

Land of Revivals

Wales in Religious and Historical Perspective

NOTE: *To readers unaccustomed to Welsh usage, in the following article the nomenclature "Calvinistic Methodist" refers to those Methodists, which were almost wholly in Wales, arose at the time of the Wesleyan Methodist revivals, and developed a Calvinistic theological tradition following Whitefield rather than Wesley. The same denomination is also known by its later name, viz.:*

"The Presbyterian Church of Wales"

Unlike Presbyterianism elsewhere, however, this denomination never adopted the Westminster Standards, but had its own Confession of Faith, first printed in 1823.

"Wales....Land of Revivals". Not for nothing is this inscription carved into the stonework of the Evan Roberts Memorial at Loughor, in South Wales. If this sounds, to the non-Welshman, like some kind of patriotic boasting by the Celt, then here it has to be affirmed.....it is true, if one weighs the small size and population of Wales against the concentrations of revival phenomena, then Wales is certainly top of the league.....land of revivals indeed.

True this is, whatever one's view of what a "revival" is. To begin with, Wales was early among the nations into the "revival" phenomena, in 1735,¹ and was the last out of it, as late in fact as 1905, more than a generation after the last waves of religious enthusiasm had swept America, Ireland and Scotland in what J. Edwin Orr was to describe as "The Second Great Evangelical Awakening"² of 1858 to 1859.

In those 170 years that span the "revival" era in Wales, one wave of fervent enthusiasm followed on another, with an intensity and frequency unparalleled in other nations, and this amongst a population that numbered but 400 000 in the 1730's to a maximum of about two millions by 1900. In terms of their ratio to pop-

¹ Beginning with the conversion of **Howell Harris**, and of **Daniel Rowland** in that year. Of course, "revival" as a phenomena pre-dates the work of these two, the phenomena were first noted on a relatively small scale in Europe, in the 17th Cent, amongst Lutheran pietists. But Continental "revivalism" did not explode fully until the times of **Zinzendorf** and the **Moravian pietists**. Propagated by Zinzendorf's combination of **Romanticism** with **Romanist-Pietist mysticism**, the phenomena appears to have arisen in Europe in about 1727, spreading from there into England, Wales and America.

² **J. Edwin Orr**. Originally published under the title "*The Second Great Evangelical Awakening*" (London 1949).

ulation density, “revivals” are a more intense and ubiquitous feature of the ecclesiastical “landscape” of Wales than probably of any other nation in World history.

It is difficult to compute the total number of revivals that occurred in those 170 years 1735 - 1905. Dr. Eifion Evans, an acknowledged authority on Welsh revivals had to say that up until 1858, “ever since about 1735 some Welsh locality or other had been the scene of a revival”³ Again, in those years following 1735 Whitefield visited Wales, and “revivals” followed in his train. Then, between 1762 and 1862 “there were at least fifteen outstanding revivals in Wales.”⁴ Then came, of course, the massive insurgence of 1858-59, part of the course of the American, Scottish, and Irish revivals. And in the years after 1859 there was a continuation of this phenomena in various parts of the principality. Spurgeon visited the region, preaching on one occasion to a concourse of some 24 000 hearers in the Western Valley of Monmouthshire, then to some 11 000 near Cardiff. There were revivals again in 1866 in various localities in North Monmouthshire, and in the Aberavon area near Swansea. Again, in 1870 - 1871 Newport, and Cardiff, experienced a revival quickening which was led by a Cornish Church of England vicar, the Rev. Robert Aitken, and by Lord Radstock. This revival spread along the Bristol Channel seaboard and up through the Rhondda Valleys. From 1882 to about 1885 a general wave of revival swept North Wales and Anglesey under the ministry of Richard Owen, and there were even further revivals scattered across the whole principality from 1887 to the 1890’s, affecting places as far apart as Carmarthen and Blaenau Ffestiniog.⁵

The final surge of these effervescent waves of religious enthusiasm came in the years 1904 - 1905. This was the big one, a “block-buster” of a revival, that shook the Principality from the Vale of Glamorgan in the South all the way through to Denbigh in the North in the space of about 10 months. In terms of numbers of churches, numbers of people involved, and numbers of converts, it was probably bigger than most, if not all, of its predecessors. In terms of publicity, it outshone all, the secular press turning its pages over to the phenomena with great sympathy, and folk travelling into Wales even from Europe and Scandinavia to see first hand the amazing events.

And in the ninety years since then, despite frantic praying, and working, and hoping, and preaching, “revival” has departed the scene, as suddenly and as mystically as it first appeared.⁶ Two generations have passed, a third well on its way, and no

³ Eifion Evans : “*When He is Come*” Chapt. 1 page 11 (Bala: Evangelical Movement of Wales 1959, and later reprints under the title “*Revival comes to Wales*”.) Evans’s estimate may be generous, however, as other authorities seem to indicate that there were some “barren” (sic) periods in between times.

⁴ Evans : *Op cit.* p.12. He goes on to say: “Such phenomena already justified the appellation given to Wales.....as the ‘Land of Revivals’”.

⁵ For a brief overview of the post 1859 revivals, see Eifion Evans: “*The Welsh Revival of 1904*” (London: Evangelical Press 1969) and Ch. 1.

⁶ Practically all Welsh evangelicals today are fervent in their hope, belief, and work for another “mighty revival”. Some have been praying for this for the last 50 years and more.

more revivals in the “Land of Revivals”.

And what of the churches in this last 90 years? Surely, after 170 years of “Divine visitations”, of “outpourings” of the Spirit of God,⁷ the churches of Wales ought to be amongst the strongest churches in the world? After all, no other nation has ever enjoyed such an intensity of “divine visitations”, no other nation has ever enjoyed such an intensity of assistance from the Almighty Himself, so surely then the churches of Wales over this last century must be intense power-houses of Christian fervour and Biblical Orthodoxy?

Well, are they?

The very Welsh evangelicals and Calvinists who most advocate and pray for “revival” can answer that question. They have to admit the negative. Verily, they also imply the negative by their frantic yearning and praying for another “revival”.⁸ All over Wales, the churches are as dead as the proverbial dodo. Modernist theology rules. But even in those isolated evangelical pockets where it doesn’t, a flat deadness and apathy can too often be the ruling characteristic. Not for nothing do Evangelical ministers complain about spiritual inertia in their congregations. And side by side with all this, is the confusion and ignorance that reigns even amongst numbers of the Calvinistic evangelicals about the very heritage of the Reformation, and worse, the very reluctance to want to find out. Strict Biblical and Confessional Orthodoxy is “dumbed down” to accommodate Arminians, and “Revival” is their theme, “revival” their goal, “revival” their fundamental hope, and until “revival” comes, there can be little, if any progress. And so the evangelical prays, thanking God “for the mercy drops” and going on to say “but for the showers we plead”.

“By their fruits ye shall know them”! (Matt. 7:20) Thus spake the Lord Christ, and it is by the Word of God, and by the Word of God alone, that we must examine and adjudicate the 170 years of revivalism faithfully, and with discernment. In this examination of the concept of “revival”, Wales is a salient case, on the grounds mentioned above. To recap, its historical era of revivals is longer than any other nation, and the density and intensity of its revivals higher in ratio to its population than any other nation. So much is this so that now, 90 years after the last “revival”, the lore of the “divine visitations” haunts the Welsh evangelical psyche with an obsessive intensity rarely found elsewhere. They measure everything in terms of Daniel Rowland, or John Elias, or some other of the revivalist “icons” of the past. Such personages and such religious enthusiasm as they generated casts a huge shad-

⁷ “Divine visitations”, or alternatively, “visitations from on high”, are popular ways in Wales of describing “revivals”.

⁸ Almost unceasing prayer for revival has been a characteristic of Welsh Evangelical life for decades. The Independent Pentecostal Church at Cwm Twrch in County Powys held special weekly prayer meetings for revival from about 1945 onwards to the early 1960’s and after. At times these prayer meetings were held with greater intensity. However, 52 years on from their inception, still no revival.

ow over Welsh Christianity, and colours all its theology and attitudes. To break the Welshman free of this mindset is nigh impossible without the occurrence of something akin to an earthquake in his religious life. But a spiritual earthquake is inescapable if one takes a candid look at all the facts, and evaluates them in the light of Scripture.

First, it is enlightening to view the whole history of Christianity in Wales. To do so, we must go back perhaps one thousand eight hundred years, maybe a little more. “Wales” then was Ancient Britain, and really consisted of the whole of Britain save for Ireland and the regions of Scotland north of the Clyde. In those far off days, the tramping feet of Roman legions marked the massive changes Divine Providence had ordained for the Brythonic races, and later, their cousins the Gaels, the Scots, and the Picts. The seemingly inexorable expansion of the Imperium Romanorum brought in its train the new and rising light of Christianity, and amongst the Celts, the Welsh,(the Ancient Britons or Brythonic Celts) were soon to feel the impact of the Heavenly doctrines, and gradually, over the space of perhaps two or three generations, were to take them to heart. There are no accounts of anything remotely resembling “revivals” that have come down to us from these ancient times, but there are accounts of the hard labours, and sorrows, of such as Saint David, Saint Patrick, Saint Columba, and hosts of others. Interspersed with all this we find the martyrdoms of such as St. Alban, Saint Julian, and others.⁹ Yet, as the centuries rolled by, this Ancient Celtic Church steadily grew, overwhelmed Druidism, the native religion of the Celts, and stood aloof from the rise of Roman Catholicism. On the continent of Europe, the great Athanasius could testify in the year 363 to the Trinitarian Orthodoxy of the Welsh churches, it appearing that the Celtic Christians had resisted the tide of Arianism.¹⁰ Then, later, standing with St. Augustine of Hippo, we find the Welsh defending the doctrines of grace against the insurgent heresy of Pelagius, with St. David, the so-called “patron saint of Wales”, prominent on the side of

⁹ Cf. Arthur Wade-Evans : *“Welsh Christian Origins”* Ch.1 “The Coming of the Church”, (Oxford: The Alden Press 1934). Wade-Evans gives strong reasons for locating the martyrdoms of Alban, Julian, and Aaron at Caerleon, just north of Newport in South East Wales, and sometime about the persecutions under Emperor Decius (251 -252) or under Valerian (257 - 259). Archaeological evidence appears to support this, contrary to traditions that Alban, Britain’s first martyr, suffered at Roman Verulamium (Present day St. Albans in Hertfordshire). This position is maintained today by such as Prof. Charles Thomas in his book: “Christianity in Roman Britain to AD 500” (London: Batsford Academic and Educational Ltd., 1981) and page 48, citing also Colin Smith and H. Williams as supporting authorities, who point out that the account of these martyrdoms in Bede betrays Bede’s inability to locate the place of martyrdom properly, which perpetuated the St. Alban’s Hertfordshire tradition. Again, the north-east parish of Newport overlooking Caerleon has been known since time immemorial as St. Julian’s, named for Alban’s fellow martyr. It is not easy to say exactly when Christianity first appeared amongst the British. Wade-Evans points out (op. cit. p.13) that first mention of British Christians is known to have been made by the North African “father” Tertullian in his “*Adversus Iudaeos 7*” written c.a. A.D. 208.

¹⁰ Cf. Wade Evans: *Ibid.* pages 20-21 where he also gives St. Hilary as one who “congratulates his British brethren on their freedom from all contagion of the detestable (Arian) heresy.”

Biblical Orthodoxy in these debates.¹¹ In worship, every Sabbath the Christians were gathered together, prayers were said, Psalms were sung, the Scriptures recited, and sermons preached. In the Holy Communion the bread and the wine were partaken of by the believers.¹²

From these ancient times too, we have an example of the confession of faith of a convert named Palmatius, as early as the year AD 220, as he responded to the questions put to him prior to his baptism and reception into the company of the Church. The questions and answers indicate a belief in a Trinitarian and Evangelical creed.¹³

As a Roman province, Latin was the lingua franca of "Britannia", and Latin bibles were evidently in circulation, which would have been copies of the old *Versio Vetus Latina*, the ancient edition that predated the Vulgate of Jerome. Evidence exists that strongly indicates that the regnant textual tradition of its New Testament was out of the same stream of ancient and faithful manuscripts that later was to become the Byzantine Tradition, and thence to our *Textus Receptus*.¹⁴

Gradually, huge tracts of Britain were Christianized, with the Gospel penetrating into Ireland and Scotland, places which had resisted the Roman Army. A Christian culture was developed, at the core of which, we are persuaded, was an age-long manifestation of the true Biblical Gospel. With the incursion of the Saxons on the

¹¹ Cf. William Evans: "*An Outline of the History of Welsh Theology*": (London: James Nisbet 1900) pages 9 - 10, where he says: "Tradition indicates that the early Celtic Church in Wales took a keen interest in doctrinal subjects. We have an account of a great Convention at Llanddewibrefi in Cardiganshire in A.D. 519, where, among others, Saint David is reported to have been present and to have taken prominent part in the discussions, especially against Pelagianism."

¹² Cf. Wade-Evans, *Op. cit.* page 16. It is interesting to note that this ancient Celtic church was a Psalm-singing church.

¹³ Cf. Wade-Evans *ibid.* p.15 where he records:

Q. Dost thou believe with thine whole heart in God the Father, Almighty, Maker of all things, visible and invisible?

Palmatius answers: "I believe".

Q. And in Jesus Christ, His Son?

P. "I believe"

Q. Who was born of the Holy Ghost, of the Virgin Mary?

P. "I believe"

Q. And in the Holy Spirit, the Holy Catholic Church, the remission of sins, and the resurrection of the flesh?

Palmatius exclaimed with tears, "Lord, I believe".

¹⁴ Versions of the **Old Latin** were well established amongst the ancient Celtic Churches long before they came into conflict with Rome. Even after Rome had overwhelmed the Celtic Churches after 667 A.D. the Celts held on to the old latin-based texts. **Jacobus**, in his work, "*Catholic and Protestant Bibles Compared*", p.200 n.15 says that the British and Irish would not bow to the authority of Rome and would not use the Vulgate when it appeared after about A.D. 380. Old latin versions continued in popular use says Jacobus, for another 900 years. (Cited in: **David Otis Fuller**: "*Which Bible?*" Kregel, Grand Rapids, 1971 pages 116 and 118, footnotes 12 and 14). It also appears that differences over the Bible text inflamed tensions between Celtic and Roman churches after the Romanists arrived in Britain in A.D. 597. See **Von Dobschutz**: "*The Influence of the Bible on Civilization*" pages 61 and 62, cited in **Fuller**, *op cit*, footnote 15 page 119.

east coast, gradually the Celts were driven back into the West country, to inhabit Cornwall, Devon, Wales, and Cumberland. Their greatest stronghold was in the mountain fastness of Wales, where a glance at a modern map of that Principality indicates the depth of Christianization that took place in those ancient days, for impressed in the names of myriad places lie salient testimonies to Christianity. One can find such places as Saint David's, the world's smallest city, Bangor, the name of which is derived from Fan-Cor, "the great choir", and according to Wade-Evans, the number of "llan" prefixes to place names in Wales numbers at least 510, and probably more. "Llan", we are informed, is the ancient British form of a word found in several Indo-European languages, and was used initially to mean "land", (which actually is the same word), and then, by association, "land set aside for specific usage", especially that allocated for the use of a Saint.¹⁵ The map of Wales is literally peppered with "llans", from Llandudno (Church of St. Tudno) in the north, to Llan-dav, or Llandaff, in Cardiff. Though this feature marks the rise, in Wales, of the monastic movement, it must here be emphasized that ancient Celtic monasticism was a far cry from the later medieval version. Celtic clergy, bishops, and presbyters, were not bound by rules of celibacy. Bishops were but presbyters, and presbyters were married men. And far from practising an in-turned asceticism, these old establishments constituted something far more akin to a modern missionary station in the districts where they were located. From them, we understand, missionaries were sent out in twelves, to carry the Apostolic faith far and wide. Again, we are informed that this church knew nothing of Dioceses, the ministry consisting of a single "bishop" for one or more congregations with several presbyters and deacons.¹⁶

For some 500 years this ancient Church grew steadily, expanding westward across the "Oceanus Hibernicus" to Ireland, and thence, via St. Columba, northwards to the Western Isles of Scotland, implanting a church even on the remote crags of St. Kilda, then up the Great Glen to Inverness, where, in stentorian tones, the great Columba drowned out the incantations of the pagan Pictish priests with his singing of Psalm 45.... "My heart indicts a goodly thing...", the incident marking the first stage in the conversion of the Northern tribes.

Onwards, the course of the gospel later swung southwards, and back down into an England now under the sway of Saxons and Romish priests, and won its way south to the Humber, where the great Kingdom of Northumbria stretched from the Firth of Forth to South Yorkshire....the Christian Kingdom of Oswald, who sent to Iona for missionaries, and not to Rome. Yet ever onwards, the missionaries crossed

¹⁵ Cf. Wade-Evans: *Op. cit* page 51.

¹⁶ *Ibid.* p. 16. See also the opening chapter of A.H.Drysdale's "*History of the Presbyterians in England*," (London: Publication Committee of the Presbyterian Church of England, 1889) where he shows that the Church government of the ancient Celtic Church was dependent on what he calls "collegiate or Presbyterial Institutes" combined with Synods. Drysdale notes on p.11 footnote 1 the testimony of the Venerable Bede to the effect that the monastery on Iona was founded by Columba, "who was not a bishop, but a Presbyter...."

the North Sea to northern Europe, and the old Apostolic Gospel of the Celtic churches swept right across the old Sachsen redoubts and as far south as Switzerland, christianising great tracts of northern Europe before ever the Papists could penetrate it.

All this, and no talk of any “revivals”. Plenty of data about hard work, long struggles, martyrdoms, personal sacrifice of worldly goods, prayer, dedication, and great risks taken in the course of upholding the Gospel. But no mention of revivals. One finds it difficult to believe that if revivals had taken place amongst them that they would have failed to note the fact, and to mark these phenomena well in their traditions. After all, the more recent generations who experienced “revivals” galore have certainly noted the phenomena, and they have made sure everyone knows about it, too!

But we must retrace our steps somewhat. A century and more before these Gospel triumphs, as early as the year AD 409, Rome’s Imperial might was tottering, and in that year the last of her legions were withdrawn from Britain, leaving the Christian Celts to fend for themselves against the trans-marine invaders from what was as yet the un-Christianised Sachsen regions of North Europe. As the Celts were pressed back into the West, in AD 597 the new ecclesiastical power of Rome stepped into the scene....to christianize the incoming Saxons in the Eastern districts of England, and to subdue the old Celtic Christians. To this end, Rome employed every intrigue and dirty trick it could engineer, conniving with the Anglo-Saxons to perpetrate a murderous extermination of the pious Celtic christians.¹⁷

Thenceforth, the night came, when no man could work.(John 9:4) Rightly this period is called “the Dark Ages”. As the centuries unfolded, the Romanist monster swallowed up the Celtic churches, penetrating into the remote fastness of the Welsh mountains, extending into Ireland and Scotland, “appropriating” Saint Patrick, Saint Columba, then appropriating all the work of evangelization in northern Europe, till generations arose that never so much as thought to query whether the old Celtic churches and saints ever really belonged to Romanism. And around the traditions of the old Celtic saints was woven the superstitious pattern of myths and most preposterous miracles that characterizes the Roman tradition.

It is at the time of the Reformation that the light dawns again on the Welsh. By now an Episcopal system had been emplaced, and the first flood of Gospel light was to flash through that system with the printing of the Scriptures in Welsh, beginning with the lectionary lessons in 1551, then by 1567 the New Testament, then the whole Bible by 1588.¹⁸

¹⁷ Cf. Dean Stanley: “*Historic Memorials of Canterbury*” pp. 33, and 34, quoted in Cathcart: “*Ancient British and Irish Churches*” p.12. All cited in Otis-Fuller, *Op. Cit.* page 116.

¹⁸ William Evans indicates that there is evidence that certain portions of the Bible that had been translated into Welsh long before the Reformation, from which many copies had doubtless been made. But the Dark Ages period was characterized by confusion and internecine strife between various Welsh tribes, such that no trace of such manuscripts can now be found. (Evans: *Op. Cit.* p 11.)

Thence came the struggle, to re-Christianize the Welsh. For a hundred years faithful ministers were all too few, Wales did not have a John Knox, or a Martin Bucer, and the progress of Gospel-light through the later 1500's and on through the 1600's is marked by a slow, hard progress, as pioneer Reformers struggled against the spiritual inertia and ignorance that characterised the Celts of that era. From the 1600's we find names like Penry, Wroth, Erbury, Cradock, Vavasor Powell, and Pritchard of Llandovery, who did much great evangelistic work, chiefly in South Wales, while North Wales had its pioneer in the person of Morgan Lloyd. By now there was a growing range of theological literature in Welsh, which reflected the Biblical Orthodoxy of those times. Vavassor Powell's "Confession of Faith" is indicative of an Orthodox and full-orbed Reformational Calvinism. Then again, by 1664 we find the Westminster Shorter Catechism appearing in Welsh, together with the Anglican 39 articles. Polemical works made an appearance, combating the Socinianism and Arianism, which, in the later 17th Century, had invaded the non-conformist enclaves in the nation.¹⁹

All this, and still no trumpet-blasting about "revivals".

Then came one who was probably the greatest Christian ever in Wales. Griffith Jones, of Llanddowror, 1683 - 1761. "The Welsh Church," says David Jones, "owes Griffith Jones a debt which is incalculable, and second only to what it owes Bishop William Morgan, the principal translator of the Welsh Bible."²⁰ In these days, however, the sterling work of Griffith Jones is somewhat blanked out to the comprehension of the modern Evangelical. He was not a revivalist, and therefore he has become hidden behind the masses of propaganda eulogising the Methodist revivalists of the age that followed after him. But none of them attain the stature of Jones. None of them have left their mark deep on Wales, as has Jones.²¹ The Calvinistic Methodist revivals have come, and gone, and the Calvinistic Methodist churches today, along with the rest of Welsh non-conformity, are by and large a rapidly dwindling morass of inertia and heterodoxy, generally critical of if not hostile to the Theology of the Reformation.

No, Griffith Jones was no revivalist. He was a reformer. In the pulpit his preaching work was second to none, and working considerably within the Episcopal parish structure of the Church of Wales (then, of course, the Church of England in

¹⁹ Cf. William Evans: *Op cit.* pp. 10 - 37.

²⁰ Cf. David Jones: *"Life and Times of Griffith Jones of Llanddowror"* (Publ. 1902. Reprint 1995 Tentmaker Publications ISBN 1 899003 13 4,) page 15.

²¹ Sir Thomas Phillips, in his book *"Wales"* says: "Few men have conferred greater benefits on their country than Wales derived from the labours of the good rector of Llanddowror (Griffith Jones); and to him it was in great part owing that the Bible has been so generally found and read in the Welsh cottage." And Dean Edwards: *"Wales and the Welsh Church"* p.319 refers to Jones as being "the greatest Welshman of the (18th) century".

Wales), he initiated, and impelled forward, a vast programme of education for tens of thousands of his illiterate countrymen. The Welsh Bible was the hub of this work, as he set up “travelling schools” that eventually spread right across the nation, teaching folk to read and write and using the Bible as the main source. Added to this, he organised a programme of systematic catechising using the Church Catechism, and organised the supply of large numbers of Welsh Bibles and Prayer books, together with other useful publications.

Coupled with all this, Jones made many extensive preaching forays, never, however, invading other men’s parishes as he pleased, (or as he “felt led”) but always by careful consultation and arrangement. In this his methods were in direct contrast to the later Methodist Revivalists. His powerful expository ministry, added to the work of his schools brought forth a multitude of converts, and a tremendous reformation of life throughout the nation. In all this, it appears that some 400 clergymen of the Church of Wales supported him in his work, and either preached, or were generally amenable to, Biblical Orthodoxy in their parishes.²² These facts, says Jones’s biographer, “effectually dispose of the charge of general apathy and indifference to the spiritual welfare of the people, which has been freely preferred against the clergy of those times”.²³

And this work was all going on years before the sudden outbreak of Methodistic revivalism in 1735. His biographer can tell us that Griffith Jones had “borne the heat and the burden of the day before the earliest of the Evangelical leaders, either in England or Wales, appeared on the scene. He had been labouring in the ministry for seventeen years before John Wesley, and for twenty-nine years before George Whitefield, he had received Deacon’s orders, he had been carrying on his Circulating Schools, and, in co-operation with others, through the help of the Society for Promoting Christian Knowledge, had circulated thousands of Bibles, Prayer Books, and useful religious publications.....and had preached in many parts of neighbouring counties, before Daniel Rowland.....or Howell Harris com-

²² Cf. **David Jones: Op Cit.** p.14. This number, says David Jones, “is a creditable proportion of the Welsh clergy at that time.”

²³ **Ibid.** p.14. A standard propaganda piece that one finds taught universally today, is the wicked error that prior to the rise of the Methodist revivalists and their revivals, all of Wales was in utter total darkness, and that the established Episcopal church was a complete and utter shambles. This nonsense is even perpetrated by **William Williams** in his book: “*A Historical Sketch of the Presbyterian Church of Wales*” (London: Presbyterian Church of England Publishing Office, 1884.) In all this the extensive work of Griffith Jones and its God-sent fruitage gets obscured, and effectively played down somewhat, and all this in order to amplify the dramatic effect of the “revivals”. The truth is that there was good and bad in the Establishment in Wales at the time, but that out of the then 500 parishes in the Principality, some 400 clergy supported and encouraged Griffith Jones, even allowing him to preach in their parishes, a privilege which they by and large refused the up-and-coming Methodist revivalists. One wonders why they drew the line at the “revivalists”? See **David Jones: Ibid.** pages 14 - 15, where he goes on to say of these facts that they are “incontrovertible, and the interests of truth are not served by ignoring or concealing them.”

menced....”²⁴ It was, indeed, a classic example of how the work of building up the Church of Jesus Christ should be done, how it always was done in the ancient times, and how it should be done again in these modern times. Christian Schools. Catechising. Bible-centred education. Solid Biblical expository preaching. Exclusive Psalmody. Solid Reformed Orthodoxy, with Creedal Confession. Christian alms-giving and assistance for the poor. Christian discipline and worship in the home and in society. And the Lord honoured in the sanctifying of His day.

From parish after parish across Wales the testimonies, from Episcopal clergy and from laity, poured in over the years....enough to fill volumes, as the masses of poor peasant folk entered the light of the Gospel, and embraced the Saviour. They became fervent catechumens and students of the Bible, diligent in all Christian works and profession... “singing Psalms and praying with their families”, faithful members at the Parish churches.²⁵

All across Wales, and across 53 years of ministerial labours, such was the work of Griffith Jones. Near the close of his long laborious life, he could reminisce that his schools had been “blessed with surprising success. The ignorant poor creatures at first, having been long habituated to their shameful ignorance, treated religion and the offer of Christian instruction with ridicule and scoffings; but soon after some schools had been opened, it pleased God to work such a wonderful awakening among them, that they bestirred themselves with great concern about the salvation of their souls. Men, women, and children flocked to the schools; old as well as young submitted to be catechetically instructed. It was delightful to hear of so great a change among them, as that the daily worship of God, in the morning and evening, was set up in many families.”²⁶

All this, and no talk of revival? Nothing to say about great waves of enthusiastic emotion, shouting, fainting, lying as if dead “under the power”, jumping and dancing, etc. ?

Well, revival came. And later historians like to make Griffith Jones out to be its “morning star”. Such is the force with which propaganda can distort one’s comprehension of facts. It is eye-opening, indeed, to consider now the interaction between Griffith Jones and the emergent Methodist revival movement from 1735 on. In this one should remember that perhaps some 400 Church of Wales clergy

²⁴ *Ibid*, pp.163 - 164. Notable are the statistics for the schools entered *ibid*, page 112. Griffith Jones’ schools eventually reached more than half of Wales’ 400,000 population, bringing Bible, Prayer-book, and Catechism with Biblical preaching and Orthodox Doctrine to all those numbers, all quite separate from the Methodist “revivalism”. And such was the success of Jones’ schools that the Scots took up the idea to produce the Highland Gaelic Schools. See **David Jones**, *Ibid*, pages 114-115.

²⁵ *Ibid*: Ch. 7 “*Results of the Schools*” The material is too abundant to do justice to in the limited space allowed by this article. It is astounding however, to realize that all this was brought about **OUTSIDE** the aegis of the Methodist revivals.

²⁶ *Ibid*. pp. 111 - 112.

were supporters of Jones, and thus the Church was not, as the “revivalist” propaganda almost ubiquitously asserts, totally spiritually dead.

It is noteworthy that Griffith Jones and large numbers of the Episcopal clergy resisted the “Great Awakening”.

During one of Jones’s preaching services, the young curate of Llangeitho, Daniel Rowland, was converted. By all Biblical standards, he should have stood himself down from the ministry, and given himself to several years of further study of the Word of God, and growth in grace. Curate he might have been, yes, but as a Christian he was a novice. And the Scripture expressly forbids that a novice should hold Church office. *1Tim. 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.* Rowland perhaps can be excused, he probably didn’t realize the invidious position he was in, anyway, he came out straight away preaching ardently and emotionally, with a zeal untempered by knowledge, experience, and growth in grace. The effects were electric. Mass waves of emotion, wherewith hundreds cried out, fell down, or danced and jumped, spread through congregations from his preaching, and the great revival of 1735 exploded into action.

At the opposite (eastern) end of South Wales, another novice convert, one Howell Harris, was quite independently following the same course as Rowland, and with the same effects. Harris was even more of a novice, in that he was not even a curate, and had no theological education whatsoever. His course as a revivalist over the next thirty years and more was to prove as erratic as it was courageous. But in the early years, he and Rowland became as one. And the “revival” stormed across the land under their ministry.

At this time another curate was converted, one William Williams, of Pantycelyn, the immortal hymn-writer of the Welsh awakening. Again, a novice, in the pulpit, in Church office, his zeal was not according to true Scripture knowledge. Swept on the waves of emotion his ready pen and bardic genius weaned the Welsh people away from the pure praise of Biblical Psalmody, giving the “revival” its hymns, new and subjectivistic notes of lyrical praise, “strange fire”, indeed, before the Lord. (Lev. 10 : 1).

What did Griffith Jones make of all this? Surely, man of God as he was, he would have welcomed it? Recognized it as of Divine origin, and thrown in his lot with it?

To the contrary. Let us hear, in his own words, his complaint about these “Methodists”:

“...(they are) the people justly complained of for their tumultuous and disorderly zeal amongst us, are no friends of catechising,” and “are not only ignorant and

unprincipled (i.e. untaught) in the doctrines and duties of Christianity, but likewise too opinionative to submit to catechising, and spare not to openly declaim against it," and, "some persons who take upon them(selves) to be religious, are busy in doing all they can to persuade the catechumens to leave it off, upon a false hypothesis, viz., that it dries up their spirits, and creates hypocrites in the Church."²⁷

At Llanddowror, Griffith Jones had a first hand contact with the "revival" movement. His own curate was none other than the Methodist Howell Davies, who had "got the revival", so to speak, and was later to be styled by Great Awakening propagandists as "the Apostle of Pembrokeshire", and rated to be as great a man of God as Rowland or Harris. Anyway, Jones had trouble with him. Davies had, by 1740, got quite out of his control, ".....I cannot depend on any of his promises," wrote Jones to Madame Bevan, "I am sorry I cannot fix him in his studies. I see he will continue as ignorant and disorderly as any of the crowd, when he parts with me. It is the cry of the crowd he will be governed by, which grieves me very much for his own sake."²⁸ In another letter, Griffith Jones refers to a meeting he had with Howell Harris: ".....though I talked a great deal, and with high spirits, with Howell Harris;"... "I think it shall be the last time, for he is absolutely erroneous and conceited."²⁹ In three other letters, dating from May 1741, and one from April 1743, Griffith Jones expressed his opinion of the Methodists in still stronger terms. The biographer David Jones, tries to gloss this, saying that until that time Jones had never attended one of the Methodist meetings, and that when he later became more fully acquainted with them, his opposition was transposed to support, or at least, qualified support. This all takes a bit of swallowing, bearing in mind, first, that biographer David Jones has revealed to us that Griffith Jones had talked with Howell Harris, and secondly, that Jones had Howell Davies as his curate, and thirdly, Jones travelled all over Wales himself either promoting the Church schools, or preaching. That in all this he should have missed a first hand understanding and acquaintance with the rising Methodism of those times during the years 1735 to 1743 sounds rather like special pleading. And David Jones has to admit, that Howell Harris himself acknowledged the rebuke that Griffith Jones had administered to the Methodists for their irregularities.³⁰

²⁷ Griffith Jones: "A letter to a Clergyman" 1745. This was ten years after the onset of the revivals in 1735. The letter is cited in David Jones, *Op.Cit.* p.168.

²⁸ David Jones: *Op. Cit.* p.169.

²⁹ *Ibid.* p. 169.

³⁰ *Ibid.* pp. 169-170; and p.173. Also cf. William Williams (Swansea): "A Historical Sketch of the Presbyterian Church of Wales;" (London: Publ. Office of the Presbyterian Church of England 1884) and pages 162 - 164, where Williams, trying to exonerate Rowland and Harris from the charge of whipping up natural feelings, yet has to admit that: "there may be different opinions as to the propriety of these manifestations," and that "It is possible that the people allowed themselves to be too much excited, and that it was blameworthy in them to jump." Williams can also relate how the famous Rowland Hill visited the Welsh revival scenes endemic in the 18th century, and having seen the total picture for himself, said succinctly: "I like the fire; but don't like the smoke."

Significantly, Hugh J. Hughes, in his “Life of Howell Harris” published in 1892 (London: James Nisbet) allocates a 21 page chapter to the heading “Incidental Evils”. He opens this chapter thus:

“It was almost unavoidable that a movement so mighty as the Welsh Methodist Revival should be attended with evils. One of these evils was the exceedingly demonstrative nature of the whole movement. In many of the public meetings, especially those conducted by the most powerful of the leaders, (that would be Rowland, Harris, Howell Davies, or Williams Pantycelyn. Ed) there were such loud cries and ejaculations, such rejoicing and ecstasy, as to give offence to the sensibilities of men of quieter temperament. Sometimes those cries resulted from the mental agony of hardened sinners, who were suddenly alarmed by the flood of light let in upon their condition and danger by the awful truths so solemnly uttered, and from their subsequent rejoicing when deliverance was realised through the life and death of the Son of God. In other cases they were the involuntary screams and shrieks of men and women, whose nerves, being strung to the utmost by impassioned and prolonged oratory, could find no other mode of relief.”³¹

In vain will one look in Scripture for phenomena produced by the Holy Ghost that in any way resembles what Hughes has described above.

Plainly, Hughes is admitting here the prescence in those revivals of impassioned oratory and its group-psychological effects. Also, that a mighty revival, a “visitation from on High” should have, unavoidably, attendant evils, takes a bit of swallowing, and begs questions about the origins of the whole phenomena. The Spirit of God is not the Spirit of Confusion, (1 Cor. 14: 33), but He promotes good order and good taste, such things are the fruitage and evidence of His prescence. (Galat. 5: 22 - 24). Those indeed, deeply wounded by a true work of God’s spirit are humbled into a crucifixion of the flesh, not inspired into sheer exhibitionism. On these counts, all severally admitted by the revivalists themselves, and the historians sympathetic to the revivals, the revivals fail the test of Scripture. Noteworthy too, is that Hughes ascribes these manifestations to the ministries of “the most powerful of the leaders”, thereby admitting that the responsibility was fundamentally to be laid at the feet of Rowland and Harris. If others did the same, (as they did), then it was because they copied it from their principal mentors.

Again, Hughes can tell us that:

“Not the least of the evils to which the awakening gave rise was the opportunity it afforded ignorant and uncultivated men to go about in the capacity of preachers, and to shock by the extravagance of their zeal the more cultured sensibilities of educated hearers....”, and “The charge, however, that the manner and language of a few of the exhorters was in some degree obnoxious, was not without its foundation.”³²

³¹ Hughes: *In loc.* p.255.

³² *Ibid.* p 256.

At this juncture Hughes introduces the fact that Griffith Jones, at the time of the early revivals, was gently rebuking and exhorting Howell Harris to moderate the temper of things. "His anxiety" says Hughes, "arose possibly from that excess of zeal in his youthful contemporary Harris."³³

What this betrays is that in the years after 1743 the revival enthusiasm had toned down a bit, with Howell Harris effectively admitting that things had "gone over the top", so to speak. True to his calling, Griffith Jones was now having a moderating effect on the Methodists, a fact admitted by biographer David Jones when he says "it is true that his personality and labours were effectual in retarding that movement (Methodism), and in modifying its results when the disruption came."³⁴

Alas ! By 1761, Griffith Jones had passed on, and the effervescent enthusiasms of Methodism had smouldered on, and broke out into fresh flame, burning like a flash fire across great tracts of the Principality. Wave after wave of it was to swamp and destroy the sound work that Jones had done, non-conformity at length destroyed Christian education by secularization, catechising was initially down-graded, then, eventually, thrust into oblivion, the hymns of William Williams, Pantycelyn, and others were preferred above the Words of the Holy Ghost,³⁵ until Biblical Psalmody finally, to all intents and purposes, disappeared, disciplined liturgy was eschewed....and mass waves of emotional enthusiasm were lauded to the skies as "visitations from the Most High". Replacing the catechism meetings for prominence came the new "Seiat", or "experience" meetings, in which attendees publicly related, in glowing terms, their subjective spiritual "experiences".

In those years after Griffith Jones's death (1761), there appear to have been two distinct theological traditions in the Calvinistic Methodist stream of thought. There

³³ *Ibid* pp. 256 ff. Hughes tries to say, baldly without any evidence being offered, on p. 256, that Griffith Jones was "himself uncanonical in many of his proceedings" (Gawp!) and that he was "a promoter of the Revival in many of its aspects". This mealy-mouthed phrase is not enlarged on. One asks, "Promoter in what aspects?" The following pages of Hughes's biography can elicit for us only that Griff. Jones was, in a true Christlike manner, maintaining contact with his youthful and flighty Methodist contemporaries, with a view to sobering them up. In this, Jones was not without some success, and Harris's correspondence with Jones indicates how Harris virtually admitted the charges Jones levelled at the revivalists, and appeared concerned to go some way in restoring sobriety to the movement.

³⁴ *Ibid*.p.183.

³⁵ It is noteworthy that the popularity of hymns over Psalms eventually relegated Psalmody into oblivion. Noteable too, is how this "strange fire" of hymnody (**So Levit. 10:1**) was the catalyst in propagating further outbreaks of revival...Cf. D. M. Lloyd-Jones: "*William Williams and Welsh Calvinistic Methodism*" in "*The Puritans: Their Origins and Successors*" (Edinburgh, BOT, 1987), page 203, where he says: "One of the great revivals in that 18th Century broke out as the result of the publishing of a new hymn-book by this man William Williams in 1763. The very publication of the hymns and the fact that the people began to sing them led to one of these new outbursts." ("Outbursts", indeed!..Ed.) The very fact that this radical shift away from Scripture Psalmody to non-inspired human lyrics produced "revival" is a testimony against "revival", showing it to be the fruitage of "strange fire" offered in worship to the Lord.

is evidence of a deep respect for Jones's work, and for the need of a carefully systematic, expository ministry of the Word. But in practically all Calvinistic Methodist ministers, this appears to have been combined with an equal veneration for the "revivals" under Rowland and Harris, and indeed, for the "revivals" under Wesley. This bifurcated tradition could exist, and it seems, mainly existed, in the bulk of the ministers. Theological disorientation became endemic, with the Calvinistic Methodist leaders floundering and quarrelling on the extent of the Atonement by 1814, with the results indicating a distinct trend toward liberal and universalistic views on this topic.³⁶ Certain old sticklers stood by the old Puritan and Reformed doctrine, and it must be emphasized that a great deal of good, positive preaching was manifest in many places in the Principality, with a genuine spiritual work manifest in those people providentially granted the opportunity to attend on it. Indeed, there are certain evidences that in some quarters of the Calvinistic Methodists there was a suspicion about "revivals", with some places resisting the incursions of 1858-59. But the general drift was into a Quasi-Arminian position, with what was called "new-school" Calvinism rising to the ascendancy. Hence we find by 1858 the Arminian Wesleyan Methodists in Wales working closely with the Calvinistic Methodists in the promotion of "revivals".³⁷ By now, the "new-school" Calvinism was reaching its zenith, and we find that the little "Confession of Faith" of the denomination, first published in 1823, was by 1875 modified by a rider clause acting as an "escape hatch" for those ministers and elders who could not take its Calvinist dogma. The "escape hatch" operated around the article on the Atonement, with specific reference to its extent.³⁸ Arminian methodology was also now entering the church with rapidity, and in its train, the rising tide of German neology began to tell, so that by the year 1901, the Annual Ministers Conference held at Merthyr Tydfil over Sept. 24th to 26th of that year was set on the theme of "Calvinism". In that conference, the principal papers read were, 1) **What Calvinism is**, and 2) **What Calvinism does**. That ministers of the Welsh Calvinistic Methodists needed to be instructed thus is indicative of the terrific apostasy that had taken place by

³⁶ This topic is covered in **William Evans: Op Cit.** pp.129-141.

³⁷ Cf. the graphic descriptions given by **Eifion Evans** in "*When He is Come*", and Chapter 3 "The Men of Vision", where the Wesleyan "revivalist" Humphrey Rowland Jones is put on a par with the Calvinistic Methodist preachers.

³⁸ The **Calvinistic Methodist Confession** says, in **Article 18** (and page 74) "*It was ordained that His Person should stand in the stead of those persons (and those only) who had been given Him to redeem.*" The parenthesis "and those only" reinforces the belief in a Limited Atonement indicated implicitly by the rest of the article. The "rider" was attached as **Appendix V**, and pages 129 - 130 in editions of the Confession **from 1875 on**. It begins thus:

"That while we do not wish to make any alteration in what is stated in this Article (sic) concerning (sic) the substitution of the Person of the Mediator in the stead of those who were given him by the Father, we think it necessary to call attention to **THE OPPOSITE TRUTH** (Emph. mine *Ed.* Shades of Barth before Barth! Or modern neo-Calvinists anticipated) concerning the infinite sufficiency of the atonement, as it is set forth in the hymns of Williams, of Pantycelyn, (Ah! Of course, *those hymns* again! *Ed.*) and in the writings of Charles, of Bala, and Jones, of Denbigh...."

1901, despite the liberal “outpourings of the Spirit” in revivals! The “star” speaker at this Conference was P. T. Forsyth, the Congregationalist quasi-modernist! And the moderator in the ensuing debates was a Scotsman, then the first Labour MP in the House of Commons, one Keir Hardie, founder of the Labour Party and the then MP for Merthyr. With P.T. Forsyth as the main speaker, one suspects that the conference really was as nebulous as the reports of it in the denomination’s “Monthly Treasury” magazine current at the time.³⁹

Yet, against this background of infidelity to Scripture, the “revivals” never abated. Giant chapels were constructed all over Wales, far more and far bigger specimens than were ever necessary. Pride and a lust to do better “than that lot down in Bethel down the road” was a driving factor in a lot of this. The inhabitants of the slate-quarrying town of Bethesda in North Wales today can tell a tale of over 100 years ago; about how the elders of the newly erected giant Calvinistic Methodist Chapel “Jerusalem”, crept across the road in the night with measuring tapes, to check out for certain whether their new chapel was bigger than “Bethesda” Congregational Chapel. Tiny villages across Wales, like Llanllechid near Bethesda, could sport what for them was a 700 - 900 seater mega-chapel, and in the bigger towns, veritable “non-conformist cathedrals” were erected, like the Tabernacle Congregational Chapel at Morriston, in Swansea, wherein 3000 could be seated, or the similarly proportioned Wood Street Congregational Chapel in Cardiff.⁴⁰

And by the turn of the century, we find both Wesleyan and Calvinistic Methodists using the same hymn book.

The “revivals” therefore, were historic phenomena within the parameters of heterodox churches. Each subsequent revival opened the doors wider for the inclusion of Arminians, then quasi-Modernist mystics, and eventually Modernism altogether. It was into such a situation that the 1904-5 “revival” erupted. This disruptive phenomena finally burned out Wales completely. Within no time of it happening, the great decline in numbers began, and has continued ever since. In the year 1905, we are informed, the Calvinistic Methodist Church (or Presbyterian Church of Wales, as it was wont to be called) was in its hey-day, and numbered some 575,000 members and adherents, located in some 1,599 churches or preaching stations, with 1,262 Ministers and Preachers, 5,865 elders and deacons, and 206,000 Sunday School Members.⁴¹ By 1982, the Marc Europe census of Welsh Churches can tell

³⁹ The first six pages of the “*Monthly Treasury*” (English language magazine of the Welsh Calvinistic Methodists) for November 1901 were given over to reports of this Conference. It reads like a sick joke. It warbles for six pages without reporting anything solid about anything, let alone about Calvinism. By the bottom of the fifth page, one can read that concerning Calvinism, “It was not quite clear, perhaps, what Calvinism was.” All this, after nigh 170 years of “revivals”!!!!

⁴⁰ Wood Street Chapel was demolished and replaced elsewhere in the City by a much smaller building, (capacity approx. 400) sometime, I believe, about the late 1960’s. Morriston’s 3,000 seater Tabernacle is still open, but is frequented by no more than about 50 or so, according to information passed to me verbally.

⁴¹ Cf. Gilbert Evans: “*The Situation in the Presbyterian (Calvinistic Methodist) Church of Wales*”

us that the membership of this denomination was down to 79,000, and that attendance was 37,000 adults and 17,700 children, a total of 54,700, roughly one tenth of the figure of 1905. All this against a background of an increase in the Welsh population of possibly half a million or more. More recently, the UK Christian handbooks have documented a further decline of 16,000 members, or 20%, in but the ten years from 1982 to 1992. At this rate, Welsh Calvinistic Methodism will become extinct sometime, probably within the next forty years, if not sooner, as its membership, according to the Marc Europe Census, is heavily weighted to the older generation. (Attendees over the age of 45 amounted to 48% of total attendees in 1982, with only 14% of attendees being in age group 15 - 29). Also, latest statistics show the denomination now has only 144 ministers, 4 of whom are women. All over the expanse of this denomination, modernism of some sort or other reigns supreme, with a handful of evangelicals here and there in marginalised backwaters.

And across the realm, more and more of their once huge chapels are now characterized by decadence, delapidation, demolition, or sell-out. Where they still remain, their congregations are but ghosts of what they were, or, in other places, they are just derelict heaps of rubble, or have been adapted to other uses, some as garages, some as warehouses, some as dwelling-houses, some as large shops. In Brecon, the quaint, old-time little market town in the heart of "Howell Harris country", one finds that Bethel, the former Welsh Calvinistic Methodist Chapel, has now been refurbished and re-opened as a branch of Boots the Chemists, (Drugstore) from wherein, to one's dismay, are vended, amongst other things, lip-stick, toilet rolls, condoms, and birth control pills. "O tell it not in Gath....."

And this is the denomination, which, if "revival" theology is correct, has been the hub and the engine of more "divine visitations" than the ancient Apostolic Church in Judaea. It is the denomination which was founded on what Dr. Martyn Lloyd-Jones called "true Calvinism", that is, it was a combination of Calvinist theology with Methodist spiritual principles. ML-J says: "Calvinism without Methodism has certain dangerous tendencies, which we must recognize. If we do not we are in a very dangerous position." And, "Calvinism without Methodism tends to intellectualism and scholasticism....." and is prone to "make Confessional Standards into primary and supreme standard(s), replacing the Bible in that position...". Also, he says, another "danger always, as a tendency in Calvinism unless it is corrected by Methodism (sic.....gawp! Ed.) is to discourage prayer.....a very serious matter....." and lastly, "Calvinism without Methodism tends to produce a joyless, hard, not to say harsh and cold type of religion." Finally, ML-J insists that "In other words I am arguing that the first Christians were the most typical Calvinistic Methodists of all!" 42

in "Contemporary Trends in Historic Presbyterianism" being papers read at a Conference in Glasgow, 3rd May 1975, and page 9.

42 Cf. D. Martyn Lloyd-Jones: "William Williams and Welsh Calvinistic Methodism" in *"The Puritans: Their Origins and Successors"* (Edinburgh BOT, 1987), and pages 209 - 213.

We ask, whence then, cometh the manifest devastation of the Welsh Calvinistic Methodists?

To recap, we see in Wales a long, long Christian tradition, that goes back to the Ancient Celtic and pre-romanist church. We see that that ancient church was doctrinally aware and acute, that it was exclusively a Psalm-singing church, that it stood up against Pelagianism and Arianism, that it suffered its martyrdoms, and privations, that it held to a sound textual tradition in its Biblical manuscripts, and to a sound Presbyterian form of government and liturgy with good order and discipline. It lasted half a millenium, if not longer, declining only when its martyrs were put to the Saxon sword and its numbers decimated, again and again. We saw that no talk of "revival" has come down in the traditions of those times, neither was it apparent from the Reformation onwards, until the advent of "Methodism". Prior to Methodism, the old Church of Wales was, with Griffith Jones's good leadership, on track to being restored to the pure and powerful state of the old Celtic Church. Then came the revivals, which Griffith Jones and many other good clergymen stood aloof from and criticised, revivals which loosed a spate of social mass emotion, for just 170 years, and at the end, everything in Wales is smashed. And the nation is now a typical "burned out region", to use the language of Charles Hodge. Hardened against "chapel". Hardened against the Gospel. Antagonistic towards religion. And worse, this very antagonism against true Biblical, and Reformed religion, is found even inside the churches.

Let the reader judge. This is the state of the churches after 170 years of what Dr. Martyn Lloyd-Jones called: "visitations from on High"?

"England, and Wales, too, for the greatest part, are full of preaching; but for all this, the tide of corruption does not abate, but seems in most places to flow in upon us more and more. And what method is then had we best try to redress these grievances. but to erect Catechetical Schools everywhere, in as many places as may be; not to teach the Catechism by rote only, but likewise to explain, enforce, and apply daily and fervently, the truths and duties contained therein, in a familiar and easy way, till it be well understood, affectionately engaging and teaching the catechumens to be constant and earnest in their prayers for the grace of God and His blessing."

"Serious men in the ministry have experienced and complained much of it, that without catechising, preaching is in a manner lost and thrown away"

Griffith Jones Llanddowror: "Welsh Piety" 1745 -46.