

#273, August 23, 2026



WEEKLY
CHRISTIAN FOCUS

**7 GREAT
MISSIONARIES FROM
WALES.
THE WELSH REVIVAL AND
WELSH CHAPELS.**

(see end of article)

**“The Church
must first be
set on fire
before the
world can feel
the heat.”**

Iwan Roberts



I recently took a few days holiday by the beach in North Wales! What a pleasing experience and I learned many things.

I had visited Wales for three months in the summer of 2000, just months before we first left for China. We did a lot of personal witnessing and tracting and met many precious people on the streets of South Wales.

In this WCF edition I am introducing to some of you a summary of seven great Welsh Missionaries and Pastors of recent centuries, as well as a few notes about ‘Welsh Chapels’ and the Welsh Revivals’

I do hope you also look through some of the links at the end.

The main text of this article is taken from my second book called: ‘British Christians and the Coming Civil War!’ written in 2018, which also seems (now in 2026) to be quite accurately predicting the decline of the United Kingdom and its eventual descent into A probable ‘Civil War’ of some sort!

Today many people speak about this, but I am amazed the Lord, I believe put this into my heart eight years ago.

Anyway, please enjoy this section of the book which showcases seven great Missionaries and Pastors male and female here below!

WALES



‘Ah Wales! The land of the moving curtains’, as my English bank manager in Newport, Gwent (Wales) told us! What did he mean by this? We wondered the same thing.

He meant that he was privy to the knowledge that some of his customers were having illicit affairs outside their marriages! Hence, he called the affairs ‘the land of the moving curtains’, as when the husband had gone off to work (or vice versa) another lover may appear at the door or side passage and enter the house, **the wife usually** would see them up to the upstairs bedroom which faced the street and move (close the curtains), safe from other prying Welsh eyes.

But just imagine if all that energy the Welsh have and their ‘passion’ for so many things could be redirected into God’s work! Why then you would have not the land of the moving curtains but the land of moving the world with the gospel. And this has been precisely what has happened at certain key times in history. Who has not heard of the ‘Welsh Revival’ and who does not know the Welsh have helped bring the gospel to the entire world? ***This also shows what potential there is in Wales for more labourers for Jesus Christ, if someone can only move them in the right direction! Could that be you?***

The first Welsh person I’d like to present to you is Rees Howells.

REES HOWELLS

1879-1950



George Jeffreys

It is no wonder that George Jeffreys became the founder and leader of the Britain's Elim Pentecostal Alliance. He was arguably the most influential and most gifted preacher that the British Pentecostal Movement has ever produced. Donald Gee's record of him is revealing: 'He had a voice like music, with sufficient Welsh intonation to add an inimitable charm. His platform personality at times was magnetic. His face was appealing. Although lacking academic training he possessed a natural refinement that made him acceptable in all circles. He presented his message with a logical appeal and a note of authority that was compelling. With all that he was baptized in the Holy Spirit.'

He was converted in the Welsh Revival on Nov. 20th 1904, with his brother Stephen, under the evangelistic ministry of Glassnant Jones. It was the provocation of Stephen's son, Edward, who first received the Spirit and spoke in tongues that caused him to seek God for a deeper experience. Soon afterwards he received a personal healing from extreme physical frailty, a speech impediment and a developing facial paralysis. He was also baptised in the Holy Spirit and was soon preaching the Gospel publicly.

At Cecil Polhill's instigation he resigned from his job at the Co-operative Stores in Maesteg, and began a period of training at the Pentecostal missionary college in Preston under Thomas Myerscough's leadership and was set apart for the ministry by the Independent

Apostolic Church known as Emmanuel Christ Church, Maesteg, on the 13th Nov. 1912.

He helped his brother in a mission in January 1913 and began to conduct small campaigns in Wales with increasing success. Attending the Sunderland convention in 1913 he was given opportunity to preach for Alexander Boddy and an Irish visitor immediately invited him to Ireland, offering to pay the fare. Unfortunately, when the owners of the hall in Monaghan that was secured for the series of meetings, learned that he was a Pentecostal, they cancelled the booking! During a further invitation in 1915 to minister in Monaghan, Northern Ireland, George met a group of zealous young men and they joined together forming the Elim Evangelistic Band, registering it as the Elim Pentecostal Alliance. The members were Margaret Streight, R. E. (Ernest) Darragh, William Henderson, and Frederick Farlow.

Initially they worked exclusively in Ireland, establishing his first church in Belfast in 1916. After this he accepted many invitations in England planting churches there from 1921. With Stephen he conducted highly successful crusades in London and Hull before entering London in 1922. In this year the headquarters of Elim were moved to Clapham in S.W. London. "Elim Woodlands" was purchased and it also housed the Elim Bible College, with other local properties added for administration of the growing movement.

George spent the next ten years in sustained evangelistic activity with remarkable success. During this time his ministry enjoyed a fresh anointing causing a meteoric rise to fame across the land. His evangelistic and divine healing campaigns soon filled the largest public halls in the country. There were thousands of converts, scores of healings and dozens of churches planted. In Birmingham 10,000 converts were recorded. British Pentecostalism enjoyed a quantum leap forwards during this time.

In mainland Europe he was also a great success, seeing an astonishing 14,000 converts in Switzerland in the years 1934-36. He visited Sweden several times and was the main preacher at the European Pentecostal Conference in Stockholm in June 1939.

He set up an Elim ministerial conference in 1933 but throughout the late 1930's George was struggling with various methods of church government, making one change after another, until he found himself at variance with the governing conference in 1939. He finally resigned and

left the Elim movement he founded in Nov.1940 and began the Bible-Pattern Church Fellowship based in Nottingham.

George's health began to fail, and his public ministry began to decline in effect, never achieving the success of the former years. He became increasingly isolated and eventually died in January 1962 at the age of 72.

His funeral drew a large congregation to the Kensington Temple, and it was a disappointment to his many friends in all sections of the Movement that the ceremony was kept exclusively within his own circle. In spite of the clouds that dimmed the evening glory of his years, George Jeffreys remains a stirring memory as the greatest British evangelist since George Whitefield and John Wesley. For a time his brilliant gifts helped the whole Pentecostal testimony in the British Isles, and we salute him as one of our great pioneers and a notable gift of Christ to His Church.

BIBLIOGRAPHY: DONALD GEE, 'THESE MEN I KNEW' 1965; DESMOND CARTWRIGHT ART. 'INTERNATIONAL DICTIONARY OF PENTECOSTAL AND CHARISMATIC MOVEMENTS' 2002.

Courtesy Tony Cauchi

<http://www.smithwigglesworth.com/pensketches/jeffreysg.htm>

We should also not forget that the spiritual anointing from God on George Jeffreys was probably passed on personally to the young, but destined to be great German Evangelist, Reinhard Bonnke in Clapham, London. Please see the interesting video on this or read about it in Bonnke's awesome Book 'Living a Life of Fire.'

https://www.youtube.com/watch?v=J-p4N_5I4YY

MARY MYFANWY WOOD

1882-1967



Students of the School of Religion with faculty member Myfanwy Wood, Yenching University, Beijing, China, 1932 (USC Digital Library - International Mission Photography Archive (IMPA))

From Wikipedia, the free encyclopedia

Born - 16 September 1882, London

Died - 22 January 1967, Shoreham-by-Sea

Nationality – London

Employer - London Missionary Society

Mary Myfanwy Wood (aka Wu Yingzhen, Wu Ying-chen, and Wu Ying Chun) (16 September 1882 – 22 January 1967) was a British missionary in China from 1908 to 1951.

Life

Wood was born in London in 1882 to Welsh parents. Her mother, Hannah, was from Swansea in south Wales and her father was from Machynlleth in west Wales. She had been educated and trained as a teacher.

In 1903 she heard a talk by the principal of Mansfield College in Oxford. The Reverend William Boothby (W. B.) Selbie inspired Wood to consider a career as a missionary. The London Missionary Society initially found her work in London but by 1908 she was in Siao Chang in northern China where she worked for seven years at a boarding school.

She returned to Britain for a year where she attended Selbie's college in Oxford. When she returned to China she became to head teacher of the Girls' Middle School in Beijing. Besides her contribution to education

she also assisted the emerging Christian church in the *China for Christ Movement*. She was said to be vice-President at one point and in 1922 she took time out to organise a National Christian conference in Shanghai in 1922. She worked with C. Y. Cheng and the American Presbyterian Edwin Carlyle (E. C.) Lobenstine. Lobenstein was involved with the controversially titled book *The Christian Occupation of China* which was also published in 1922. In 1926 she became a lecturer at Yenching University and by 1928 she was head of the department of religious studies. Wood travelled to both America and back to Britain to ensure that she had a modern curriculum.

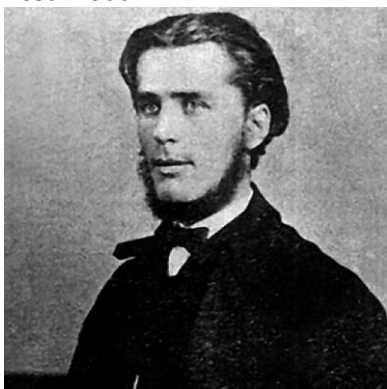
During the war she spend two years caring for her aged parents, but her fluent Chinese language skills were also in demand. At the end of the second world war she moved from China to India where she assisted service women under the management of the YMCA.

Wood was in China until 1952 when she regretfully returned to Britain. She approved of the revolution in China but as a foreigner she was a hazardous friend. Ten years later she was awarded an honorary degree by the University of Wales.

Wood was appointed a Congregational minister to a small church in Hambleden in her seventies and she died in Shoreham-by-Sea in 1967.

ROBERT JERMAIN THOMAS

1839-1866



Born: 1839, Rhayader

Died: 31 August 1866, North Korea

The Man Who Brought the Gospel to Korea.

Robert Jermain Thomas is a name not that well known, comparatively, in Great Britain.

But in South Korea his is a household name. There he is the one who first brought the Bible to the nation less than 150 years ago. It is amazing that now Korea is probably the most Christianised country in the world.

I cannot be sure he should have the title of ‘The man who brought the Gospel to Korea.’ But certainly, he was an instrument of God and his fruit has remained apparently to this day in both Koreas.

Robert Jermain Thomas was born in mid-Wales, in the tiny market town of Rhayader, in 1839. His father was also called Robert Thomas, while his mother was Mary Lloyd Thomas.

In fact, the shortest summary of his life I can find on the internet is 7 pages! ***So, I am going to ask you to follow up this great man for yourselves. Suffice to say he was a determined man, and apparently was martyred in full knowledge of what was going to happen to him and which he is reported to have faced with great spirit and calmness.***

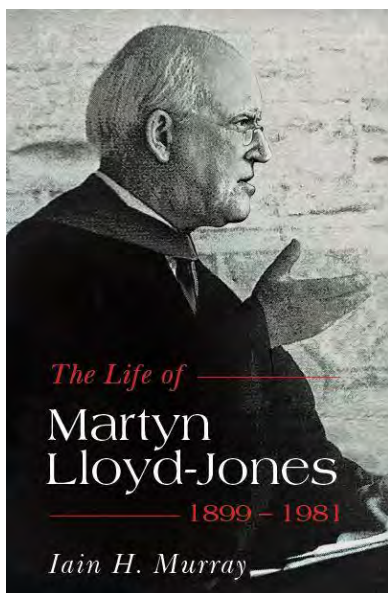
His father had not long before been appointed to the position of minister of the town’s Congregational Chapel. It can still be seen today, unaltered from how it would have looked at the time.



Tabernacle, Rhayader

DAVID MARTYN LLOYD-JONES

1899 - 1981



David Martyn Lloyd-Jones was a Welsh Protestant minister, preacher and medical doctor who was influential in the Reformed wing of the British evangelical movement in the 20th century. A minister of Westminster Chapel, Lloyd-Jones was strongly opposed to Liberal Christianity, which had become a part of many Christian denominations; he regarded it as aberrant.

Although I never heard Martyn Lloyd-Jones preach, his ministry had a huge effect on my early Christian life as I hungrily devoured his sermons on Romans and Ephesians, and other published addresses besides.

Wanting to know more about the man behind the messages, I thoroughly enjoyed reading Iain Murray's two-volume biography of the preacher, also published by the Banner of Truth. This edition of Murray's biography of Lloyd-Jones is a condensed and updated version of the larger volumes which between them add up to over 1200 pages.

Lloyd-Jones' story makes for a gripping read. He turned his back on an eminent medical career in order to become a preacher in a mission hall, in depression-era Port Talbot.

The Lord blessed his work there and many were converted under his earnest and passionate evangelical preaching. He was then called to Westminster Chapel in London, where he served for 30 years. There he

regularly preached to thousands, who were captivated by his powerful expository ministry.

Lloyd-Jones helped to spearhead the recovery of Reformed teaching in the United Kingdom, both through his preaching and by his involvement in organisations and initiatives such as IVF (now UCCF), the Evangelical Library and the Westminster Conference. He helped to found the London Theological Seminary.

His ministry was not without controversy. In 1966 he urged evangelicals to come together rather than be subsumed in the Ecumenical Movement. While many heeded his call and left the mixed denominations, other evangelicals such as John Stott and J. I. Packer followed a policy of integration rather than separation.

Ironically, the preacher's call for evangelical unity left evangelicals badly divided, and much ink has been spilt in trying to determine exactly what 'the Doctor' hoped to achieve by his call. Murray interacts with some of Lloyd-Jones' critics in an attempt to set the record straight.

This is not a critical biography aimed at presenting a coolly detached view of its subject; Lloyd-Jones and Murray were great friends and it shows. The author's evident sympathy for the physician-cum-minister shines through on every page and enables him to present a convincing psychological and spiritual portrait.

Murray's treatment of Lloyd-Jones' boyhood years and the account he gives of his death in the final chapter are especially moving. Mrs Lloyd-Jones said that her husband was 'first of all a man of prayer and then an evangelist'.

In our era of media-courting, celebrity pastors, it is refreshing to read of an evangelical leader who refused to stand for a press photographer. He preached not himself but Christ Jesus the Lord, and did so in demonstration of the Spirit and power.

Through his books and the recordings made of his preaching, Lloyd-Jones, though dead, still speaks to us today, urging us to hold fast to the gospel that he lived to proclaim and that he died believing. This condensed biography serves as a welcome reminder of the man and his message.

Guy Davies, Westbury

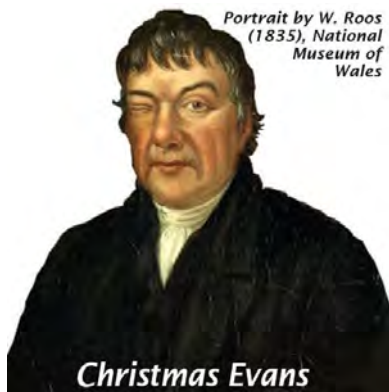
I would also like to add into this section about Dr. Lloyd-Jones this quotation by R.T. Kendall taken from his book 'The Anointing':

'Next to my father, Dr Lloyd-Jones has had more influence on me than anyone else. He put me where I am and taught me how to think.... I

asked him hundreds of questions. I shared with him my secrets and fears. He was like a father to me. I felt so much love for him.'

CHRISTMAS EVANS

1766–1838



Welsh preacher par excellence?

January 2017 by Gwyn Davies

'Christmas Evans,' according to an early biographer, 'was a Paul in labour, a Bunyan in imagination, and a Whitefield in eloquence'. Even today — perhaps because his name and appearance are so easily remembered — some regard him as the Welsh preacher *par excellence*.

As will become clear, there are reasons to question such an opinion. And yet, 250 years on from his birth, Christmas Evans continues to instruct and challenge us.

Early years

He was born into a poor family on Christmas Day 1766 at Tre-groes, near Llandysul, in the former Cardiganshire. It appears that the death of his father in 1775 was a means of first awakening him to the reality of eternity and judgment, and no doubt he received spiritual encouragement from his godly mother.

Through the strange workings of providence, in 1783 a revival occurred at nearby Llwynrhydowen Chapel, whose minister was both an

Arminian and an Arian in his theology. It was during this revival that Evans came to faith in Christ, although his understanding of the gospel remained inadequate long afterwards.

A few years later he went as a harvest labourer to Herefordshire. There he was attacked by a gang, resulting in the loss of an eye. Again the hand of providence may be seen: his spiritual life had been in decline, but he now devoted himself more earnestly to declaring the gospel. And his distinctive appearance — a large and ungainly body, and only the one eye, with its particularly piercing gaze — soon drew him to public attention.

North and South

In 1789 he was persuaded by some north Wales Baptists to serve as an itinerant evangelist on the Llŷn peninsula. He exercised a fruitful ministry there until 1791, when he took charge of the Baptist cause throughout Anglesey.

His dramatic preaching, fuelled by his vivid imagination, resulted in many conversions and the building of numerous chapels. (Cildwrn Chapel, his centre of operations, is now the home of Llangefni Welsh Evangelical Church.)

In 1826, aged 60, he moved to Tonyfelin Chapel, Caerffili, where in two years he baptised some 140 new converts. There were also tensions, however, and in 1828 he accepted an invitation to provide urgent assistance to Tabernacl(e) Baptist Chapel in Cardiff. His time here was rather unhappy, partly because of his deteriorating health and quarrels among church leaders. Nevertheless, during his four years' ministry, 80 were added to the church.

In 1832 he returned to North Wales as minister of Caersalem, Caernarfon. For many years he had undertaken preaching journeys throughout Wales, to collect money to pay off debts on chapel buildings. In 1838 he set off on one more long journey, but was taken ill and died at Swansea.

Gospel preacher

What of his preaching? There is no doubting his remarkable gifts as a preacher, nor the way he was used by God to spread the gospel. His vibrant, warm-hearted ministry, allied to his unpretentious godliness, frequently overwhelmed his hearers, and his preaching was accompanied by periods of genuine spiritual revival.

Before his time, preaching among the Welsh Baptists had been orthodox but not always particularly passionate. Through the influence of his ministry (and that of others), however, sermons and services became more ‘Methodist’ in their spiritual fervour and warmth.

There is something delightfully winsome about Christmas Evans. His childlike lack of guile and generosity of spirit were an ornament to the gospel he preached and a means of attracting large numbers of friends and supporters.

Despite his renown, he never sought popularity and remained in comparative poverty all his life, without complaint. He was twice married, and both wives were sacrificial in providing practical support. It has to be added, nevertheless, that he was a man of paradoxes. To the exasperation of his friends, his childlikeness could sometimes become childishness, not to mention stubbornness.

And yet Evans’s genuine zeal for the gospel, arising from ‘a heart swelling with love to God and man’, is undeniable. So too is the power of his gospel preaching, which brought spiritual truths alive to so many and resulted in lasting fruit the length and breadth of Wales. And his sincere desire to lead a godly life, as evidenced in his searching personal covenants with God, stands as an example and challenge to Christians in every generation.

It is easy to point out his flaws and foibles, but here is a man who knew the reality of revival in both his life and ministry. Scripture reminds us that God often chooses and uses what is weak in the eyes of the world in order to shame the wise and the strong.

In today’s chilly spiritual climate, perhaps we would not object too strongly to Christmas Evans’s weaknesses, if only we might also have in our midst just a little of his warmth and zeal. And one thing is certain: we sorely need that powerful anointing of the Holy Spirit that was such an important part of his life and ministry.

COURTESY: GWYN DAVIES WAS A LECTURER IN CHURCH HISTORY AT THE WALES EVANGELICAL SCHOOL OF THEOLOGY

Full version: <https://www.evangelical-times.org/18121/christmas-evans-1766-1838-welsh-preacher-par-excellence/>

For more information please see:
<http://www.puritansermons.com/banner/evans.htm>

JANE HELEN ROWLANDS

1891-1955



Helen o Fôn

3 April 1891 – February 1955

Jane Helen Rowlands was a Welsh, linguist, scholar and missionary. Educated at Bangor University, Newnham College, Cambridge, St Colm College, Calcutta University, and the Sorbonne, she served in India for the Foreign Mission of the Welsh Calvinistic Methodist Church.

Rowlands is also known for establishing a residence for widows and orphaned children. Two known written works include *La femme bengalie dans la littérature du moyen-âge* (1930), and the undated *The quest: scenes from the life of Chandra Lela*.

Early years and education

Rowlands was born in Menai Bridge, Anglesey in 1891. Her parents were Jabaz, a sea captain (Marianglas, Llanallgo) and Martha (Llanfair Mathafarn Eithaf). There were two siblings, brothers William and Thomas. In her early years, she was influenced by the Reverend Thomas Charles Williams who ministered at her church. She was educated at

Beaumaris Grammar School, Bangor University, and Newnham College, Cambridge.

Career

Rowlands taught French at Beaumaris and at Newtown County School. She became a missionary in June 1915 in the General Assembly held in London. She then gained special instruction at St Colm College, Edinburgh before sailing to India in 1916 on behalf of the Welsh Calvinistic Methodist Church's Foreign Mission. Rowlands in Sylhet for the next ten years. Here she taught at a school for girls and learned Bengali. She moved to Maulvibazar in 1927, serving as headmistress and first principal, at Darjeeling's Language School.

She was able to attend Calcutta University from this location and earned a Master's Degree. She then earned the DLitt degree from the Sorbonne (1930). Returning to India, she worked at Karimganj and established a residence for widows and orphaned children. Rowlands died in 1955.



[The effects of Welsh Missionaries](#)

[When God Woke Up Wales](#)

[Evan Roberts and the Welsh Revival](#)

[Welsh Revival a PDF](#)

[Welsh Chapels](#)

[What Was The Welsh Revival](#)

[The Incredible Welsh Revival of 1904](#)

SHORT NOTES ABOUT THE WELSH REVIVAL AND WELSH CHAPELS.

In my opinion, The Welsh Revival (of 1904-1905) was possibly the greatest movement of the Holy Spirit over the last few hundred years in the western world. As usual God raised up a few individual preachers and leaders who became very powerful in terms of being able to win tens of thousands of people to Jesus Christ in Wales.

WELSH CHAPELS.

YOU CANNOT PASS THROUGH EVEN THE TINIEST VILLAGE IN WALES without seeing a Welsh Chapel., many of them bearing the date 1904 or 1905 on their capstone or foundation stone!

There were also many reports of supernatural encounters with angels, singing in the sky while not seeing angels also, and many healings and much crying out to God with an absolute whole heart, such as I have rarely seen in my life!

I would say over a million Welsh people changed their life habits during the years of 1904-1905 and accepted Christ, and in the decades follow-

ing. This revival eventually produced hundreds of Welsh missionaries going into all the world and preaching the Gospel to every creature! How were Chapels built?

HOW IS YOUR COUNTRY DOING?

God bless you. Until next week!

Jerry for the WCF Team

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