptist and Methodist denominations. It had little impact on Anglicans and Quakers. Unlike the Second Great Awakening that began about and which reached out to the unchurched , the First Great Awakening focused on people who were already church members. It changed their rituals, their piety, and their self-awareness. Transylvania[ edit ] The Hungarian Baptist church sprung out of revival with the perceived liberalism of the Hungarian reformed church during the late s. Many thousands of people were baptized in a revival that was led primarily by uneducated laymen, the so-called "peasant prophets". Evangelical revival in Scotland During the 18th century, England saw a series of Methodist revivalist campaigns that stressed the tenets of faith set forth by John Wesley and that were conducted in accordance with a careful strategy. In addition to stressing the evangelist combination of "Bible, cross, conversion, and activism," the revivalist movement of the 19th century made efforts toward a universal appeal â€” rich and poor, urban and rural, and men and women. Special efforts were made to attract children and to generate literature to spread the revivalist message. Some historians, such as Robert Wearmouth, suggest that evangelical revivalism directed working-class attention toward moral regeneration, not social radicalism. Thompson , claim that Methodism, though a small movement, had a politically regressive effect on efforts for reform. Eric Hobsbawm claims that Methodism was not a large enough movement to have been able to prevent revolution. Chalmers began life as a moderate in the Church of Scotland and an opponent of evangelicalism. During the winter of â€”04, he presented a series of lectures that outlined a reconciliation of the apparent incompatibility between the Genesis account of creation and the findings of the developing science of geology. However, by he had become an evangelical and would eventually lead the Disruption of that resulted in the formation of the Free Church of Scotland. The Plymouth Brethren started with John Nelson Darby at this time, a result of disillusionment with denominationalism and clerical hierarchy. The established churches too, were influenced by the evangelical revival. However its objective was to renew the Church of England by reviving certain Roman Catholic doctrines and rituals, thus distancing themselves as far as possible from evangelical enthusiasm. Australia[ edit

] Many say that Australia has never been visited by a genuine religious revival as in other countries, but that is not entirely true. The effect of the Great Awakening of was also felt in Australia fostered mainly by the Methodist Church, one of the greatest forces for evangelism and missions the world has ever seen. Evangelical fervor was its height during the s with visiting evangelists, R. Alexander and others winning many converts in their Crusades. Evangelicalism arrived from Britain as an already mature movement characterized by commonly shared attitudes toward doctrine, spiritual life, and sacred history. Any attempt to periodize the history of the movement in Australia should examine the role of revivalism and the oscillations between emphases on personal holiness and social concerns. Some historians approach it as a cult process since the revivalist movements tend to rise and fall. Others study it as minority discontent with the status quo or, after the revivalists gain wide acceptance, as a majority that tends to impose its own standards. Charles Finney " was a key leader of the evangelical revival movement in America. From onwards he conducted revival meetings across many north-eastern states and won many converts. Finney also conducted revival meetings in England, first in and later to England and Scotland in " In New England , the renewed interest in religion inspired a wave of social activism, including abolitionism. It also introduced into America a new form of religious expression"the Scottish camp meeting. In German-speaking Europe Lutheran Johann Georg Hamann " 88 was a leading light in the new wave of evangelicalism, the Erweckung , which spread across the land, cross-fertilizing with British movements The movement began in the Francophone world in connection with a circle of pastors and seminarians at French-speaking Protestant theological seminaries in Geneva , Switzerland and Montauban , France, influenced inter alia by the visit of Scottish Christian Robert Haldane in " Several missionary societies were founded to support this work, such as the British-based Continental society and the indigenous Geneva Evangelical Society. As well as supporting existing Protestant denominations, in France and Germany the movement led to the creation of Free Evangelical Church groupings: The movement was politically influential and actively involved in improving society, and " at the end of the 19th century " brought about anti-revolutionary and Christian historical parties. Significant names include Dwight L. Moody , Ira D. He brought in the converts by the score, most notably in the revivals in Canada West His technique combined restrained emotionalism with a clear call for personal commitment, coupled with follow-up action to organize support from converts. It was a time when the Holiness Movement caught fire, with the revitalized interest of men and women in Christian perfection. Caughey successfully bridged the gap between the style of earlier camp meetings and the needs of more sophisticated Methodist congregations in the emerging cities. By the beginning of the congregation was crowded, often with a majority of businessmen. Newspapers reported that over 6, were attending various prayer meetings in New York, and 6, in Pittsburgh. Daily prayer meetings were held in Washington, D. Other cities followed the pattern. Soon, a common mid-day sign on business premises read, "We will re-open at the close of the prayer meeting". Finney wrote of this revival, "This winter of "58 will be remembered as the time when a great revival prevailed. It swept across the land with such power that at the time it was estimated that not less than 50, conversions occurred weekly. This meeting is generally regarded as the origin of the Ulster Revival that swept through most of the towns and villages throughout Ulster and in due course brought , converts into the churches. It was also ignited by a young preacher, Henry Grattan Guinness , who drew thousands at a time to hear his preaching. So great was the interest in the American movement that in the Presbyterian General Assembly meeting in Derry appointed two of their ministers, Dr. William Gibson and Rev. William McClure to visit North America. Upon their return the two deputies had many public opportunities to bear testimony to what they had witnessed of the remarkable outpouring of the Spirit across the Atlantic, and to fan the flames in their homeland yet further. Others suffered complete nervous breakdown. The Pentecostal revival movement began, out of a passion for more power and a greater outpouring of the Holy Spirit. News of this revival travelled fast, igniting a passion for prayer and an expectation that God would work in similar ways elsewhere. Torrey and Alexander were involved in the beginnings of the great Welsh revival Melanesia[ edit ] The rebaibal, as it is known in Tok Pisin , had begun in the Solomon Islands and reached the Urapmin people by The Urapmin were particularly zealous in rejecting their traditional beliefs, and adopted a form of Charismatic Christianity based on Baptist Christianity. The Urapmin innovated the practices of spirit possession known as the "spirit

disko" and ritualized confessions, the latter being especially atypical for Protestantism. The revival began in the fall of under the leadership of Evan Roberts " , a year-old former collier and minister-in-training. The revival lasted less than a year, but in that period , converts were made. Begun as an effort to kindle nondenominational, nonsectarian spirituality, the Welsh revival of "05 coincided with the rise of the labor movement, socialism, and a general disaffection with religion among the working class and youths. Placed in context, the short-lived revival appears as both a climax for Nonconformism and a flashpoint of change in Welsh religious life. The movement spread to Scotland and England, with estimates that a million people were converted in Britain. Missionaries subsequently carried the movement abroad; it was especially influential on the Pentecostal movement emerging in California. The intellectual emphasis of the earlier revivals had left a dearth of religious imagery that the visions supplied. They also challenged the denial of the spiritual and miraculous element of scripture by opponents of the revival, who held liberal and critical theological positions. The structure and content of the visions not only repeated those of Scripture and earlier Christian mystical tradition but also illuminated the personal and social tensions that the revival addressed by juxtaposing biblical images with scenes familiar to contemporary Welsh believers.

## 3: The Story of the Welsh Revival

*The Great Revival in Wales - S. B. Shaw. Written when this amazing revival was in full flow Rev. S. B. Shaw gathered together various authentic reports that were written in the early months of the Welsh Revival with the express purpose of stirring up Christians to increased faith and prayer.*

Churches were packed and on FIRE with fervour and zeal! Here is love, vast as the ocean, loving kindness as the flood, When the Prince of Life my ransom shed for me His precious blood, Who His love will not remember, who can cease to sing His praise? Maybe a thousand people were in the Chapel at the time, leaning over the galleries, packing every pew and squeezing into every spare corner. Meetings like it were taking place across Wales night after night, with fervent prayer and passionate singing - and similar disregard for the clock. They both excited and appalled, left many puzzled and some frightened, but it was reckoned that in less than a year, over a hundred and fifty thousand people had made a new commitment to Jesus Christ. Whole communities changed, as men and women found themselves drawn into a powerful experience of God; and sparks from their awakening were soon to ignite fires in more than a dozen other countries. And the hymn that soloist struck up spontaneously, about "love vast as the ocean", was heard so often that it became known as "the love song of the revival". The conversion of Howell Harris in marked the commencement of the mighty Revival, which was to have an ongoing impact during the remainder of the 18th century. There were effective missions, revivals and thriving chapels in Wales, throughout the 19th Century, with such leaders as Christmas Evans the one eyed preacher of Anglesey, John Elias, Thomas Charles and hundreds more, culminating in the Welsh Revival of Led principally by the revivalist David Morgan, it was estimated that over , converts were added to the churches during that Revival. All these and other heroes, under God, had such impact, that by the end of the 19th century Wales had become known as "The Land of Revival - The Land of Song". Of course, each Revival had its own special emphasis, distinctives and hymns that seemed to sum up the experience of the move of God in the life of the nation. Yet, towards the latter 19th century a spiritual decline had begun to set in. So with the dawn of the 20th century, it was time for another Revival! By the year , an evangelistic outreach known as the "Forward Movement" had planted 30 new churches, primarily in South Wales, with an overall attendance of close to 2,, mostly new converts. Also, the first "Keswick in Wales" Conventions in Llandrindod in and were preparing hearts for Revival! Parallel Revivals We should bear in mind the fact that whilst God has, at times, seen fit to bless Wales with special outpourings of His Holy Spirit, this has often been in conjunction with similar movements in other places. For instance, the Revival in Wales, which started in , was part of the Awakening also known as the "Methodist Revival", which was flourishing in England under the ministries of George Whitfield and John and Charles Wesley. The particular influence of the Welsh Revivalist, Howell Harris cannot be underestimated. He was a great unifier, and there is no doubt that he played a vital part in maintaining the link between the Revival in Wales and England, and links between the leaders themselves. Howell Harris also undoubtedly played a major role in bringing the impact of what was known as the "Methodist Revival" to the other non-conformist churches in Wales. Pentecostal Revival The Welsh Revival of is generally considered as something quite distinct from other spiritual movements that developed before or after it. In fact, that is not the case, as we shall see. The emphasis of the Revival was without doubt the baptism and fullness of the Holy Spirit, and, as we shall discover, it was not a phenomenon which happened and died out, but it has to be seen in the light of the Pentecostal Outpouring of the Holy Spirit in the early 20th century. Joseph had been seeking an endowment of power, and shared the testimony of his experience of the Holy Spirit engulfing him as a flame of fire. This was to impact his Church. On February 14th, in a Sunday service at his Chapel, a young woman named Florrie Evans stood to her feet and publicly confessed "I love the Lord Jesus with all my heart". As she spoke these words the Holy Spirit seemed to fall on the meeting. Many say this was the real beginning of the Revival. In September of the same year, Forward Movement Evangelist Seth Joshua was addressing a Convention which included these Spirit-filled young people, at Blaenarnerch, just 5 miles north of Cardigan. Seth himself had been praying for years that God would raise up a young man from the coal pits to revive the churches - little did he know that on Thursday

September 29th his prayer was to be answered in a life changing experience for one 26 year old student, Evan Roberts. Evan Roberts During the spring of a young Welshman named Evan Roberts was repeatedly awakened at 1: He met with God in prayer until 5: Evan had a thirst for spiritual things from an early age. The story is often told of how he would take his Bible down the mine to read it during rest periods. One day there was an explosion that took the lives of five of his fellow workers. He narrowly escaped death, but the flames scorched the pages of the Bible he was reading. Having been converted as a young teenager, he was a Sunday School Superintendent, a conscientious reader of the main theological works of his day, and more than that, he had been praying for revival for over 11 years, and he continued to pray regularly that God would again visit Wales, in Revival Power. Determined to do his part, he felt compelled to go into the Calvinistic Methodist Ministry, and on September 13th , he became a pupil of the Newcastle Emlyn Grammar School to prepare for Trefecca Theological College. It was only two and a half weeks after arriving that he found himself at Blaenanerch - and at a crossroads in his spiritual experience. He received a mighty Baptism of the Holy Spirit, which would lead him back to the young people of his own church Moriah, Loughor. On his return to Loughor, he went to the prayer meeting, and asked those who were seeking for a deeper spiritual life to stay behind. He shared with those who stayed what God was doing in New Quay, and what had happened to him. Prophesying that Revival would break out in two weeks, he gave them keys for receiving the Holy Spirit: Slowly and quietly, Evan spoke of the deep things of God and Christ, the hours passing quite unobserved, while tears coursed uninterruptedly over the cheeks of his listeners. People passing by the church commented freely and wonderingly upon the unusual spectacle of lights burning in full blaze at such an hour. Inside the building strange things were happening. Young men and women who had never been known to speak openly of any experience of saving grace stood and testified fearlessly. Others were bowed in prayer. Some sang the hymns of Zion. Tears, sobs, and songs of praise were intermingled, continuing until near midnight. Planning to meet the following evening, the happy throng dispersed in all directions. The next day the event was the talk of the village, and that evening, the chapel was packed with people, many coming out of curiosity. Revival broke out in Loughor, and within two weeks the Welsh Revival was national news! Evan Roberts and Loughor, from this point, became the main focus of the Revival, although many others were involved. When it became known that some of the outstanding characters of the neighbourhood had been converted after withstanding gospel appeals of eminent preachers for a lifetime, and that these were declaring newfound joy and faith without shame or fear, the excitement became tense. Rumours sped far and wide. Down in the bowels of the earth, miners not only discussed the services, but sang boisterously the grand old, almost forgotten hymns, learned in their childhood. This was a Revival with youth on fire - young men, yes and especially young women. It was the prophecy of Joel chapter 2 being fulfilled. Meetings went on for many hours - often for more than 10 without a break. People lost all sense of time and churches were so full that crowds gathered outside until they could somehow squeeze their way in. The meetings broke with the conventional and bypassed the traditional - often the ministers just sat down, unable to preach or even to understand the phenomena that took over their usually sedate churches and chapels - and the mighty move of God that impacted them was a manifestation of love and power which completely transformed thousands of lives. The Revival rapidly spread all over Wales, as churches "caught the fire" and the Spirit moved throughout the land, in great power. News of dramatic conversions, confession of sin, and songs of joy spread rapidly. Wherever Evan Roberts went the Holy Spirit brought deep conviction of sin and a new spiritual dimension into the lives of formerly cold churchgoers. Evan was not an expository preacher and his method was prayer and exhortation, leading to a moving of the Holy Spirit bringing deep conviction. In one of the valley communities, young men and women walked in procession through the streets, singing hymns and visiting public houses to invite those inside to come to the revival. Many of the places were completely deserted and others had their trade depleted. In one such drinking place there was one solitary customer sitting gloomily alone. Suddenly the evening air was rent with the jubilant voices of happy songsters, just outside the door. So infuriated were the man and woman in charge at the audacity of these zealous youths that they picked up some of the empty ale-pots and flung them recklessly at the happy youngsters. Disgusted with the conduct of his host and hostess, the solitary patron rose from his seat, joined the enthusiastic processionists, then went

with them to the church, where he surrendered to Christ! There was a new excitement about eternal things. Family devotions and public prayer meetings were started and continued regularly for years. The sales of Bibles increased to such a degree that the shops sold their entire stocks. Everywhere there was a new spirit of prayer and an urgency to preach the Gospel. The effects of the Revival were not confined to Wales. Reports were distributed internationally in newspaper and magazine reports and the Holy Spirit repeated what He had done in Wales from America to Australia. Evan Roberts prayed for , converts, and it is estimated that there were, in fact, well over , The Effects of the Revival As revival fire spread across Wales in late and early , although no official records were kept of the actual number converted, , is considered a very conservative estimate, during the first six months! Whole communities were turned upside down, and were radically changed from depravity to glorious goodness. The crime rate dropped, often to nothing. The police force reported that they had little more to do than supervise the coming and going of the people to the chapel prayer meetings, while magistrates turned up at courts to discover no cases to try. The alcohol trade was decimated, as people were caught up more by what happened in the local chapels than the local public houses and bars. Families experienced amazing renewal, where the money earning husband and father, the bread winner, had wasted away the income and sowed discord, but now under the moving power of the Holy Spirit, following the conversion to be a follower of Jesus Christ, he not only provided correctly for family needs, but was now with the family, rather than wasting his time, and wages, in the public houses of the village or town. Souls were saved, individual lives were changed and Society itself was changed. Countless numbers were converted to Christ. Not only were individual lives changed by the power of the Holy Spirit, but whole communities were changed, indeed society itself was changed. Wales again was a God-fearing nation! Public houses were now almost empty. Men and women who used to waste their money getting drunk were saving it, giving it to help their churches, buying clothes and food for their families. And not only drunkenness, but stealing and other offences grew less and less, so that often a magistrate came to court, and found there were no cases for him. Men whose language had been filthy before, learnt to talk purely. Yet, still the work output increased. The dark tunnels underground in the mines echoed with the sounds of prayer and hymns, instead of oaths and nasty jokes and gossip. People who had been careless about paying their bills, or paying back money they had borrowed, paid up all they owed. People who had fallen out became friends again. During the latter part of , Evan Roberts was suffering increasingly from nervous exhaustion.

### 4: “ Welsh revival - Wikipedia

*The Great Revival in Wales (Gospel Banner) The Great Welsh Revival (The Soul Winner) Seventy Thousand Conversions The Atonement in the Welsh Revival.*

Shaw Written when this amazing revival was in full flow Rev. Shaw gathered together various authentic reports that were written in the early months of the Welsh Revival with the express purpose of stirring up Christians to increased faith and prayer. Along with all the other popular accounts, S. Shaw succeeded in his task and set the world aflame with a holy desire to seek more of God. This is the only picture of S. Shaw we can find. We have included 7 of the 40 chapters. The Revival in Wales Wales is in the throes and ecstasies of the most remarkable religious awakening it has ever known. It is nothing less than a moral revolution. The last great movement of the kind which swept over the land was in the years - 60, a period that was memorably fruitful for the cause of Christ throughout the kingdom generally, notably in the north of Ireland. There are many still living in Wales who speak of those good old times with pardonable pride and thankfulness. They are the fathers and mothers in Israel today. I have heard some of these testifying in recent meetings in the Rhondda Valley. With one consent they declare that even that remarkable season of refreshing from the presence of the Lord “ which witnessed thousands brought to decision for Christ “ pales before the glory of this modern Pentecost. Already, in five or six weeks, the fire has spread to six or seven counties and bids fair to find its way “ as did Daniel Rowlands, of Llangeitho, that great evangelist of the eighteenth century “ into every parish in Wales, from Cardiff to Holyhead, and from Presteign to St. What has largely contributed to the rapidity of the movement is the widespread publicity given to it in the press “ both secular and religious. Every day for weeks past the South Wales Daily News and the Western Mail, the two leading dailies in South Wales, have devoted three or four columns to reports of it. Formerly, as someone has observed, they devoted whole columns to sport, and a paltry paragraph or two to anything concerning the kingdom of Christ. Now it is the other way about. What everybody is talking about, and anxious to hear about, in South Wales, is the revival, and the proprietors of the press are not at all slack in catering for the public taste. The converts already number many thousands. Evan Roberts calculates that in the mining valleys of South Wales alone “ that south-eastern corner of the principality which is well marked on any railway map “ there have been at least 10, conversions. And if we add to this the harvest gleaned in various other places north and south, the number cannot be far short of 20, For, be it understood, there are many districts in the principality where a mighty work is going on, and where meetings are held almost day and night, of which no reports have been forthcoming in the press. The counties of Carmarthen and Cardigan, e. The movement has penetrated into some of the remotest corners of the principality, and many a distant lonely valley is echoing the glad music of salvation. Figures, of course, are not everything; but for Wales these figures are astonishing, when it is borne in mind that they represent net additions to the membership of the churches which already numbered upon their books about one half of the entire population of the country, and that the margin left for aggression, therefore, was nothing like as large as would be the case, say, in England. Moreover, the churches themselves have experienced a great quickening, and many, both ministers and people, have testified to a new joy and power, and to receiving a baptism of the Holy Spirit. The question is frequently asked, How and where did the revival originate? Recent as it is, its human and historical origin seems to baffle discovery. But, truth to tell, there is not much anxiety on that score. Everybody seems to be so interested in its progress as not to be troubled about its origin. But it has been definitely ascertained that for some time previously there was a yearning in the heart of many devout and Godly people for such an awakening, and amongst the faithful an expectation of it. Prayer soon became prophecy. Only three months ago one of the saintliest of Welsh preachers publicly proclaimed from the pulpit his absolute conviction that a mighty outpouring of the Spirit was at hand, and that marvellous times would follow. Well “ The Marvellous Has Happened, and happened in unexpected fashion. For weeks past meetings have been going on in various parts of the country, and, in numerous instances, have been protracted into the small hours of the morning. The extraordinary thing about these meetings is their unconventional character. There is no organisation, no program, no precentor, no

presiding elder! Everything is left to the direction of the Holy Spirit Preaching, in the usual acceptance of the word, has, for the time being, been entirely discarded, and is superseded by singing, prayer, and general testimony. The whole country, from the city to the underground colliery, is aflame with gospel glory. Police courts are hardly necessary, public houses are being deserted, old debts are being paid to satisfy awakened consciences and definite and unmistakable answers to prayer are recorded. The leader in this great religious movement is a young man twenty-six years of age, Evan Roberts. He was a collier boy, then an apprentice in a forge, then a student for the ministry. But all his life he has yearned to preach the gospel. He is no orator, he is not widely read. The only book he knows from cover to cover is the Bible. He has in his possession a Bible which he values above anything else he has belonging to him. It is a Bible slightly scorched in a colliery explosion. When the evangelist was working in a colliery he used to take his Bible with him, and while at work would put it away in some convenient hole or nook near his working place, ready to his hand when he could snatch a moment or two to scan its beloved pages. A serious explosion occurred one day. The future Welsh revivalist escaped practically unhurt, but the leaves of his Bible were scorched by the fiery blast. Evan Roberts scorched Bible is a familiar phrase among his friends. Little more than a month ago Evan Roberts was unknown, studying for one of the Welsh colleges at New-castle-Emlyn, so as to prepare for the Calvinistic Methodist ministry. Then came the summons, and he obeyed. He insists that he has been called to his present work by the direct guidance of the Holy Ghost. At once, without question and without hesitation, he was accepted by the people. Wherever he went hearts were set aflame with the love of God. Here is a vivid report of one of his meetings, given by a newspaper representative: The scene was almost indescribable. Tier upon tier of men and women filled every inch of space. Those who could not gain admittance stood outside and listened at the doors. Others rushed to the windows, where almost every word was audible. The enthusiasm was unbounded. Women sang and shouted till the perspiration ran down their faces, and men jumped up one after the other to testify. One told in quivering accents the story of a drunken life, a working collier spoke like a practised orator: Prayer after prayer went up from those Welsh hearts with almost dreary persistence. Time and again the four ministers who stood in the pulpit attempted to start a hymn, but it was all in vain. The revival has taken hold of the people, and even Mr. Roberts cannot hold it in check. His latest convert is a policeman, who, after complaining that the people had gone mad after religion, so that there was nothing to do, went to see for himself, and bursting into tears, confessed the error of his ways, and repented. Meetings such as this are being repeated every day, and the enthusiasm is still spreading. While there has been no organisation, no elaborate preparation for this mission, in the ordinary sense of the word, there is a strong belief that it is the direct result of earnest prayer. A prominent member of a Newport Baptist church, who has followed the movement with close interest and deep thankfulness, declared the other day the revival was the result of the praying by the young women who had been engaged in it for some months. Even Roberts had, he said, been praying for thirteen months for that wave to come, and he related how the young man was turned out of his lodgings by his landlady, who thought that in his enthusiasm he was possessed or somewhat mad. He spent hours praying and preaching in his rooms, until the lady became afraid of him, and asked him to leave. It may be observed that the dominant note of the revival is prayer and praise. Another striking fact is the joyousness and radiant happiness of the evangelist. It has been remarked, that the very essence of his campaign is mirth. To the rank and file of the church ministers this is his most incomprehensible phase. They have always regarded religion as something iron-bound, severe, even terrible. Evan Roberts smiles when he prays, laughs when he preaches. Ah, it is a grand life, he cries. I am happy, so happy that I could walk on the air. God has made me strong. He has given me courage. He is a leader who preaches victory, and shows how it may be won — victory over the dull depression and gloomy doubt of our time. Is it surprising that followers flock in thousands to his banner? It has long been felt in Wales, as else-where, that the time was ripe for a great religious revival. Hughes, a Congregational minister in Cardiff, recently pointed out, all efforts, movements, and organisations did not stem the flood of evil or stop the growth or pleasure-seeking and Mammon worship. A generation had risen that had not seen the arm of God working as it had done in and Now, to all appearances, the revival has arrived, and it has many of the marks of previous great awakenings. Strong men are held in its grip; the Spirit of God stirs to their very depths whole neighbourhoods and districts.

There is a tumult of emotion, an overpowering influence, and a conviction of sin that can only be attributed to Divine agency. Personal eloquence, magnetism, fervour or mental power do not account for it. The only explanation is the one which the evangelist gives – it is all of God. And it has already done infinite good in places far away from its immediate locality. Men are everywhere thinking, talking, discussing religious topics, and at last God, Christ, and the soul have to some degree come to their own. This is all gain. The revival seems to work especially among young people.

### 5: Bookstore - Great Revival in Wales

*The Great Revival in Wales has 11 ratings and 2 reviews. Johnny said: very good book. very uplifting to hear the stories of how the revival touched so ma.*

The Story of the Welsh Revival The Story of the Welsh Revival " Arthur Goodrich In this book we are taken to the heart of the Welsh Revival through a variety of eyewitness reports penned by some well-known ministers and writers of the day. This picture is of Dan Roberts, Evan Roberts brother. We have included three of the ten chapters. He has been close to us and has shown us the way. There is no question of creed or of dogma in this movement. The work that is being done has the support, I believe, of all Christian people and Christian churches in our country. I have merely preached the religion of Jesus Christ as I myself have experienced it. I have been asked concerning my methods. I never prepare the words I shall speak. I leave all that to Him. I am not the source of this revival. I am only one agent in what is growing to be a multitude. I desire to give my life, which is all I have to give, to helping others to find it also. Many have already found it, thank God, and many more are finding it through them. This is my work as He has pointed it out to me. His Spirit came to me one night, when upon my knees I asked Him for guidance, and five months later I was baptised with the Spirit. He has led me as He will lead all those who, conscious of their human weakness, lean upon Him as children upon a father. I know that the work which has been done through me is not due to any human ability that I possess. It is His work and to His Glory. I loved to choose and see my path, but now lead Thou me on. I fear no want. I wish no personal following, only the world for Christ. I believe, too, that He has put it into the hearts of those who have written of the revival to say helpful things, for some of the papers have carried our message to many whom we have not personally reached. I believe that the world is upon the threshold of a great religious revival, and I pray daily that I may be allowed to help bring this about. I beseech all those who confess Christ to ask Him to-day, upon their knees, if He has not some work for them to do now. He will lead them all as He has led us. He will make them pillars of smoke by day and pillars of fire by night to guide all men to Him. 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 wind. Many who are now silent Christians, negative Christians, Christians whose belief means little to them and nothing to anyone else, will lead in the movement. Groping, hesitating, half-hearted Christians will see a great Light and will reflect this Light to thousands of those in utter darkness. Thousands upon thousands will do more than we have accomplished, as God gives them power. This is my earnest faith, if the churches will but learn the great lesson of obedience to the voice of the Holy Spirit. In a few weeks the fire of it has run up and down the length of the Garw Valley and the Rhondda, and has spread into hundreds of little outlying hamlets, where in steady, deadening routine the men work in the black coalpit through all the glorious days that come in that wonderful country of mountains and sunshine and clear air. Every church community is stirred to the depths, and out on the edges rough miners are shaking their heads wonderingly, and are being drawn toward it until the power of it seizes them and they leave their work to attend the day meetings as well as those at night. Strong men are in tears of penitence; women are shaken with a new fervour, and in the streets small children at their play are humming revival hymns. For an answer to this we must go back to Lougher, a little mining town near Swansea, and back, also, a number of years, and the story of Evan Roberts, the man, explains much of the secret of his power. It is on a side road, and from where it stands you can look off across swampland to a great black colliery on the left, and beyond to the long range of the hills of Llanganech. The house is of stone, plastered over with cement and lime, hardened to a light brown, corduroy appearance. A gate leads to an inner path, and another gate to the front door, hidden from the road by profuse hedges and greenery. At the back is a large garden which has to do with the story, and within, in the quaint, scrupulously clean general room, is the melodeon, beside which Evan Roberts and his brother Dan, who is helping him now in his work, sang the stirring Welsh hymns from their boyhood. Evan Roberts is one of her seven sons, of whom only three are now living; and in all Lougher not a word can be said against him, and no man remembers anything but good of him. As one man, who was evidently not greatly moved by the spirit of the revival, said to me: Women whose

husbands had sunk into sordid degradation, and whom he has brought back to them out of the pit, are saying it; mothers whose sons have exchanged the public-house for the chapel, are repeating it; friends of men like Tom Hughes, the atheist, or Aberdare, who has burned his books of unbelief and is working and praying day and night for those who, like him, belonged to the so-called Ethical Society, are saying it; and the hundreds of men and women who have found a new guide for their hesitating steps, are crying it, singing it, praying it. It is one of those simple homes "and there are many like it in South Wales" about which one feels unconsciously that every stone was laid with a prayer, and every board with a hymn. The atmosphere of it is of steady, honest toil, of frugal living, and of an unquestioning, vital religious faith. And it was in this kind of a home that Evan Roberts lived during his boyhood. It had its share of trouble; times were not always good; the family was large, and a coal miner seldom receives more money than just enough to keep his home and to do his share toward the support of the chapel; but there was always in this home that beautiful, whole-souled trust in God which crowded out any gloom from their lives. When he was about twelve his father had a serious accident. He fell and hurt his foot so badly that he was told it would be four months before he could go back to his work in the mines, for Mr. And this was the way, in which Evan Roberts first went into the Mountain Colliery "to help his father until Mr. A few shillings every week, also, the father gave the boy for his help" the first money Evan Roberts earned. He had from the beginning the fundamental, implicit faith of the woman who touched the hem of His garment. At night when he came home from the colliery, unless there was a meeting at the church, he settled down to his books, and he spent his carefully saved money for more books. Among other things he learned shorthand, and he has what I have never seen before "a shorthand Bible. And, indeed, in whatever he did the Bible was always his greatest book" the one that he read constantly and with increasing insight. As he grew older he began to take part in the meetings, and one evening, when he was away from home, he talked at a service in another town nearby. And what he said was so clear and forcible, and he said it in so vigorous and earnest a fashion, that the minister came to him after the meeting and told him that he ought to become a preacher. Nobody at Loughor, even in his home, heard of this until someone else repeated it to them. For Evan Roberts is very silent about himself. His thought, I believe, has always been much more for the faith than for any part he himself might play in spreading it to others. For years his life was a steady, simple routine. In the mornings he went to the mines, either at the Gorselinon Colliery or at Mountain Ash, where he worked for a time. All day long there was the hard toil that stiffened the fibre of his body, and the dealing with hard, older men, that strengthened the fibre of his soul. And at night he studied and read, and sang, and prayed, even as he worked, honestly and earnestly. He was a union man in the colliery, and there came a time when a strike threw him "man-grown now" out of work. He had made up his mind not to spend all of his life underground or over coal. And all the time the yearning for that touch of the Divine Hand was upon him, and he came to believe that some day he might preach the Gospel. Many plans were in his mind, and he prayed over them all, this young man, strong-bodied, vigorous, thoughtful, with the air of youth in his blood. He went to work there in his usual eager way, and in a few months had made himself of great value to the smith. But the task was not that for which he was made, and he felt it quickly. The struggle for a decision began again until one night, when he was upon his knees over it, a great light seemed to come to him, and a new elation and a new peace. That realisation which he had sought ever since he had been a mere lad was at last his, and with it new inspiration, new joy, new hopes and purposes, and his decision was made for him almost in an instant. He would preach; he would carry to others this message that he had heard and felt. It was near the end of his first year at the smithy, and he started at once to arrange the matter of his additional year of service with his uncle, and to plan for his new work, his life-work, that he had found at last. The minister at Lougher in the meantime arranged for Evan Roberts to preach his first sermon one Sunday evening, and when that evening had come and passed he came to the young man and said: His people were ready to deny themselves, if necessary, to help him, so that the way seemed clear for his schooling. But while he worked hard as a student "and, of course, his previous education had been the fragmentary, partly undirected study of a busy, ambitious young man in his leisure hours" he was much more concerned with that spiritual uplift which had suddenly obtained complete control of him. Prayer became sustenance to him. And with this new life came new purpose and new vigour. He wrote religious verses in Welsh, "hymns that

tried to express something of what he had within him to say, and some of them were published and praised. He passed his first examinations, and out of his slender purse he paid for his first term of work at the school. For a few weeks he took the stereotyped courses which were mapped out for him. But the feeling came to him with growing insistence that there was other work for him to do—active work, not a few years later, but now; not as man willed, nor as he willed, but as God willed. At last, about November 1st, almost decided, but wavering before the importance of such a decision, he heard a sermon one Sunday evening, and came from it certain that God had called him to lead a great revival in Wales. He went home to Lougher immediately, and opened his first meetings alone, and before the doubtful eyes of those who had always known him, and who wondered at his sudden change of plan—this leaving the school which he had left them to enter only a few weeks before. He could scarcely have chosen a more difficult place to begin a difficult work. Look above for the money. The people who came to his meetings, came out of friendliness or out of curiosity. Why should this young theological student open special meetings all unaided, and why should anyone go to hear him? And those who heard him wondered the more, for although he said little that they had not heard before, he said everything in a way that crowded conviction upon them. He told them frankly at the start that he had not prepared anything to say, but that he would only say what was put into his mind by the Holy Spirit. Naturally, everyone talked about him, and, although few at first took him seriously, they came to hear him in gradually increasing numbers. And he seized them with a remarkable power that he had never shown before, and which he says frankly he had never felt before. In a few days Lougher shops were closed early for the meetings; workmen hurried in late in their working clothes; evening meetings lasted far into the night; the chapel was crowded, and the road outside was lined with disappointed but waiting people. They came from miles around to hear him, and went away with old faith revived or new faith kindled. And that is the way Evan Roberts began a work which is slowly stirring the whole religious world to action. Here is no mystic with some weird mystery to draw the morbid instincts of weak man. It is a full-blooded, hearty, young man, who has worked in the coal-mines and at the smithy, and who hammers his unambitious words home with an inspiring vigour.

## 6: The Welsh Revival of - Truth in History

*The great Welsh Methodist preacher Daniel Rowland () was converted at Llandewi Brefi in Cardiganshire at the beginning of after hearing the greatest preacher of the earlier generation, Griffith Jones () preaching.*

Evidently the principality is stirred from end to end. Specially notable, perhaps, is the work at Barry, where the revival has so far been carried on almost exclusively in connection with the Welsh churches, but its effect has been far-reaching. There is not a place of worship in the town – church and non-conformist alike – where the influence of the movement has not been felt. Special services have been held daily at different chapels at Barry, Barry Dock, and Cadoxton during the past week, and morning, noon, and night the congregations have been very large. At the morning and afternoon meetings every day may be seen scores of instances of men who come home from work in the morning, attend the services during the day, and return to work again at night after but little rest. There has also been a considerable falling off in the attendance at the Technical School on the part of the young people, many of the boys and girls preferring to be present and take part in the revival services. Already there have been over public testimonies of conversion, and each gathering adds to this number. People walking up and down the streets resort almost unconsciously to hymn-singing. Men and women who have lived openly lives of sin and indifference have come to the meetings – some, perhaps, from motives of curiosity, others to scoff and jeer – but have remained to pray, and, bathed in tears of sorrow and repentance, they have publicly declared their intention to forsake sin. Last Sabbath, Gipsy Smith joined hands with Mr. Evan Roberts, at Mardy. Away with all that. Give us Christ; that is what we want, and there were responsive Amens from all parts of the chapel. Prayer followed prayer, the subdued character of the meeting being exceedingly impressive. While a young supplicant was praying for the descent of the Spirit, and earnestly appealing for his friends to seek Christ, a lady evangelist sang in an undertone, I Need Thee Every Hour. Then a young man under the gallery, in evident distress, prayed, Oh, God, I think you will forgive my sins. Oh, God, give me help to realise. Oh, God, give me faith I have not been in the right spirit, and am weak. He then broke down, and the missionaries hurried to him and prayed, while the congregation broke forth into Diollch Iddo. Another young man prayed in somewhat similar terms. The last words of my father were – and his choking voice failed, and his sobs were drowned by the rending of a stirring hymn. The doors of the public-houses are closed today, said one worshiper in prayer; close them next week also. The evening meeting was no less remarkable. Roberts was several times too overcome to take part. One young fellow among other petitions, offered one for the local cycling club. We had no Bible then, he remarked. But she found Him! Roberts then essayed to speak. I thought, he remarked, and his voice was almost choked with sobs, when Gipsy Smith was talking about his mother having died in a tent – I thought of my Saviour, who had no place whereon to lay His head, and – He could proceed no further, and, overcome by emotion, he sobbed aloud. So affecting was the scene that the congregation was profoundly moved. A Quickening Among All Classes. Meyers London Christian Torrey Institute Tie Lessons of the Welsh Revival Rev. Selections from English Papers Reports by Welsh Ministers British Weekly The Revival in Wales Methodist Times Revival Spreads in All Directions An Incident of the Revival The Welsh Revival Gospel Message Seventy Thousand Conversions The Atonement in the Welsh Revival Comments on the Revival Call to Prayer, and League of Intercession Statement of Lady Henry Somerset Skeptics Convicted and Converted Far-Reaching Influence of Welsh Revival The Tokens of a General Revival

### 7: Christian revival - Wikipedia

*As in , when Revival occurred simultaneously in Wales, the North East of England, Northern Ireland and elsewhere, the Welsh Revival of was, in fact, part of a global outpouring of God's Holy Spirit!*

Top The presence of God Evan Roberts never preached in Abertillery, though, and while members of his youthful mission teams came, something strange was happening long before they arrived: For those schooled in the stiff formal nonconformist worship of the time, often heavy with words and scholarship, meetings with spontaneous prayer and vivid personal testimony and often very little preaching were a shock to the system. Other prayers followed rapidly, and there was great intensity of feeling throughout the meeting A young man from near Liverpool said that they were wanting to know the might of God in England. He was a student of Rawdon College, Leeds, and had travelled miles to attend that meeting, part of the way on a bicycle. They should pray for students, as they did not understand the temptations of college life The effect was most transforming. In an atmosphere which set spines tingling, the focus was on God, and on what he might make possible; fierce longing for deeper personal encounter, and an expectation that he would do unusual things especially that he would bring men and women to a living faith - an expectation stimulated by a reading from the second chapter of the Acts of the Apostles. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. The comment on this passage was given by a girl barely out of her teens Miss Olwen Davies of Pontycwmmmer spoke directly to her listeners: Their hearts must be clear in the sight of God. They must forgive everybody. They must obey the Spirit of God implicitly. They must trust God implicitly. Olwen Davies This address was listened to, says the Gazette reporter, "with breathless silence", and it sounded notes which Evan Roberts placed at the heart of his own message: It might appear austere, forbidding, accessible only to the rigorous, the specially devout. It was meant to be a practical response to the love of God demonstrated in Jesus. And on many occasions such appeal had dramatic effects. Others, very different in their past record, were, even when sodden in drink, so overwhelmed that they professed to be unable to continue in their drunken way, but were forced up to the Schoolroom or Chapel, preferring to wait there until they had sobered than fail to give themselves to the Lord. Others, among them the most desperate characters, were so impressed by the work of grace going on around them, that they came with more resolution of will than agony of repentance, with more set of jaws than weeping of eyes, determined to have done with the past and begin life anew Rev David Collier It was a determined response to an encounter with holiness, and with the appeal of love. And when people did "open the door" of their lives to Christ, just what difference did it make? On the fly-leaf of one pulpit Bible from a hundred years ago are the signatures of those who had come forward to make a new beginning with God. Writing their names declared that they wished to join the church, and, for some, that they were signing the pledge, promising to abstain from alcohol. Now we might regard that as just a bit quaint, point out that Jesus was no teetotaller. For many it was a simple, down-to-earth way of affirming that they now had a new allegiance. Top Long-term consequences The revival spread far and wide. Within a decade, in Korea and India, in France and Madagascar, and in a dozen other countries, movements influenced by the revival in

Wales were touching many thousands. But in Wales the fires died down. Services quickly reverted to sober respectability. Religion was no longer "the absorbing theme of thought and conversation". He wrote about it four years later. Men who had not taken one penny home in 17 years now took all home Houses became decently furnished, women and children became decently clad. The public houses became practically empty, for though all accustomed to frequent them did not attend places of worship, yet the fear of God had fallen upon them for a time. Bridges and walls, instead of being covered with obscene remarks, were now covered with lines from Bible and hymn book. Rev David Collier A hundred years on, and with the pits long closed and the population halved, the number of regular worshippers in Abertillery is a fraction of what it was in those heady days. Some have always dismissed the whole event, and not just its wilder excesses, as an emotional spasm, with little relevance either to historic Christianity or to the needs of contemporary society.

### 8: The Great Revival in Wales - S. B. Shaw - Google Books

*ALL South Wales is aflame with the spirit of a great religious revival. In a few weeks the fire of it has run up and down the length of the Garw Valley and the Rhondda, and has spread into hundreds of little outlying hamlets, where in steady, deadening routine the men work in the black coalpit through all the glorious days that come in that.*

### 9: The Great Revival in Wales

*>: Report Of Special Correspondent in "Belfast Witness." Reliable information from experienced Christian business men, well known in the metropolis, shows that the influence of the Welsh revival has been by no means overstated.*

*Link not open Ch. 3. Arcachon, Monte-Carlo, Isola del Giglio, Rome, 1939-1946 The Interpersonal Communication Skills Workshop Administering medications by injection Understanding the Spanish subjunctive How the captain made Christmas. The book of abraham the jew Delusions and other erroneous ideas How can i edit a on my mac The neglected tropical diseases of North America National center for victims of crime crimes reported War and Presidential power Zero-Range Potentials and Their Applications in Atomic Physics (Physics of Atoms and Molecules) When caring is not enough The body of flesh as a tool in a virtual reality Daniel the dreamer, Daniel the dream-reader Meg Worley Betty Crockers Indian Home Cooking Cooking with Christian Kids Marching Into a New Millennium Traumatic Brain Injury Vocational Rehabilitation Tapout xt nutrition guide espa±ol V. 1. Master index Original Honda Cb750 (Original) Reconstruction of the cheek and neck Mark L. Urken Telling tales, negotiating religious identity in classrooms William H. McNeill Home, green home : furniture, paint, flooring, and fabrics. In the company of others Majority of scoundrels Crime and punishment in the Buddhist tradition Voltas vertis split ac manual California road atlas and visitors guide. Nitrogen, public health, and the environment The skin and subcutaneous tissue Lemprieres classical dictionary Mahatma Letters to A. P. Sinnett A coffin from Hong Kong. Interdisciplinary instruction for all learners K-8 Postgraduate Haematology 2nd Ed. Range rover parts catalog*