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1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is crucial for ensuring transparency and accountability in the organization's operations.

2. The second part of the document outlines the various methods and tools used to collect and analyze data. It highlights the need for consistent and reliable data collection processes to support informed decision-making.

3. The third part of the document focuses on the role of technology in data management and analysis. It discusses how modern software solutions can streamline data collection, storage, and analysis, leading to more efficient and accurate results.

4. The fourth part of the document addresses the challenges associated with data collection and analysis. It identifies common issues such as data quality, consistency, and integration, and provides strategies to overcome these challenges.

5. The fifth part of the document concludes by summarizing the key findings and recommendations. It stresses the importance of ongoing monitoring and evaluation to ensure that the data collection and analysis processes remain effective and up-to-date.

6. The sixth part of the document provides a detailed overview of the data collection and analysis process. It describes the various steps involved, from data collection to data analysis, and highlights the key considerations at each stage.

7. The seventh part of the document discusses the importance of data security and privacy. It emphasizes the need for robust security measures to protect sensitive data from unauthorized access and ensure compliance with relevant regulations.

8. The eighth part of the document focuses on the role of data in strategic planning and decision-making. It discusses how data can be used to identify trends, opportunities, and risks, and to inform the development of strategic plans and business decisions.

9. The ninth part of the document provides a detailed overview of the data collection and analysis process. It describes the various steps involved, from data collection to data analysis, and highlights the key considerations at each stage.

10. The tenth part of the document concludes by summarizing the key findings and recommendations. It stresses the importance of ongoing monitoring and evaluation to ensure that the data collection and analysis processes remain effective and up-to-date.

11. The eleventh part of the document discusses the importance of data quality and accuracy. It emphasizes the need for rigorous data collection and analysis processes to ensure that the data is reliable and valid for use in decision-making.

12. The twelfth part of the document focuses on the role of data in performance management and evaluation. It discusses how data can be used to track and measure performance, identify areas for improvement, and evaluate the effectiveness of various initiatives.

13. The thirteenth part of the document provides a detailed overview of the data collection and analysis process. It describes the various steps involved, from data collection to data analysis, and highlights the key considerations at each stage.

14. The fourteenth part of the document discusses the importance of data governance and management. It emphasizes the need for clear policies and procedures to govern the collection, storage, and use of data, and to ensure compliance with relevant regulations.

15. The fifteenth part of the document concludes by summarizing the key findings and recommendations. It stresses the importance of ongoing monitoring and evaluation to ensure that the data collection and analysis processes remain effective and up-to-date.





DANIEL ROWLANDS



HOWELL DAVIES



HOWELL HARRIS



PETER WILLIAMS



WILLIAM WILLIAMS

BIOGRAPHICAL -  
- DICTIONARY

OF  
MINISTERS AND PREACHERS  
OF THE  
WELSH CALVINISTIC METHODIST BODY  
OR  
PRESBYTERIANS OF WALES.

FROM THE START OF THE DENOMINATION TO THE  
CLOSE OF THE YEAR 1850.

BY  
REV. JOSEPH EVANS, DENBIGH.



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## PREFACE.

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THE material of this volume has been gathered together and placed in order by the writer from the interest he has taken in Welsh Calvinistic Methodism and its Ministers from his childhood. His earliest recollections are interwoven with Methodist history. The home of his parents was always open to the public servants of the Lord who came to Brecon on their preaching itinerancies in connection with this section of His vineyard, and thus Calvinistic Methodism became a fascination to him early in life. His recollection is fairly vivid of many of the ministers who preached at the Struet Chapel, Brecon, about the year 1837 and onward, especially of those who were members of the Breconshire Monthly Meeting, such as Watkin Edward, William Havard, Thomas Elias, Evan Harries, Job Thomas, David Davies, Trecastle, and John Griffiths, who afterwards became a Clergyman, and lived for some years near Pontypridd. He is one of the few still living who were present at the opening of Trevecca College, and remembers well many incidents in connection therewith.

It occurred to the writer some time since that a volume such as this, would be interesting to many, and would serve to keep in remembrance the names of some worthy men who had served their Master and Methodism well, but who would otherwise be forgotten, and are indeed already little known. His chief regret is that so many of the preachers have passed away with little or nothing more than their names recorded.

Doubtless several are omitted from this work who should have been included, and possibly more definite information might be given of others than the writer has been able to supply. Where so many individuals are involved, it is more than possible, even extremely probable, that notwithstanding every care,

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many errors have crept in. Th writer will be grateful for any information that may be forwarded him. The book is not sent forth as a work of original research, as the Bibliography supplied will clearly testify.

It is the writer's intention, if his life is spared, to bring the work up to date, and as the material required is considerably more accessible than was the case with this volume, he hopes to accomplish the work without very much delay. Should it be the Master's will to summon him home, ere it be completed, he hopes that it will be taken in hand at once by some one else, so that a record may be preserved and placed together of those who have engaged in the work of the ministry in connection with our beloved Denomination, and a brief sketch of their career delineated.

There are many no doubt who would prefer were this work written in Welsh, but for many years the writer's associations have been chiefly in the English sphere of Calvinistic Methodism. For considerably more than forty years he has been privileged with the opportunity of working in the main in this section of our denominational field: and one of his chief joys is to observe the position it now holds as compared with what it was in the fifties and early sixties of the last century. From his heart he can exclaim with wonder and thankfulness—"What hath God wrought!" And he is deeply convinced that it is absolutely necessary for this section of the Denomination to be encouraged and helped in every way possible, or the Denomination itself will soon be crippled, especially in those districts where the English language is making rapid headway.

Would that this work were more complete and worthier, but such as it is, it is with much diffidence sent forth and commended to the sympathy and appreciation of the circle for which it has been specially designed.

*Denbigh, October 30th, 1907.*

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 "Cofiant y Parch. Evan Harries," Rev. Thomas Levi.  
 "Cofiant Dr. Lewis Edwards," Rev. T. C. Edwards, M.A., D.D.

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"Byr-Gofiant am naw a deugain o Weinidogion Ymadawedig Sir Aberteifi." Gan John Evans, Abermeurig.





# BIOGRAPHICAL DICTIONARY

OF METHODIST MINISTERS AND PREACHERS.

ABRAHAM, MR. ROWLANT, YSGOLDY, Carnarvonshire, was born at Nolcwm-brwynog, in the parish of Llanberis, in the year 1769. His parents were Abraham and Catherine Mathew. In 1784, they removed to Brynteg, Llanddeiniolen. The people of the neighbourhood were steeped in ignorance. Just then, Rowlant heard Thomas Evans, Waenfawr, preach, and was deeply affected by the sermon. When nineteen years of age he married. Four years later he joined the church at Llanrug, which at the time consisted of only twenty members. He backslided for a short period, but was afterwards restored. When forty years of age he was chosen a deacon, and soon began to exhort, and in 1824 permission was given him by his Monthly Meeting to preach. He greatly excelled in ability in conducting church meetings, and as a Catechiser of Sunday Schools. His ministerial gifts were not bright, and his general knowledge was very limited, but no one doubted his sincerity; his faithfulness also

was conspicuous. On one occasion when Mr. Richard Bumford was poorly, and unable to accompany the Rev. Henry Rees on one of his itinerances, Mr. Abraham was chosen to take his place. He was well suited for the position, as he was eminent in prayer, and his sermons were usually short. Though not a lively and popular preacher, his sermons contained some fine thoughts. On his itinerancy with Mr. Rees he preached a new sermon at several services in succession. This rather disconcerted Mr. Rees as he had the notes of only a few select sermons with him. At last Mr. Rees asked him, "How many sermons have you with you, Rowlant Abraham?" He replied, "Every sermon I preach is a new one." He would decide upon a text a little while before entering the pulpit, fix upon the main thought and preach it at once. This was his usual custom, and thus his sermons were always fresh and short. He died August 21, 1841, aged 72 years, and was buried in Llanddeiniolen Churchyard.

*Y Drysorfa*, vol. xiii., page 39; *Methodistiaeth Cymru*, vol. ii., page 215.

ANTHONY, MR. SAMUEL, KIDWELY, Carmarthenshire, died August 11th, 1850. He had been a preacher of the Gospel for 58 years. A letter, addressed by him to his Monthly Meeting, appeared in the *Drysorfa* for 1848, page 217. Taking into account his humble circumstances, he attained to considerable acquaintance with the Greek language. Rev. D. Anthony, Swansea, was his son.

ANWYL, MR. MORRIS, BEDDGELERT, Carnarvonshire, the son of Robert Anwyl, Croesor, and his wife Margaret Owen, was born April 10th, 1814, at Dinas Moel, near Beddgelert. On his father's side, he was descended from the family of Dafydd Nanmor, and on his mother's side, from the family of Hafod Lwyfog, near Beddgelert. Though brought up in the church, he forsook the paths of religion. At the time of a revival however at Rhyd Ddu, he returned to the fold of God, and, at the request of the elders of the church, he soon began to preach in his home district of Nanmor, and was received a member of the Association at Carnarvon, September 4th, 1839. For a time he studied at Bala, but his health broke down, and he had to return home sooner than he intended; so he took a small farm, called

Tanyrhiw, Nanmor. His preaching was often accompanied by much feeling, and great things were expected of him. He was very active during his brief day. But consumption set in, and he was cut down early in life. He died August 12th, 1846, aged thirty-two years.—*Hanes Methodistiaeth Gorllewin Meirionydd*, vol. ii., page 210; *Enwogion Swydd Feirion*, page 9.

BASSET, REV. CHRISTOPHER, M.A., ABERDDAWEN, Penmark, Glamorganshire, was the son of Christopher and Alice Basset, who were members of the Methodist church at Aberddawen, and had been converted, it would seem, under the ministry of Howel Harris. The parents held a respectable position in society. Christopher was born in 1753. It was intended that he should take Orders in the Church of England, and hence he was educated accordingly. When young he attended the Grammar School at Cowbridge, and upon his own decision to enter the Church, he proceeded to Jesus College, Oxford. Here he took his M.A. degree. At the end of his collegiate course he was ordained by the Bishop of London to the curacy of St. Anne's, Blackfriars, under the saintly Romaine. But his health soon gave way, and he was pressed by his parents to return to the country. So he took the curacy of St. Ffagans, near Cardiff. This was in 1778.

Whilst here he identified himself with the Methodists, and hired a room in the village, where he held church meetings. In this room also the itinerant preachers of Methodism conducted preaching services. He itinerated himself a good deal, both in North and South Wales. His stay at St. Ffagans, however, was short. Why it was so, is not known; no intimation is given that he was dismissed. Notwithstanding his high scholastic qualifications and his personal piety, he received no preferment in the Church. The likelihood is that his association with the Methodists blocked the way. A little previous to his death, he removed to Borthceri, near his parents' home, and, apparently, he had the curacy of the Church. But one Sunday, in the summer of 1783, when preaching at Crai, Breconshire, he took a severe cold which developed into consumption, and it gradually grew upon him. Notwithstanding the best medical skill and a stay at Bath, he passed away on February 6th, 1784, at the early age of 31 years, and was buried at St. Athans. In an elegy to his memory, the Rev. William Williams, writes of him :—

" Mae ei deitlau heddyw'n uchel,  
Llawer uwch na theitlau'r byd ;  
Fedd Rhydychain fawr a Chambridge  
Ddim o'u bath hwy'n awr ynghyd ;  
BRAWD i'r addfwyn Oen bendigaidd.  
Dyna'i uchel radd a'i fri,  
Er mai *Athraw Celfyddydau*  
Oedd ef ar ein daear ni "

*Methodistiaeth Cymru*, vol. iii., page 94; *Y Tadau Methodistiaidd*, vol. ii., page 129; *Hen Farwnadau Cymreig*, page 53.

BEAUMONT, MR. JAMES, THE GORE, Radnorshire, was one of seven who were acknowledged at the first Association held at Watford, as public preachers. He laboured chiefly in Breconshire and Radnorshire, and was highly esteemed by Howel Harris: they were great personal friends. At a Monthly Meeting held at Glanrafonddu, he was appointed with Howel Harris and Herbert Jenkins a general visitor to all the Societies. At the second Association held at Watford, April, 1744, he was appointed superintendent of the Societies in Herefordshire and Radnorshire. He was a bold and energetic man in his work, after the type of Harris, and suffered much ill treatment in his zeal for Christ. An instance of the kind is recorded upon one of his visits to Newtown, Montgomeryshire, when he was in company with William Evans, Nantmel, seeking to carry on evangelistic work. The treatment he received was most cruel. He was fiercely pelted by the mob with mud and dung and stones until his strength was completely exhausted, and his head and clothes were covered with blood. As his friends were raising him out of the mud into which he had been thrown, a woman came and threw a handful of dung at

his mouth, which almost took away his breath. Such was the treatment he received at the hands of the people of Newtown. But notwithstanding all suffering and hardships he continued faithful to the evangelistic movement that was being carried on. In 1745, he went to labour in the English field. On April 11th he wrote to Howel Harris, stating that he intended going to Bath and London. Before his death, which took place previous to 1750, he had embraced Antinomian views. It is believed that he died at Pembroke through having been struck by a stone which had been thrown at him by the enemies of the Gospel, when he was preaching in the open air.—*Y Tadau Methodistiaidd*, vol. i. page 223.

BELCHER, MR. JOHN, was one of Howel Harris' chief supporters in his early efforts for the religious reformation of the country. In 1744, he was appointed his chief assistant in the superintendence of the early Societies that were formed in various parts of Wales. His name is to be met with frequently in the annals of the movement at that period. He acted the part of a pioneer with unflinching courage. Because of his eminent qualifications as an evangelist he was directed to free himself from all secular duties, and devote himself entirely to preach the Gospel, especially in parts of Monmouthshire, Glamorganshire and Car-

marthenshire. He was one of four who were commissioned at a very early period to visit North Wales, where his services were highly appreciated. The revered John Evans, Bala, spoke of him as a courageous man, of strong faculties and a good preacher.—*Methodistiaeth Cymru*, vol. i. page 487; vol. ii. page 3.

BEVAN, REV. HOPKIN, LLANGYFELACH, Glamorganshire, was born at Cilfwnwr, a farm house in the parish of Llangyfelach, May 4th, 1765. His parents were Rees and Mary Bevan; the former was born at Ffynonlefrith, Llangyfelach, in Dec., 1706, and the latter at Penysgallen, Loughor, in April, 1735. He was one of five children, but the only child of his mother, who was his father's second wife. The Rev. Llewelyn D. Bevan, D.D., Melbourne, Australia, is a descendant of his brother Thomas. When but nine years of age he lost his father. He was a quiet and thoughtful youth, taking but little delight in the games and frolics of his day and district. His mother gave him the best education within reach, at first in the neighbourhood of his home, and afterwards at Swansea. He then settled down to a farmer's life. When 20 years of age he married Mary, the daughter of Mr. William Parry, Gellywrenfawr, Llangyfelach, by whom he had thirteen children, six boys and seven girls; two of the

died in infancy. When  
 rs of age he joined the  
 list Church at Goppa,  
 was four miles distant  
 is home. He at once be-  
 take a deep interest in  
 ethodist Movement. In  
 1 company with Mr. Grif-  
 organ, Glynhir, who was  
 his senior and watched  
 im as a father, he went  
 Association held at Aber-  
 h, to seek permission for  
 ministration of the or-  
 es of Baptism and the  
 Supper at Goppa. This  
 ge, which was granted by  
 ing authorities reluctant-  
 ny church, was, through  
 vocacy of the Rev. David  
 Llangan, given. Soon  
 his, Hopkin felt the de-  
 preach, and in this mat-  
 was encouraged by his  
 friend, Mr. Morgan.  
 sult was that in 1793 he  
 ly entered upon the work.  
 rvices soon became highly  
 iated, though he never  
 e a popular preacher, in  
 ual sense of the word, as  
 le was heavy. In 1809 he  
 n active part in the erec-  
 a chapel at Llangyfelach  
 he henceforth held his  
 rship. Indicative of the  
 in which he was held, it  
 icient to say that he was  
 the first lot of preachers  
 ed to the full work of the  
 ry at Llandilo in 1811.  
 r as is known, he never  
 ed much in North Wales,  
 visited the several count-

ies of South Wales, and went  
 occasionally to Bristol and Lon-  
 don. On one of his visits to the  
 Metropolis—in the year 1812—  
 he induced the friends to hold  
 special preaching services at  
 Easter, and these services have  
 been held annually uninterrup-  
 tedly ever since. Being a man  
 of sound judgment, and his per-  
 sonal godliness above suspicion,  
 he was for many years the  
 acknowledged leader of his  
 Monthly Meeting. As a preacher  
 he was orthodox in his doctrine  
 but slow of speech. At times  
 he had powerful services when  
 an unction from the Holy One  
 rested upon the people. Few  
 equalled him in his gift in  
 prayer. He was also a con-  
 siderable poet. He died Dec.  
 29th, 1839, aged 75 years, and  
 was buried, according to his de-  
 sire at Llangyfelach. Before  
 he passed away, he wrote a  
 brief history of the beginning of  
 Calvinistic Methodism in his  
 own district.—*His Memoir by*  
*the Rev. W. Samlet Williams;*  
*Y Drysorfa*, vol. x. page 64.  
 BEVAN, MR. WILLIAM, TRE-  
 CASTLE, Breconshire, died in  
 the year 1814. For twelve years  
 previous to his death, there was  
 so much bitterness shown by  
 the clergyman of the parish towards  
 the Methodists that he would  
 not allow their mortal remains,  
 when being buried, to be taken  
 into the church, nor was the  
 church burial service read at  
 the grave. A change, however,  
 came to pass in 1814, when the

old vicar died. His son, who succeeded him in office, restored to the Methodists their rights in this respect: and William Bevan was the first who was buried under the restored order. During the years of his ministry he rendered much service to the churches of Methodism, especially in Breconshire. He visited North Wales, on one occasion at least, in company with the Rev. John Williams, Pantycelyn.—*Y Tadau Methodistiaidd*, vol. ii. page 151; *Methodistiaeth Cymru*, vol. iii. page 354.

BLOOM, MR. MILBOURNE, LLAN-ARTHNEY, Carmarthenshire, was one of the earliest preachers of Methodism, and was highly thought of. At the second Association held at Watford, April 6th and 7th, 1744, he was appointed superintendent of the churches in his county. At his house a Monthly Meeting was one time held which became well-known through a marvellous manifestation of the Divine presence then experienced.

BOWEN, REV. DAVID, LLANSAINT, Carmarthenshire, was born in the year 1770 at Aberhenllan in the parish of Abernant, near Carmarthen. He joined the church at Meidrim in early life, and soon felt desirous of making known to others the Saviour he had himself found. He was ordained to the full work of the ministry in the year 1810, and proved faithful in all sections of the Lord's

work, according to his circumstances and attainments. But his health for some time confined him very much to his home. He died, having borne a clear testimony that he was a child of God, October 10th, 1848, aged 78 years. He was not a man of eminent abilities, but he always proclaimed the truth with clearness and fidelity.—*Y Drysorfa*, 1849, page 294; *Cenhadon Hedd*, page 1.

BOWEN, MR. THOMAS, BUILTH, Breconshire, was one of the early exhorters. Thomas James, the superintendent of the district, reported of him that "he preached the Gospel in his life and character, and that he was highly blessed through his preaching."

BOWEN, MR. WILLIAM, SWANSEA, was a native of Aberhenman, Breconshire, and became a supervisor in the Inland Revenue. He began to preach when he resided at Trecastle, Breconshire. In the year 1811, he removed to Swansea, where he continued his pulpit exercises. He is said to have been a good and sensible man, and a powerful and lively preacher. Were it not that his secular calling prevented him from itinerating as a minister, he might have become one of the chief leaders in the Welsh Methodist pulpit. He died at Swansea in the year 1822, aged 60 years.—*Methodistiaeth Cymru*, vol. iii. pages 31, 355.

BUCKLEY, MR. JAMES, CAERWYS, Flintshire, was one of the first who joined the little company of believers at Caerwys. During a considerable portion of his life he was a preacher also. He had a fine physique, tall and well formed, and gentlemanly in his bearing though he was but a working weaver. He excelled as a singer and rendered much service to the singing of the sanctuary. He was a blameless Christian, though not a very talented preacher. He died March 24th, 1803, aged 60 years.—*Methodistiaeth Cymru*, vol. iii. page 171.

CADMAN, MR. BENJAMIN, LLANIDLOES, was one of the early preachers who co-operated with Howel Harris. He was present at the Association held at Tyddyn, Montgomeryshire, April, 1745. But he soon after left the Methodists, and is supposed to have joined the Congregationalists. — *Methodistiaeth Cymru*, vol. ii. page 359.

CADWALADR, MR. DAFYDD, BALA, Merionethshire, was one of the second generation of Methodist preachers. At the time of his birth the land was covered with darkness as regards the Gospel, and Dafydd was brought up in complete ignorance of Divine things. He was the son of Cadwaladr and Catherine Dafydd who lived at Erw Ddinmael, in the parish of Llangwm, Merionethshire, and was born in the year 1752. The

way in which he learnt to read was peculiar. Jointly with an elder brother he was in the habit of caring for his father's sheep, which he got to know through the pitch-mark letters on their sides, and then he began to distinguish the sheep of neighbouring farmers in the same way. One Sabbath, when his father and mother had gone to Church, he accidentally took the Common Prayer Book in his hand, to divert himself in reckoning its pages. In doing so, he recognized similar letters in the Book to those on the sheep. The following week, these letters were continually in his mind, and in naming any one he repeated the letters to himself slowly thus;—R O B E R T and then rapidly joining them together in one word. Within two months he learnt to read fairly correctly, without a day's schooling. When eleven years of age he entered the service of a Mr. Wynne, Garthmeilo, with whom he remained six years. During this time he became possessed of a copy of "Y Bardd Cwsg" (*The Sleeping Bard*), and also a Welsh copy of "The Pilgrim's Progress." He committed these two books almost entirely to memory, so that he could repeat any portion of them. His services as a reciter of varied scenes set forth in these books, were often in great demand during the winter months, when the people of different households would meet



together of an evening to knit stockings. He was the subject of religious impressions when about five years of age, through hearing his mother pray, in great agony of mind and manner during a terrific thunderstorm. The reading of the two books already referred to kept his mind much fixed upon religious truths. His knowledge however was very limited. When about 15 years of age, he accidentally heard of a *seiat*—a church meeting—which interested him much, for he was told it was a meeting for reading and prayer and conversation on religious subjects. He had never previously heard of such meetings, and apparently he had never heard of any one preaching, except the clergyman of the parish, and Jesus Christ and His Apostles. And strange to say, though he knew so little about preaching, yet he felt a deep desire to engage in the work. After leaving Garthmeilo, he was for two years in service at Nant-y-cyrtaiau, four miles from Bala, and having his Sabbaths free, on the condition of providing himself with food, at his own cost, he availed himself of the opportunity of attending religious services at Bala—fasting from morning to evening. When 19 years of age, he entered the service of William Evans, Fedw-arian, who was a preacher with the Methodists, and about the same time he joined the Calvinistic Method-

ist Church at Bala, of which he continued a member to the end of his life.

When 28 years of age, he was urged by the revered old saint, John Evans, Bala, to preach. He went to Cerrigydrudion for the purpose, but he got so confused that he made no further attempt for two years. When he next took the matter in hand—which was at Llandrillo and Llanarmon, he had such light and unction that he took to the work heartily. In about two months' time he attended an Association in South Wales. To his great surprise he heard himself announced to preach at the early morning service, at 6 o'clock. He felt strongly inclined to betake himself quietly away, as he was so inexperienced in the work. However, he thought better of it and remained, although his mind was too anxious to permit of his taking any food. Nor did he sleep the whole of the night, but spent the hours thereof in prayer and meditation, with the result that he had a glorious service—quite a Pentecostal occasion. During his early ministry his style of preaching was that of thundering against sin, and warning his hearers of its terrible consequences: and his sermons were marvellously owned of God to the conversion of his hearers.

It is supposed that it was at an early period in his ministry, he made the following remark-

able covenant with the Lord, which reveals his complete surrender to Him, "I, Dafydd Cadwaladr this day, give myself to be the Lord's for ever. I give Him my soul to be kept and saved by Him, my body to be a sacrifice unto Him, my heart to love Him, my tongue to glorify Him, my time to serve Him, my members to be the instruments of righteousness for Him: in His Person I will believe, in His blood I will wash myself, in His grace I will strengthen myself, in His Word I will meditate, upon His glory I will fix my thoughts, upon His bosom I will rest, in the ways of His commandments I will walk; against sin I will fight, under the Cross I will suffer, for all men I will pray; thus I purpose to live to God, and to trust alone in His goodness for strength and grace to keep my vow; and lest I should ever recall my words, God—Father, Son and Spirit—the angels of heaven, and the devils of hell, and my own conscience shall be the witnesses to my covenant. Isaiah xlv. 5, 1 Tim. vi. 12, Psalm cxix. 106. Keep me, O God, at all times from every kind of presumption and error, near to Thyself. A blessing upon me."

He was a popular preacher, having a quaint style of delivery, which was attractive and effectual. His sermons were proverbial for their quotations

of Scripture. He knew almost the whole of the Bible by heart, and could at once command any passage he needed to illustrate or enforce his point. His memory was most retentive. He was particularly careful to fulfil all his engagements, however rugged the roads he had to travel or inclement the weather; neither storm nor sunshine would prevent him from proceeding on his journey, and that on foot, as he never rode on horseback. He often walked thirty or forty miles on Saturday, and the same distance again on Monday, and possibly, twenty or thirty miles on Sunday from one preaching station to another. He was a great walker even to the end of his days. He repeatedly travelled the whole of Wales fulfilling his ministry. He was a man mighty in prayer, and spent much time in communion with his Master. Under no circumstances would he omit family worship, even when obliged to leave home at three o'clock in the morning.

Nor was he an inconsiderable poet. He wrote an elegy to the memory of the Rev. Thomas Charles, Bala, which went speedily through four editions, and is universally praised.

He continued to labour in the Gospel until the very end of his life. Though he lived to the 82nd year of his age, he was not incapacitated from work but for a few weeks. He died,

July 9th, 1834, aged 82 years, after 52 years of active service, under many difficulties, as a preacher of the Gospel. His mortal remains were laid to rest in Llanycil Churchyard. — *Methodistiaeth Cymru*, vol. i. page 543; *Enwogion Swydd Feirion*, page 54.

CHARLES, REV. DAVID (Senior), CARMARTHEN, is acknowledged to have been for many years one of the leading men of his Denomination, not only in the town where he resided, but in the Monthly Meeting of his County and the Quarterly Association of South Wales. He served in the diaconate for about twenty years before he entered the ranks of the ministry. In fact he was forty-six years of age when he began to preach, and it was only at the urgent request of the leading ministers of the body, including his brother, the Rev. Thomas Charles, B.A., Bala, that he did so. He was anything but a man desirous of pushing himself before the public: but his deep thoughtfulness, wide culture, and exalted views upon divine things, led those who knew him to urge upon him to become a minister of the Gospel, and thus bring forth things new and old in the hearing of the people from the rich treasury he possessed.

He was born at Pantdwn, near St. Clears, Carmarthen, Oct. 11th, 1762. He was the third son of his parents, and seven years younger than his

renowned brother Thomas. Like him, he was from his earliest years fond of books, so much so that his father one day remarked to his mother, "I don't know what we shall do with David, unless we bring him up a parson." But whilst a respectable farmer he was of too limited means to afford to send two of his sons to Oxford. So David, instead of being sent to College to follow in the steps of Thomas, in the study of Greek, Latin, Hebrew, Mathematics, and so on, was apprenticed at Carmarthen to a flax-dresser and rope manufacturer. But this did not serve to alienate him from his books, for during his apprenticeship, he committed to memory the whole of Young's "Night Thoughts," which served him well and entered largely into his own thoughts during the remainder of his life. This action revealed the bent of his mind and the retentiveness of his memory. He was not only fond of reading, but he was also religiously disposed. This disposition was greatly confirmed through reading the sermons of Ralph Erskine which exercised a deep influence upon him, when he was about fifteen years of age. Indeed, the influence of Erskine's writings never left him. He continued ever afterwards, amid all the troubles of his secular life, to be concerned about the interests of his soul and of the

Kingdom of Christ. At the termination of his apprenticeship he went for a time to Bristol, to perfect himself in his calling. He remained there four years and found congenial society in the company of a number of young men of similar sympathies to his own.

He returned to Carmarthen about the year 1784, and started business on his own account. In a few years' time he married a daughter of Samuel Levi Phillips, Esq., a banker at Haverfordwest. Mr. Phillips was a native of Frankfort-on-the-Maine, the son of a Rabbi, and had been brought up in the Jewish faith. He came to England, early in life, and was shortly afterwards converted to the Christian faith. His daughter was won to embrace the same faith under the ministry of the Rev. Rowland Hill, who was ever a welcome visitor to her house at Carmarthen, whenever he visited the district on his preaching tours. Through his marriage Mr. Charles became comparatively wealthy. He was able to extend his business considerably, and to render greater service to the cause of Christ. In addition to bringing him wealth, Mrs. Charles assisted him considerably in the advice given to scores of people who came to him for counsel, for she was a clever and ac-

complished lady, and remarkably sound in her judgment.

He was chosen early in life to the office of deacon by the church in Water Street, Carmarthen, and soon won for himself great fame and influence. Even at the South Wales Quarterly Associations he would be listened to with greatest respect, not only when business matters were discussed, but also when the topic of conversation would be theological. He always prepared for the church meeting at home, and thus his addresses were most instructive and edifying.

After discharging his duties faithfully as a deacon for about twenty years, he yielded to the urgent request of the brethren that he should enter upon the ministry of the Gospel. He delivered his first sermon at Water Street Chapel in 1808, when he was forty-six years of age. It was soon recognized that the step he thus took was a wise one and rich in blessing for the church. He proved a true expounder of the Scriptures and threw much light upon many dark passages of the Word. His delivery was not that of an orator, but slow and impressive. In this respect, the contrast between him and the eloquent John Elias was great. At the private gatherings of the brethren when theological questions were under dis-

cussion, and the addresses were spoken spontaneously, Elias was nowhere as compared with Charles, whose breadth and depth of thought, knowledge of theology and clearness and precision of language were far superior. But on the stage, in the presence of the thousands gathered to hear the Gospel preached, Elias was head and shoulders above him and all his compeers. Charles was not, strictly speaking, a popular preacher, for his style was heavy, his speech slow, and his thoughts were too weighty to catch the ears of the masses. On the other hand, for the thoughtful section of his hearers, he was a special favourite. He would rivet their attention and charm their hearts. His printed sermons reveal to us the character of his thoughts, and have ever been considered exceedingly valuable as regards depth and insight into the mysteries of religion. The high esteem in which he was held is revealed in the fact that though he had been only three years a preacher, when the first lay brethren were chosen to be ordained, he was among the number, and was ordained at Llandilo in 1811.

He was the founder of the South Wales Home Missionary Society. When a visitor at Llandrindod Wells he made enquiries as to the religious con-

dition of the people in the neighbourhood, and in other parts of Radnorshire, and found that the people were grossly ignorant of divine things, and that their religious condition was appalling. The Welsh language having completely died in those districts, the interest of the people in religion had died at the same time, so he determined upon making the attempt to resuscitate this interest. And in 1813, he started a Society for the purpose of sending ministers to those districts, and he exercised over them a fatherly supervision.

He exercised great watchfulness and care over all the Methodist Churches within a few miles of Carmarthen. He often went upon his own responsibility to churches in the district, where any fractious member caused a disturbance, and would administer the discipline he thought necessary, and the churches would not only submit to his decision, but would gladly and gratefully accept it. All his services were gratuitous. Here it may be allowed us to relate an incident upon this point that is reported of the Rev. John Evans, New Inn, afterwards of Llwynffortun. When he was asked why it was that he received a fee for his ministerial labours, whilst Mr. Charles invariably refused any payment; he replied in his own

humorous way, "Oh, my dear sir, Mr. Charles has had an ample fortune from the Jews; it is reasonable that I should receive a little from the Gentiles."

During his life, Water Street Chapel was in its glory. He took great interest in all departments of the work, especially in the Sabbath School. He composed several short catechisms for the annual Sunday School festival on Christmas day, and many of his hymns were composed to be sung at these meetings, when there was no known hymn suitable for the Catechism composed by Thomas Jones or some other brother. Some of these hymns, such as

"O Iesu mawr rho'th anian bur"

have found a permanent place in Welsh Hymn books. He was not a great poet, but he wrote some of the best hymns in the Welsh language. "O fryniau Caersalem ceir gweled" will never be forgotten or laid aside whilst the Welsh language continues to be used as a vehicle of worship.

He had a fine physique. His picture, which appeared in the "Drysorfa" some years ago, was, we have been informed on the best authority, a painful caricature. He was a tall stately man, standing six feet high; of massive frame and kingly appearance, somewhat inclined towards corpulence. He had a splendid head, a classical face,

a high, full and broad forehead, a fine Grecian nose, a well-chiselled chin, large dark eyes and jet-black hair. "It was no wonder," as one writer states, that "the congregations looked upon him as an angel flying in the midst of heaven with the everlasting Gospel."

The last years of his life were spent under a deep cloud, which is full of mystery. In July, 1828, he was struck by a severe stroke of paralysis which deprived him almost entirely of the use of his limbs and his speech. He became utterly helpless. He continued to find comfort in the hymns which were sung to him by his daughters, but there was no clear communication between him and his friends on earth. Family worship was still held, but at times under very painful circumstances. When there was no one present to lead in prayer, the members of the family would meet together as usual in the room where he helplessly lay. After some one would read a chapter, and all would kneel in the attitude of prayer, he would raise his eyes and, with one hand towards heaven, would utter in sounds which no one but himself and his Father in heaven understood, the worship of the home. At such times those present would be completely overcome by their feelings. Under these painful con-

ditions he spent the last six years of his life, a wreck of his former self. But no doubt he acted upon the counsel he one time gave his brethren at a church meeting before his affliction came upon him—"Endeavour," he said, "to obtain a clear knowledge of your acceptance with God *now*, as it is possible that the sun will not be in the firmament when you will be called upon to walk through the valley of the shadow of death." He passed peacefully away on Sept. 2nd, 1834, aged 72 years, and was buried in the graveyard of Llangunnor Church, a beautiful spot on the top of a hill about a mile from Carmarthen.

In the year 1840 a volume containing seventy-one of his Sermons in Welsh, and a few of his Hymns, was published under the editorship of Hugh Hughes, the Artist, one of his sons-in-law. Vol. I. is on the title-page, but we are not aware that a second volume was published. In 1846, an English volume consisting of Sermons translated from the Welsh, with a Memoir by Mr. Hughes, was issued from the press. Still later a small volume of "Select Sayings," edited by his son, was published by Messrs. Hughes and Son, Wrexham. *A Memoir*, by H. Hughes; *Y Drysorfa*, vol. xvii. pages 128, 161, 193; *Cofiant John Jones, Talsarn*, vol.

ii. page 882; *Y Gwyddoniadur Cymreig*, vol. ii. page 324.

CHARLES, REV. HUGH EDWARD, TYMAWR, Anglesea, was the son of the Rev. John Charles, Gwalchmai. He was born Oct. 4th, 1806. He had all the advantages of a religious home in his youth, and grew up to be a kind, loving, and godly young man. He joined the church when 17 years of age. He was brought up to the calling of a dyer, like his father; and continued therein until the time of his marriage to Miss Ellen Thomas, Carwad, Beaumaris, in 1836, when he removed to the district of Tymawr Chapel. Here he showed great faithfulness in connection with the cause of Christ. Observing how he was growing in grace and knowledge, the brethren at Gwalchmai urged upon him to enter the ministry, and when twenty-three years of age, he yielded to their desires and commenced his brief career as a preacher of the Gospel. His preaching was clear, healthy, strong and effective. He was favoured with many seals to his ministry. One man who joined the church sometime after Mr. Charles' death, declared that it was a sermon preached by him on the words, "What will be the end of those who believe not the Gospel of God?" led to his conversion. The sermon had seized upon him, and he could

not escape from it, though he did not yield at once. He died Dec. 1st, 1839, aged 33 years. The Rev. William Roberts, Am-lwch, at his burial testified to his greatness, straightforwardness, humility, obedience and faithfulness. *Y Drysorfa*, vol. x. page 193; *Methodistiaeth Mon*, page 201.

CHARLES, B.A., REV. THOMAS, BALA, Merionethshire, was born in the parish of Llanvihangel Abercowin, near St. Clears, Carmarthenshire, October 14th, 1755. He was the son of Mr. Rees Charles, a respectable farmer, who removed to Pantdwn, soon after his birth. Of his early childhood nothing is known. When from ten to twelve years of age he went to a school at Llanddowror, where the celebrated Rev. Griffith Jones, the founder of the Welsh Circulating Schools, had lived. His parents purposed that he should be trained for Holy Orders. He continued to attend this school, which was about two miles distant from his home, for three or four years. During this period he experienced deep religious impressions which, in a measure, passed away. He continued, however, to take considerable interest in religion, attending the services of the Church, and reading the Scriptures, and other books of a religious character with much diligence. He also found much

pleasure in hearing Gospel sermons, and would often walk alone a considerable distance so as to do so. That which was most blessed to him was the reading of John Bunyan's treatise on "The Two Covenants."

After a time he became acquainted with Rhys Hugh, a pious old man who lived a few miles away. He called upon him regularly once or twice a week, and found his conversation most profitable. Rhys Hugh was an old disciple of the Rev. Griffith Jones, and told young Charles many a stirring story about him and his work. In his Diary, Charles declares that he looked upon him as his spiritual father, and that he loved him as his own soul. Yet his personal religion, at this time, consisted very much in holy desires and in the observance of the outward rites of the Church. After becoming a communicant he succeeded in introducing family worship at his home.

When about fourteen years of age he went to the Academy at Carmarthen, then under the charge of the Rev. Dr. Jenkins. He also joined the Calvinistic Methodists in the town, which shews that he was alive to his spiritual interests. He here met with some godly friends whose conversation was much blessed to him; but he also fell in with



a few others of a careless and worldly character, whose influence upon him was altogether bad: the Lord, however, graciously opened his eyes and delivered him out of their snare.

Early in the year 1773 he heard the Rev. Daniel Rowland, Llangeitho, preach from the text Heb. iv. 15, and it produced a deep and lasting impression on his mind. It proved a complete turning point in his spiritual career. He records in his Diary that from this time forth he "lived in a new heaven and a new earth. The change which a blind man who receives his sight experiences does not exceed the change I experienced at that time in my mind."

He finished his preparatory course at Carmarthen in 1775, and Providence in an unexpected manner opened up the way for him to proceed to Oxford, where he matriculated at Jesus College on May 31st. He was fully alive to the temptations of University life for young men, and felt much anxiety regarding them. Both Oxford and Cambridge had at the time a rather bad reputation as to morals and religion. In a letter to a friend he speaks of the "fiery temptations" of the university, and how they proved ruinous to many who went there to study for Holy Orders. He looked to the Lord for protection against the corrupting influence of the

place; and he was fortunate in meeting with several truly pious young men in whose company he found much delight and profit.

When he had been here about two years dark clouds unexpectedly overshadowed his path. His pecuniary aid from Wales became suddenly stopped, and notwithstanding the utmost care he found himself £20 in debt. But Providence again marvellously interposed and delivered him out of his perplexity. He had resolved to explain his position to his creditors and return home to Wales. But a door of help opened. A gentleman sent for him to dine with him, and before he left handed to him the £20 he needed, and at the same time told him that he should not want during his stay at Oxford. He was brought likewise into contact with the Rev. John Newton, Olney, Bucks, with whom he spent the summer holiday of 1777, and found it a great privilege. Whilst here he had the joy of hearing the saintly Romaine and other leaders of the Evangelical School preach.

On June 14th, 1778, he received deacon Orders at Oxford, having previously accepted a curacy in Somersetshire. But as his services were not required before Michaelmas he accepted an invitation from his friend and fellow-student, Mr. Simon

Lloyd, Bala, to spend a month with him at his home. This visit proved very eventful. It was then he first made the acquaintance of Miss Sarah Jones, who later on became his wife. She was a step-daughter of Mr. Thomas Foulkes, afterwards of Machynlleth. During his five weeks' stay with Mr. Lloyd, both of them visited several parts of North Wales, to see for themselves the state of the country as regards morals and religion. Mr. Lloyd also accompanied Mr. Charles to Pant-dwfn, calling on the way at Llangeitho, where they heard Rowland preach twice. On the 17th of August he preached his first sermon at Llanvihangel, his father's parish church. Among others who were delighted to hear him was his old friend Rhys Hugh. He went to his curacy, near Queen Camel, about the middle of September. In the month of March, 1799, he took his B.A. degree at Oxford; and on May 21st, 1880, he received priest's Orders.

He laboured in Somersetshire for nearly five years, at what seems to us an exceedingly low salary: but of course the value of money was much greater then than it is now: the first year it was £45: then it was reduced to £40, and afterwards to £30. At the time the first reduction was made he had through a friend the offer of a

better curacy which he refused, but when it was lessened the second time, he felt in great straits, not willing to leave on the ground of pecuniary considerations, though the reduced salary would not be sufficient for his support. He was providentially relieved from this difficulty through the kindness of the Rev. Mr. Lucas, a college friend, who had just come to reside in the neighbourhood, and with whom he went to live at Milbourne Port, as a kind of assistant, though he needed no one, and he furnished Mr. Charles with a horse that he might serve his own curacy which was eight miles off.

In the summer of 1783, he resigned his curacy and left Milbourne Port on the 23rd of June, and on August 20th he was married. About the same time he resolved to seek a curacy somewhere in the neighbourhood of Bala. He also attended an Association at Llangeitho, at which there were present about twenty clergymen and sixty or eighty lay preachers. On this occasion he heard Rowland preach twice, three other clergymen once, and several lay preachers, men endowed with special ability. Preaching began on Saturday and continued till Wednesday evening.

The troubles which ultimately led to his secession from the Church of England became now

more acute. He got the curacy of a church in the neighbourhood of Bala, but after the second Sunday he received a long letter politely excusing him from further attendance. He then assisted Mr. Simon Lloyd, whose health at the time was very unsatisfactory, but he was soon besought by the whole parish, with two or three of the principal inhabitants at their head, who spoke to him in a very rough strain, not to preach in their church again, saying, "You have cursed us enough already." For some time after this he had no church where he could preach, and he had not yet fully understood the direction of the Master that he should go to the bye ways and hedges and compel all he could find to come in to the prepared Gospel feast. Hitherto he had continued a steadfast adherent of the Established Church, and had no thought of forsaking it. In a letter dated September 29th, 1783, he writes, "I am now waiting to see what the Lord has to do with me; making use of every means in my power to procure some employment in the Established Church; not for the sake of any emoluments I might have, but from a principle of conscience. I can live independent of the Church; but I am a Churchman on principle, and shall therefore not on any account leave it, unless

I am forced to do so." But it was most depressing to him to be idle, and he felt with keen force the expression, "Woe is unto me, if I preach not the Gospel." After a time he obtained a temporary curacy at Shawbury, in Shropshire, under an old College friend, a Mr. Mason. But Shawbury, was from forty to fifty miles distant from Bala, where he continued to reside: going to and fro to Shawbury weekly, occasionally spending a week or more with Mr. Mason, the incumbent of the parish.

Early in 1784, he obtained the curacy of Llanyrnawddwy, fourteen miles distant from Bala where he still made his home. He travelled to and fro in all weathers, often on foot through frost and snow, and this though the road was one of the most rugged and precipitous, even in Wales. But he fulfilled his duties with faithfulness, notwithstanding the roughness of the journey, and the little remuneration he received for his services. Whilst here he revived the custom of catechising young people every Sunday afternoon. This feature in his ministry was highly appreciated by some of his flock, and was no doubt instrumental in doing much good: but it gave great offence to others, who complained of his proceedings to the rector: they also disliked

his preaching. The result was that the rector sent him a letter of dismissal. A counter petition was drawn up by those who liked his ministry, but it never reached the rector—the person to whom it was entrusted afterwards acknowledged that he was prevailed upon to destroy it. He then served occasionally at Shawbury again. Finding his services rejected in church after church, he felt quite perplexed as to the course he should take. He wrote to the Rev. John Newton, Olney, for advice. Mr. Newton recommended him to leave Bala and even Wales, rather than that he should secede from the Church. Mr. Charles, possibly, having placed before him the alternative of throwing in his lot with the Methodists, in view of his rejection by the Church in Wales. He shrank from acting precipitately, seeking to know the Lord's will. In a letter to one of his friends, dated June 12th, 1784, he writes:—"I am in a strait betwixt two things;—between leaving the Church and continuing in it. Being turned out of three churches in this country, without the prospect of another, what shall I do? In the last church I served, I continued three months. There the Gospel was much blessed, as to the present appearance of things. The people there are calling on me with tears to feed

them with the bread of life. What shall I do? Christ's words continually sound in my ears,—'Feed my lambs.' I think I feel my heart willing to engage in the work, be the consequences what they may. But then I ought to be certain in my own mind that God calls me to preach at large: This stimulates me to try all means to continue in the Church, and to wait a little longer to see what the Lord will do. I thank the Lord, I want nothing but to know His will, and to have strength to do the same. . . . I tremble lest the Lord should find me unfaithful, when I see so much work to do. I often think I hear my dear Master saying to me—'Why standest thou here all the day idle?'"

Being disengaged on the Sabbaths, and recognizing the ignorance of the young people at Bala, he invited them to his house for religious instruction on Sunday evenings. His house soon became too small for the number who attended. The Calvinistic Methodists then offered him the use of their chapel. This offer he accepted, and it proved highly advantageous for the work he had at heart. Scholars rapidly increased in number, and he instructed and catechised them. In this way his Sunday School practically commenced. This was in 1784. Others may have

commenced similar work ere this in Wales, but Mr. Charles makes no reference in any of his letters to anything of the kind. At these services for religious instruction, he doubtless delivered many addresses and thus paved the way for the more formal preaching of the Gospel. Towards the end of the same year, or the beginning of the next, he entered definitely upon preaching with the Methodists. Writing of it many years later he said, "it was no choice of mine; it was providence that led me to it;" and in the same letter, indicative of the fact that he never repented of the action he took, he says, "I might have been preferred in the Church; it has been repeatedly offered me; but I really would rather to have spent the last twenty-three years of my life as I have done, wandering up and down our cold and barren country, than if I had been made an archbishop."

It was now that his active labours, which proved so great a blessing to his country, really commenced. His work was in a great measure that of a missionary. In many places, especially in North Wales, little more knowledge of God and His word, was to be found, than in heathen countries. The immorality and ungodliness which prevailed were also intense. The Bible was almost an unknown

book: in many parishes, not even ten could be found capable of reading; and in several parishes in Anglesea, not even two or three.

In the summer of 1785, Mr. Charles attended the annual Association of the Methodists at Llangeitho, and took part in the services. Mr. Rowland at once perceived that he was a man of no common worth, and remarked in regard to him, "Charles is a gift from the Lord to North Wales." At this time there was not a single clergyman in North Wales identified with the Methodist movement. In taking the course he did Mr. Charles was fully aware how humiliating was the position held by the Methodists in North Wales. There were a few highly-gifted and popular lay-preachers, but the people as a whole were looked upon with contempt. He knew also that the remuneration he would receive would be scanty, and in some places nothing at all. Indeed, throughout his whole subsequent career, he depended altogether for his support upon his wife, who carried on a business at Bala, and whatever he received for his preaching services, he consecrated to the service of the Lord. Notwithstanding this, he threw himself into the work with zeal and enthusiasm.

In the same year, he com-

menced his services as an itinerant preacher, arranging his journeys at first in such a way as to be at Bala on the last Sabbath of every month, when he administered the ordinance of the Lord's Supper in the Methodist Chapel. When on his preaching itinerances, he recognized the alarming ignorance and wickedness of the people, and was deeply touched by their miserable condition. He found, notwithstanding the good which had been done by the Circulating Schools of the Rev. Griffith Jones, that much of it had been very transient, as there was scarcely a neighbourhood in which one out of twenty of the population could read the word of God. So he resolved upon starting a similar class of Schools in North Wales. In a letter written by him and dated, Bala, August 5th, 1797, he says, "About nine years ago, while travelling through different parts of the country, I found very large districts between the mountains of North Wales sunk in total ignorance of divine things; few, if any, could read at all, and they had no Bibles in their houses. I anxiously began to think how it was possible to remedy so great an evil. No practical plan occurred to my mind, but that of employing a teacher or teachers, as my finances would allow, to teach all freely that would attend, to

read their Bible in their native language, and to instruct them in the first principles of Christianity. By the assistance of a few generous friends, to whom I communicated my thoughts, the plan was set on foot, and succeeded far beyond my expectations. The calls for teachers became numerous. The change in the principles and morals of the people, where the school had been held, was evident. All the income from the chapels I serve, I devote wholly to their support; being supported myself by the industry of my wife. I pay every teacher £12 per annum. They continue half a year or three quarters, in a place, and then they are removed to another. Three quarters of a year are found fully sufficient to teach our children to read their Bible well in the Welsh language. I visit the schools myself, and catechise them publicly. I have the unspeakable satisfaction of seeing the country most amazingly changed. The wilderness blossoms as the rose, and the thirsty land is become springs of water." He would himself visit a locality where he was about to establish a school, and seek to induce the parents to send their children for instruction. In another letter he says,—“We have now about twenty schoolmasters in different parts of the country. To each we pay £10 a year. They

are removed from place to place and teach gratis all that will attend, rich or poor." Possibly he had to modify his payments according to the funds at command.

Great efforts are made to show that Mr. Charles was not the founder of the Sabbath School in Wales. Very likely he was not the first who kept a Sabbath School or arranged for one. It would probably be very difficult to say who was the first who did so. But whilst he was not the founder of the institution, he was far and away more instrumental in starting schools than any other labourer in this branch of the Lord's vineyard, and did more than any one else in furthering the development of the organization. No one is comparable to him in this respect. Through his efforts and influence and persuasion the Sabbath School was started in scores, if not hundreds of places, and as the Rev. David Evans, M.A., in his *Sunday Schools of Wales*, says,— "The Rev. Thomas Charles, of Bala, was the first to organize the system of Sabbath Schools throughout the length and breadth of the land. In doing this he had to face much opposition, even from truly religious people in various localities, who considered that the teaching of people to read even the Bible, was secular work, and, when

done on the Sabbath, it was a desecration of the day. However, he persisted in his efforts, and through his Circulating Schools he was greatly assisted by the God-fearing and devout men who, for the ridiculously small salary of £10, £12 or £15 a year, engaged in the work." He himself looked upon the Sabbath School as a fruit in a great degree of his Circulating Schools. The Sunday School catechetical meetings which he organized in many districts contributed much to its success. He would convene a meeting of a number of schools within a radius of ten miles, more or less, when every school would be examined on a given subject which had been studied at home for two or three months previously. At times, as many as fifteen to twenty schools would be thus assembled, and marvellous results followed. Great excitement and enthusiasm were aroused, and crowds of people would come together to hear the public examination, which was usually full of interest and instruction. The gathering would sometimes be summoned to meet at a place and time, where a rural festivity called "Wakes" was to be held, and in some cases, it was the means of putting an end to these ungodly and degrading gatherings.

A prominent feature of the Sabbath School as it became de-

veloped in Wales was the presence of adults as well as children. Indeed, the majority of those present in Welsh Sunday Schools were usually above the age of fifteen—fully two-thirds were of this class. This feature continues even to this day in Welsh Schools, though it is to be feared that the English Schools in Wales are following after the fashion of those in England.

As the Circulating and Sunday Schools increased the demand for Bibles also rapidly became louder. This became a perplexity to Mr. Charles, as the supply was utterly inadequate to the demand. The Society for the Promotion of Christian Knowledge issued in 1799 an edition of 10,000 copies in Welsh. But these were soon bought up, and the difficulty of obtaining a copy of the Welsh Bible is indicated by the familiar story of "Mary Jones" and her visit to Mr. Charles in quest of a Bible. The scarcity of the supply of the Holy Book so moved him that he did not rest until he discovered, as he thought, an effectual plan for its remedy. In December, 1802, he visited London to preach at the Spa Fields Chapel, and as a country member of the Religious Tract Society he attended one of its committee-meetings. And the idea occurred to him to suggest and plead for the forma-

tion of a Society whose special object would be to secure a supply of Bibles without note or comment for Wales. The result was that he laid his plan before the committee. After some discussion, the Rev. Joseph Hughes, of Battersea, suggested the extension of the scheme. "If for Wales," he said, "why not for England? Why not for the whole world?" This was the root idea of the Bible Society, and it at once took root and grew. Thus Mr. Charles gained his special object in relation to Wales, and the new Society formed, resolved on September 3, 1804, to print 20,000 copies of the Welsh Bible and 5,000 copies of the New Testament. Some delay took place in the execution of the order: the New Testament was not ready for delivery until July, 1806, when it formed the first parcel issued by this grand Society. The following is a description by an eye-witness, given in the "Christian Observer" for July, 1810, of the manner these Testaments were received at Bala. "When the arrival of the cart was announced which carried the first sacred load, the Welsh peasants went out in crowds to meet it, welcomed it as the Israelites did the Ark of old—drew it into the town, and eagerly bore off every copy, as rapidly as they could be dispersed. The young people were to be



seen consuming the whole night in reading it. Labourers carried it with them to the fields, that they might enjoy it during the intervals of their labour, and lose no opportunity of becoming acquainted with its sacred truths."

The Committee of the British and Foreign Bible Society, at a meeting held March 6th, 1809, showed its appreciation of Mr. Charles' services by electing him unanimously to be an *Honorary Life Governor*.

During the whole of his ministerial life in connection with the Methodists, he was incessant in his labours. He was almost continuously on the tramp on his preaching itinerancies both in North and South Wales, and oftentimes in England. He was regular in his attendance at the Associations and Monthly Meetings of his denomination. He had the care of all the Circulating Schools in the various localities. In the year 1800 the superintendence of the Rev. P. Oliver's chapels in Chester and the district devolved upon him. Mr. Oliver died that year, and left Mr. Charles a trustee of the places of worship he had erected. This added considerably to his labours and anxiety. He managed moreover to do considerable literary work. In conjunction with the Rev. Thomas Jones, Denbigh, he published

the *Trysorfa Ysbrydol* (The Spiritual Treasury) which rendered much service to the cause of religion. It was published quarterly from 1799 to 1802, price sixpence. It was resumed by Mr. Charles himself in 1809 and continued to 1813. He was for years one of Wales' greatest literary forces. It might be questioned if any book, excepting of course the Bible, has played so important a part in building up the religious character of Wales as his *Hyfforddwr* (Christian Instructor), of which more than 60 editions have been published. He also published a *Geiriadur Ysgryyrol* (Bible Dictionary), consisting of four volumes, which left a wonderful mark on the popular theology of Wales. This work was published in parts, and it would appear that he was assisted in some degree in the preparation of the early pages by Mr. John Humphreys, Caerwys. In every way he was the chief leader of the denomination, though there were among the lay preachers a few who were more gifted than he as popular preachers, and more owned of God in the conversion of souls.

In the year 1799, in crossing over the Migneint mountain at the time of a severe frost, the thumb of his left hand was frost-bitten. This caused him much pain and even en-

dangered his life. Much anxiety was felt by his family and friends. In the church at Bala special prayer was made on his behalf. Among others who prayed was one Richard Owen, who earnestly besought the Lord that Mr. Charles' life should be spared for fifteen years. In his prayer he referred to the extension of Hezekiah's life, pleading "Fifteen years, O Lord; add but fifteen years to Thy servant's life. Spare him for fifteen years for Thy church and Thy people, O Lord!" He was spared; and during these years he rendered his greatest service to the cause of truth, virtue and religion. He referred frequently during the last years of his life to Richard Owen's prayer: and he died at the close of the fifteen years.

One of the most important matters in which Mr. Charles took part during the whole course of his connection with the Methodists, and which led to the final and complete severance of the Methodist movement from the Established Church, was that of the ordination of lay preachers to administer the ordinances of the Lord's Supper and Baptism. By the time of the later years of the eighteenth century and the early years of the nineteenth, the Methodist Churches had increased very much in number, and great inconvenience was felt as

regards the administration of these ordinances. There were few Clergymen identified with the Methodists who would administer the ordinances in their chapels; moreover, many of the people were reluctant to attend the Communion Service in their parish churches because of the character of the Clergy. These and other matters led to the demand being made by the people for the ordination of a number of the most prominent preachers to meet the requirements of the churches. Mr. Charles for a time resisted the clamour that arose. But ultimately, at an Association held at Bala, June, 1810, he yielded to the voice of the people, and undertook to draw up rules according to which the ordination was to take place: and in June, 1811, he took the leading part in the service at Bala at the first ordination of preachers—eight in number. In August of the same year, eleven chosen from the lay preachers of South Wales, were ordained at Llandilo, Carmarthenshire. The Rules he drew up for the occasion are still in force.

During the spring and early summer of 1814 Mr. Charles' strength began to fail, and though he continued his work, it was not with the energy with which he was wont to act. In August, he and Mrs. Charles went to Barmouth for change of

air and recuperation. From here they went to Machynlleth to visit their friends, and he preached on Sunday, Sept. 4th; this proved the last occasion of his occupying the pulpit. He returned home Sept. 10th, and must have felt weak, for he remarked, "I have now nothing to do but die." On the morning of his death he was visited by a friend who remarked to him, "Well, Mr. Charles, the day of trouble is come." "Yes," he replied, "but there is a refuge." These were his last words, and he passed away that morning, October 5th, when he was nine days short of completing his 59th year. He had been 36 years in the ministry. Nineteen days later, Mrs. Charles also died. He was buried at Llanycil, about a mile outside the town of Bala.

His tombstone bears the following inscription:—

Underneath lie the remains of the  
REV. THOMAS CHARLES, B.A.,  
of Bala.

Who died Oct. 5th. 1814, aged 59. By his indefatigable endeavours when in London (A.D. 1804) to procure a supply of the Holy Scriptures for the use of his native countrymen he became the means of establishing

The British and Foreign Bible Society.

He was the reviver of the Welsh Circulating Charity Schools, and a most active promoter of Sunday Schools both for children and adults—and North Wales (the more immediate field of his ministerial labours for 30 years) will probably retain traces of his various and strenuous exertions to preach the Kingdom of Christ till time shall be no more.

*A Memoir*, by the Rev. E. Morgan, Syston; *Y Tadau Methodistiaidd*, vol. ii. page 163; *Methodistiaeth Cymru*, vol. i. page 326. Corrections by the Rev. D. E. Jenkins; *Y Gwyddoniadur Cymreig*, vol. ii. 327.

CHARLES, REV. WILLIAM, GWALCHMAI, Anglesea, was highly esteemed during his brief ministerial career. His father, the Rev. John Charles, who out-lived him, was also a minister. So were his three brothers. William is said to have been the most eminent and successful preacher of the family. He was born Oct. 1, 1817 at Tynnewydd, in the parish of Gwalchmai, Anglesea. When a lad he was greatly interested in divine things, and was fond of imitating the various preachers whom he heard, especially those in whom he took particular interest, or whose style was peculiar. From imitating others he advanced to preach himself, and entered upon his work with great earnestness and originality when he was but nineteen years of age. In about twelve months afterwards he proceeded to Bala, where he remained for three years, enjoying the educational training afforded at the Institution which had been recently opened by Drs. Edwards and Charles. In the year 1841 he married Miss Eleanor Edwards, Bodwrog. His preaching was re-

markable for its pathos and freshness. His sentences would take their form from his intense earnestness and deep feeling. Dr. Hughes, of Carnarvon, wrote of him:—"The beauty of his thoughts, his happy expositions, and the feeling which ran through all his utterances, together with the evangelical character of his subject and spirit, and the heavenly unction which accompanied his preaching, combined to awaken deep feeling in the hearts of his hearers, so that usually he had a complete mastery over the whole congregation." His sermons were usually full of flowers gathered from the Word of God. His physical constitution was at no time robust, and during the last three years of his life, his health having almost completely broken down, he had to confine his preaching almost exclusively to the immediate locality of his home. He died Jan. 12th, 1849, at the early age of 31 years. His last words were,—“All is well.” A sweet aroma still encircles his name, both for his piety as a Christian and his ability as a preacher. He was neither a learned scholar, nor a keen critic, but he had the happy knack of laying hold of the hearts of the people, so that his name and ministry are remembered with great affection. His congregations were often com-

pletely melted under his preaching, many constrained to break forth in praise. A characteristic sermon of his appeared in “*Lampau y Deml*,” page 57. *Y Traethodydd*, vol. ix. page 290; *Methodistiaeth Mon*, page 204.

CHIDLOW, MR. is spoken of as a preacher at Llandrillo yn Ed-eyrnion.

CLEATON, MR. REINALLT, GARN, LLANIDLOES, Montgomeryshire, is spoken of among the exhorters who stood up for Christ in the earliest period of Methodism in the district of Llanidloes.

DAFYDD, MR. EVAN, HAFOD-Y-RHYG, WAENFAWR, Carnarvonshire, was one of the four preachers who started in Carnarvonshire, of whom Robert Jones, Rhoslan, says, that he had never seen them. He must have commenced preaching soon after Howel Harris' first visit to Carnarvonshire. Preaching services were held at his house. He suffered much, not only from the spirit of persecution then prevalent in the country, but from his own family, his wife being bitterly opposed to his religious sympathies and practices. He died April 24th, 1750, aged 45 years, having been a preacher for eight years. *Ilanes Methodistiaeth Cymru*, vol. ii. page 153.

DAFYDD, MR. EVAN, RHOSY-GWEISION, Montgomeryshire,

was one of the earliest preachers. Richard Tibbot, in his Report to the Association in the year 1743 says of him and two others—Dafydd Powell and Dafydd Jehu,—“There is reason to believe that God has work for them to do in the district. The three are walking in love and warmth and are very comfortable.” It is said that he was unable to read but would preach well. He was one of the acknowledged exhorters at Tyddyn Association, April, 1745. He continued in the work to the end of his life. *Methodistiaeth Cymru*, vol. i. page 132, 403; vol. ii. page 371.

DAFYDD, MR. EVAN THOMAS, NEATH, Glamorganshire, was one of the early exhorters.

DAFYDD, MR. JOHN, BRIDGEND, Glamorganshire, is spoken of as a useful exhorter in his day. *Methodistiaeth Cymru*, vol. iii. page 96.

DAFYDD, MR. JOHN, FFOSYFFIN, sometimes called Sion Dafydd, Llanarth, Cardiganshire, was one of the faithful members of Ffosyffin church, during the ministry of the Rev. Thomas Grey, who lived at Newquay, a distance of seven or eight miles from Ffosyffin. They induced John Dafydd occasionally to hold preaching services at their homes. Thus the cause at Newquay was started, and a church was formed. John Dafydd was a lively and Scriptural preacher.

For some time he preached monthly at Aberarth on the Church Meeting Sabbath, and also at Ffosyffin, and Pensarn. *Methodistiaeth De Aberteifi*, pages 170, 207.

DAFYDD, MR. JOHN, LLWYNGAN, Carnarvonshire, was one of the early exhorters.

DAFYDD, MR. PHILLIP, NEWCASTLE-EMLYN, Carmarthenshire, was a clogmaker by trade, but laboured earnestly as a preacher of the Gospel in the early history of the cause in this district. Preaching services were often held in his house. He was a considerable poet, and published several Elegies, and other poetical pieces. He died in the year 1814, aged 82 years.

DAFYDD, MR. RICHARD, GAREGLEFN, Anglesea. His name is included among the early preachers of Anglesea. *Y Gymdeithasfa*, page 469.

DAFYDD, MR. RICHARD, LLEYN, was converted under a sermon by Jenkin Morgan, the schoolmaster, at Glasfryn Fawr. He went to the service with his pocket full of stones to hurl at the preacher, but God pierced his heart through the truth which the preacher declared, and he was obliged to submit to its power and point, and he became a preacher who was owned of God in the conversion of many. It is said that usually he was not much of a preacher,

but that at times he was raised far above himself.

DAFYDD, MR. RICHARD, PANTYCOLI, Anglesea, was born at Amlwch about the year 1730. He was a weaver by trade and resided at Amlwch Port until he was fifty years of age. Here he began his religious life and also his preaching career. He was the first preacher who started at Amlwch. His ministerial gifts were only ordinary, but he was a true Christian, and when observing family worship he would often draw the attention of the sailors of the Port. When advanced in life he removed to Pantycoli. He seldom went far from home. At times though he would go as far as Aberffraw, a distance of twenty miles, walking to and fro the same day, and providing himself with a little food in his pocket for his support. He identified himself with Sunday School work at its first start. He was naturally of a gentle disposition and had pleasing manners. *Methodistiaeth Cymru*, vol. ii. page 505; *Methodistiaeth Mon*, page 52.

DAFYDD, MR. RICHARD WILLIAM, SWANSEA, was a brother of the Rev. David Williams, Llysfroynydd, Glamorganshire, who was ordained after the manner of the Congregationalists at Aberthyn, near Cowbridge. He was one of the early preachers of Methodism, and did much

good work both in North and South Wales. On one of his visits to Anglesea, he was handled roughly in the parish of Llanfechell. The persecutors rushed upon him as if he had committed some great crime, beating him mercilessly. He ran for his life, and when he saw that he could not escape through running from their hands, he jumped into a deep ditch full of water and hid under a gorse bush which grew upon its edge. They came upon him and began to beat him as if he were a mad dog. Were it not for the interposition of a farmer who lived at Tymawr, Llanrhyddlad, he would assuredly have been killed. He is said to have been the first Methodist who preached in Anglesea. Reference is made to him in the Trefecca Minutes of the Association held at Jeffrey Davies' house Llanddeusant, in 1743, when he was placed in charge of the Societies at Llandyfaelog, Cilcarw, Llanddarog and Carmarthen. In 1744, he was appointed to visit Gorseinon and Pembrey. What became of him afterwards is not known. *Methodistiaeth Cymru*, vol. i. page 115; vol. iii. page 29.

DAFYDD, MR. ROBERT, BRYN-ENGAN, Carnarvonshire, was born in the year 1747, he had no early educational advantages, and moreover spent his

early life in the wilds of sin. He was born at Cwmbychan, Nanmor, near Beddgelert. His father's name was Dafydd Prichard, who died when Robert was four years of age. When about 21, he was awakened to a concern about his soul through a sermon he heard Sion Robert Lewis preach. Soon after, he visited a school conducted by Robert Jones, Rhoslan, to hear him catechise the children. This proved the means of his conversion. He then joined the Methodists. His relatives not liking the kind of life he was now led to live, he left for Brynengan, where he began to preach. This was about the year 1773. He was a fine looking man, but his attainments as a preacher did not correspond with his appearance. He would sometimes speak with a degree of indiscretion. His greatness was not mental but moral. He was fond of his Bible, and of the comments of the Rev. Peter Williams thereon. He was also fond of singing. As a disciplinarian he was inclined to be severe, warning all men, publicly and privately, not to be satisfied with a religion without Christ. His death took place April 17th, 1834, at the advanced age of 87 years. *Methodistiaeth Cymru*, vol. ii. page 264; *Enwogion Swydd Meirion*, page 19; *Y Traethodydd*, vol. xlix. pages 113, 284.

DAFYDD, MR. WILLIAM, LLAN-LLYFNI, Carnarvonshire, was the first preacher that arose in this locality. He began to preach in the year 1764, and died January 1st, 1802. He is said to have been a gifted man, highly esteemed in his district and country. His sermons were usually short and sweet. As a man he was gentle and kind, and exceedingly fond of children. He was devoted to the service of Jesus and the welfare of his fellows. For some years previous to his death he suffered from severe bodily infirmities. He could neither mount his horse nor alight without assistance; and indeed before his end, he had to be carried from place to place, and helped into the pulpit. Nevertheless, the demand for his service was great. Once in the pulpit, he would discourse with much vivacity and pleasantness, as if he suffered from no physical infirmity. What characterised him chiefly was the gentleness of his disposition and the unction which accompanied his preaching. He was beloved by his brethren and was deeply sympathetic with young preachers. *Methodistiaeth Cymru*, vol. ii. page 170; *Y Gymdeithasfa*, page 472.

DANIEL, MR. DANIEL, CONSTANT, ABERAVON, Glamorgan-shire, began to preach in the year 1805. He was a rare good

man full of zeal and affection. In his presence quarrels seemed to cease. On his way to the sanctuary he would call upon his neighbours and invite them to the service in the words of the prophet Isaiah, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob," and his manner was catching. He was greatly beloved in his neighbourhood. He wrote an Elegy to the memory of the Rev. William Thomas, Tydraw, Pyle, Glamorganshire. He died in the year 1813. *Methodistiaeth Cymru*, vol. iii. page 39.

DANIEL, MR. JOHN DAFYDD, TREGARON, Cardiganshire, was born in the year 1720. He felt the power of the truth shortly after the revival began at Llan-geitho, about the year 1738. Two years later he began to preach. In the year 1746 he removed to Camerfawr, near Tregaron, where he henceforth resided. He was frequently spoken of as Shon Camer. He was an active man and rendered great service to the cause at Tregaron. He was an earnest, plain and faithful preacher of the Gospel in his own neighbourhood for 54 years. On his deathbed he remarked to the Rev. Evan Richardson, Carnarvon, who visited him, "I concealed nothing that occurred to me from anyone, and I feel no uneasiness of conscience through

having said too much to anyone throughout the period of my ministry." He died in the year 1794. *Methodistiaeth Cymru*, vol. ii. page 40.

DANIEL, MR. WILLIAM, from the neighbourhood of SAETHON-BACH, Lleyn, Carnarvonshire, was one of the early preachers of Carnarvonshire. His ministerial gifts were not very conspicuous, but he was faithful, and his labours were of considerable service in his day and sphere. He was never known to break an engagement. He had the strange habit, when preaching, of closing his eyes, and he utterly failed to rid himself thereof. *Drych yr Amseroedd*, page 187.

DAVIES, MR. DAFYDD, NEATH, Glamorganshire, was one of the early exhorters.

DAVIES, REV. DAVID, CONWIL, Carmarthenshire, was one of the clergymen who forsook the Methodists at the time of the ordination of the lay preachers in 1811. During the period of his association with the Methodists, he was hearty in his co-operation and attended their Monthly Meetings and Quarterly Associations with considerable regularity. He was not much of a preacher, but his rank as an ordained Clergyman secured for him a good standing at the Methodist gatherings; and his services in the adminis-



tration of the Ordinances of the Church was valuable.

DAVIES, MR. DAVID, LAMPETER, Cardiganshire. His career as a preacher was short. He died in 1833.

DAVIES, MR. DAVID, NEWCASTLE-EMLYN, spent many years in military life. During this period he commenced preaching. Upon his retirement from the army he settled at Newcastle-Emllyn, where his preaching services were in considerable demand. But he died shortly afterwards—in the year 1817. *Methodistiaeth Cymru*, vol. ii. page 464.

DAVIES, MR. ENOCH, TRELECH, Carmarthenshire, was one of the preachers who frequently supplied the church at Newcastle-Emllyn in its early history, and also the preaching stations of the district.

DAVIES, — LLANGATTWG, Glamorganshire, was the minister of Aberthyn Church when the Sabellian section thereof was expelled on account of heretical doctrines, and then formed a new church, and built a new chapel called Bethesda, in which a well-known preacher and hymnist, named Thomas Williams, officiated to the end of his life.

DAVIES, REV. HOWELL, PEMBROKESHIRE. The honour belongs to Mr. Davies of having been one of the circle of three who, through their ministry and

labours, were instrumental, in the hands of God, in giving origin to the religious movement, which proved to be the birth throes of Welsh Calvinistic Methodism, and in superintending the same during its earlier years, especially in Pembrokeshire. He was not, perhaps, so eloquent as Daniel Rowland, nor so indefatigable and bold in his labours as Howel Harris, but he was a true and worthy yoke fellow, and, considering that he was at no time in the enjoyment of robust health, he did his part well, travelling hither and thither a good deal, and this, it must be remembered, when travelling was not the pleasant thing it is to-day for weak constitutions, for the roads in many places were exceedingly rough, and the accommodation in many places was poor. In his own more particular sphere, Pembrokeshire and the western parts of Carmarthenshire, his labours were unceasing, and his efforts were crowned with success. So far as is known, he commenced his reforming work entirely independently of Harris and Rowland. He was the active agent of the Evangelistic Revival in Pembrokeshire. This county was far away from Harris' home, and Daniel Rowland seldom itinerated in its direction. Davies was thus very much single-handed in his own

county: at least he was the originator and leader of the movement; around him it centred and gathered strength. No one stood up to the shoulder with him during his life-time.

The precise date and place of his birth are not known. On the basis of the inscription on his tombstone, which states that he "departed this life Jan. 13th, 1770, aged 52 years," he must have been born in 1717 or early in 1718. He was descended from a religious and respectable family; and thus he was brought up from early childhood under the sanctifying influences of a religious home. After he had spent some time at a country school near his home, he was placed under the care of the Welsh Apostle, as he is sometimes styled, the Rev. Griffith Jones, Llanddowror, under whose tuition he attained considerable proficiency in the Greek and Latin languages and in other branches of learning. Under the powerful and heart-stirring ministry of Mr. Jones, his religious sympathies were quickened and deepened; the Saviour became precious to his soul. Having tasted that the Lord is gracious, he solemnly determined to offer himself a candidate for Holy Orders in the Church of England, and he prepared himself accordingly. Having been ordained he went forth at once in the spirit and

power of Elijah. He was not at any time a mere formal and worldly clergyman, but even at the start of his ministerial life he took a decided position against the sinful customs then prevalent. His first curacy was Llysyfran, Pembrokeshire, where he soon drew much attention by his bold and eloquent preaching. Necessity was laid upon him to warn and persuade the thoughtless and reckless of the danger wherein they stood, and to unfold to them the glorious Gospel of Jesus Christ. But his preaching was too bold and plain to please the unconverted clergy, and a cry was soon made against him. At first, when his fame spread, the churches were opened for him on every hand, and crowds flocked to hear him. But an opposite current soon set in, and his strong denunciation of the evils of the times, both in high and low circles, among both clerics and laity, awakened a bitter opposition. His evangelical zeal and his strong antagonism to the corrupt practices of the people gave great offence. The pulpits became gradually shut against him, and he had even to relinquish his curacy of Llysyfran, in about eight months' time. But this did not silence his voice nor lessen his zeal. He continued to go where any opening presented itself, and frequently made an opening for

himself where he could lift up his voice against sin and on behalf of the Gospel. The enemy was on the alert and active. The usual methods of opposition were called into play. Nevertheless the good work prospered. He took the bold step of preaching on unconsecrated ground. He was the first of the clergy in Wales who did this. Rowland had not yet ventured upon this course: Harris had, but he had not received episcopal ordination. Griffith Jones had often preached in churchyards, when the church was too small to contain the congregation, but, so far as we know, he did not preach elsewhere. To take this step required in Mr. Davies a degree of courage which at the present time we are hardly able to realise: it formed an important epoch in the movement which resulted in the origin of the Calvinistic Methodist body. In the early part of his ministry Mr. Davies was a Boanerges. In his denunciation of sin and the evil practices of his day and neighbourhood he employed the strongest language, and likewise in his warnings to his hearers to flee from the wrath to come. But like another Boanerges, the longer he sat at the feet of Jesus, he became more softened in his character and mellowed in his preaching. The well-known John Evans, Bala, writes of him, "He has been

here on several occasions. He was a tender and affectionate man, and a very winning preacher."

After his retirement from Llysyfran he for some time itinerated. On August 3, 1740, he received Priest's Orders, from the Bishop of St. David's, and was licensed to the curacy of Llanddowror and Llandilo-Abercowin, under his beloved teacher, the Rev. Griffith Jones. Although these parishes are in Carmarthenshire, yet Pembrokeshire continued to form his chief sphere of labour, so that he is fitly described as the father of Methodism in that county. That same year he came in contact for the first time, so far as is known, with Howel Harris at Haverfordwest, and they at once became fast friends. Though Davies was not present at Watford Association, Harris consulted him regarding it and the measures agreed upon. Harris' letter at this time reveals the high estimate he formed of his ministry, and its marvellous success. Prendergast, Haverfordwest, became the centre of his labour, but his direct relation to the Church is not clear. It is known that he ministered here, and administered the ordinance with much regularity for years to vast crowds, and yet his name is not found on the Register of the Church, either as Rector or Curate. At

one time he preached stately in four different places in Pembroke-shire, besides Prendergast—Capel Newydd, Woodstock, Moncton, near Narberth and St. Daniel's, near Pembroke. In the year 1746, he informed Mr. Joseph Williams, Kidderminster, at an Association held at Trevecca, that he had in Pembroke-shire 2,000 communicants. In 1744, he married Miss Catherine Poyer, the daughter of John Poyer, Esq., who was of Norman descent, and related to one of the most respectable families in the county. She was brought up with her grandparents in a lovely mansion of the name of Parke; but both had died before she married Mr. Davies. Through this marriage Mr. Davies became at once a wealthy man, and he found a wife of true religious sympathies. But Mrs. Davies died at the birth of her first-born, who survived her hardly two years. Some time after this, he married Miss Luce Phillips, the daughter of Mr. Hugh Phillips, a wealthy gentleman in the neighbourhood. She inherited the whole of her father's property. Like his first wife, she was remarkable for her good sense and fervent piety: she was also a good singer. Their only surviving child, Margaret, was married to the Rev. Nathaniel Rowland.

Mr. Davies continued amid

all changes to labour in the good cause, preaching, attending Monthly and Quarterly meetings, itinerating, looking after his scattered flocks in Pembroke-shire: and occasionally, notwithstanding his infirm health, taking lengthened journeys into North Wales, where his preaching produced lasting impressions. Williams of Pantycelyn, in his Elegy to him, speaking of the angels as recounting his labours, says:—

"D'wedent i ni fel y teithiodd,  
Pan oedd yn ei iechyd gynt,  
Mynwy Dinbych, a Chaernarfon,  
Môn, Meirionydd a Sir Ffint;  
Fel cyhoeddodd yr Efengyl  
Gydag ysbryd bywiog, rhydd,  
O Lanandras i Dyddewi,  
O Gaerbybi i Gaerdydd."

A chapel was built for him at Woodstock in 1754, which was the first chapel built by the Methodists in Pembroke-shire. At its opening in 1755, Whitefield administered the ordinance of the Lord's Supper, and it is supposed to have been the first occasion of its administration in an unconsecrated building belonging to the Methodists. Another was built at Capel Newydd, for the northern part of the county in 1763. He was the intimate friend of Whitefield, frequently accompanying him on his journeys through Wales, and assisting him in his evangelistic efforts in England. He was one of the regular supplies at the Tabernacle, Totten-

ham Court Road; and in popularity he stood high in the esteemed circle of eminent preachers who gathered around Whitefield and the Countess of Huntingdon, and he preached in their several chapels in London, Bristol, Brighton, Bath and other places. In 1748 he was one of a party of ministers who accompanied Lady Huntingdon and other ladies of similar position and religious sympathies on a tour through South Wales. For fifteen days successively two of the ministers preached in some town or village through which they passed, and in this way scattered the seed of Divine truth. This visit possibly had something to do with her Ladyship's establishment, some years afterwards, of her College at Trevecca.

No doubt he was a very powerful preacher, second to no one excepting Rowland, in the esteem of the old people. He was equally popular in Welsh and English. He had a fine presence and a fine voice. The crowds who came to hear were oftentimes quite enraptured by his eloquence. And he retained his popularity to the end without a break. But his life was comparatively short: he was but 52 years of age, when he died, in his mansion at Parke, January 13th, 1770. His end was peace. He breathed his

last "in the full triumph of faith and with the placid smile of conscious victory." His soul had long been accustomed to look into eternity with pleasure. He delighted in contemplating the moment when his spirit, freed from the shackles of flesh and sense, should enter his Father's kingdom. "His faith was firm and unshaken to the last; and his hope, as an anchor sure and steadfast, was cast within the veil." He was buried with his wife Elizabeth in the graveyard of Prendergast Church, Haverfordwest. *The Evangelical Magazine*, September, 1814, page 377; *The Treasury*, vol. viii. page 41, 67; *Y Tadau Methodistiaidd*, vol. i. page 128.

DAVIES, MR. HUGH, LLANBERIS, Carnarvonshire, began to preach in the year 1848. His career as a preacher was very short: he died in December, 1850, aged 36 years. *Y Gymdeithasfa*, page 472.

DAVIES, REV. JEFFREY, LLANGAMMARCH, Breconshire, is referred to by the Rev. Maurice Davies, Builth, in his Elegy to the Rev. John Williams, Pantycelyn, as the only Methodist preacher in Breconshire, younger than himself, when he came to reside there in the year 1818. He describes him as

"Goreu frawd a gwr o fri."

In his later years he took Orders in the Church of England.

DAVIES, REV. JENKIN, TWRGWYN, Cardiganshire, was born at Tirgwyn, near Pensarn, June 24th, 1798. His father was Evan Davies, who took a prominent part, at the Association, in bringing to pass the ordination of lay preachers. He enjoyed considerable educational advantages. He was a quick and thoughtful lad, and awakened in the minds of those who knew him the expectation of wide usefulness. He was, in his early years, urged repeatedly to enter the ministry, but he resisted all appeals, from a sense of unfitness and unworthiness for the holy calling. At last, when about twenty-seven years of age, he yielded to the solicitations of his friends, and at once took an honourable position in the ranks of the ministry. He was ordained at Cardigan in the year 1833. From the start of his ministerial life, which took place in the year in which the gifted Ebenezer Morris died, much of the care of the churches in the district of Twrgwyn fell upon him. His farm duties hindered him for some time from doing as much for the cause as he should like; but at the urgent request of his friends, he gave up the farm at Synod Uchaf, and removed to the neighbourhood of Twrgwyn, where he devoted himself entirely to the work of the ministry. For the two years previous to his death, he itinerated

and preached very frequently. In 1840, he preached, it is said, 315 times, and in the following year 400 times. Early in 1842 his strength began to fail him through overwork, and on the 10th of August, he departed this life. His preaching was of a high type. The mass of the people, it may be, were hardly able to appreciate his sermons, which were full of beautiful thoughts, delivered in a rather quiet tone. The late Rev. Dr. Lewis Edwards wrote of him,—“Jenkin Davies was one of a thousand, especially as regards his knowledge of the Holy Scriptures and his ability in handling them. He could present them so orderly in their relation to each other that every pearl appeared in increased beauty.” As a man mighty in the Scriptures he left his mark upon the neighbourhood; his influence too upon the children and young people of his district was very great. Though comparatively young, he was appointed to deliver the Charge at the Ordination service in August, 1842, and he prepared accordingly, but at the time the Association was held he was in the struggle with Death. The Rev. Henry Rees spoke of him as a bunch of genius (*swp o genius*). The sorrow awakened by his death was widespread and deep. David Jenkin Davies, Chemist, Aberystwyth, was his son. *Memoir*, by the Rev. Abel Green, and Mr. John

Hugh Jones, Aberaeron; *Y Traethodydd*, vol. xlix. page 436.

DAVIES, MR. JOHN, CAPEL IOAN, Carmarthenshire, not only preached, but kept a school, which was attended by several young preachers, who were prepared by him for the ministry.

DAVIES, MR. JOHN, CRAI, Breconshire, was a vigorous preacher, and laboured with much acceptance for many years. He died about the year 1820.

DAVIES, MR. JOHN, DOWLAIS, was one of the early preachers in his district.

DAVIES, MR. JOHN, Liverpool, was a native of Cefnmeiriadog, near St. Asaph. By occupation he was a weaver. He first joined the church at Brynbugad, Tanyfron, Denbighshire, where he also began to preach. He lived for a time at Henllan, and then removed to Liverpool, where Methodism was in a very weak state. He was the first Methodist preacher from Wales who settled there. His gifts as a preacher were not bright, but he was acknowledged to be a devout Christian. His constitution at best being delicate, his health soon gave way, and he lived but two years. He died in the year 1789, and his remains were buried in St. Paul's churchyard. During his short stay in Liverpool he rendered much service to the young Methodist

cause. In conjunction with three others, he helped considerably in the erection of Pall Mall Chapel. *Methodist-iaeth Cymru*, vol. iii. page 403; *Drych yr Amseroedd*, page 181.

DAVIES, REV. JOHN, NANTGLYN, Denbighshire, was born at Glythen Uchaf, a farmhouse in the parish of Henllan, on October 1st, 1760. His father was a very ungodly man, given much to drinking, and the use of bad language; but his mother was a God-fearing woman, who urged him to follow the ways of virtue and religion. When about three and twenty years of age, he felt a strong desire to preach the Gospel, but it was two years later before he engaged in the work. On one occasion, shortly after he began, he had to sit down through failing to find a word to say. He felt much ashamed, but he did not faint owing to this day of adversity: he set about the work again, and became a man of considerable eminence among his brethren, as evidenced by the fact that he was one of the eight brethren ordained at the first ordination of lay preachers at Bala in 1811. In 1797 he married Sarah, the daughter of Robert and Barbara Jones, of Benybryn-caled, Llanddoget, Denbighshire, by whom he had five children. Soon after his marriage, he settled at Nant-yr-hengoed, Nantglyn. He itinerated much through both North and

South Wales, after the manner of the preachers of his day, and won for himself much respect. He was a man of quick understanding, humorous in speech, tender and gentle in feeling, and sociable as a friend. His sermons were scriptural, evangelical and instructive. In the early years of his ministry there were but few chapels in the country, so the preaching often took place in the open air, wherever a company of people could be got together to hear the Word. Mr. Davies often preached under these circumstances, and many a time was he compelled by the enemies of the Gospel to desist—as they hurled at him small stones and any missiles they could lay their hands upon. He persevered in his work until within a fortnight of his death, which took place at Denbigh, June 10th, 1843, in the 83rd year of his age. His remains were buried at Nantglyn. His portrait, presented by Mr. Thos. Roberts, Denbigh, is at Bala Theological College. — *Hanes Cychwyniad a Chynnydd Methodistiaeth Calfinaid yn nhref Dinbych*, page 14; *Y Drysorfa*, vol. xiii. page 234.

DAVIES, MR. JOHN, NEW CHAPEL, Pembrokeshire, died in the year 1846, after a few years' service as a preacher.

DAVIES, MR. JOHN, RHYDCYMERAU, Carmarthenshire, is included in the list of preachers in the *Drysorfa*, 1844.

DAVIES, MR. JOHN, TRE'RHIW-AEDOC, Merionethshire, sometimes spoken of as John Davies, Llwyneinion, was one of the second generation of preachers in his county. He itinerated occasionally throughout Wales, and was generally known as Sion Dafydd o'r Bala. He was a spiritually-minded man, and his character was blameless, which led him to be highly thought of in his own district. His preaching abilities were not great, but he was a sound theologian and a true Christian, specially gifted in the task of feeding the saints at church meetings. He kept a close watch over the church at home. He died May 1st, 1820, aged 71 years. *Hanes Methodistiaeth Dwyrain Meirionydd*, page 101.

DAVIES, REV. MAURICE, BULTH, Breconshire, removed here to reside in the year 1818. He was a popular preacher, and was ordained at Llangeitho, August 10th, 1826. In the year 1830 he published a brief "Memoir of the Rev. John Williams, Pantycelyn," with the consent of the South Wales Quarterly Association. A second edition, printed at Pontypool, was published the following year, in which appeared a number of verses in memoriam of Mr. Williams. He and the Rev. William Havard, were to have preached at Mr. Williams' funeral, but the difficulties of travelling prevented them from



being informed in time. After living for a short time at Brynmawr, Mr. Davies emigrated to America.

DAVIES, MR. RHYS, PONT-RHYDYBERE, Breconshire, was a native of Pembrokeshire, and came to Maesmynis, in the neighbourhood of Builth, to conduct one of Madame Bevan's schools. He was afterwards removed, at the request of Daniel Rowland, to Pontrhydybere, where he became of great service to Methodism. He began to preach in Pembrokeshire about the year 1770, when he was 20 years of age. He was suddenly and undesignedly led to do so through that the expected preacher, at a service announced to be held, failed to make his appearance, and Rhys, who was highly esteemed in the district, was asked to take his place. In the emergency he consented, and he continued throughout the remaining 53 years of his life to hold forth the banner of the Cross. He made as many as thirty preaching itinerancies through North Wales. He died at Talgarth, Breconshire, in 1823, aged 72 years, and his remains were interred near the chapel. His son, David, who had accompanied him on some of his itinerancies, was a well-known deacon at Talgarth for many years, and was eminent for his prayers. *Methodistiaeth Cymru*, vol. iii. page 339.

DAVIES, REV. RICHARD, LLAN-

SADWRN, previously of CAYO, Carmarthenshire, was for some years one of the leaders of his Monthly Meeting: indeed, in his later years, he was almost invariably appointed moderator. He had a marvellous gift of speech, and could enlarge almost endlessly upon whatever matter might be under discussion. His one drawback as a chairman was that he spoke too much, and usually spiritualized almost everything. The Rev. Thomas Job, in an article describing him in "Y Cylchgrawn," gives an instance of this feature which would be ludicrous, were it not for the solemn character of his remarks. "It was necessary at a Monthly Meeting, of which he was chairman, to appoint new trustees to the deeds of a chapel which had a hundred years to run. He laid it before the meeting in the following manner:—'Well, my dear brethren, this is a matter worthy of our attention—to secure suitable brethren as trustees to the deed to secure the chapel to the Connexion for a hundred years. Such a matter is very important! But how insignificant it is as compared with the importance that these brethren who want the names to the deed, and also ourselves, should have our names inscribed on the book of life! and that our life should be hid with Christ in God!' He proceeded in this strain, enlarging upon the Lamb's book

of life, upon heaven and the life in Christ, until all were in tears, and had forgotten themselves, excepting the friend who needed the names of the new trustees. This person asked the Rev. Thomas Jones, Llanddarog, who sat next him, 'Where is the matter of the lease now?' 'Oh,' he replied, 'with Richard Dafydd in heaven this half-an-hour, and when it will come back I have no idea.' Whilst Richard Davies was thus discoursing to the delight of his audience upon heaven and the Lamb's book of life, Thomas Jones interposed and said, 'Dear Richard, come back to the big pew to finish with the appointment of the trustees.' 'Yes, indeed, Thomas Jones,' he replied, 'we must attend to the things of this world.' The trustees were then appointed.'

He was the son of David Richards, Bedwgleision, near Cayo, and was born Sept. 21st, 1770. The Methodist cause in the district of Cayo was first started, and was carried on for some years at this farmstead, in the days of Richard Davies's grandfather. His mother was Judith, the daughter of David Evans, Maesglas, in the parish of Cayo. Richard had little early educational advantages, though he learned to read and understand English better than many. By trade he was a tailor, and he pursued

that calling for some years after he had entered upon the work of the ministry. In his twentieth year he first made a profession of religion. Six years later he married Mary, the daughter of John Morgans, Glan-frene, Cayo, by whom he had eleven children, all of whom, excepting three daughters, died in their infancy. In the month of September, in the same year, he commenced to preach, and at once became very popular. He was ordained to the full work of the ministry at Llangeitho, August 18th, 1815. He was short in stature and inclined to be stout; and as a man he was sensible, quiet, happy, and gentle. As regards the form of his sermons, he resembled the early preachers of Methodism, they were textual rather than topical, without any divisions or branches, yet not lacking in arrangement. He would expound the text and context, and then he would say that he had a beautiful subject, like the droppings of the honey-comb. He had a most retentive memory, and would remember everything he read or heard or thought, and he always had an abundance of language to set forth his thoughts. He was gentle and fatherly towards young ministers. A bruised reed he would not break, and smoking flax he would not quench. He died Sept. 21st, 1847, aged 77

years, having been a preacher of the Gospel 51 years. *Bywgraffiad y Parch. Richard Davies*, gan D. Hughes, Cross Inn.

DAVIES, MR. ROWLAND, DYFFRYN, Merionethshire, began to preach in 1796, and died in September 1847. He lived for some time in the chapel house of Arthog, and was one of the regular supplies at Salem, Dolgelly, during the years 1812—1835. *Cofiant y Parch. Edward Morgan, Dyffryn*, page 43.

DAVIES, MR. THOMAS, CLOSYGRAIG, Carmarthenshire, died Nov. 5th, 1842. *Y Drysorfa*, vol. xiii. page 31.

DAVIES, MR. THOMAS, near HAVERFORDWEST, Pembrokeshire, was one of the early preachers of his county. He took a prominent part in publishing and circulating some of the Rev. Daniel Rowland's sermons. He succeeded in getting the MSS. from the great preacher himself, though he profited nothing from the fruits of his pen.

DAVIES, REV. THOMAS, LLANWYDDELAN, Montgomeryshire, died January 20th, 1842, aged 49 years. He began to preach at Llanwyddelan in 1821, and was ordained at Bala, June 13th, 1838. It can be said of him that he was faithful in all his house. Like Phineas, he was jealous against sin; like Timothy, he was careful of the flock; like Elijah, he was remarkable in prayer; and like Paul, the salvation of his peo-

ple was near his heart. His interest in the Sabbath School was great, and his Temperance zeal consumed his soul. He was buried at Llanwyddelan. In a *Galargan*, John Hughes, Pontrobert, says of him,—

"Davies syml o Lanwyddelan,  
Buan daeth ei daith i ben;  
Cadd y brawd defnyddiol hwnw  
Angeu chwervw drwy'r frechwen.  
Naw a deuzain o flynyddoedd,  
Hyny ydoedd hyd ei oes;  
Un ar hugain o pa flwyddi  
Bu'n cyhoeddi angeu'r groes."

*Y Drysorfa*, vol. xiii. page 14;  
vol. xii. page 96.

DAVIES, MR. THOMAS, NEATH, Glamorganshire, was one of the early preachers.

DAVIES, MR. TIMOTHY, DANYCERIG, Carmarthenshire, the son of Mr. David Thomas, in the parish of Pencarreg, was born June 6th, 1784. He was brought up by his uncle, Mr. William David Lewis, Pantllyn. He was of a religious disposition from a child, and he joined a Congregational Church. When 23 years of age, he began to preach, and continued to do so for four years. In 1811 he married Ann, the daughter of Mr. John Davies, Gilfach-goch, Brechfa, and the following year he transferred his church membership to the Methodists at Brechfa. On December 4th of the same year he received permission from the Monthly Meeting of the county to preach, and for nearly 25 years he preached at Brechfa on one

Sabbath every month. He was a gentle and loving friend, one who soon won the affections of the people, and his preaching was pleasing to them. He preached much on the miracles of Christ, and did so because he was delighted to think of Christ's power to heal and to raise the dead. In 1822 he removed to Pantllyn, Danycerrig, in the parish of Llanpumsaint, where he resided during the last 15 years of his life. He rendered much service to the church at Rhydargaue, where he held his membership during his later years, and also to the Monthly Meeting. After the death of the Rev. Arthur Evans, Cynwil, he held the secretaryship for some years. He was a prominent advocate of the Temperance movement. He died October 24th, 1837, aged 53 years, leaving a widow and eleven children to lament his loss. He was buried at Llanpumsaint.

DAVIES, MR. WILLIAM, GOLCH, near HOLYWELL, Flintshire, was one of the earliest of those who joined the Methodist movement in his county. He commenced the habit of exhorting the people of his district as early as 1767, if not earlier. He was a bright Christian, and an earnest though not a great preacher. He was a weaver by trade, and had no early educational training. He was a native of Caerwys. He suffered much opposition at Holywell and elsewhere when he sought to preach

Christ and Him crucified. Many a time was he pelted with stones and dung and rotten eggs. He would often go forth on a Sunday morning with a little plain food in his pocket, and would receive nothing for his labours but fierce and violent opposition; sometimes he was glad to escape with his life. He was one of three who first preached in rotation in Liverpool at the start of the Methodist cause. When supplying there one Sabbath, an earnest appeal came from Manchester for a preacher who would preach to the few Welsh who began to gather themselves together for worship in their native tongue. So he volunteered to go, and thus he was the first who preached in Welsh in Manchester. He died Oct. 18th, 1823, aged 86 years, after having preached the Gospel for 55 years. *Methodistiaeth Cymru*, vol. iii. pages 284, 292, 401, 418.

DAVIES, REV. WILLIAM, NEATH, Glamorganshire, was born at Stangrach, a farmhouse distant about half-a-mile from the Methodist chapel, Llanfynydd, Carmarthenshire. He was born about the year 1727. Little is known of his early life, but as religious services in connection with the Methodists were held at his father's house, it may be presumed that his parents were in sympathy with the Methodist movement. Nothing is recorded of his having

spent any portion of his early life conforming with the evil practices of the youths of his day and district. His parents must have been in easy circumstances, as they brought him up to be a clergyman. Our first definite knowledge of him is as an earnest and popular Methodist preacher, acting as a curate at Neath, about the year 1757. As he was at this time 30 years of age, the likelihood is that he had previously held a curacy elsewhere. As his vicar, Mr. Pinkney, was non-resident in his parish, the sole charge of the church was in the hands of Davies. When he came to Neath, he found the church empty, and religion at a low ebb in the district, though Howel Harris had been there on more than one occasion preaching. He applied himself with great vigour to his duties, and sought to change the aspect of affairs. He visited the people, and preached in the open air a full Gospel to the worst of sinners, with the result that a great change soon came to pass, and the people flocked to the church from the outlying districts. His ministry was accompanied by great power, and was marked by tenderness and love. Whilst the people came there in crowds to hear him preach, there was another class, including, in the main, the would-be gentry and the easy-going clergymen of the neighbourhood, who bitterly op-

posed him, and petitioned the vicar to dismiss him. The vicar, however, gave no heed to the appeal, as he was perfectly satisfied with the curate and his methods. But in 1768, Mr. Pinkney died, and soon after, Mr. Davies had to leave. An effort was made to get him the living of Llangiwc, a parish eight miles away: but the gentry of the parish opposed his appointment because of his Methodistic sympathies and zeal. This opposition led him to leave the Church. He gathered his Methodist adherents together, and resolved upon taking a house where they might meet for worship, and he would go forth to the highways and hedges to invite perishing souls to the Gospel feast. He also travelled throughout both North and South Wales. Shortly after this he married, and for a time kept a day school in addition to preaching on the Sabbath. About the year 1776, a chapel was built, or an old chapel restored, for him at Gyfylchi, in the parish of Mhangel, a short distance to the east of Neath. This was a great Methodist centre for some years, and glorious services were often held. The people who assembled were remarkable for the warmth of their spirits: they frequently broke forth at the services to praise and bless the Lord; hundreds of times they literally danced with delight on the floor of the chapel.

The remembrance of these refreshing seasons are still cherished by the people of the district. The Methodists worshipped here until the year 1827, when a chapel was built at Pontrhydyfen. At an Association held at Fishguard, February 14, 1770, just about the time Mr. Davies was leaving the curacy at Neath, it was proposed that he should be appointed to superintend the societies in Pembrokeshire in succession to the Rev. Howell Davies, who had recently died. This proposal, however, was not carried forth, and he gave himself to itinerate, and was of great service to the churches. In itinerating he met with persecution and considerable hardships. He died August 17th, 1787, aged 60 years, and was buried at Neath. Rev. D. Jones, Llangan, preached his funeral sermon, and in officiating at the grave, his feelings quite overcame him, and he said, "Oh, beloved Davies! oh, Davies, the servant of the Lord! thou hast died! thou hast fallen to the grave with thy crown upon thy head!" Rev. William Williams, Pantycelyn, composed an elegy to his memory. *Methodistiaeth Cymru*, vol. iii. page 42.

DAVIES, MR. WILLIAM, PONT-RHYDFENDIGAID, Cardiganshire, is said to have been of a gentle disposition, and quaint, both as a man and as a preacher. He would sometimes shout with

great vigour. The Rev. John Jones, Blaenanerch, would at times find no little innocent amusement in quoting portions of his sermons after his peculiar style. He and Isaac James, Penygarn, itinerated together occasionally, and, neither being very popular, they would sometimes dispute with each other as to which should have the honour of being the last preacher. Davies was a ready rhymist, and composed some lines in which he represented this rivalry in a humorous style. Neither the date nor the exact spot of his burial is known. *Cofiant y Parch. J. Jones, Blaenanerch*, page 77.

DUNN, MR., BRECONSHIRE, preached in Montgomeryshire in the early history of Methodism. *Methodistiaeth Cymru*, vol. ii. page 372.

EDWARD, MR. DAFYDD, BALA, Merionethshire, was one of the early preachers of his county. He was a true man of God, and very helpful to the cause of Methodism, according to his abilities, during the last decades of the eighteenth century. It was he who accompanied Mary Jones on her historical visit to the Rev. Thomas Charles in quest of a Bible, and told him her story.

EDWARD, MR. DAVID, PWLLCLAI, LLANILAR, Cardiganshire, was one of the early preachers in this district.—*Methodistiaeth Cymru*, vol. ii. page 52.

EDWARDS, MR. DAVID, LLANGWYRYFON, Cardiganshire, was a preacher of the Gospel for the space of forty-eight years; from the year 1769 to 1817.—*Methodistiaeth Cymru*, vol. ii. page 31.

EDWARDS, MR. DAVID, NANTGAREDIG, Carmarthenshire. His name is in the list of Carmarthenshire preachers, in the "Drysorfa" for 1844, who had passed away.

EDWARDS, MR. ELLIS, DAROWEN, Montgomeryshire, was one of the early exhorters. He was remarkable for his knowledge of the Scriptures. On the Sabbath day, he and his wife rose early in the morning so as to commit portions of the Word of God to memory. He was so diligent and regular in this matter, it was considered by those who knew him well that he had learnt by heart almost the whole of the sacred writings. He was a warm advocate of good literature, and urged his friends to purchase and read good books. He is referred to as the first who preached the Gospel at Foel, in the parish of Llanwrin. There were many present at the service, some having come to hear, and others to hinder, if possible, the preacher. His text was, "Rend your heart and not your garments" (Joel ii. 13). Notwithstanding considerable opposition, he succeeded in going through the service. He

died in the year 1786. *Methodistiaeth Cymru*, vol. i. page 294.

EDWARDS, MR. EVAN, BLAENPENNAL, Cardiganshire, was the son of Mr. John Edwards, Esgair-hir, who was also a preacher, and a better preacher than his son. He was a man of general knowledge, a strong reasoner on almost any subject, but he had not got his father's preaching gift. The old people used to say that one of his best sermons was on the words—"Unless Thy law had been my delight I should then have perished in mine affliction" (Ps. cxix. 92). He had evidently been at the time sorely afflicted. He was rather displeased, like many of the preachers of his day, because he was not chosen for ordination; the churches at the time being slow in conferring upon preachers the honour of administering the ordinance, unless they were eminent for their preaching abilities. He was so grieved that he did not preach at all during his last days.—*Methodistiaeth De Aberteifi*, page 44.

EDWARDS, REV. HUGH, LLANDDERFEL, Merionethshire, was born at Llanercheryn. He removed first to Festiniog, and then to America. He was an acceptable preacher, and travelled much through both North and South Wales.—*Methodistiaeth Dwyrain Meirionydd*, page 92.

EDWARDS, MR. HUMPHREY, BALA, Merionethshire, was a native of Llanllugan, Montgomeryshire, where there was a Methodist Church earlier than in Merionethshire. He was brought into the service of the Gospel early in life. It is reported of him, when a youth in service at Pentyrch, near Llanfaircaereinion, that he owned a pony which was kept on some special conditions by his master. He was so touched with compassion at the physical weakness of old William Harry, of South Wales, who was on a preaching itinerancy on foot in the North, that he resolved to give him this pony. Early on the morrow he went to the hill to fetch it, but just as he got there a thick mist came down and covered the land, so that nothing could be seen. But strange to say, the pony came neighing towards him and took quietly to be caught, as if in haste to perform the service its owner purposed for it. The old preacher was greatly cheered by the gift. Some time after this, Humphrey removed to Bala, where he carried on the occupation of a glazier and tinman. Here he began to preach, and though his knowledge was very limited, he would sometimes preach with considerable power, and make use of some very quaint illustrations. Preaching on one occasion, he described some professors of religion as being like

ganders. "The gander," he said, "may at times be seen in a field in the midst of sheep, and anon at the pigs' trough, and so some professors can live anywhere, with the godly and ungodly alike." In 1764, he accompanied Mr. John Evans to an Association at Newcastle-emlyn. He was very hospitable at his home, and this is supposed to have influenced some kind people in Anglesea to present him with a pony when he was on an itinerancy in that county in his old age. Thus the same kindness was shewn him as he had in his early days shewn William Harry. He was of a very genial and gentle spirit. The late Rev. Hugh Hughes, of Abergele, was his grandson—his daughter's son. *Hanes Methodistiaeth Dwyrain Meirionydd*, page 56. *Y Tad- au Methodistiaidd*, vol. ii. page 25. *Y Drysorfa*, vol. xvii. page 287.

EDWARDS, MR. JOHN, FLIM, Cardiganshire, was one of the early exhorters.

EDWARDS, MR. JOHN, ESGAIRHIR, PENIAL, Cardiganshire, is spoken of as a substantial preacher, and especially remarkable for his gift in public prayer. He rendered great service to the cause of Christ at Penial for 43 years. *Methodistiaeth De Aberteifi*, page 44.

EDWARDS, MR. JOHN, PENTREHEW, LLANDEWI-BREFFI, Cardiganshire. About the year 1794, when this brother was



preaching at Cilgeran, Pembrokeshire, so bountiful a blessing accompanied the preaching that a remarkable revival of religion took place. All present either wept or prayed aloud, or were deeply impressed, and sang, and the preacher joined with them. Reference is also made to him in an Elegy on the Rev. John Williams, Lledrod, by Evan Rees.

EDWARDS, MR. JOHN, PLAS-YN-NGHAERWYS, Flintshire, was born at Ereiniog, Carnarvonshire, in the year 1755. He was converted under a sermon by Mr. John Pierce, Llanidloes, when he was about twenty years of age. He passed through a deeply anxious experience regarding his soul, and was led to throw in his lot with the Methodists, notwithstanding the great disadvantages inseparable from such a course at the time. He had the poetic gift in some degree, and before his conversion he frequently exercised the gift in composing songs of a rather low type. Indeed, at the very time when the conviction of sin was brought home to him, he had in hand the composition of an Interlude. He at once, however, broke off from the practice, and entered with zeal and energy upon a new course of life. About the year 1787 his religious friends succeeded in persuading him to exercise his gifts as a preacher of the Gospel, and he did so with great results for seven years in

his native district. A clergyman then became appointed Edwards's landlord's agent, and when this reverend gentleman heard of his preaching with the Methodists, his righteous soul was moved with indignation, and he resolved to put an end to what he was pleased to call "his scandalous practice." Edwards was given the alternative either to discontinue preaching or to leave the farm. With but little delay the notice to quit was given him, though his ancestors had lived on the farm from time immemorial. Taken quite aback, he at once called upon this reverend agent to ascertain the cause of the notice sent him, as he had never heard the slightest complaint of his method of farming, and he knew that he had not been backward in paying the rent. To his surprise he learnt that his great sin was that he was in the habit of preaching with the Methodists, and that the only condition on which he would be permitted to retain the tenancy of his farm was to discontinue the preaching. Edwards did not hesitate as to the course he would take, harrowingly painful though it was to him.

Failing to get a farm anywhere near his old home, and the home of his ancestors, he removed, in 1795, to Gellygynan, near Llanarmon-yn-ial. He found here a large tract of

country where but little provision was made for the spiritual wants of the people. He at once resolved upon seeking to supply the need in the best way he could, and he rendered yeoman service to Methodism in the southern part of Flintshire. As a preacher, he was plain and practical, and he raised his voice with vehemence against the public sins of the people. His great delight was to preach the Gospel in districts where it was seldom or never heard, and thus he broke new ground for evangelistic efforts. He was the first to preach at Brynengan, Lodge, Llwydiaeth, Chwarelau, and Brymbo. These districts he often visited. In 1811, he removed to Plascoch, a large farm near Gellifor, in the lovely Vale of Clwyd, where he again found a great dearth of religious services. When he came to the district, not only had no Methodist church been formed anywhere near, but there was no Sunday School or preaching services held. He at once sought to remedy this state of things, and through his efforts, aided by the hearty co-operation of one Edward Simon, a cause was started, which proved highly successful.

In 1817 he removed to Plasyn-Nghaerwys, where he carried on the same active and persistent efforts to spread the truth as it is in Jesus, and to win the country for Christ. His remaining days, however, were

few. He died in 1823, aged sixty-eight years.—*Methodistiaeth Cymru*, vol. iii. pages 204—208.

EDWARDS, MR. JOHN, TRE'R DRYW, near Brynsiencyn, Anglesea, was one of the preachers of the second period in his native county. Though not endowed with great freedom of speech, yet he was an instructive preacher. Indicative of the views of the Sabbath held by the Methodists of the time, it may be recorded that he was suspended from preaching because he started for London on a Sunday, so that he might reach the city in time to give evidence in a Court of Law. *Methodistiaeth Mon*, page 116.

EDWARDS, MR. JOHN, TREGARON, Cardiganshire, was the first who began to preach at Tregaron. He did so in 1794, about six months before the death of the old exhorter Shon Camer. He died in 1829. *Methodistiaeth De Aberteifi*, page 59.

EDWARDS, MR. RICHARD, BALA, was one of the early preachers of Merionethshire, and was at times privileged with having very powerful services. When preaching at Dolyddelen, on one occasion, a marvellous outpouring of the Holy Spirit came upon the congregation. The audience was intensely moved, and many joined the church. The date of his death is not known.

EDWARDS, MR. THOMAS, LIVERPOOL, a native of Llanellian, Denbighshire, was born in the year 1756. A blacksmith by trade, he spent the earlier years of his life, like the mass of the people of his district, utterly thoughtless and ungodly. When about twenty years of age, it came to his knowledge that a preaching service was to be held at a place not far from his home, so he resolved at once to go and hear what the preacher had to say. This event proved a turning-point in his career. The truth pierced his heart, and he was led to a concern about his soul. For a time he was perfectly wretched. Under a sermon by the Rev. John Roberts, Llanllyfni, however, he found peace. The complete change in his life which came to pass exposed him to much ridicule, both from his old companions, who were grieved at losing so genial an associate, and also his wife. However, he remained steadfast in his new life, and never swerved for a moment. Ere long his wife was won to sympathize with him and his new ways. About the year 1786 he removed to Liverpool, where, two years later, he began to preach, and thus rendered much service to the recently-started Welsh Church. He also often preached in the English language, for the sake of the multitude around him who

needed spiritual instruction, though he was not a refined English speaker. His fervour as a preacher, and the beauty of some of his thoughts, made him exceedingly popular with many of his hearers. For some years, almost every week, he held an English service in Bedford Street Chapel. He was the first of our preachers who visited the Marches to labour for Christ and the salvation of souls. He did so sometime before the North Wales Home Mission was started. He was the pioneer of the Lancashire Presbytery. He often visited the neighbourhood of Warrington, Runcorn, and Chester, declaring the unsearchable riches of Christ. He died May 24th, 1825, aged 69 years. The Rev. Dr. Raffles, who was very fond of him, and held him in high esteem, preached his funeral sermon in Bedford Street Chapel. *The Treasury*, vol. xxi. page 4.

EDWARD, REV. WATKIN, DEFYNOG, Breconshire, was a man very much beloved in his own church at Defynog and in his Monthly Meeting. He was a short thick-set man, always looking clean and neat. He was ordained at Cardigan Association, August, 1830. He died Nov. 23rd, 1848, aged 74 years, having been a preacher of the Gospel about 43 years. The Rev. Thomas Elias (Bardd

Coch) wrote the following *englyn* to his memory :—

“ Brawdol a siriol mawr eirian—ydoedd  
Ein Edward o anian;  
O'r drygfyd aeth i'r drigfan  
Y nef a rodd Naf i'w ran.”

At a Monthly Meeting not long before his death, in giving his experience, he said that he had not at any time in his life been £5 in debt, nor had he been in possession of £5, excepting his old mare. Within these financial limits he spent his life, far happier, doubtless, than many who could sign cheques for thousands or tens of thousands of pounds. *Personal Knowledge; Y Drysorfa*, vol. xx. page 90.

EDWARDS, REV. WILLIAM, CAERPHILLY, Glamorganshire, is well known as the builder of the one arch bridge over the Taff River at Pontypridd. He was born in a farmhouse called Bryn, in the parish of Eglwys Ilan, between Pontypridd and Caerphilly, in the year 1719. He was the youngest of four children, and lost his father when he was two years of age. He had very little education, hardly enough to enable him to read and write in Welsh. He early began to delight himself in building, through restoring the stone walls of the farm on which he was brought up. He closely watched stonemasons at their work, and soon became cele-

brated as a builder. The ruins of Caerphilly Castle were of great interest to him; he attentively studied their construction and got to understand the principle of the arch. About the year 1749, he undertook to construct a bridge over the Taff at Pontypridd, and though he was in his first attempts foiled, he ultimately succeeded, and his work still stands as an evidence of his genius in bridge building. He was converted under the ministry of Howel Harris in his twentieth year, and became an active worker for Christ at once. Thomas Williams, Groeswen, and he were bosom friends, and when Williams was appointed superintendent of the Methodist societies in the eastern parts of Glamorganshire, he was appointed one of his assistants. He signed the memorable letter from Groeswen to Cayo Association, and, like Williams, he took to be ordained at Groeswen, because of the unsatisfactory character of the reply from the Association. When Williams died, Edwards continued in sole charge of the church, and he held the position until his death, which took place in 1789. Though a minister of Groeswen church, he considered himself a member of the Methodist body. He was buried in Eglwys Ilan churchyard. *Y Tadau Methodistiaidd*, vol. i. page 228.

EDWARDS, MR. WILLIAM, LLANFAIRTALHAIARN, Denbighshire, was born at Pant-y-diffaith, in the parish of Ysceifiog, Denbighshire, in the year 1773. He had no early religious education, indeed, his parents were hostile thereto. He grew up a thoughtless and wild youth. When about eighteen, he began to attend preaching services, and was won to throw in his lot with the followers of Christ. He became fond of the Bible, and applied himself to its study. In 1794, a considerable revival took place at Caerwys, and he participated largely in its spirit. The revival continued for two years. During this period, the desire arose in his heart to exercise his gifts as a preacher, and permission was given him to do so. After his marriage he removed to Bodfari, and worked on Geinos farm. Having buried his first wife, he married a young woman living at Ty'nddol, Llanfairtalhaiarn. This led him to remove to his wife's home. Here he spent the last 26 years of his life, and rendered much service to the cause at Ffynoniau. He died May 6th, 1833, aged 60 years. Edward Jones, Maesyplwm, wrote an elegy to his memory. *Methodistiaeth Cymru*, vol. ii. page 177.

EDWARDS, MR. WILLIAM, NEATH, Glamorganshire, was a co-worker with Howel Harris.

EDWARDS, MR. WILLIAM, NEUADD-FAWR, CWMDU, Breconshire, is said to have been a very godly man, and much respected in his district. Indicative of his pious habits, he usually carried in his pocket a Bible, which was a rare thing in his day; and at harvest time, he would now and again call the reapers together on the field, when he would read a portion of the Scriptures, engage in prayer, and give a short exhortation. He was fond of poetry, and composed a good deal himself, both secular and sacred. At his death, an Elegy was composed to his memory.

EDWARDS, MR. WILLIAM, RHYDYGELE, Pembrokeshire, one of the early preachers of Methodism in Pembrokeshire, was a carpenter by trade, and was one of Howel Harris' personal converts. He was full of fire and enthusiasm in the work of Christ, and could not tolerate the lukewarmness and indifference of many of the preachers of his day. As he was a man of considerable passion, his temper would at times lead him into trouble. A rather unpleasant incident one day took place. In discussion with a fellow workman, he waxed warm and gave him a push, which unfortunately occasioned him to fall upon a stone or implement of some kind. The matter was brought before the church, and as it was said that he had struck the man on his

forehead with a hoe, it was resolved to expel him from the church. He emphatically denied the charge. Before he left the meeting, he asked permission to pray, and through his prayer, he so completely overcame the opposition of the brotherhood that he was permitted to remain. The event, however, had a sanctifying effect upon him; and it is said that he never afterwards lost his self-control. His sermons were usually lacking as regards order. On one occasion, when taken to task by his brethren for this defect in his discourses, he defended himself through describing the difference between him and them in the case of a house being on fire in the depth of night, and whilst its inmates are asleep. "Your style of preaching," he said, "is as follows. When travelling at night, you say, in the first place, I saw fire. In the second place, I saw smoke. In the third place, I understood that the house was on fire. In the fourth place, I knew that the inmates were asleep. In the fifth place, I am come to awaken you, and call you forth, lest you should be burned. That's your style. My style," he said, "is, when I have understood that the house is on fire, and that the people are asleep, to shout with all my might, without first or second 'Hu bwb! Hu bwb! Heigh! Heigh!

Awake! Awake! your house is on fire: come forth at once or you'll be burnt to ashes!" *Methodistiaeth Cymru*, vol. ii. page 299; *Y Tadau Methodistiaidd*, vol. i. page 238.

ELIAS, REV. JOHN, ANGLESEA, was for many years the most popular pulpit orator in Wales. No Welsh preacher, however eminent his abilities, would be hurt at finding that John Elias was considered his superior by far. Indeed, as a pulpit orator, he stood alone, like Saul, towering "higher than any of the people from his shoulders and upwards." He will, doubtless, ever occupy among the preachers of Wales the pre-eminence which Dr. Owen holds among the divines of England, and Bossuet among the orators of France. His name was a charm which would draw the largest congregations. On his preaching tours, multitudes would gather from a circle of many miles to his services. Were it known that he was to preach in a town, even on a fair day, as was once the case at Carmarthen, people would forsake the fair and all business, and attend his preaching services. He was the idol of his day in Wales; people who heard him once never tired of speaking of his wonderful power and charm.

He had no early educational advantages which can in any degree account for the ability

he evinced in after years. In fact, so far as is known, he had not even a day's schooling in his youth, nor had he more than a few months' training after he entered upon the work of the ministry. He must have been a born orator, and gradually trained himself by his own observation and effort. He acknowledged his obligation, especially to the Rev. Evan Richardson, Carnarvon, and Mr. Charles, who cured him of some faults of manner.

He was born May 6th, 1774, in a rural district of Carnarvonshire, at a place called Brynllwynbach, in the parish of Abererch, not far from Pwllheli. His parents were of humble circumstances, and had not much sympathy with religion; his father was a weaver, and earned his living through plying the shuttle. He spent the greater part of his boyhood however under the care of his grandfather, who was a sensible and pious man, and took special pains in nurturing in him a taste for reading, and training him in the ways of religion. He was thus taught to read whilst quite a child, which was considered a rare accomplishment in those days. Before he was seven years of age he had read the books of the Old Testament consecutively from Genesis to Jeremiah, which was a wonderful achievement for such a lad. His grandfather encouraged

him to read the Bible, and to avoid bad language and all sinful practices. One Sabbath, at Pentreuchaf, a number of people were standing about, waiting the expected preacher, who was long in making his appearance, so his grandfather came to John and said, "It is a pity that the people should be here standing idle, go to the pulpit and read a chapter from the Bible." This was the first time he entered the pulpit, though he had on previous occasions read to small knots of people on the roadside, whilst they were, as at this time, waiting for the preacher. This took place when he was from nine to twelve years of age. He lost his grandfather when he was still young; which was for him an irreparable loss, and it may explain how he did not take up the yoke of Christ until a later period in life than might have been expected. From a sense of unworthiness and the lack possibly of any encouragement in the matter, he shrank from seeking membership in the church of Christ: and thus he entered upon young manhood without having joined the church. When sixteen years of age, he had a strong desire to visit Llangeitho to hear the renowned Daniel Rowland preach. Just then, he went one Sabbath morning to Pwllheli to hear a stranger who had been announced to preach. He got

there too early for the service at which the stranger was to officiate, so he went to the Independent Chapel, where the minister, the Rev. Benjamin Jones, preached from the text, 2 Samuel, iii. chap., 38th verse — “Know ye not that there is a prince and a great man fallen this day in Israel?” From the sermon, thus accidentally heard, he learnt that the great preacher of Llan-geitho, whom he had so desired to hear, had passed away. His disappointment and grief were intense.

In the year 1792, he joined a band of young people who were about to attend an Association at Bala. They were all religiously disposed, and the journey was undertaken for the nurture of their religious life. The influence for good exercised upon him by this short pilgrimage was great, and led him to resolve upon consecrating himself to God and His cause. He thought could he find employment, in his trade as a weaver, with a master who was a follower of Christ, that a way might be opened up for him to join the church. He heard of such a one—Mr. Griffith Jones, Ynys-y-Pandy, near Tremadoc. After obtaining the reluctant consent of his parents to leave home, he entered the service of Mr. Jones, and not long after he joined the church. His love of Christ, which had been for some time

smouldering in his bosom, now burst into a flame that consumed his whole soul and shone with great splendour in his character. The weight of trouble that had pressed heavily upon him was removed, and he walked in the glorious freedom of the sons of God. This took place about September 1793, in the twentieth year of his age. A few months later, he began to preach, and at once became exceedingly popular. The demand for his services was great. The seriousness of his deportment, the earnestness of his ministry, the pathos of his voice, combined to make a deep impression upon the people. Sinners trembled when he spoke. The tokens of his being a servant of the Lord were evident to all.

But whilst he was thus popular and highly appreciated, he was himself conscious of his lack of knowledge and training for the work he had undertaken. An opportunity offered itself to him just then to go to Manchester, where, he thought, he might enjoy some advantages for self-improvement. The small Welsh churches in that city offered to maintain him in return for his preaching services on the Sabbath. He was very anxious to accept the proposal. But a strong opposition was raised against the scheme, on the plea that it was simply pride led him to wish for the training he desired;



and the anti-educational feeling, which was widely prevalent in Methodist circles at the time, succeeded in preventing him from carrying out his desire. This was a great grief to him. He succeeded, however, afterwards, in going to the Rev. Evan Richardson's school at Carnarvon. Mr. Richardson recognised his abilities, and helped him much. But his stay there was only for a few months. He was called away to the harvest field just as he was beginning to learn how to sharpen his sickle. The demands for his services were loud and incessant, so that he had no peace.

In 1799, he was led to reside in Anglesea, through his marriage with Miss Broadhead, Tre'rgof, Llanbadrig, on February 22nd. Her father, who was a landed proprietor, was much opposed to the match, and refused to give her a dowry. In the emergency, she opened a small shop at Llanfechell; and upon his marriage, Elias removed hither, and continued to reside there until his wife's death in 1828. It should be stated, that though his father-in-law was displeased with the marriage at first, he afterwards relented, and became reconciled to his daughter, and was proud of his son-in-law. She took upon herself the whole care of the business, and thus her husband was able to devote his whole time to study and the

preaching of the Gospel. Through the business thus carried on, he was lifted up above being dependent upon the ministry for his support. This was a great matter, for the most popular preachers were in those days very poorly remunerated. Half-a-crown was considered handsome payment for a sermon, and five shillings for a Sabbath's services. John Elias, during his earlier years, often received this pittance. The shop, however, made him independent of the remuneration he usually received for his ministerial work: and he was able also to purchase books. Mrs. Elias was a true help-mate. She would not allow him to be disturbed during the time he set apart for study and preparation for the pulpit: and he was able to make long preaching tours through the country.

When he removed to Anglesea, feasts, foot-ball contests, cock-fighting, and such like things, were frequently held on the Lord's day. Darkness covered the land, and gross darkness the people. Mr. Elias gave himself with much ardour to sweep away these evil practices, and to induce the people to follow after a better life. He went to their feasts, and preached against the prevailing corrupt habits with much vehemence, eloquence, and power. He was bold as a lion, and he fearlessly raised up his powerful voice against the

low, degrading practices prevalent. He laboured hard in this way, and he had the joy of seeing the works of darkness disappear before the light of the Gospel, and the cause of Christ win its way rapidly in the land. At times, he met with considerable opposition: indeed, on more than one occasion his life was in imminent danger, but he escaped from the hands of his foes, and obtained the victory in many a hard fought contest. He did not confine his efforts to Anglesea. "At Rhuddlan, in Denbighshire," says the Rev. Wm. Williams, in his History of Welsh Calvinistic Methodism, "there was an annual fair held on the *Lord's Day* in the season of harvest. It was chiefly for the sale of scythes, reaping hooks, rakes, etc., and for the hiring of labourers for harvest-work. Elias went to the place to make a determined attack on this wicked assemblage. He stood on the horse-block by the 'New Inn,' in the very thick of the fair, surrounded by the implements of husbandry brought for sale, and he began the service amid the sound of harps and fiddles. He prayed with great earnestness and many tears, and took for his text the Fourth Commandment. The fear of God fell upon the crowd, harps and fiddles were silenced, and scythes, sickles, and rakes disappeared from the scene. The people stood

to listen, and while they listened they trembled as if Sinai itself with its thunder had suddenly burst upon them. One man, who had purchased a sickle, let it fall to the ground, thinking in his heart that the arm which held it had withered, and was afraid to pick it up again lest the same thing should happen to the other. He lost his sickle, but on that day he found salvation. The Sabbath fair was never afterwards held, and many were brought, through that marvellous sermon, to seek the Lord. This happened in the year 1802, when the preacher was only twenty-eight years of age, and there were many such customs and such assemblages which received their death-blow from John Elias."

Elias thus was a great Reformer. But his greatest excellence was as a preacher of the Gospel. In this respect no one was comparable to him, either on the stage or in a chapel. He stood unrivalled among his brethren as a master of the assembly. Dr. Owen Pughe remarked that he "never saw an orator that could be compared to him; every muscle was in action, and every movement that he made was graceful, and highly oratorical. . . . I never heard Elias without regarding him as a messenger sent from God. I thought of the Apostle Paul when I listened to him, and as an orator

I considered him fully equal to Demosthenes." His printed sermons would not now be considered profound or remarkable in any way: their power evidently lay not so much in the matter as in the manner of delivery: this was their crown and glory. The living voice and dramatic action gave power to the words spoken. This, of course, has to be borne in mind, that much which is familiar and commonplace to-day was not so in Elias' time. The Rev. D. Charles, Carmarthen, says:—"In all my journeys through Wales I have never heard of any other preacher whose ministry has been so widely blessed to the conversion of sinners as that of John Elias. Almost in every neighbourhood, village and town, some persons may be met with who ascribe their conversion to impressions received under one of his sermons."

He was among the first batch of preachers ordained at Bala in the year 1811. And if being used of God for the salvation of souls, and casting out devils from the hearts and habits of men, be any proof of a true servant of God, verily John Elias must be acknowledged to have been such, though no bishop's hand ever touched his head. For, almost from the very start of his ministerial life, he was owned of God in a very marvellous degree. Indeed, even on his first visit to South

Wales, which took place two years after he commenced to preach, he roused the whole country: it was felt everywhere that a great prophet had arisen who would exercise a mighty influence against the Kingdom of darkness and for God. For many years afterwards he visited South Wales every alternate year, and in rotation therewith he visited London, and seldom missed an Association in his own Province. After the death of the Rev. Thomas Charles, in 1814, he became the leader of the Association in North Wales. He was supreme in his influence by weight of character, ability, and fidelity. There were profounder thinkers, such as the Rev. David Charles, Carmarthen; and safer divines such as Rev. Thomas Jones, Denbigh; the Rev. Michael Roberts, also would occasionally have a more marvellous service, such as at Llanidloes in 1819. But take him all in all, he hardly had a compeer. He was a king among the ministers—a king inclined at times to be masterful and imperious, and had to be resisted, as in the case of his views on the Atonement, and his strong action in regard to those who petitioned Parliament in favour of the Roman Catholics' Emancipation Bill. When heard on the stage preaching at the Association, all would be forgotten and forgiven, and his

opponents as well as supporters would say, "Oh, king, live for ever!"

His wife died in April, 1828, after which sad event he at once retired from all connection with business, and devoted himself entirely to the work of the ministry. In February, 1830, he married again; his second wife being a lady of rank—the widow of Sir John Bulkeley, Bart., Presaddfed, Anglesea; and he removed to the Fron, near Llangefni, where he resided until his death. Through this change, the church at Llanfechell suffered a severe loss, for he was ever faithful at the church meetings at his home. These meetings, as conducted by him, were oftentimes extraordinary in spiritual power.

Two years after his second marriage, whilst proceeding, on the great day of the Association, to the services at Bala, he met with an accident of a serious character. He was being driven in a gig to Bala, and the horse took fright: at this Mr. Elias leaped out, and received such injuries that his life was in danger. After some time, however, he rallied, though it is doubtful whether he ever afterwards regained his former energy, strength, and elasticity; but his pulpit influence remained unabated until his death, which took place June 9th, 1841, in the sixty-seventh year of his age. He

was buried in Llanfaes churchyard, near Beaumaris, amid signs of unparalleled mourning in the island. A handsome monument has been erected over his grave, and a fine memorial chapel has been erected at Llangefni, at a cost of £5,000.

In his death, verily a great man and a prince had fallen. Wales, throughout its length and breadth, felt the shock of the event: for though he was eminently a man of his own denomination, ever working for its prosperity and seeking the development of its institutions, educational and missionary, he was also a man of the Principality, reflecting honour upon the land of his birth, the people from among whom he had sprung and among whom he had laboured. There can be little doubt that he helped materially in imparting to the Association of North Wales much of that dignity which still belongs to it, and which secures for its decisions the greatest respect from the churches; and he knit in loyal devotion to the denomination many families which, as they rose in social status through their increasing wealth and culture, would, were it not for his influence, probably have wandered to other folds, or to the wilds of the world. He is therefore esteemed highly for his work's sake, as well as for the fact of his having been the

brightest ornament of the Welsh pulpit. *Methodistiaeth Cymru*, vol. ii. page 596; *A Memoir of Rev. John Elias*, by the Rev. E. Morgan; *Cofiant y Parch. J. Jones, Talsarn*, vol. ii. page 844; *Y Gwyddoniaidur Cymreig*, vol. iv. page 300; *Y Tadau Methodistiaidd*, vol. ii. page 410; *Adgofion am John Elias*, gan R. Parry; *Y Traethodydd*, vol. i. pages 305, 437.

ELLIS, MR. ELLIS, CEMAES, Montgomeryshire, was a shoemaker by trade, and preached to the people of his neighbourhood as often as possible, but he died young. He was one of the early preachers, even before the formation of a church at Machynlleth, which took place in the year 1770. *Methodistiaeth Cymru*, vol. ii. page 381.

ELLIS, MR. JOHN, BARMOUTH, was born in the parish of Ysbytty, Merionethshire, in the year 1758, and was brought up at Capel Garmon. His parents were poor, and moreover were altogether lacking in sympathy with Divine things. He was in school for a brief period when about twelve years of age, and was then brought up to the trade of a cooper. Whilst at Llanrwst, completing his apprenticeship, he was impressed by a sermon which he happened to hear one Robert Evans preach: but its effect was not lasting. He then resided for a time at Festiniog, where he again experienced some relig-

ious impressions under a sermon he heard, but his father was angry with him for any sympathy he cherished with the ways of religion. He therefore left home, and was led to settle down at Llanbrynmair, where in a month's time he joined the church, and found the ministry of Richard Tibbot rich in blessing to his soul. Whilst here he married, and he remained at Llanbrynmair seven years. He then returned to Llanrwst, and after a short stay removed again to Festiniog, his religious sympathies continually growing in intensity. The friends here encouraged him to offer himself to Mr. Charles for employment as a teacher in his Welsh Circulating Schools. His application was accepted, and he proved himself worthy of his position, leaving behind him in every district a sweet aroma. He had not been long a teacher ere he was urged to exercise his gift as an Exhorter. The need of Exhorters in this district was very great at the time, as—in the year 1785—there was not a single man of the class from Rhoslan in Carnarvonshire to Machynlleth in Montgomeryshire. He moved about as a Teacher and Exhorter for ten years. During this time his gifts developed, his knowledge increased, and his services became more valuable, until at last he was urged to relinquish his position as a

Teacher and consecrate himself entirely to the ministry of the Word. He was obedient to the call, and itinerated through North and South Wales, at some places, such as Oswestry, meeting with much opposition from the mob. He settled at Barmouth, and continued as a preacher for 25 years. He left a deep impression upon the country, and is still spoken of in Merionethshire with great respect. He died, after having served the cause of Christ well, August, 1810, aged 52 years. *Methodistiaeth Cymru*, vol. i. page 571; *Methodistiaeth Gornllewin Meirionydd*, vol. ii. page 297.

ELLIS, MR. JOHN GRIFFITH, was one of Howel Harris' first converts in Carnarvonshire, and was among the first preachers in that county. In some respects, he excelled, it is said, all his contemporaries. Both North and South Wales thirsted for his ministry, which was often accompanied with much power. Robert Jones, in his "Drych yr Amseroedd," says that it can be said of him that none of his contemporaries in North Wales had been blessed with such a fulness of bright gifts as he. Most marvellous effects would sometimes follow his preaching. At an Association at Bala, on one occasion, he preached from the words, "Awake, O sword, against my Shepherd," &c., Zech. xiii. 7, and an unusual influence descended

upon the people; as if a cloud had burst; and that he himself, under the force of the inspiration, fainted. His ministry would be occasionally accompanied with a force as if some great reservoir had broken, and swept everything before it. But, alas! he was felled by strong drink, and was suspended from preaching. In after years he was restored, but he never preached with the same power. Like Samson, he was shorn of his strength. *Drych yr Amseroedd; Y Drysorfa*, vol. lxxi. pages 394.

ELLIS, MR. ROBERT, CWMGLAS, LLANBERIS, was one of the early preachers of Carnarvonshire. Very little, beyond his name, is known of him, and also that he was in the habit of exhorting his neighbours to attend to the things pertaining to their peace. He was one of four preachers in Carnarvonshire who had died before Robert Jones, Rhoslan, had the opportunity of knowing them. He must therefore have passed away before the year 1760. *Methodistiaeth Cymru*, vol. ii. page 146.

ELLIS, REV. ROBERT, MOLD, spent the greater part of his ministerial life at Mold. He had been for some time a student in Lady Huntingdon's College at Trevecca, and also, afterwards, a minister in her Ladyship's Connexion. He did not hold this position long, but joined the Methodists, and

proved himself a faithful and vigorous worker. He itinerated a good deal both in North and South Wales, and was well known in the churches. His preaching gifts were not bright, as his delivery was rather monotonous; he seldom succeeded in touching the feelings of his hearers. He was fond of expounding the Scriptures, and generally expounded the chapter he read at the beginning of the service, and possibly also the hymn. At the same time he gave prominence to the central doctrines of the Gospel in his preaching, ever seeking to feed the Church with suitable food, and to lead his hearers to Christ. He had a kind of second ordination at Bala in the year 1814. His chief characteristics were his honesty and faithfulness. He died Jan. 19th, 1820. *Methodist-iaeth Cymru*, vol. iii. page 283.

ELLIS, MR. THOMAS, HAFOD, Carnarvonshire, was one of the early preachers of Methodism in the neighbourhood of Llithfaen, a district between Llan-aelhaiarn and Nefyn. He was remarkable for his faithfulness and self-denial. He was fully conscious of his unfitness for so high a task as that of preaching the Gospel. When asked to officiate anywhere at a distance, he would usually quite sincerely reply, "I am not fit to go so great a distance from home," but he would add, "if you cannot get any one

else, I will come; but do your best to secure the services of another." He laboured under considerable disadvantages. He had a farm to attend to; and his wife was so close and niggardly that she would not allow him to have a candle in the evening to read his Bible or any other of the few books he possessed.

EVAN, MR. DAVID, CONWIL, Carmarthenshire, may have been the same man as Mr. David Evans, Cayo, referred to in the list of Carmarthenshire preachers in the "Drysorfa," 1844, as there is a Conwil Cayo and a Conwil Elvet in that county, the former usually spoken of as Cayo, and the latter as Conwil; or he may have been the same person as Mr. David Evan, Llanwino, as Cwmbach, where he was brought up, is not far from Conwil Elvet.

EVAN, MR. DAVID, LLANWINO, Carmarthenshire, was born in the year 1750, at a small farmhouse, Pen'rallt-fach, Trelech. He spent some years with his uncle, Mr. John Davies, Penhenrhyw, Llanwino, one of the three mighty men of Methodism in the district of Cwmbach. In 1775, his uncle, being taken suddenly so poorly, whilst conducting family worship, that he could not say a word, David proceeded with the prayer, rather than allow the service to come to an abrupt end. Though often

urged by the brethren to become a preacher, he resisted their appeals for some time. But one night, at a prayer meeting, the Holy Spirit came down upon those present in so overpowering a degree, that he broke out in praise with such enthusiasm that a great revival took place, known afterwards as the great revival of Dafydd Evan. He then yielded to the desire of the church, and became a preacher, and was ever characterised by much fire and faithfulness in that office to the end of his life. He was pre-eminently qualified to administer discipline: he feared no one, and yet he was gentle and kind. Among others in his church was a highly respected gentleman, who had been a captain in the army, and who, when walking into chapel, usually did so with an air of considerable importance. One Sabbath morning, he walked to his seat in a very irreverent manner. David Evan observed him, and, at the close of the service, called him aside, saying, "I want a word with you. Please, do not think when you are entering the house of God that you are leading an army to the field of battle. Such conduct as yours this morning was an insult to the God whom we serve." By this time the captain was in tears, and earnestly asked to be forgiven. The preacher's manner in administering the reproof quite

overcame the captain's heart. That which characterised Evan's preaching was the unction which accompanied his words, and the effects which followed. He was enabled by a kind Providence to be of much service to Methodism. He was in comfortable circumstances as regards this world's goods, and he was willing to spend and be spent in the service of the Master. It is difficult for us in this age to realize the circumstances under which the fathers laboured. David Evan and a friend often travelled 12 miles to attend a church meeting, and then returned home late at night, remarking at parting, "Well, we have returned home this time again, the last will come." He took a leading part in the discussion regarding the ordination of lay preachers, but he died ere the decision was finally made. His death took place April 15th, 1808, aged fifty-eight years. *Y Drysorfa*, vol. xxi. page 73.

EVAN, MR. LEWIS, LLANLLUGAN, Montgomeryshire, was one of the founders of Methodism, especially in North Wales. He was born at Llanllugan in the year 1719, and spent his early years in the occupation of a weaver with his grandfather at Crygnant. In 1739, he happened to hear Howel Harris preach at Trefeglwys, and was deeply impressed by the truth. He applied himself henceforth



with great diligence to the reading of the Scriptures. This was his chief delight, and thus he became well-versed in the Word of God. He soon began to urgently press upon others to read the holy Word, and went from house to house to read and to exhort. He suffered much persecution in his work, and was often cruelly treated. At a meeting held at Glanvrafon, Carmarthenshire, March 1st, 1743, he was recognised as an exhorter, and was appointed to assist Morgan Hughes, overseer of the Societies at Llanfair, Llanllugan, and Llanwyddelan. This appointment was confirmed at the second Association held at Watford, April, 1743. At a Monthly Meeting held at Trefecca, it was resolved, "that the brother Lewis Evan go as far as he can into Merionethshire and the North, according to the call that might be for him." He travelled almost continually for years throughout North and South Wales, facing many difficulties, braving many perils, and enduring much persecution. On one occasion he was imprisoned at Dolgelly, and detained for six months for no other crime than preaching the Gospel. During fifty years of incessant labour he had many narrow escapes from the hands of his foes. He was short of stature and lively in his movements. He spoke rapidly, and was quick in re-

partee. Though an ordinary preacher, he rendered great service to the cause of God and Methodism. He everywhere sought to teach the people, whether in the house or on the field, on the wayside or in a chapel, and it is thought that a greater number were blessed through him than almost any of his colleagues.

He died in the year 1792, aged 72 years, after having served the Master with much zeal and success for fifty years. Some years ago, a handsome marble monument was erected to his memory in front of Adfa Chapel, Llanwyddelan, bearing the following inscription: "In memory of Lewis Evan, Llanllugan, the first preacher in connection with the Calvinistic Methodists in North Wales. Born in 1719 A.D. Died in 1792. 'He had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments,' Hebrews xi. 36." *Methodistiaeth Cymru*, vol. i. page 118; *Montgomeryshire Worthies*, page 62.

EVAN, MR. RICHARD, CILY-CWM, Carmarthenshire, was a contemporary of the well-known and eminent preacher John Evans, of the same place. His preaching excursions were not so frequent or so far afield as those of his contemporary, but, like him, he was eminently successful in turning many from the error of their ways, and in

leading them to embrace the Lord Jesus as their Saviour. His name is sometimes given as Risiart Ifan.

EVAN, MR. SION, CARMARTHEN. Nothing is recorded of this brother beyond that he was a preacher and a poet. On one occasion he was travelling in company with a clergyman who was not eminent for his godliness. When passing a wheat field, the clergyman challenged him to compose a verse of poetry regarding him, taking the wheat field as the basis of the composition. After being repeatedly challenged ironically to do so, he made the following lines :—

" Mae yma wenith gweddol,  
Yn tynu'n mlaen yn raddol,  
Ond y degfed ran a ïi maes  
I gynnal gwas y diafol."

EVAN, MR. SION, CENARTH, Cardiganshire, is spoken of as one of the early preachers who officiated at Casmael, Pembrokeshire.

EVANS, REV. ARTHUR, CONWIL, Carmarthenshire, was born at Velindre, in the parish of Pemboyr, Carmarthenshire, Sept. 2, 1755. His parents died when he was young, so he spent the early years of his life with an uncle, following the trade of a weaver. When 18 years of age he joined the Methodists, who were assembling at a private house called Wern-yr-hafod—the cause at Conwil had not then been commenced.

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Some time afterwards he went to the Academy at Carmarthen, with the view of becoming a clergyman : but when he applied for ordination in the year 1780, it was discovered that the title was not good, and, moreover, the bishop observed that in reading he had the tone of the Methodists, which was a fatal offence : so he was rejected. This did not deter him from carrying forth his resolve of entering upon the work of the ministry. He was too desirous of being helpful to the Gospel of the Kingdom of Heaven to be silenced in this way. So, after his marriage with Margaret, the daughter of David and Susannah Williams, Penrhingmiall, in the parish of Conwil, he, in 1782, began to preach with the Methodists. For some years he conducted a Free School at Conwil. In consequence of the failure of his health, he left the school and removed to Waunlwyd, a farm near the village of Conwil. He was of a remarkably quiet disposition, and spent a consistent Christian life. The Rev. David Charles, Carmarthen, was wont to say of him that "he had as much grace as seven of us." As a preacher, he was faithful and earnest : his sermons were simple, scriptural, and short. He would at times be favoured with very powerful services. When asked one time by a friend, "Why was he so short?" he replied, "What

would you wish me to do—to continue until my sermon, like the handle of a whip, would become smaller and smaller to the end?" His popularity is manifest in the fact that he was one of the first batch of ministers ordained at Llandilo, Carmarthenshire, in the year 1811. He was for some years secretary of his Monthly Meeting. He died, April 20, 1837, aged 82 years, and was laid to rest in the burial-ground at the back of the Conwil chapel. *Methodistiaeth Cymru*, vol. ii. page 465.

EVANS, MR. BENJAMIN, PEN-SARN, Cardiganshire, was the eldest brother of the well-known gentlemen, Stephen and Evan Evans, Neuadd, but he died young, about the year 1850.—*Methodistiaeth De Aber-teifi*, page 230.

EVANS, REV. DAVID, ABER-AERON, Cardiganshire, was born at Pengareg-isaf, near Aberaeron, in the year 1768. He was the son of Benjamin and Catherine Evans. He was for some time a scholar in Ystradmeurig School, purposing to take Holy Orders, but this intention was frustrated. He subsequently conducted a school for some years at Dolhalog, near his home. When about 40 years of age, he joined the Methodist church at Ffosyffin—the mother church of the Methodist church at Aberaeron, which was not started until the year 1818. He soon

began to preach. His son, Mr. Benjamin Evans, Aberaeron, was wont to say "that his father was the most like the Apostle Paul he ever knew: he began to follow Christ, and began to preach, and preached at the Monthly Meeting of his county, all within the space of three months." From the start of his public life, he gave much satisfaction to the churches. He was ordained at Llangeitho, August, 1815. In addition to being endowed with a strong mind, and favoured with early educational advantages, he continued through life a constant reader; and thus he became one of the chief ornaments of the pulpit in his Monthly Meeting. He chiefly exercised his ministerial gifts in Cardiganshire, though occasionally he went farther afield, even to the counties of North Wales. He died in August, 1825, and was buried at Henfynyw; a few days after the Rev. Ebenezer Morris, Twrgwyn, had passed away. The death of two such men, so near each other, was a severe blow to the churches of Methodism in Cardiganshire. The Rev. Ebenezer Richards, writing of the sad event to the North Wales Association at Pwllheli, spoke of the two as "our two wings by means of which we fled; our two staffs upon which we leaned; our two breasts which we sucked; our two eyes wherewith we saw; our two

arms by which we worked." *Enwogion Ceredigion*, page 67.

EVANS, MR. DAVID, MERIONETHSHIRE, is referred to as a preacher in 1824.

EVANS, REV. DANIEL, CAPEL DRINDOD, Cardiganshire, was a native of the district, and was born in the year 1774. His father, who was a shoemaker, and highly esteemed by the Llysnewydd family, died when Daniel was young. He was then brought up at Llysnewydd, and Mr. Lewis had him trained for the same occupation as his father. He married Margaret, the daughter of Mr. Griffith Evans, Y Ddol. In 1797, he began to preach, and was considered one of the best preachers of his day. According to the custom of the period, he itinerated a good deal, not only within the bounds of his own Monthly Meeting, but also throughout North and South Wales. He was ordained to the full work of the ministry at Llangeitho, August 10th, 1826. When on an itinerancy in North Wales, in the Autumn of 1839, he was taken ill, and never fully recovered his health; yet he lived for many years, and was able to continue his labours in the ministry even to the last Sabbath of his life. He was a devout and earnest Christian, and rendered much service to the cause of Methodism. For some years the Association at Bangor was not considered satisfactory, if

he was not present. When he came to die, he was sure that it was all right with his soul, and when in the stream of Jordan, he was in the spirit of praising the Lord. He died June 17th, 1845, and was buried in Llangunllo churchyard. The Rev. Evan Phillips, Newcastle-Emlyn, is his grandson. *Methodistiaeth Cymru*, vol. ii. page 75; *Enwogion Ceredigion*, page 66.

EVANS, MR. DAVID, NEWPORT, Pembrokeshire, occupied the position of a sexton in the parish church, and was at the same time a powerful preacher with the Methodists. At a Monthly Meeting held at Trevine, it was arranged that he should preach at the same service as the Rev. Nathaniel Rowlands. After the service, a gentleman who was present, remarked in the hearing of Mr. Rowlands—"I have a proposal to make, that the clergyman be appointed sexton, and the sexton clergyman." The Rev. Nathaniel Rowlands was considered a very able preacher: so Mr. Evans must have preached with much power ere such a remark would have been made. He died towards the end of the eighteenth century.

EVANS, MR. DAVID EVAN, TYCLAI, LLANFYNYDD, Carmarthenshire, was one of the early preachers of Calvinistic Methodism. His home was of the humblest description, constructed chiefly of turf: hence its

name, Tyclai. He was a most quaint man, though often an effective preacher. On his itinerancies he usually rode a small pony. His manner of riding could not fail to awaken much laughter. His arms and legs were in almost perpetual motion, like a machine. He raised his arms high with the regularity of a pendulum, and his legs were moving with equal regularity, giving the pony serious kicks with his heels almost unceasingly. On horseback he usually prepared his sermons, and the more lively his imagination would be, the more lively would be the movements of his legs and arms, and the more lively would the pony travel. He was peculiarly rustic in his dress and appearance. On his travels, he usually wore a great red handkerchief around his neck, which generally covered his ears; and as his hat met the handkerchief, little of his head was to be seen except his nose and eyes. Nevertheless he was highly respected on account of his Christian character and his quaintness as a preacher. On one occasion he was expected to preach at a respectable farmhouse in Glamorganshire. It was a beautiful summer evening toward the close of the grain harvest. The good man of the house went forth to wait and watch for his coming. By-and-bye, behold he comes, in his own peculiar style. And

though he looked so strange, he was received with every mark of respect, because of the great worth set upon the absence of pride in his apparel. At the appointed hour of service a great number of people came together. There was no pulpit in the room, nor was there any need of one, for Evan seldom remained stationary during the service. His practice was to walk to and fro among his audience, in a kind of peripatetic fashion, speaking ceaselessly and freely from the beginning to the close of his discourse. He never began and finished his sermon in the same spot. No one could tell when he began what course he would take, or where and when he would finish, until he stood and gave out the closing hymn. On this occasion he began the sermon with his face towards a small open door, through which a large flock of geese could be seen lying down quietly. Between him and the geese a number of people were standing. Before he spoke a word, he stood silently and seriously for some time, looking towards the wall. It seems that there were pictures on the wall of several kinds of birds. Evans' eyes were fixed on these, and the people were wondering at his long silence. Quite suddenly he raised up his hands, and cried at the height of his voice—"Shoo—Shoo—Shoo," with the result that nothing could be

heard but the cackling of the geese roused by his shouting. A stalwart man among the audience rose and cried out—"Shut the door, people, that the geese might not disturb the service." After a little time quiet was obtained, the geese were taken away, and the preacher went on with the service. It was soon found that it was upon the birds in the picture on the wall he had shouted "Shoo," and not upon the geese in the farmyard. And though he shouted at the height of his voice, not a single bird in the picture of course moved. He then shouted again, "People! people! seek religion with life in it—seek religion with life in it!" He then began his peripatetic course through the midst of the congregation, and had a most impressive service, urging upon each one of his hearers—sometimes placing his fist in his hearer's face—to seek religion with life in it. Mr. Lloyd, Henllan, once heard him preach on Repentance. In reply to the question—"What is Repentance?" he said:—First, *Aqua Fortis*, which breaks into two what is one. Secondly, *jallop powder*, which cleanses away the depth of the hurt. Thirdly, *tincture of myrrh*, which heals the hurt effectually, and not simply covers dead flesh with skin. From what is here said it will be seen that Dafydd Evan

was a quaint and remarkable man, who, in his own way, did yeoman service in the Master's vineyard. Under a sermon by him, the equally quaint Shencyn Penhydd was converted. *Hanes Bywyd Siencyn Penhydd*, page 13.

EVANS, MR. EBENEZER, LLANDOVERY, Carmarthenshire, was a native of Llandovery. Here he began to preach, but his career was short. He preached his first sermon at the same service as Thomas Phillips—afterwards Dr. Thomas Phillips, Hereford. — *Methodistiaeth Cymru*, vol. ii. page 355.

EVANS, REV. EDWARD, RUABON, Denbighshire, was one of the early preachers.

EVANS, MR. ENOCH, BALA, was born November 24th, 1779. He was a peculiar man in many respects, and for many years was looked upon as one of the *characters* of the town of Bala. He was simple yet ingenuous. He was unlike everyone else. He was remarkable as a reader. People always hastened to chapel in time when it was known that Enoch was to read at the beginning of the service. It was a feast of rich things to hear him do so. At a service at Mold, on one occasion, he began the meeting through reading the first chapter of the Book of Esther. He became himself so interested in the contents of the chapter, that he proceeded to the second, and on to the third and fourth; nor

did he stay until he had read the whole book. After praying and singing, the time had so gone, that the meeting had to be brought to a close. Those who were present, however, considered that they had been well repaid through attending the service. He was the grandson of the well-known John Evans, Bala. He began to preach whilst staying at Shrewsbury in the year 1801, but he soon returned to Bala. He died May 15th, 1847, aged 68 years. — *Enwogion Swydd Feirion*, page 60.

EVANS, REV. EVAN, FFOS, LLANWRTYD, Breconshire, must have been highly esteemed in his own county, as he was chosen to be ordained among the first batch of preachers in South Wales, though, possibly, he was not widely known, as he confined his labours very much to his own district. Llanwrtyd, situated as it is among the hills, was in his day difficult of access for ministers from other localities; and it was similarly difficult for any who dwelt there to itinerate to other districts. So Mr. Evans kept himself very much at home. In that district his influence was very great: his word was law. He was born in the year 1758. His parents were Baptists, and thus the rite of baptism was not administered to him when a child. When he was seventeen years of age he joined the Method-

ists, and was publicly baptized at Llangeitho by Daniel Rowland. Three years later, in 1778, he began to preach. During the whole period intervening between this and his death, August 23rd, 1828, he ministered almost exclusively in his own county, and, indeed, as already intimated, in his own district. He never made but one visit to North Wales. He is said to have been a wise and cautious man, to whom many went for counsel in times of perplexity. Rev. Evan Harris, Merthyr, was his sister's son. *Methodistiaeth Cymru*, vol. iii. page 332.

EVANS, MR. EVAN, GELGIGENLAS, PENSARN, Cardiganshire, had three brothers, John, Lewis, and David Thorne, who, with himself, entered upon the work of the ministry. His public career was short. He opened a school for a time at Maesmynis, near Builth, Breconshire, and then went to Trevecca, where he studied for only four months, as his health gave way. He died in 1848. *Methodistiaeth De Aberteifi*, page 229.

EVANS, MR. EVAN, LLANGEITHO, was one of the early exhorters. He was best known as Evan the Tanner, because of his secular calling. In North Wales he was also known as the little scarred man of the South, because his face was deeply pitted through having

had an attack of smallpox. In conjunction with his brother, he kept a tan-yard in the village for some years. *Methodistiaeth De Aberteifi*, page 95.

EVANS, REV. EVAN, Missionary to South Africa. During the early years of the nineteenth century, the Foreign Mission work of the Calvinistic Methodists was carried on in co-operation with the London Missionary Society. Among other Calvinistic Methodists who went forth to the Mission Field under this arrangement was the Rev. Evan Evans, who was a native of Llanrwst, Denbighshire, and born November 21st, 1792. When fourteen years of age he went to Bala to learn the printing trade. Whilst here he experienced deep religious impressions, and through reading Dr. Buchanan's work, entitled "Researches in the East," he became strongly desirous of entering upon Missionary work. With this object in view, he began to preach when he was twenty years of age, and after being accepted as a missionary candidate, he was sent to Gosport College, then under Dr. Bogue. He was ordained at Bala, August 21st, 1816. He then married Miss Ann Jones, Llanidloes, and both sailed for South Africa in the month of October, in company with Robert Moffat, and three other missionaries. At the meeting at which Mr. Evans and his

companions were set apart for South Africa, four other missionaries, including John Williams—the Erromanga martyr, were likewise set apart for the South Sea islands. The missionaries landed at Cape Town, January 13th, 1817, and Mr. Evans and his wife reached Bethelsdorp, the station to which they had been appointed, towards the end of April. In November, 1819, they removed to Paarl, where they continued to labour until Mr. Evans' health gave way, when he was obliged to return home, and he reached Wales in 1827. He died January 29th, 1828, aged 35 years. The late Rev. Thomas Charles Evans, Manchester, was his son. *Hanes Cenhadaeth Dramor y Methodistiaid Calфинаidd Cymreig*, page 428.

EVANS, MR. EVAN, WAENFAWR, Carnarvonshire, was the son of Mr. Thomas Evans, Waenfawr, who was a prominent preacher in his day and sphere. He was a young man of very promising ministerial gifts; but his career was short. He was a burning and a shining light, and many were willing "to remain in his light," but this was not permitted them. Disease seized him whilst he was yet young. He removed to Llanidloes hoping that his health would be improved and his strength restored, but the change profited him little, and within about twelve months he



died, Feb. 13, 1797. He took a prominent part in founding Sunday Schools. He walked closely with his Master and had many indications of His favour. At a service he held at Aberbach-awyr, dark clouds gathered, and the rain came down heavily; upon this he prayed, "O Lord, Creator and Governor of all things, grant us quiet for a little while to counsel these people who are travelling to the eternal world," and the rain at once ceased. *Methodistiaeth Cymru*, vol. ii. pages 157, 366; *Drych yr Amseroedd*, page 189.

EVANS, MR. HUGH, SARNAU, BALA, Merionethshire, was one of the early preachers, and one of the founders of the cause at Sarnau. He did not draw much attention to himself through his preaching exercises, yet he rendered considerable service to the cause of God in his sphere. His name is to be met with as preaching in the district of Tre Rhiwaedog between the years 1790 and 1800. He was one of Mr. Charles' first batch of schoolmasters. During the later years of his life he lived in the house adjoining the chapel at Sarnau. His circumstances were very humble, yet, he and his wife were exceedingly kind to the poor and needy. It is recorded that at the time of an Association at Bala, his wife would prepare a

quantity of flummery—a kind of food made of oatmeal steeped in water until it would turn sour,—and place it at the door in a saucepan, with a pan of milk by its side, for the pilgrims to the Association to refresh themselves therewith. This kind deed, humble though the fare was, cheered the travellers greatly on their march. *Methodistiaeth Dwyrain Mzirionydd*, page 213.

EVANS, MR. JOHN, ARGOED, Carmarthenshire, was a farmer and preacher who lived for some time near the village of Cenarth, and held his membership at Newcastle-emlyn. He was for many years a faithful and acceptable preacher. Several hymns composed by him were in general use among the churches. He is well-known as the writer, in rhythm and rhyme, of an account of two remarkable Associations, one held at Cardigan, in February 1796, and the other at Trefdraeth, Pembrokeshire, November 15th, of the same year. In these songs, he gives the names of the ministers who preached and their texts. The song regarding the Association at Cardigan was reproduced in *Y Drysorfa*, for 1840, page 47. Both songs may be seen in the *Traethodydd* for 1848. A small volume of his poetry consisting of 24 pages was published at Carmarthen by J. Ross in 1778. He

died in the year 1807. *Y Traeth-odydd*, 1848, page 482; *Y Dry-orfa*, vol. x. page 164.

EVANS, MR. JOHN, BALA, was born at Glanyrafon, near Wrexham, October 30, 1723, and died at Bala, Aug. 12th, 1817, in his ninety-sixth year. He is one of the most interesting of the fathers of Methodism, as he was a witness of its doings and a participator therein for three generations. He knew the state of Wales when Methodism first appeared as a power seeking to scatter the darkness of ignorance, to combat the low, degraded, sinful habits which were prevalent over the whole of Wales, North and South, to quicken the activities of those who were wrapt up in a death-like spiritual indifference and yet allied with the churches already existing, and to lead the people to seek to become Christians after the standard of the Word of God. He saw the hardships which the Methodists had for many years to contend with, and the gradual formation of churches and the development of their organization. He lived long enough to see churches formed all over the country, the old degrading practices swept away, and Methodism properly organized as an independent body. Even in his later years, his memory served him well, and his faculties were clear and strong enough to give

the story of the early fathers with much fulness and accuracy.

When he was about four years of age, his parents removed to a farm owned by them in the neighbourhood of Adwy'r Clawdd, where they built several houses; and on ground presented by them the first Methodist chapel at Adwy'r Clawdd was erected. So far as they attended to religion, they frequented the Established Church, and aimed at living a good moral life, though they had no clear conception of the way of salvation through Jesus Christ. He was given a better education than most of the youths of his own circle. He was fond too of Bible history. But, like many others, upon reaching young manhood, he lost the little interest he had previously felt in religion, and sought his pleasure in the company and ways of ungodly youths. He was apprenticed to a weaver, but when the term of his apprenticeship finished he took to work in lead mines which were not far away from his home. He sought also to enter the army, but the regiment of cavalry, which he had hoped to join, had left Chester the day before he reached there for the purpose of enlisting, so he returned to work in the mine. He had now left home, but was at no great distance away.

Through an intense sensitiveness against taking an oath at an Assize Court, in a case which was to be tried and in which he was summoned to appear as a witness, he left for Cardiganshire without telling any one, purposing to find work in the lead mines of that county. On his route he passed through Bala. When he reached that small town, he was weary with his journey, and his pocket was rather empty, so he engaged himself to a weaver, in whose house he happened to lodge for the night. This took place in 1742. Edward Williams with whom he worked and lived was one of a small circle of truly godly people at Bala. John Evans readily took to be induced by him to attend religious services, and he soon got into sympathy with them. In 1744 he married, and twelve months later, he experienced the mighty workings of the Spirit of God in his soul, and he became a new man. He had not come to Bala when Howel Harris first visited the place, but that historical event took place not long previously. So, though he did not witness the cruel treatment Harris received, he heard the deplorable story from those who had done so.

Soon after his marriage, he started business on his own account, first as a weaver, then as a bookbinder, and afterwards as a tallow-chandler, which calling

he pursued to the end of his life. It became observed from the first that he conducted his business on upright lines, and thus won the confidence and respect of all classes. And moreover he was recognized to be a man of good sense and sound judgment.

When he joined the church at Bala, its members were few and of humble station in life. They often met at five o'clock in the morning, before the secular work of the day began, to avoid being disturbed by those who were hostile to their services. In the winter one of its members was appointed to arouse the others from sleep in time for the service. Each one fastened a string around his body, the end of which hung through the window. The brother appointed to the task of calling the rest would pull the string, and say, "Come, brother, to worship the Lord." John Evans had been a member of this little society for about 20 years before he began formally to preach, though he was in the habit some time previously of giving short exhortations at Bala and other places. He and some other members of the church would go as far as Penrhyn and Festiniog and other places equally distant, walking to and fro, sometimes a distance of 35 miles, so as to hold a prayer meeting, providing themselves with a little

bread and cheese, as there was no house where they could call with any expectation of receiving refreshment. On one occasion he and another brother walked the whole distance from Bala to Trecastle, Breconshire, across pathless mountains for the express purpose of attending an Association and to urge upon some of the preachers of South Wales to visit the North. On the journey a remarkable incident took place. The way was altogether strange to them. At Llanbrynmair two other travellers joined them, but the country was strange also to them. They managed somehow to reach Rhayader; and certain marks were given them how to proceed. But they missed the way, and the day soon began to darken, and they could not see the marks given them, so they were in great perplexity. But in the emergency, a man in the garb of a shepherd unexpectedly met them, and asked them, "Are you not going to the Association at Trecastle?" They replied, "Yes." And he said, "You have lost the way," and added, "go straight on between the two yonder heights, and then leaving the mountain you will come to a farm house on the roadside. People of the same religion as you live there, and if you call, you will receive comfortable lodgings." As they were wondering at this remark-

able Providence, they turned to have another look at this friend in need, and to thank him for his kindness: to their astonishment he had disappeared though they were at the time on the open mountain where the unexpected friend could not possibly conceal himself. Upon this, John Evans, who was invariably a cool and sensible man said, "Assuredly it was an angel." The party found the farm house, as the shepherd had stated, where they were cordially received. They reached Trecastle early next morning and succeeded in their mission.

As a preacher, different from most others of his day, he was quiet and instructive, always speaking in his natural tone, rather than at the height of his voice, seeking to awaken in the minds of the people the fear of hell.

The fame of John Evans rests not so much upon his preaching as upon his sensible conduct and wise sayings in private conversation and at church meetings. The Rev. Thomas Charles held him in high esteem, and almost implicitly accepted any advice he might give. He often appealed to him at meetings of the church at home and at Associations for his opinion upon whatsoever might be under consideration: he was so keen and sound in his judgment. At an Association at Bala when

he was become old and deaf, the theme of conversation was faith, and several of the leading ministers had spoken. The last who spoke was the Rev. David Jones, Llangan, who described faith as a venture—venturing upon the Son of God for life. Mr. Charles then asked Mr. Evans if he had heard the conversation. He replied that he had understood very little. Mr. Charles told him that they had been speaking about faith. "So, indeed," he replied, "and what do they say is true faith?" "Oh, their opinions vary, the last, Mr. Jones, Llangan, said, that it is a venture—the soul venturing on Christ." "Quite true," he replied, "faith is a venture, but remember this, it is a venture with its eyes open. Faith ventures, so does presumption, but before faith ventures, it must have the word of God for its basis."

One Saturday, the violence of the storm was fearful, and according to his engagement for Sunday, Mr. Charles was to preach at a small chapel in the midst of the mountains of Merioneth. The storm was growing in fierceness, until it became almost dangerous to go out of doors. Mr. Charles hesitated as to what he should do, so he sent his servant to ask Mr. Evans, who lived close by, for his advice under the circumstances. His reply was, "Ask Mr. Charles, whether is he a

master or a servant? If he be a master, then he can do as he chooses; but if he is a servant he should obey the call." This settled the matter, and Mr. Charles faced the storm and fulfilled his engagement.

Like the Rev. John Evans, New Inn, he was full of tenderness towards those who were out of the way and yet seeking to become followers of Jesus: he was more gentle towards such than Mr. Charles. A woman at Bala who was a candidate for membership in the church was not quite up to the mark in some respects, so the friends hesitated to receive her. Mr. Charles told Mr. Evans, who was at this time very deaf, the main points of the conversation with her, and added, "She is very dark, John Evans." "Well, Mr. Charles, it was very dark upon you, when you first came here, it may be that the woman will nevertheless get on all-right, let her at any rate have fair play to try." Earlier in life, when speaking to a woman who sought church membership at Llanuwchllyn, and who was not very intelligent, as some thought, he said, "Well, the first step towards entering 'the straight gate,' is to turn the face towards it."

A well-known instance of his keenness and readiness of speech is that of his reply to his wife's question as to their knowing each other in heaven. Like

himself, she was shrewd and thoughtful and remarkable in many ways. It was a habit of hers to keep Caryl on Job open before her on the table when ironing. "Do you think, John," she asked, "that we shall know one another in heaven?" "Most assuredly," he replied. "Do you think we shall be more foolish there than here?" But after thinking a little while, he added, "but, Margaret, we may be quite near for a thousand years without seeing each other because the glory and wonders of the person of our Redeemer will have so enraptured us."

He was every way a man mighty in the Scriptures, strong in Christian doctrines, sound in judgment, upright in principle, and he rendered great service to Methodism for many years. Much of the early history of Methodism in Merionethshire would have been lost had it not been for him. *Methodistiaeth Cymru*, vol. i. page 603; *Y Tadau Methodistiaidd*, vol. ii. page 20; *Y Traethodydd*, vol. v. page 86; *Methodistiaeth Dwyrain Meirionydd*, page 59.

EVANS, MR. JOHN, BODEDERN, Anglesea, was born in the year 1775. He was the son of Evan Thomas, of Maes, an eminent bone setter. He was chosen a deacon by the church at Holyhead in the year 1804. Four years later he began to preach. He was an instructive and lively preacher, and at times had very

powerful services. His physical constitution was at best weak, which naturally was a great disadvantage to him. However he continued to labour with much faithfulness and acceptance, until he met with a serious accident which led to his death, April 21st, 1845, aged 70 years. The late Rev. Ebenezer Evans, Bodedern, was his son. *Enwogion Mon*, page 44; *Y Traethodydd*, vol. xii. page 408.

EVANS, REV. JOHN, BRILLEY, Herefordshire, was proverbial for his devout spirit and pleasing manners. When he left Trevecca College, June, 1847, he at once entered the Home Mission field, taking charge of three districts, Newchurch, Brillley and Eardisley. The services at Newchurch had hitherto been held in a private house, but the room soon became too small for the people who came to hear. He therefore at once set about building a chapel, and through his fascinating manners and genial spirit got much aid in his enterprise from outside his special sphere of work. The chapel was opened free of debt, and with the surplus money he set about building a chapel and manse at the Great Oak, Eardisley, Herefordshire, which place had been a great centre of ungodliness. This chapel was opened May, 1849, when he occupied the manse which he had built, fully expecting to spend some years of

labour in this his adopted sphere. But just as he completed his second year he was suddenly called away to the home above. There was great sorrow throughout the district of his labours and the churches of Breconshire, where he was well-known and highly thought of. He was a native of Pensarn, Cardiganshire, and was born in the year 1819. He had three brothers in the ministry, Revs. Lewis Evans, Pembroke Dock; D. Thorne Evans, Swansea; and Evan Evans, who died soon after he commenced preaching. He spent his young manhood at Carmarthen in the service of the Rev. David Charles. Here he began to preach, and then proceeded to Trevecca College, where he remained two years under the tuition of Dr. Charles. He won for himself a warm place in many hearts, but he was cut down on Sept. 17, 1849, when but thirty years of age. He was to have been ordained at Llandilo, Carmarthenshire, August, 1849, but the illness, which ended in his death, had already commenced its fatal work, and hindered him from being present. His knowledge of the Word of God was very great; with but little difficulty he could have compiled a Concordance.—*Y Drysorfa*, 1849, page 358.

EVANS, MR. JOHN, CILYCWYM, Carmarthenshire, was one of the early, active, and popular

preachers of Methodism. He made several excursions to North Wales, and did much pioneer work in the face of great difficulties and perils. He is always spoken of with great respect. He had a sweet voice and a winsome manner. A well-known proverb in Carmarthenshire, setting forth a man who has much charm of manner, was applied to him as a preacher—"one able to charm bees out of their hive." He and Mr. Lloyd, Henllan, Cayo, were on one occasion announced to preach in a locality where the vicar of the parish was bitter in his opposition to the Methodist movement. A number of men were primed with drink for the express purpose of disconcerting the preachers. John Evans had begun to preach before they appeared on the scene. His charming voice however so conquered them that they could not, even in their muddled condition, but listen, and remain for a time perfectly still. One of them recognizing that much of the charm of the preacher was in his voice fetched a brass pan and began to strike it vigorously so as to drown the voice of the preacher. A strong man who was standing by, and had an iron instrument in his hand, held it over the disturber's head, and threatened to strike him dead unless he ceased his disturbance. The enemy was thus cowed, quiet was secured, and

much good was done. John Evans' doctrine at times dropt as the rain; his speech distilled as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Preaching on one occasion, about the year 1774, at Ty-tan-y-wal, near Llanwno, Glamorganshire, on the words, "For the people shouted with a loud shout, and the noise was heard afar off" (Ezra iii. 13), some of his hearers fainted with fear, others wept, and others praised the Lord with much joy. He preached at Mold sometime before 1768. Where or when he died is not known. The Rev. John Evans, Llandilo, was his son. *Methodistiaeth Cymru*, vol. ii. pages 391, 448; vol. iii. pages 92, 159.

EVANS, REV. JOHN, LAURENNY, Pembrokeshire, was better known to our Welsh forefathers in almost all parts of South Wales, and in the marches of North Wales, as the Englishman of Pembrokeshire. In the early part of the nineteenth century, he supplied the Octagon Chapel, Chester, for three or four months annually, for many years. He was born at Coedcandlass Chapel farm, near Burnet's Hill, about eight miles from Haverfordwest, on the banks of the Milford Haven, in the year 1777. His ancestors had lived there for two hundred years. He was brought up with his parents in the Established

Church; and was converted under the ministry of Rev. D. Griffiths, Nevern; but he joined the Methodist movement at the dawn of the nineteenth century. He was undecided for a time between the Wesleyan Methodists and the Calvinistic Methodists: but under the influence of the Rev. John Rees, Carmarthen (afterwards of Crown Court Chapel, London), he threw in his lot with the latter. He was soon urged to exercise his gifts as a preacher, and notwithstanding his natural diffidence, he entered upon the work with much earnestness. There is hardly a nook on the south side of the Milford Haven where his voice was not heard preaching the everlasting Gospel. He also repeatedly travelled through the various counties of North and South Wales. He was ordained at Llandilo in 1813. In December, 1818, he was married to Miss Martha Hall, East Popton. In 1821 he removed from Popton, where he had resided since his marriage, to Coedcandless Chapel farm, his birth place. From this time forth until Michaelmas, 1846, he lived in the neighbourhood of Burnet's Hill, with the exception of eight years' residence at Haverfordwest first, and then for a short time at Laurennny. Thence he removed to Pembroke Dock, where he spent his last days, unable however to render any active service to his Lord's work as he



was suffering under the effects of paralysis. He died July 11th, 1849, aged 72 years.—*The Treasury*, vol. iii. page 105.

EVANS, MR. JOHN, DDERWEN, CROSS INN, Carmarthenshire, was a preacher whose name is in the list of deceased preachers in the *Drysorfa*, 1844.

EVANS, REV. JOHN, LLWYN-FFORTUN, Carmarthenshire, occupied during many years of his ministerial life a prominent position among the public servants of Christ in Wales. He stood in the front rank as a preacher. His name was a charm to secure the largest audiences, composed of people of every denomination of Christians in the district where the preaching service would be held.

We well remember the first time we saw him and heard him preach. The event was one of those indelibly fixed in our memory. We were young; but the stir which the announcement of his coming caused in our circle of life excited our youthful minds, always ready to be deeply interested in preachers, whom—thanks to our earliest associations and training—we looked upon with feelings of deep veneration. We hearkened with avidity to the talk respecting his wonderful preaching, and of course, joined in the expectation of the treat in store for the people. On the evening he was to preach, people

flocked to the chapel betimes lest they should fail to get room. At the appointed time of the service he had not arrived, and some anxiety was felt lest a disappointment should occur. When he drove in sight people stood at almost every doorstep looking at him as if he were a prince. And was he not a prince? Though not of earthly royal blood, yet he was a prince in Israel. When the gig stood at our door, he said to the preacher who drove him, "Thomas, you go and begin the service; as soon as I shall have had a cup of tea, I will follow." We walked with him to chapel, and he bowed to almost everybody we met. After reaching the chapel everybody's countenance was radiant with joy, and he preached with great unction and power, causing the people soon to forgive the little annoyance felt at the lateness of his arrival. A special fact which we remember, too, is that on the following morning, there was some difficulty in getting him out of bed: before he came down stairs it was near mid-day.

This incident is recorded because of its representative character. First: Mr. Evans' visit to a neighbourhood to preach outside the bounds of his own Monthly Meeting was an event long remembered by those who heard him. Not that he was less popular at home and in his

own county. Far otherwise, he was of all men the most beloved and honoured at his home and in his county circle, as proved by the fact that he often preached at the Quarterly Associations held in his own county—an honour rarely given to any one else. It was so difficult to get him to visit distant places that when he would do so the circumstance would be remembered as one of those events which become a standard of dates in respect of other circumstances happening about the same time, we have heard it said of a particular event—"It happened the year John Evans, New Inn, preached here." Secondly: There was often considerable anxiety lest he might not fulfil his appointment. Owing to a morbid melancholy, it was not always an easy matter to get him to start from home. Frequently it was only at the last moment, or considerably after the proper time of starting, and by dint of long persuasion, that he could be induced to set out on his journey. Thirdly: After he would have reached the chapel and ascended the pulpit, the annoyance felt by the congregation at his delay, and the trouble experienced by those whose care it was to see that he would fulfil his appointment were at once forgotten. The flow of his language, the grace of his style, the tenderness of his appeals, the beauty with which he would in-

vest Gospel-truth, the unction that accompanied his ministry filled the audience with delight. Fourthly: there was no getting him out of bed in the morning. Notwithstanding his great popularity and the vast influence for good which his ministry exercised, he would in his heart prefer being left at home than go forth to address the multitudes which everywhere flocked to hear him. He evidently set little value upon his ministrations. In this he was perfectly sincere. His ingenuousness and simplicity were above suspicion.

Combined with his feeling of melancholy was an absent-mindedness which often manifested itself in most ludicrous ways. What is strange and indicative of his simplicity of character is that this trait in his character revealed itself time after time in the same facts. It was widely said by different individuals, how, in their respective homes, he had been in great trouble whilst dressing in the morning owing to his inability to find one of his stockings. After much tossing about of the bed-clothes and searching in every corner of the room it would come to light at last that he had got the two stockings on one foot. The thorough simplicity and openness of the man prevented any suspicion being awakened of anything but simple absent-mindedness.

Illustrative of the strange freaks which nature sometimes plays, it should be mentioned that whilst Mr. Evans was thus forgetful and unobservant in respect to some of the commonest facts of daily life, he had a most retentive memory for persons. He seemed never to forget a person's face or name, or that of the members of his family. Having once spoken to any one, he would ever after, notwithstanding the number of people he met with on his preaching tours, remember him by name. Wheresoever and whensoever they might chance meet, he would at once address him, and enquire affectionately after each member of the household by name.

This enquiry which he invariably made reveals the kindness of his disposition, and endeared him to the hearts of the people. He never forgot to ask after the absent members of the family. Even when an Association was being held, and a passage to the stage on the field was opened up for him amid the crowd, if he espied any one he knew, he would at once enquire after the other members of the family. He thus knit the people to himself, and at the same time knit them to the cause of God, and to the denomination of which he was one of the brightest ornaments.

He was a prince among the preachers of his day: one of

those whose ministry leads many old folks to speak of the preaching of the days gone by as far superior to that of recent times, forgetful that all the ministers of olden times were not like John Evans, New Inn, and forgetful, too, that masters of the assemblies whose "words are as goads, and as nails fastened" are still to be found. John Evans took a leading position for years. It was his by rights. He was placed in the front instinctively and universally. It never entered his thoughts, so far as his character is known, that he was seeking it or that he had won it. It was purely weight of character, kindness of heart, and rare pulpit talents secured him his position. He had but little administrative skill, and seldom took a prominent part in discussion regarding the doctrines or the external affairs of religion. His great forte was to preach the everlasting Gospel. When engaged in this work he was at home. Those who heard him will never forget the soft cadence of his voice, his sparkling, brilliant and large eyes, the uplifting of his hand, and force of his language, which seemed almost to be inspired, when he revelled with his whole soul in declaring the message of the Gospel to perishing sinners. He never trifled with his audience, never sought to create a laugh by any witticism, never shot any

caustic remark at his brethren, never courted popularity. The solemnity of the work filled his soul and hence he ever sought to discharge his duty with becoming gravity and dignity.

Whilst his language in preaching was eminent for its chasteness, elegance and force, he seldom or never prepared his sermons in full. The sketches of his sermons that have appeared through the press are most meagre and worthless, affording the reader no idea whatever of the preacher; indeed, they do him great injustice. In preaching he would seldom keep even to the outline he had prepared. After expounding the context, he would sketch the line of thought he intended to pursue, giving expression to it under several "heads." But nothing more would be heard about those divisions excepting the first. Having once struck upon a vein of Gospel truth he would forget all plan and proceed to unravel freely and flowingly the mystery of the cross of Christ, never repeating himself, and yet never at a lack for something to say. His words would flow like a stream. He frequently preached from the same text on an itinerancy, but excepting the text and the first few words there would scarcely be two sentences alike: he would soon branch off in a new direction, and bring forth things new

and old from the treasury of the Word.

He had a marvellous power of expressing his gratitude. A unique part of many an Association was his public acknowledgment to the various friends who had shown kindness in connection with the gathering. It was the gem of the service. There was something so racy and rich, and scriptural in his way of doing it, that it charmed every one.

When baptizing a child in the presence of a large congregation, he said, as he was about sprinkling the water on the child's face, "We consider that sprinkling a little water is the Scriptural method of baptizing, but our brethren the Baptists consider that there should be sufficient water wherein to immerse the baptized. But, my dear friends, the dawn of the Thousand Years is about to break, and then if we use too little water we shall use more, and if our brethren the Baptists use too much, it will be necessary for them to be satisfied with less."

He was bred and born in one of the most out-of-the-way places at that time in South Wales, and his parents were plain, ordinary farmers, who in the year 1779, lived at Cwm-gwen, in the parish of Llanfihangel-ieroth, about 12 miles from Carmarthen. His father

was a deacon of the Congregational Church at Pencader, and his mother was a member of the same Church. His father was highly esteemed in his circle, and his mother was a woman of eminent piety, well versed in the Scriptures, and took much pains in the religious instruction of her son. In temperament, his father was hot and impetuous, but his mother was gentle and mild; and whilst the former was prone to be full of anxiety, the latter was ever trustful.

John Evans, when a boy, was of a quiet, meditative disposition, seldom given much to play. Owing to a difference in temperament, his father did not understand him, and doubtless thought him a very worthless youth. His mother, however, recognizing him to be a child of tender feelings and of good parts, treated him with more consideration and indulged him in his whims and fancies.

At what age he became a subject of religious impressions is not known, further than that it was whilst he was yet a child. From his earliest years he manifested the deepest interest in religious matters. When but fourteen years of age, he accompanied his father to Waunifor to hear the Rev. D. Jones, Llangan, preach, and the truth left a deep impression on his mind. Not long after, possibly as the result of this sermon, he

joined the Calvinistic Methodist Church at Waunifor, preferring this section of the church of Christ to the Congregationalist. His father was displeased with him for joining the Methodists, and therefore John did not go to Waunifor again. Some time afterwards however he joined the same body of Christians at New Inn, a place two or three miles distant. This time his father accompanied him, and said to the deacon, "Here he is for you, I have utterly failed to make him a Dissenter,"—the name given the Congregationalists in that day. He felt riled that his son should persist in separating himself from his parents and throw in his lot among the members of a different communion. He was now sixteen years of age.

Previous to this he had opened a day-school at Pencader, which would indicate that he had had more school advantages than the ordinary country lad of his class and locality. And this, possibly, because he was of no use whatsoever on the farm. In fact he took so little interest in farm matters that he did not know his father's cattle. His thoughts were upon other things. With his books, and to be left to himself to think, was John's delight. His father had no sympathy with his studious disposition, and was often enraged at his stupidity in regard to farm duties. There was nothing for

it but to allow him to attend school, and when he was but fifteen years of age he opened one on his own account. Necessarily, it was of a very elementary character. What could have induced him, with his limited attainments, to undertake this work, is difficult to say. Possibly his father was unable or disinclined to pay for his tuition any longer, whilst the bent of his mind was towards learning, and he saw that by teaching others he would at the same time teach himself. No great qualifications were necessary for a schoolmaster in a country district at that time. But it should be said that he had studied Latin, Greek and Hebrew, in some degree, under the Rev. Mr. Jones, Maesryroni, and that, for a youth under his circumstances, he had attained considerable proficiency in these branches of learning. He was no mathematician, and never had any liking for figures.

Soon after he joined the church at New Inn, he removed to Llanpumsaint, where he again started a school, and here he entered upon his life work. He had from a child set his heart upon it. When very young, he was often overheard in the fields preaching and praying, though he was not a professed follower of the Lord Jesus. Preaching was the dream of his childhood and the ambition of his early youth. And

when he entered upon his eighteenth year, about twelve months after his public profession of his Saviour, he began the public career which was to win him the admiration, love and gratitude of tens of thousands of his fellow countrymen. His first text was, "If any man will come after me; let him deny himself, and take up his cross and follow me" (Math. xvi. 24).

His preaching was from the first highly successful and caused a great stir. Of course, chapels were small, and preachers were few, great ignorance prevailed on every hand and the state of the country was exceedingly corrupt. There were a few who sought to spread the light of the Gospel, but their visits to many places were at long intervals. John Evans' preaching, therefore, characterised as it was by great fervour and unction, made a deep impression upon many of his hearers. Much interest was felt in him; it became at once clear that he was destined to occupy a prominent position in the vineyard of the Lord. His services were anxiously sought, and people flocked to hear him wherever he would be announced to preach. Like all his brethren he had dark and heavy opportunities as well as bright and unctious ones. His course, however, was prosperous as the flowing tide. To qualify

himself still further for his work, he spent some time at the Presbyterian College, Carmarthen, conducted by the Rev. D. Peters.

When he was thirty years of age he received Deacon Orders from the Bishop of Llandaff; and was appointed to the curacy of Mynydd-islwyn, Monmouthshire. It is not to be inferred from this that his love of Calvinistic Methodism had lessened in the least. At this time the Connexion had not begun to ordain its own ministers. His close connection with the Established Church did not last long,—little more than a year: and during this brief period he was stationed successively at Mynydd-islwyn, Trelalas, and Llanddowror. Moreover, he itinerated a good deal, and preached in many districts in South Wales. When refused admission into the churches, he would at once mount a tombstone, and preach to those who had come to hear. His preaching gave great offence to the formalists who simply attended church without any true interest in their soul's welfare. The simple Gospel was to them an offence; to warn them earnestly to flee from the wrath to come was an impertinence, and the strong denunciation of the sins that prevailed was likewise deeply painful to many. Whilst the common people heard him gladly, the ordinary church-go-

ing people complained because of his practical preaching, and they succeeded in getting his dismissal. In consequence of his transgressions through preaching in unconsecrated places, and his Nonconformist sympathies, he did not receive priest's orders. In a little more than a year from the time he left the Methodists he returned, making Llwynffortun, a beautiful spot in the Vale of Towy, midway between Carmarthen and Llandilo, his residence.

From this time forth his career as a minister of the Gospel was one of uninterrupted success. Beloved and admired by all, his presence was eagerly sought for the large preaching gatherings of the Denomination in North and South Wales. As he advanced in life, the affliction from which he had suffered in a greater or less degree from childhood grew upon him: at times, indeed, it stopped little short of incapacitating him completely for public work. His mental depression was at times very great: he would fancy that he had committed some heinous offence, and that it was his duty to deliver himself up to the officers of the law. But however great his depression before entering the pulpit, once he was there all would be forgotten, both by himself and everybody else.

He was little adapted for the

ordinary duties of life. Whether when sent as a boy by his father to look after the cattle, or in after life, his wife would desire him to see how the workmen were getting on in the field, or to attend a fair or market, or to sell some of the produce of the farm, there was no certainty whatever that what he had to do would be properly done. Were it dependent upon him that the farm should bring in a profit, there is no doubt there would be little chance of its doing so.

Some time previous to his death, he removed to Pentwyn. But though his mortal remains lie near the chapel at this place, few think of connecting his name with Pentwyn. Previous indeed to removing to Pentwyn, he had left Llwynffortun for Cross Inn, where he lost his first wife and married his second. When he lived at the latter place his portrait was taken, lithograph copies of which are to be met with in hundreds of homes, especially in South Wales.

As his end drew near his bodily infirmities confined him very much to his home. Indeed, during the last year of his life, he seldom went anywhere except to the chapel at Pentwyn. He chose his burial place in front of this chapel, after which he never attended a service without standing a few moments upon the spot in meditation and

prayer. "Bury me here," he would say, "don't place me near the wall, lest I be under the droppings of the eaves." His hope of eternal life was sure and steadfast. A few days ere he breathed his last, he said to his wife, "I shall not be lost; no, no." When asked had he enjoyed any recent pleasant experience. "Oh, yes, yes," he replied with the tears flowing down his cheeks, "He that believeth in the Son shall not be condemned; no one has ever been lost that believeth in the Son, and I believe with all my heart." Thus, the truth which he had preached to others through a long ministerial life sustained and cheered his own spirit in his latest hours upon earth. He died October 6th, 1847, aged 68 years, after having been for over fifty years one of the sweetest and most popular preachers Wales has ever produced. *Hanes Bywyd y Parch John Evans, Llwynffortun; Y Drysorfa*, vol. xvii. page 353; *Cofiant y Parch. John Jones, Talsarn*, vol. ii. page 872; *Y Traethodydd*, vol. iv. page 504.

EVANS, MR. JOHN, NEWCASTLE-EMLYN, Carmarthen, was one of the early preachers.—*Y Drysorfa*, vol. xiv. page 181.

EVANS, MR. JOHN, PENNANT, Cardiganshire, was one of the early preachers.

EVANS, MR. JOSEPH, CILFACH, HENDRE, Carmarthenshire, is in-



cluded in the list of deceased preachers in the *Drysorfa*, 1844.

EVANS, MR. JOSIAH, BWLCHYGROES, Pembrokeshire, died December 25th, 1839, aged 85 years, having been a preacher of the Gospel for 60 years. During this period he had seen Bwlchygroes chapel built three times. He accompanied Rev. David Griffiths, Nefern, on several of his itinerancies through North and South Wales. Mr. Griffiths testified that there was no man more acceptable in North Wales. His talents were not bright, but he stood high in the esteem of the people because of his genuine Christian character. "He was faithful unto death." Though so old at the time of his death, he preached at Bwlchygroes on Dec. 8th, with as much freedom as ever. He was buried at Clychdy. *Y Drysorfa*, 1840, page 95.

EVANS, MR. LUTHER, NEATH, Glamorganshire, was one of the early preachers.

EVANS, MR. MANUEL, TY'N-LLWYN, Anglesea, was one of the early acceptable preachers of his county. He began to preach at Amlwch, and was a fluent speaker. Some disagreement between him and one of the deacons of the church led to his withdrawal for a time from the Methodists, when he joined the Independents. He subsequently returned to his old fold, but he

was not restored to preach. *Methodistiaeth Mon*, page 116.

EVANS, MR. MORGAN, GLYNGYNWYDD, Montgomeryshire. His name is in the list of exhorters who were acknowledged to be such at the Association held at Tyddyn, Montgomeryshire, in April, 1745. He did not however continue any length of time after this in the capacity of a preacher, though he did not withdraw from the cause altogether.

EVANS, MR. REES, LLANGWYRYFON, Cardiganshire, was a preacher of the Gospel for twelve years, and died in the year 1805. — *Methodistiaeth Cymru*, vol. ii. page 32.

EVANS, MR. RICHARD, CILY-CWM, Carmarthenshire, known as RISIART IFAN, was a contemporary of John Evans, Senior, Cilycwm. His ministry is said to have been effectual to the conversion of many from the error of their ways, and in leading them to the foot of the Cross, where they found rest for their souls and the hope of eternal life within the veil. *Methodistiaeth Cymru*, vol. ii. page 449.

EVANS, MR. ROBERT, GROESFFORDD, LLANRWST, was born about the year 1750, and began to preach when he was twenty years of age. He was a weaver by trade, and preaching services were often held in his factory. About this time persecution of the rougher sort had begun to

cease in the district, but that of circulating base and unfounded scandals concerning the character of the private society meetings was yet continued: these meetings were called *weddi dywell* (dark prayer), and insinuations of a gross character were spread regarding them. About the year 1778, reports of this kind were made respecting the services held at Groesffordd. A magistrate named Mr. Kyffin, living in the neighbourhood, at Manen, came to the service one night rather the worse for drink, accompanied by a number of rough youths. Upon entering, the gentleman asked, "What are you doing here?"

Robert Evans calmly replied, "Counselling each other, sir, in regard to the things of eternal life."

"Where is 'the dark prayer' with you?" asked the gentleman.

"Indeed, Sir, it is often dark enough upon us, when we try to pray," replied Evans.

"Can you preach?" asked the magistrate.

"Occasionally, Sir, I exhort a little," was the reply.

"Well, you must preach for me now," said the magistrate.

Evans excused himself from attempting to do so: but the gentleman would not take a refusal. So he was constrained to commence, having for an

audience the magistrate and his rough companions and the few members of the society who had come together. Upon descending from the pulpit, Evans was highly praised by the magistrate and was told by him to continue in the work, and placed a sovereign in his hand for his "capital sermon." This event was the end of all persecution of the cause at Llanrwst. Evans is reported to have been a good preacher: it was thought that he would have become one of the brightest stars of North Wales. He was a great reader, mighty in the Scriptures, and possessed of bright talents. But his early death destroyed the bright hopes cherished of him. Upon returning home from London, whither he had gone to preach to the few Welsh who had begun to gather themselves together for religious purposes, he was riding on the top of the coach which had reached Market Street, 28 miles from London. Whilst they were changing horses, his attention was fixed in meditation looking at the stars. The coach suddenly started, and he losing his balance fell to the ground upon his head and died within ten minutes. This took place May 25, 1782, when he was but 32 years of age. The friends in London buried him respectably, and collected £60 for his widow and three orphan children. *Drych yr Amser-*

*oedd*, page 181; *Methodistiaeth Cymru*, page 185.

EVANS, MR. ROBERT, LLAN-UWCHLLYN, Merionethshire, came here from Carnarvonshire.

EVANS, MR. THOMAS, BABELL, Monmouthshire, died October 18th, 1835, in the fifty-second year of his age, leaving a widow and five children to deplore his loss. In his early years he was conspicuous for his ungodliness, but for the last twenty-eight years of his life, he was a bright and beautiful Christian, and for twenty years a preacher of the Gospel. He was for some time before his death a comparative invalid, oftentimes going to preach when he should have remained at home. His general life was an embodiment of the doctrines he preached. As a man and Christian there were two features which characterised him—he was no flatterer in a man's presence, and he always spoke the best of every man in his absence. His remains were buried at Babell.

EVANS, REV. THOMAS, CARMARTHEN, was the son of Mr. David Evans, Bwlchycod, near New Inn, Carmarthenshire, and was born March 15th, 1785. He joined the church at New Inn, when he was 18 years of age. For some time he worked with his father on the farm. In 1813 he was appointed by his father to superintend a number of men whom he had engaged for felling the trees of a large

wood he had bought. It is said that in the evenings he gathered the men together and got them to learn portions of the Scriptures. The elders of the church, recognizing his pious disposition and his desire to instruct the people, pressed him to enter the ministry. For a time he shrank from the work, but at last he yielded to their request, and went to Carmarthen to attend the Presbyterian College, presided over by the Rev. David Peters. In 1816, he opened a school in the town on his own account, and about the same time married a Mrs. Morgan, Bridge Street. In 1826, he was ordained to the full work of the ministry. He never travelled much, yet he rendered great service to the Lord's work in the town and neighbourhood, especially in connection with the children and young people. In 1830, he lost his wife, and in 1833 he married a Miss Llewellyn, King Street. For some years he was co-secretary with the Rev. Ebenezer Richard of the South Wales Association, and was appointed in conjunction with him and the Rev. D. Charles, Junior, to make a selection of Hymns for the use of the Connexion in South Wales. He also published a little book for children entitled "Ymborth Beunyddiol," and a Welsh edition of Watt's "First Catechism." In 1836 he removed to Llanstephan in the hope that

the change would benefit his health. He applied himself here to the work of the church with the same faithfulness as at Carmarthen. He got the friends to renovate and enlarge the chapel, and he had the joy of seeing the work completed and paid for. His health, however, did not improve, and he died February 6th, 1839, aged 54 years. He was a very genial and loveable man, very punctual at all the services of the sanctuary, and great in prayer. The sphere of his labour was not wide, but no one ever was more faithful at his home and within the bounds of his Monthly Meeting.—*Bywgraffiad y Parch. Thomas Evans, Caerfyrddin.*

EVANS, MR. THOMAS, ESTYN, near CAERGWRLLE, Flintshire, opened a school at Estyn when he was sixteen years of age. At eighteen he began to preach, but his career was short; he died Oct. 5th, 1843, when he was but twenty years of age. A well-written Elegy to his memory, consisting of 22 stanzas, appeared on the cover of the *Drysorfa*, May 1844.

EVANS, MR. THOMAS, LLANDOVERY, Carmarthenshire, was bred and born at Llandovery, and began to preach about the same time as Dr. Thomas Phillips, Hereford. His career was short. *Methodistiaeth Cymru*, vol. ii. page 355.

EVANS, MR. THOMAS, RHYMNEY, Monmouthshire, was a fair-

ly acceptable preacher, and died about the year 1844. He was neat and prim in his dress, and married a lady from Forest Coalpit, near Abergavenny. After his death, his two children, a son and a daughter, were brought up by their grandmother at the Forest; and the son became a popular singer.

*Personal Knowledge.*

EVANS, MR. THOMAS, WAENFAWR, Carnarvonshire, was among the earliest resident preachers of his county, and laboured hard for the furtherance of the cause of Christ under great difficulties and in face of much opposition. He was an able reasoner and very acceptable as a preacher. In some respects he excelled his fellow labourers. When any important matter of discipline or of any other character was under consideration he was considered to be the most honest and outspoken of the brethren in Carnarvonshire, yet his reproofs would be taken without offence. Robert Jones, Rhoslan, in his *Drych yr Amseroedd*, speaks of him as "a man of a gentle and friendly disposition, honest and sincere, his preaching gifts were clearness and force, very suitable to the ignorant hearers of his day. His growth in his gifts and usefulness were very manifest, as he ripened for glory." The fell disease, consumption, took him away September 4th, 1788, when he

was but 48 years of age. He made one tour of six weeks through South Wales. The church at Waenfawr was the mother church of the church at Carnarvon, and Thomas Evans declared that when he at first visited Carnarvon there was no one who would give him even a cup of cold water. *Methodistiaeth Cymru*, vol. ii. page 155; *Drych yr Amseroedd*, page 189.

EVANS, MR. WILLIAM, ABERFFRAW, Anglesea, came to Aberffraw about the year 1780, when he was elected by the small church to the diaconate, and soon after he began to preach. He excelled many of his brethren in ministerial gifts, and attained to considerable popularity. He was moreover exceedingly faithful in every branch of the work. On the Sunday when Mr. Richard Lloyd, afterwards of Beaumaris, and his two companions, were suddenly and unexpectedly led to make enquiries for a preaching service in the neighbourhood on the evening of that day, they heard that William Evans was to preach at Cemmaes bach. They attended the service and it was a turning point in their lives. He was the first who preached to the few Welsh in the storehouse, York Street, Manchester; this was in October, 1796. The Rev. Robert Evans Missionary in Khasia is one of his descendants. The

date of his death is not known, but he died in the prime of his life at Gwalchmai chapel-house. *Methodistiaeth Mon*, pages 88 and 116.

EVANS, MR. WILLIAM, FEDWARIAN, near BALA, Merionethshire, was one of the early preachers, bred and born in the district of Bala. He was a farmer, living on his own farm, and thus he was a man of independent means. He took a most prominent part in pioneer work, preaching in out-of-the-way places where the Gospel had not previously been declared. He faced dangers and difficulties in a fearless manner and passed through many a perilous scene. His labours were incessant, and his style of preaching was impressive. He became familiar with the ravings of the mob. At Penrhyn, Trawsfynydd, Llanarmon, Llangollen, and other places, he faced the enemy without flinching, and the Lord blessed his labours in a pre-eminent degree. His efforts were so bold, courageous, and effective, that it is a pity his deeds have not been recorded far more fully. When preaching on one occasion at a Monthly Meeting in a loft at Brynygogau, as he described the travail of the Saviour's soul in His redemptive work, such was the power that accompanied the preaching that two of the most respectable farmers of the neighbourhood

fell on their knees, and their tears flowed freely. Sometime before he died he had a paralytic stroke which affected his memory, and weakened his intellectual faculties. Some of his poetry was printed: 1. "Marwnad i Jane, gwraig Mr. T. Foulkes, o'r Bala, Trefecca, 1786." (Mr. Foulkes' first wife, and Mr. Charles' mother-in-law). 2. "Llyfr Hymnau bychan, o waith W. Evans ac E. Parry, Llansannan." *Methodistiaeth Cymru*, vol. i. page 516; *Drych yr Amseroedd*, pages 175, 213; *Enwogion Swydd Feirion*, page 64.

EVANS, MR. WILLIAM, NANTMEL, Radnorshire, was one of the first exhorters in his county, and had charge of the churches at Llanddewi, Llandegley, and Llandrindod. James Ingram writing of him to Howel Harries, says,—“The Lord is blessing William Evans wonderfully. The fire kindled by him at Llanybister is similar to that kindled at Llangeitho.” We read of him on one occasion accompanying Thomas James, Crickadarn, to a feast at Llanvihangel, when his face was besmeared with dung and filth; and both he and James were roughly handled by the mob. He was of humble station in life and was aided by the societies of his district. He was spoken of as a most genial and godly man. *Methodistiaeth Cymru*, vol. iii. page 318.

FOULK, MR. EVAN, LLANUWCH-LLYN, Merionethshire, was the brother of Edward Foulk, Dolgellay, who was also a preacher with the Methodists. Evan received his first religious impressions under the ministry of the Congregationalists, but he joined the Methodists soon after they formed a church, which was held at his house, the Pandy, before a chapel was built. He was the first preacher who began at Llanuwchllyn, and soon became popular. He itinerated a good deal through both North and South Wales. He was a mighty man on his knees. In his earlier years he suffered considerable persecution from his wife, who was embittered against him because of his religion. She was a shrew of a woman and would do anything she could which she knew would annoy and provoke him. She would often do things on the Sabbath which needed not to be done simply to vex his soul. Ultimately she modified her opposition, and he continued seeking to serve the Master and became an effective preacher, though rather rustic in his appearance. On one of his itinerancies in South Wales, accompanied by Dafydd Rolant, he was announced to preach on a Fair Day at Llansawel, Carmarthenshire, July 15th, 1822. A great number of people came to the Fair from Talylychau and the district around, bring-

ing wool in great sacks on their horses. The service was announced to be held at 8 or 9 o'clock in the morning, so that it might be over before the Fair commenced. Scores of the farmers fastened their horses, with a sack of wool on their backs by the hedge on the roadside, and went to the service, which proved a very glorious one. The preachers remained with the congregation until midday, when they left for dinner so as to reach Llanfynydd in time for the afternoon service. When they passed the chapel, after having had their dinner, the people were still rejoicing, and their horses were still alongside the hedge with the woolsacks on their backs. Rev. Owen Jones, B.A., in his life of Dafydd Rolant, says of Evan Foulk that he was as acceptable a preacher in South Wales as John Elias. Both Mr. Charles, Carmarthen, and Ebenezer Morris declared that they were astonished at the clearness and purity of his theology. In speaking he had a great fashion of finishing his sentences with the expression "i ti" (there for you). He would do so in the vernacular even when preaching in English, which caused some perplexity and amusement to his English hearers, who were anxious to know what this "i ti" was. Revs. Foulk Evans, Machynlleth, and Robert Evans, Roewen, were his

sons. He died April 8th, 1837. *Methodistaeth Cymru*, vol. i. page 614; *Hanes Methodistaeth Dwyrain Meirionydd*, page 135; *Cofiant y Parch. Dafydd Rolant*, page 76.

FOULKES, MR. GEORGE, MOLD, joined the church at Mold in the year 1762, when he was nineteen years of age. The society at the time consisted of but fourteen members. He was first chosen to the diaconate, and then in 1806, he became an exhorter, though he never considered himself much qualified for the office. He seldom went from home to preach, and even at home he would be unwilling to enter the pulpit, or preach in the hearing of any other preacher. From these facts it will be seen that he had a very low estimate of himself. Yet he was a pillar of the cause at Mold for more than 60 years. He died April 8th, 1823, aged 80 years. One of his last sayings was, "I would not take the whole world for the hope I have in Christ." *Methodistaeth Cymru*, vol. iii. page 282.

FOULKES, MR. THOMAS, MACHYNLLETH, was born at Llandrillo in Edeyrn, Merionethshire, in the year 1731. When 23 years of age he left home for England, and resided for some time near Chester, where he was converted under a sermon by the Rev. John Wesley. In about twelve months' time he removed to Bala, and at once joined the

Methodist church, which was in its infancy and very weak. Ere long he began to preach, and though his preaching gifts were not bright, he was second to no one in faithfulness. Like many of his contemporaries, he endured much persecution and braved many dangers and hardships, through his efforts to spread the Gospel. On one occasion when preaching at Maentwrog he was thrown into the river by the opponents of the Gospel. He was married three times. His first wife who died shortly after her marriage, was the daughter of Griffith Sion, one of the exhorters of the church at Bala. His second wife was Mrs. Jane Jones, a widow who kept a shop at Bala, and had one child by her former husband. This child, in the course of time, became the wife of the Rev. Thomas Charles. To her, Mr. Foulkes, having acquired a competency, gave the business. In two years after his second wife's death, he married Miss Lydia Lloyd—a sister of the Rev. Simon Lloyd, B.A., Bala. His family increasing, he resolved upon restarting in business, but he shrank from doing so at Bala in opposition to his step-daughter. So he chose Machynlleth, specially because the Methodist cause was exceedingly weak in the town, and it lay on the course of many of the preachers of South Wales as they journey-

ed to the North, and to whom he thought he might render some help. The Lord prospered him in his new enterprise, and his presence at Machynlleth proved a priceless boon to Methodism in the town and district. His generosity to the poor was proverbial. On a certain day every year, as the winter approached, he gave flannel, cloth, &c., to the poor to the value of £40 or £50, besides his ordinary daily gifts. Through his ceaseless kindness and general character he completely overcame the deep prejudice that existed in many minds against the Methodists. Whilst diligent and prosperous in business, he was devoted to the work of the Master. He often travelled from 40 to 50 miles on the Sabbath to preach the Gospel in districts where it was seldom or never heard, taking a little bread and cheese in his pocket that he might not burden the poor people of the locality where he held the services. He died in 1802, aged 71 years, leaving a widow and six children—one of whom, Lydia, was the mother of the late Rev. John Foulkes Jones, B.A., Machynlleth. *Methodistiaeth Cymru*, vol. i. page 501; vol. ii. page 352; *Methodistiaeth Dwyrain Meirionydd*, page 57; *Y Traethodydd*, vol. vi. page 398; *Cofiant y Parch. J. Foulkes Jones, Machynlleth*, page 16.



GEORGE, MR. DAVID, TYWEN-FRO, Pembrokeshire, was one of the early preachers of Methodism at Glanrhyd and frequently conducted services at Cardigan.—*Methodistiaeth Cymru*, vol. ii. page 324.

GIBBON, MR. JOHN, GELLI, Pembrokeshire, was one of the early preachers of his county. He frequently preached at Woodstock. *Methodistiaeth Cymru*, vol. ii. page 309.

GAMBOLD, MR. WILLIAM, WOODSTOCK, Pembrokeshire, was one of the early, active and earnest preachers in the county of Pembroke.—*Methodistiaeth Cymru*, vol. ii. page 309.

GOSLET, MR. EDWARD, CASTLETON, Monmouthshire, was born in the parish of Machen, near Newport, in the year 1750. He was a blacksmith by trade. In his early life he was perfectly thoughtless of his spiritual interests. When about nineteen years of age, however, he was brought into the service of Christ, and joined the Congregationalists at Groeswen. Here he soon began to take a lively concern in divine things. When 26 years of age, through the persuasion of the brethren, he commenced to preach. Soon after this he left Machen for Castleton, where the people were in greatest spiritual darkness; there was no chapel within several miles. On Communion Sunday he attended divine service at Llangan, where he joined

the Methodists. He then began to hold public religious services in his own house; but these had to be discontinued for a time as his landlord threatened to take the smithy from him. He then started a cause at Llaneurwg, and ultimately formed a church at Castleton; and yet another at Morfa. He was looked upon by some as the father of Methodism in Monmouthshire. Howel Harris had traversed the county on his preaching tours many years previously, but much of the results had passed away. For some years Goslet was the only Calvinistic Methodist preacher in the county, and thus he often said in a jocular mood that "he was the greatest Methodist preacher in the county." At that time it was necessary that a preacher should have a license from the Quarter Sessions to conduct religious services, or he would be liable to fines and imprisonment. Goslet therefore made application for a license. When he appeared before the Magistrate, he was asked, "What are you—a farmer or a mechanic?" "I am a blacksmith, Sir," was his reply. "Heaven bless thee," said the magistrate in a scornful tone, ridiculing the thought that such a man should seek permission to preach. Goslet quickly caught up the words and added, "Amen; your blessing and that of God's will do

well." He had an iron constitution, and would often travel on foot thirty miles after finishing his work late on Saturday night, to fulfil his preaching engagement on Sunday, and then return home again in time to start work early on Monday morning, as he could not afford to lose his ordinary earnings by his occupation. He was a man of strong will and quaint speech, and did much good service in the Lord's vineyard. He died in 1828, aged 78 years, having been a preacher of the Gospel for 52 years. *Methodistaeth Cymru*, vol. iii 357; *Y Tadau Methodistiaidd*, vol. ii. page 138

GRAY, REV. THOMAS, ABERMEURIG, Cardiganshire, was a native of Morryston, near Swansea. He was of humble parentage, and had no early educational training, religious or secular. He spent his young manhood as a collier, and was proverbial for his ungodliness. His drunken habits, apparently, saved him on one occasion from a calamitous end. It happened thus: he was sent by the colliery manager on a message to Neath. Before his return he got drunk, and turned into a field where he slept. A person who knew him passing by awoke him, and startled him by the words—"What! is it you, Tom Gray, are here? I thought you had been in hell some time!" He then explained that there

had been a fatal accident at the pit, through that the rope of the bucket whereby his fellow workmen were let down into the pit, had broken, and the men were all killed. He was so affected by the news that it led him to consider his ways and to forsake his old habits. He at once began to attend the house of God, and soon joined the Congregational church at Mynyddbach, near Swansea. He moreover took much interest in the cause and revealed an aptitude to speak for Jesus and to convince sinners of the error of their ways. The leaders of the churches therefore encouraged him to become a candidate for the ministry; and he shortly afterwards went to the Congregational College at Abergavenny. Whilst here he heard the Rev. Daniel Rowland, Llangeitho, preach in a neighbouring church. The sermon had a marvellous impression on his mind. Indeed he became almost incapacitated for a time to pursue his studies; his mind was almost unhinged. At the end of his college course he was recommended by his tutor to the Congregational churches of Abermeurig, Llwynpïod and Neuaddlwyd, Cardiganshire, as their pastor. These churches were not far from Llangeitho. After a period of probation he received and accepted a call to the pastorate, and he at once became intimately acquainted with

the Rev. Daniel Rowland. He soon entered into an arrangement to preach for him once a month on Sunday afternoons in Gwynfil chapel, which Rowland had erected for himself at Llangeitho, after his expulsion by the Bishop from the Established Church. This arrangement continued to the end of Rowland's life. The Congregational church at Neuaddlwyd did not remain long under his charge. In consequence of his close intimacy with Rowland, and his sympathy with the Methodist practices, some of the leading members were displeased and got his dismissal. But others, especially one Mr. Thomas Davies, Ty'nyorth, who was a vigorous and independent man, had a chapel built for him at Ffosyffin, where his preaching was exceedingly attractive and eminently blessed. It is said that people from thirteen parishes attended his ministry in this chapel. Two other sanctuaries were also erected for him, one at Llanarth, the other at Llanddewi-Aberarth. These three chapels were from the first looked upon as Methodist chapels. It is not certain that Mr. Gray formally joined the Methodists at any time: but this is clear, he looked upon himself as one of the fraternity. He did not, even from the first, associate with the Congregationalists at any of their large gatherings,

whilst he constantly attended those of the Methodists, and took part in their proceedings. The members of the churches at Abermeurig and Llwynpiod gradually came to conform with the ways of the Methodists, though some of the senior members were slow in adapting themselves to the change. Ultimately, shortly after Mr. Gray's death, the two churches became definitely affiliated with the Methodist movement. Mr. Gray was a very popular preacher at the Quarterly Associations, and was looked upon as a pillar among the brethren. At first, his language and figures of speech were a little coarse, but under the influence of Mr. Rowland he became more refined and threw off what was objectionable. He died in the year 1810, having been a preacher for 50 years, and leaving behind him a name and influence of sweetest fragrance. He was buried in the parish churchyard of Nantcwnlle. *Methodistaeth De Aberteif*, page 202; *Y Drysorfa*, vol. xviii., page 86; vol. xxv. page 113; *Y Tadau Methodistiaidd*, vol. ii. page 133.

GREEN, MR. THOMAS, ABERAERON, Cardiganshire, the son of Mr. William Green, of the same place, was born February 22nd, 1815. His parents were members of the Methodist church. From a child he was of a religious disposition.

When 13 years of age, like many well-to-do boys in South Wales in his day, he was sent to a school at Bristol, conducted by the Rev. G. Poccocke. It was observed soon after he returned home that his heart was fixed upon becoming a preacher; but he delayed carrying forth his purpose until after his marriage, which took place January 10th, 1836—his bride being Miss Elizabeth Thomas, a member of the same church. Shortly after, at the request of the church, he began to preach, and his services at once won for him the highest esteem. But his ministerial life was short. In June, 1837, he went to London upon business. On his return he felt poorly, but no one suspected death to be near. However, he died July 20th, 1837, leaving a widow and one son to deplore his loss. He was of a kind, gentle, and humble disposition, faithful in all sections of the work of God. Christian affability was written on his countenance. He was not easily offended, nor did he ever seek to return evil for evil. He died gloriously. An appreciative sketch of him by the Rev. Jenkin Davies, and also some very fine stanzas by Daniel Ddu o Geredigion, appeared in the *Drysorfa* for November, 1838. The Rev. Abel Green was his brother.

GRIFFITHS, REV. DAVID, LANTWOOD, Pembrokeshire. During

the years of his health and strength, he was one of the leading preachers of South Wales, but during the later years of his life, he was unable to take the active part in the ministry he was accustomed to do. Nevertheless, he continued to labour with great acceptance at his home and in the neighbourhood. Testimony was borne continually to the efficacy of his ministry during his active life. His praise was not only in the churches of his own Monthly Meeting, but also in all the churches of the Connexion in both North and South Wales. He was ordained in the year 1814, and died June 28th, 1845, having been a preacher for 40 years, and an ordained minister 31 years. *Methodistaeth Cymru*, vol. ii. page 325.

GRIFFITHS, REV. DAVID, NEVERN, Pembrokeshire, was one of the fathers of Welsh Methodism, although he never left the Established Church; and moreover he was so utterly opposed to the course pursued by the Methodists when they ordained lay preachers to the full work of the ministry in 1811 that he withdrew entirely from the movement, though he had been prominently associated with it for more than thirty years. Through his pulpit eloquence, devout life and social position, he was for many years one of the leading spirits among the Methodists, especially in Pem-

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brokeshire. His influence was great. The determined stand which he and the Rev. David Jones, Llangan, made against the ordination of lay preachers delayed considerably the decision ultimately arrived at. He was a host in himself, and many of the laymen did not like to oppose him. His ministry had been to them a source of delight and profit. They highly respected his character, convictions and abilities, but the need of the churches was too keenly felt, and the tide of feeling and conviction became too strong for him and the clerical party to resist successfully. When he saw the purpose of ordaining the preachers accomplished, he withdrew from his alliance with the Methodist movement altogether, though he still continued to itinerate and preach in the churches of Pembrokeshire as he had been wont to do. At the time of his withdrawal he took with him a number of chapels in Pembrokeshire of which he was a Trustee.

He was a native of Lampeter Velfry, Pembrokeshire, and was born at Felin Lan, near Narberth in the year 1756. He received his early education in a Grammar School at Pembroke. When about 18 years of age, he became a private tutor in the family of Mr. Bowen, Llwyn-gwair—one of the old aristocratic families of the county, and one too which was in full

touch with the religious movement originated and developed by Howell Davies and his co-workers. At Llwyngwair he frequently enjoyed the company of the leaders of Methodism, who were frequent guests. In Oct. 1779, he entered the Church and received Deacon's Orders, and the following year Priest's Orders. About this time he married Mr. Bowen's eldest daughter, and thus became even more closely connected with this highly esteemed family than before.

He was a most popular preacher. He was blessed with a fine physique, and, according to the custom of the time, in the higher circles of society, he powdered his hair, which gave him a very majestic appearance. His social position, combined with his noble bearing, pious character and pulpit qualities, gave him considerable influence. Shortly after he received Priest's Orders, the living of Nevern became vacant, and, through the influence of his father-in-law, it was bestowed upon him by the Lord Chancellor.

The Rev. Daniel Rowland held him in high esteem. He one day addressed him thus—"My beloved son, I am very happy to perceive that you have met with the vein, the golden vein of the ministry; take care that you keep to it, giving the glory to God at all times." He

assisted Mr. Rowland a good deal at the large gatherings at Llangeitho. Although it was forty miles distant, he was present almost every month for many years to assist at the Communion service.

Through his long life, he kept rather closely to the practice of preaching in consecrated places only. He was a self-willed man, not easily diverted from his course: few indeed would dare oppose him. On one occasion he was on a preaching tour with the Rev. D. Jones, Llangan, officiating in such churches as were open for them. One morning, both preached in some church in Monmouthshire. Though the audience was large, the service was a heavy one. Mr. Jones was announced to preach in the afternoon at a farm house in the neighbourhood. Mr. Griffiths, out of courtesy, accompanied him, without the slightest intention of taking part in the service, as the place was unconsecrated. The day being fine, a crowd of people came together, and Mr. Jones preached on a horse-block outside the house—Mr. Griffiths sitting near him. When Mr. Jones finished, the farmer brought the Bible to Mr. Griffiths, saying in an authoritative tone—"You, sir, must preach—the people are expecting you." He at once positively refused. Upon this, the man threw his arms around him

and placed him on the horse-block. Feeling that he had nothing to do but submit, he yielded, and never before had he such a fine opportunity. Heaven seemed to come down upon him and the people, and many were saved. He was ever afterwards more ready to preach wherever an opportunity would serve.

He was one of the trustees of Madame Bevan's money for the furtherance of education in Wales. This money, amounting to £10,000, was for 30 years idle, in consequence of some of Madame Bevan's relatives seeking to break the will. When the matter was finally settled, the money had accumulated to £30,000, which was handed over for educational purposes, and Mr. Griffiths threw himself with much energy into the task of carrying out the will of the donor.

He died Sept. 18th, 1834, aged 80 years. *Y Tadau Methodistiaidd*, vol. ii. page 329.

GRIFFITH, MR. EDWARD, WOODSTOCK, Pembrokeshire, was one of the early preachers in his county, and frequently preached at Woodstock.—*Methodistiaeth Cymru*, vol. ii. page 309.

GRIFFITH, MR. EVAN, CHWAEN-HEN, Anglesea, in his early years, was a fierce persecutor of the people whom he afterwards joined in holy brotherhood and in hearty co-

operation for the furtherance of the Gospel of Christ. He was a tall, strong built man. On one occasion he joined a company of wild fellows in an attack upon a small congregation who were worshipping in a house in the neighbourhood of his home. He filled his pockets with small stones, fully purposing to disturb the service; but he soon became so deeply impressed under the sermon that he threw them to the floor one by one, and was himself captured for Christ. He at once cast in his lot with the religious people of the district and soon took a very prominent part in the work. His first wife was the daughter of William Pritchard, Clwchdyrnog. He was a cautious and sensible man, and was considered to be the best preacher of his class. His services as an evangelist were widely and eagerly sought in his county. The date of his death is not known. *Methodistiaeth Mon*, page 61; *Methodistiaeth Cymru*, vol. i. page 112.

GRIFFITHS, REV. EVAN, MEIFOD, Montgomeryshire, was the son of Edward and Margaret Griffiths, Rhosfawr, Meifod, and was born March 12th, 1778. His parents were in the habit of attending Church, but his mother stealthily attended some Methodist services as well. Evan, in his youth, took

a leading part in the evil customs of the time, to the great grief of his mother. The family removed from Rhosfawr to Cefndu, in the parish of Guildsfield. In the agreement which was made with the landlord of Cefndu, a clause was inserted that none of the family was to attend Nonconformist services. However, when Evan was twelve years of age he experienced some deep religious impressions. He heard John Ellis, of Barmouth, preach, and the sermon revealed to him the depth of his corruption. After this he heard Thos. Meredith preach and his ministry brought him much comfort, and notwithstanding the clause in the agreement respecting the farm, he joined the Methodist Society at Pant, a farm house in the parish of Guildsfield. He was then fourteen years of age. At the time he joined the Society, it consisted of only ten members. When he was seventeen, he lost his father, and the following year he was chosen a deacon of the Society at Pant. He began to preach when he was twenty-four. In 1804, he removed to Ceunant, in the parish of Meifod, and about the same time he married Miss Elizabeth Evans, the daughter of Mr. Evans, Rhosddu, Llansantffraid. His ministry was affectionate and suitable to the intelligence of

his hearers: his circumstances, however, did not permit him to travel far beyond his own Monthly Meeting. His position as a preacher is indicated by the fact that he was among the first lot of preachers ordained in 1811. He died September 6th, 1839. His Memoir was prepared and published by the Rev. John Hughes, Pontrobert.

GRIFFITHS, MR. GEORGE, CEFN, BWLCHYGROES, Pembroke-shire, was one of the most popular preachers of his day. Like Robert Roberts, Clynog, he was a small hunchbacked man, but had a clear and beautiful voice. It happened on one occasion that he and Robert Roberts preached at the same service at an Association at Bala. Both preached with great power, and the Rev. John Jones, Edeyrn, remarked in his humorous style—"Would that we were all hunchbacked!" He died from home at Merdy Taliesin, near Talylychau, Carmarthenshire. An Elegy to his memory was composed by one Evan James, Llanfachreth, and published at Dolgelley, jointly with one to the memory of Mr. Thomas Foulkes, Machynlleth.

GRIFFITHS, MR. GEORGE, CARMARTHEN, was a preacher in the early part of the nineteenth century. Mr. George Griffiths, Penybont, Radnorshire, was his son.—*The Treasury*, vol. iv. page 27.

GRIFFITHS, MR. GEORGE, PENYBONT, Radnorshire, was a native of Carmarthen, and was the first preacher appointed by the Rev. David Charles, in charge of the Home Mission Station started by him at Penybont in 1819. His constitution was delicate, and he remained but a few months in charge of the work, and soon after died. When at Penybont he preached at a house called Brynmawr, about a mile from the village. *The Treasury*, vol. iv. page 26.

GRIFFITHS, MR. HOWELL, TREFEURIG, Glamorganshire, was a man of considerable education, and was well-to-do in the world. His social position and training enabled him to render much service to the Methodist movement at its very beginning in the neighbourhood of Llantrisant, Tonyrefail, and in the Vale of Glamorgan.

GRIFFITH, MR. HUGH, LLANDANIEL, Anglesea, was a native of Lleyn, Carnarvonshire, and began to preach in the year 1744. He was compelled to leave Lleyn because of the severity of the persecution of those who took an active part on the side of religion. Crossing over to Anglesea he found protection in the house of Mr. William Pritchard, Bodlew-fawr, in the parish of Llanidan, who had himself been under the necessity of leaving Carnarvonshire because of his religion, and who rendered



much service to Methodism at its very start in Anglesea. Hugh Griffith was one day seized by the press gang for the army, but he succeeded in getting out of their clutches, and being swift of foot he escaped, though they tried hard to catch him. He afterwards made his home in Anglesea and continued to preach to the end of his days, and was instrumental in the conversion of many. Among others were two who became preachers—Owen Thomas Rowlands and Michael Thomas. He is said to have been the author of the well-known Welsh hymn commencing,

"Dacw'r Deg Gorchymyn pur  
Ar Galfaria."

*Methodistiaeth Cymru*, vol. i. page 82; *Methodistiaeth Mon*, page 50.

GRIFFITH, MR. JOHN, Glamorganshire, was one of the early exhorters.

GRIFFITH, MR. JOHN, LLEYN, was one of the early exhorters in Carnarvonshire. He preached at the first Association held in the county, which was on the road in Clynog. *Drych yr Amseroedd*, page 163.

GRIFFITH, MR. JOHN, PENNANT, Cardiganshire, commenced to preach at Ffosyffin, and was a preacher of considerable ability but died young, in the year 1810.

GRIFFITH, MR. MORGAN, BWLCHYRHIW, Lleyn, was a na-

tive of Lleyn, Carnarvonshire, and was by trade a carpenter and sieve maker. After his marriage he settled at Bwlchyrhiw, in the parish of Rhiw, and in addition to sieve-making he took to the teaching of singing with the harp. When engaged one day at the latter task, the thought suddenly occurred to him that, in the course he was pursuing, he was hardly acting according to the command "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." This proved a crisis in his life. He then took to reading the Bible and attending preaching services when the opportunity would offer. He also began to exhort people to escape from the wrath to come. This was about the year 1744. In about three or four years a fierce persecution arose, and one evening when returning home from Sarnfolltdeyrn, where he had been preaching, he was seized by one who had got a summons to catch him. He was at the time a widower with two children, one eight and the other six years old. When he was brought before the magistrates at Pwllheli, his two children were placed by his side, and yet the cruel magistrate ordered him, and a number of others—who were seized for the same reason as he, that of cherishing

heresy—to be sent first to Carnarvon and then to Conway. When they reached Conway, it was a fair day, and a crowd of people gathered around them. Morgan Griffith addressed them and declared that it was not for murder, or stealing, or any other crime against the laws of their country they were there, but for reading the Scriptures, praying and exhorting each other in regard to their soul's welfare. Having declared their innocence, he exhorted the people with great earnestness to consider their ways and turn to the Lord. The result was that he and his companions were placed on one of his Majesty's ships. After a time he and one of his fellow sufferers came home on furlough. It was thought by some that, had they attended church and refrained from preaching, they would be allowed to remain at home, but this they would not do, so they were hurried back to the ship, when Morgan Griffith had to choose between being shot or relinquish his religion. He would not renounce his religion and he was shot at with blank cartridges. He did not live long after this, but languished and died. The Bible he had when he was seized is still preserved. *Methodist-iaeth Cymru*, vol. ii. page 129; *Y Drysorfa*, vol. lxxi. page 394.

GRIFFITHS, REV. ROBERT,

DOLGELLEY, was born October 13th, 1770. His parents were Griffith and Margaret Roberts, Dolgelley. When twelve years of age he lost his father. His secular calling was that of a hatter. In its pursuit he spent some time in Liverpool, where, in the year 1791, he took up the Christian profession. In May, 1793, he returned to his native town, and henceforth resided there. He at once took an active part in connection with the work of God, and soon developed into a preacher. In proof of the esteem in which he was held in that capacity, it is sufficient to say that he was the first lay preacher of his Monthly Meeting who was ordained to the full work of the ministry: this was in June, 1815, according to the list of ordinations given in "Y Gymdeithasfa," but in 1814, according to Revs. J. Hughes, R. Owen, and G. Ellis, M.A. He never travelled much, though he occasionally made preaching excursions through both North and South Wales. It is said that he took special interest in the welfare of the young. He died July 22nd, 1844, aged 74 years. His mortal remains were interred in Salem chapel, Dolgelley, in front of the pulpit—the Rev. Richard Humphreys, Dyffryn, preached on the occasion from Rev. xiv.c. 13.v. *Methodistiaeth Cymru*,

vol. i. page 591; *Methodistiaeth Gorllewin Meirionydd*, vol. i. page 392; *Y Drysorfa*, vol. xvii. pages 33, 65; *Cofiant y Parch. Edward Morgan*, page 62.

GRIFFITHS, MR. ROBERT, LLANWYDDYN, Montgomeryshire, was one of the oldest preachers of the Connexion at the time of his death, which took place February 16th, 1850. *Y Drysorfa*, 1850, page 123.

GRIFFITHS, MR. STEPHEN, PENIAL, Cardiganshire, was a fervent and instructive preacher, a genial man, a bright Christian, and exceedingly powerful in prayer. He died comparatively young. *Methodistiaeth De Aberteifi*, page 22.

GRIFFITHS, MR. THOMAS, LLANWYDELAN, Montgomeryshire, died Dec. 4th, 1840, at Llangefni. He was on an itinerancy through Merionethshire, Carnarvonshire and Anglesea, in company with the Rev. Isaac Williams, Llanbrynmair. On Nov. 22nd, he took a severe cold, but he proceeded on his journey until the 26th, when he reached Llangefni, where he had to take to his bed. Notwithstanding the utmost care and skill of the physician, he gradually grew weaker until December 4th, when he passed into the joy of his Lord. His remains were buried at Llangefni.

GRIFFITHS, MR. THOMAS,

WAENFAWR, Carnarvonshire, was one of the earliest preachers in his county. He and his son Mr. John Thomas, Llanberis, were instrumental in founding a church at Llwyn-celyn, which became known, after a chapel was built, as Capel Coch. They crossed over from Waenfawr for a considerable period to assist in conducting the services. The success for a time was slow: even after five years, the church consisted of but sixteen members. He died July 5th, 1781, aged 64 years. In addition to John, already mentioned, the well-known bard Dafydd Ddu Eryri was his son. He kept a small shop, and as he would not receive money on the Sabbath, some of his customers would meet him on his way home from church, and offer him payment of their debts; and as he declined to receive it, they would ever afterwards refuse to pay. In this way he was oftentimes defrauded.—*Methodistiaeth Cymru*, vol. ii. page 154.

GRIFFITHS, MR. WILLIAM, LLANGOLLEN, was one of the early preachers of Methodism in North Wales. He was a cooper by trade. On one occasion, when residing at Mold, —before he removed to Llangollen—he made an attempt to preach at Rhuddlan. He had only just begun when the mob

pelted him with dung and stones, and treated him in a merciless manner. So far as is known, this was the first time that any attempt was made to battle with the terrible evils of the district. At Llangollen, he gradually drew around himself a number of the inhabitants who delighted to hear him preach.

GRIFFITHS, MR. WILLIAM, TANLAN, Pembrokeshire, was one of the early preachers in his county, and preached frequently at Woodstock.—*Methodistiaeth Cymru*, vol. ii. page 309.

GWALCHMAI, MR. EDWARD, DOLGAR, LLANDINAM, was born in 1758, at Dolgar, in the parish of Llanwyddelan, Montgomeryshire. His parents were Humphrey Gwalchmai, and his wife Susannah. He excelled his fellow youths in ability and learning. Kept in school until he was sixteen years of age, he was spoken of at the time as a young man of superior attainments in the ordinary branches of knowledge. His grandfather, Edward Gwalchmai, urged that he should be sent to Oxford to become qualified for Holy Orders. It was arranged to do so, and he was sent to a school at Llanuwchllyn, where he might better qualify himself in Greek and Latin for the University. He remained at this school two

years, during which period it was removed to Bala. At the end of the second year, when he was nineteen years of age, his teacher said to him that he was gone beyond him in classical knowledge. His son, Rev. Humphrey Gwalchmai, in passing through Bala in the year 1809, heard this about him. Whilst at Bala he felt how wrong it was for any one to become a Minister in the Church without being converted, so he renounced the intention of taking Holy Orders, and entered the Excise for a time. In this vocation he resided at various places, and then returned to Dolgar, when he married. He went to hear the Methodists, at first occasionally, and then he joined them, and soon became a preacher, and rendered much service to the churches of Montgomeryshire. He died in 1799. *Information from the family.*

GWALCHMAI, REV. HUMPHREY, LLANIDLOES. This eminent and active servant of the Lord was the son of Mr. Edward Gwalchmai, of Llanwyddelan, a gentleman of considerable property, and also an acceptable preacher. He was born at Dolgar, in the parish of Llanwyddelan, Jan. 14th, 1788. He was a most loveable man, favoured with a fine physique, and was ceaseless in his efforts for the furtherance of the Lord's

Kingdom. He was trained from childhood in the fear and admonition of the Lord, and began to preach at the early age of seventeen. When he was twenty-five, he removed to Llanidloes, and was ordained to the full work of the ministry in 1819. He was a popular preacher and a man of wide influence. In the year 1815, after the death of the Rev. Edward Watkin, it fell to his lot to take the chief care of the church at Llanidloes and the district round about. His field of labour was wide, and his work heavy, but his soul was in his work as evangelist and pastor, and specially in connection with the Sabbath School. In the words of the Rev. John Herbert. Newtown, in an article in the "Monthly Tidings," Aug. 1888, "He studied to make himself approved of God, a workman that needed not to be ashamed, rightly dividing the word of truth, and holding fast the form of sound words in the faith and love which are in Christ Jesus. His preaching was with power and acceptance, so that a great multitude believed. He travelled much both in North and South Wales, and had many very powerful meetings at some of the Associations in both provinces. At one time he preached a series of sermons on texts from the Song of Solomon, and these were the

common talk of the people. Being rather unwell at the time, many were afraid that he would die before he had gone through that wonderful Song."

He edited "YR ATHRAW" for seven years 1830—36 with great ability. This periodical was a great help to those engaged in Sabbath School and Temperance work, and indeed to all who were interested in the social and religious welfare of the people. He was unceasing in his efforts on behalf of the Sabbath School. We remember a visit he paid to Brecon in our early years. The Superintendent of the Sabbath School was an elderly gentleman, highly respected and eminently pious, but the good old man had become infirm and was discharging his duties in a perfunctory manner to the disadvantage of the School. Mr. Gwalchmai gave an address on the Sabbath School, and succeeded in inducing the old Superintendent to resign his office. Two comparatively young men were elected in his place, and the School made a fresh start.

He was highly esteemed among his brethren for his zeal, ability, piety, and his tenderness in dealing with those who were wounded under the ministry of the Gospel. No one could be found better qualified to heal bruised and broken hearts than he, for he had a tender heart

himself and a gentle hand. As a pastor, he fed the flock, gathering the lambs with his arm, and carrying them in his bosom, and gently leading the aged ones into green pastures, directing them to lie down beside the still waters, where they would find rest at noon.

He was Secretary of the North Wales Association for about ten years, during which time he took a prominent part in the compilation of the "Confession of Faith." After the Confession was published, he started a young men's class to study the doctrines of the Bible as set forth in the Confession. His influence at Llanidloes, where he spent 30 years of his life, was very great: the moral and religious change effected in the town during this period was very marked. In May, 1842, he removed to Oswestry, where he continued his work with much zeal and constancy. As an index of his activity the following record kept by himself for the year 1842 is a sufficient proof. He attended 7 Quarterly Associations, four in one province and three in the other; 10 Monthly Meetings; 16 special preaching meetings; 7 Sabbath School special meetings; 23 Catechising services; 5 Temperance Festivals; 16 Temperance Meetings; 45 Church Meetings at home; 127 Church Meetings at various

others places; 48 preaching services at home; preached 225 times during the year; travelled 2,899 miles; received 860 letters, and wrote 405. His great labours together with anxiety caused him by some mining and machinery speculations in which he was engaged, and which did not prove profitable, no doubt, hastened his end; for he died March 29th, 1847, at the comparatively early age of 59 years. His mortal remains were buried at Adfa, Llanwyddelan—the Rev. Richard Jones, Llanfair, preaching on the occasion. *Y Drysorfa*, vol. xvii. page 158; *The Monthly Tidings*, 1888, page 89; *Montgomeryshire Worthies*, page 81.

HARRIS, REV. EVAN, WOODSTOCK, Pembrokeshire, was the son of Mr. John Harris, Treamlod, one of the most remarkable of the early preachers of Pembrokeshire. He commenced preaching about the year 1784, and was among the first lot of lay preachers ordained at Llandilo in 1811. He was a man of considerable mental gifts and attainments. His character was irreproachable, and his influence was great in the churches of his Monthly Meeting. His style of speaking was rather heavy, yet his heart was brimful of love to the brethren and his Master. In his temporal circumstances he was well-to-do, and was there-

fore able to devote his time to the service of the Lord. He often went considerable distances to preach or to conduct church meetings on week evenings. He died March 22nd, 1819. The Rev. Thomas Harris, who was for some time a minister at Haverfordwest, and afterwards became a Clergyman of the Church of England, was his son. *Methodistiaeth Cymru*, vol. ii. page 307.

HOPKIN, MR. REES, CREUNANT, Glamorganshire, died April 27th, 1850, aged 62 years, having been an acceptable preacher for about eighteen years. *Y Drysorfa*, 1850, page 254.

HARRIS, MR. HOWELL, TREVECCA, was born at Trevecca January 23rd, 1714. His parents hailed from Carmarthen-shire, but settled at Talgarth, Breconshire, about the year 1700. He was the youngest of three brothers. Joseph, the eldest, held a responsible appointment under the Government, and devoted himself to the study of astronomy and mathematics. Thomas, the second, carried on a large tailoring business in London, and made a considerable fortune, which enabled him to purchase the estates of Tregunter and Trevecca, and other property near by, which brought in a rental of about £1,000 per annum. He ultimately settled down at Tregunter, where he

built a large mansion. Had Howell sought earthly honours and affluence like his brothers, he would no doubt have succeeded as they did, for he was a man of consummate ability. At one time his prospects were fairly bright. Had he received Holy Orders as he at one time expected and desired, he had the promise of a Sub-Tutorship in a great School and a Benefice of £140 per annum. But after his conversion, he made light of earthly honours and rewards, esteeming the reproach of Christ greater riches than anything the world could give.

Like Daniel Rowland, his great coadjutor in the Revival movement, he lost his father when he was but eighteen years of age. At the time, he was wild and reckless in his ways, perfectly indifferent to things spiritual and eternal. But the Lord visited him in mercy, and brought to pass the great change which turned the current of his life, and led him to become one of the three prime movers in the religious reformation, known as the Methodist Revival in Wales, which materially changed the religious character of the country. On the Sunday previous to Easter, 1735, the Clergyman of the parish, after reading publicly the usual warning for the celebration of the Holy Communion on the Sabbath following, made

certain remarks which came home to Howell's heart with great force. He urged upon his hearers to come to the Lord's Table, using arguments to prove the necessity of the Sacrament. With much warmth and earnestness, he combated the frequent neglect of the observance of the ordinance, and exclaimed, "If you are not fit to come to the Lord's table, you are not fit to come to church, you are not fit to live, you are not fit to die." These words led young Howell to reflect, and a complete change of heart and character followed. He was so impressed by the words that he resolved to conform with the Clergyman's appeal, and seek to live a new life. Even on his way home from church that Sunday morning, March 30th, he called upon a neighbour with whom he was at variance and became reconciled with him, forgiving his neighbour's fault, and making a frank acknowledgment of his own. On Easter day he presented himself at the Lord's Table, but on repeating the Confession, "The remembrance of our sins is grievous unto us, the burden of them is intolerable," he began to reflect, and he found no inward grief at the remembrance of his sins, nor were they a burden to him at all, so he saw he was going to the Lord's Table with a lie in his mouth. The thought of

this inclined him to withdraw, but with the determination to lead a new life, he went to the Table, and received the pledge of God's dying love. The good work having been begun in him was carried on with marvellous rapidity. The change in his character became clear. He passed through a period of deep anxiety; but after a severe conflict, he was made willing to bid adieu to all things temporal and to cling to Jesus as his portion. Still he had no satisfactory evidence to his own mind, of his acceptance with God, until at the Sacrament on the following Whit-Sunday, when he found peace and pardon. On going home from Church he could not help saying that he knew his sins were forgiven him. He soon began to take a bold and decided course, reproving and warning the ungodly, seeking to induce them to flee from the wrath to come, and to forsake their evil practices. He could not hold silence, and keep to himself the blessing he had found.

In November of the same year, he went to St. Mary's, Oxford, to pursue his studies and qualify himself for Holy Orders. But he soon found himself out of touch with the place. The ungodliness was such, notwithstanding its being specially a training institution for Clergymen, that he



could not remain there. The majority of the students were utterly thoughtless and wicked. This state of things made him sad and depressed. Indeed, he was perfectly disgusted at the immorality of Oxford life, and returned home to work among the people of his own neighbourhood at Trevecca and Talgarth in the best way he could, holding public services every evening, and frequently preaching three or four times during the day, in such places as offered the opportunity. His action caused a great stir in the locality. Many appreciated what he did; others were enraged with him. He disturbed many a hornet's nest and called forth the most virulent opposition. His enemies vilified and persecuted him with great bitterness. The zeal he manifested as a lay preacher led to his being refused ordination when he sought it. We have his own words bearing upon the point: "I have often applied for Holy Ordination and was rejected for no other reason but for my preaching as a layman." One would have thought that the spiritual change he had undergone, combined with the earnestness with which he applied himself to work among his neighbours for their spiritual instruction and enlightenment, would have been the best qualification possible for the

sacred work of the ministry, especially when it is remembered that he had received a fairly good education. But his great zeal in preaching in unconsecrated buildings was fatal to his acceptance with the episcopal authorities. Though denied ordination, he did not cease his efforts to arouse his countrymen to a concern about their souls.

He continued the work single-handed for about two years. During this period he had not come in contact with Daniel Rowland, if, indeed, he had heard anything about him, though both began their special work for God about the same time. News spread slowly in those days. Trevecca and Llangeitho were far apart, and there was no direct communication between the two districts. In the year 1737, Harris heard that Rowland, a remarkable young clergyman from Llangeitho, was coming to Devynock, a village about sixteen miles from Trevecca, to preach; he went to hear him and was delighted with his preaching and conversation. On that day they became fast friends, and the two streams of Christian activity became merged in one. Henceforth, for fourteen years, the two young leaders took sweet counsel together, and acted in concert against the prevailing evils, and on behalf of the Gos-

pel of Jesus Christ. They worked together harmoniously and effectually, until an unfortunate difference of opinion arose between them regarding certain extreme expressions used by Harris in setting forth the sufferings of our Lord. This difference culminated at an Association held at Llanidloes in 1751, when they separated, each taking his own course. The separation was not confined to the two leaders, but a cleavage sprang up between the members of the churches: each had his circle of supporters. Thus the good work which had been going on so successfully, and even gloriously, came to a sudden stop. A dark cloud overcast the Churches. Christian activity came to a stand still as compared with what it had been. Gloom took the place of joy: many hearts were depressed.

In the interval, however, between 1737 and 1751, Harris and Rowland worked heartily together in their efforts for their Lord and Master, organizing the flocks which they had gathered in different parts of the country, watching over them with keenest solicitude. The efforts Harris put forth were almost superhuman. He was continually travelling about, preaching and superintending the churches. He traversed

again and again the whole of Wales and many parts of England, often enduring great privations and braving greatest dangers. As soon as he returned from one itinerancy, he would start upon another, giving himself but little rest.

At the close of the year 1738, he received a letter from Whitefield, who had heard of his efforts and success, and was desirous of an interview with him. They met for the first time at Cardiff, March 7th, 1739. Harris had at this time formed 36 Societies in Wales. Whitefield came to Cardiff from Bristol and Kingswood, where he had been conducting blessed services among the colliers, and Harris had come from a preaching tour in North Wales and Cardiganshire. This meeting was one of much delight to both, and was the commencement of years of happy co-operation in the work of the Lord. Whitefield writes of him at this time,—“For three years, he has discoursed twice almost every day for three or four hours together; not authoritatively as a minister, but as a private person exhorting his Christian brethren. . . . Many ale-house people, fiddlers, harpers (Demetrius like), sadly cry out against him for spoiling their business. He has been made the subject of many sermons, and has been threatened

with public prosecution; constables have been sent to apprehend him. But God has blessed him with inflexible courage." Harris soon after proceeded to London, preaching in many places on the way. After this, he frequently visited the metropolis, and was a great favourite at Whitefield's Tabernacle in Tottenham Court Road. Indeed, when Whitefield went to America, Harris had entire charge of the pulpit at the Tabernacle and of the work carried on in that great centre of Christian work.

As Whitefield says, he was a man of inflexible courage. He feared no man. He was bold as a lion. Hundreds of times he withstood the fiercest opposition, and braved the greatest dangers. An Association was one time to be held at Llandovery. Rowland, and Williams of Pantycelyn, and Howell Davies arrived there before Harris, and began the public service. But when they stood up to preach a fierce opposition arose: such a blowing of horns, beating of drums and kettles, ringing of bells, and throwing of missiles at those on the platform took place that Williams said—"Brethren, it is impossible to go on here, in the midst of so much noise and danger; let us go to my residence at Pantycelyn, and hold the Association there." So they

reluctantly started. But on the way Harris met them, and asked with great surprise—"Where are you going?" Williams replied—"We are going to Pantycelyn; we cannot go on at Llandovery, for our life is in danger." "Life! Life!" replied Harris, "is that all? Here is my life for the sake of Christ. Let us go back; they shall have this poor body of mine." So back they went, with Harris at their head. When they got to the platform, Harris stepped upon it with much boldness and firmness, solemnly crying out, "Let us pray," and the crowd were silent in a moment. He then prayed with such power and warmth that the people were overawed, and attended to the preaching with quietness and interest.

Magistrates, mayors, and clergymen often took part in the attempt to put a stop to his preaching. Men high in social position rose against him with the utmost fierceness. Again and again he went forth with his life in his hand. When the morning dawned it was quite uncertain should he live to see the evening, not simply because of the ordinary uncertainty of life, but because of the malice and determined opposition of his enemies. When he stood up to preach, missiles of various kinds were often hurled at him.

At Machynlleth he found no one disposed to receive him. He sought to preach from an open window to such as might assemble in the street, but he was soon obliged to desist by the noise of the multitude howling, threatening, swearing and throwing stones. An attorney came up to him with as much rage and fury as if he were a messenger from hell. The vicar followed in the same spirit and language, leading the mob. One of them discharged a pistol at him, but it did him no hurt. He was compelled, however, to go forth into the street not expecting to escape with his life, but he was miraculously preserved. The mob pelted him with stones. This is but typical of the treatment he received in scores of places. During the first years of his ministry he was thus frequently maltreated. Again and again he was seriously wounded. Magistrates and Clergymen, in towns and rural districts, were most persistent in their opposition, as if he sought to undermine religion and demoralize the people. His visit to Bala in 1741, was a deplorable event. But his foes were foiled. The Lord delivered him out of the mouth of the lion and from the paws of the bear: and he rejoiced at being deemed worthy to suffer for his Redeemer's sake.

Notwithstanding the ill-treatment he received at the hands of the Clergy, and the refusal of the bishop to grant him Holy Orders, because of what was deemed his erratic method of working for Christ and the salvation of souls, yet he remained loyal to the Established Church. At the first Association, held at Watford, near Caerphilly, January 5th and 6th, 1743, there was a disposition on the part of those who formed the Association, with the exception of Harris, to take measures for the administration of the Ordinances of Baptism and the Lord's Supper. Harris steadfastly opposed such a course, and continued through life to look at himself as a loyal member of the Church. Yet he took the most prominent part in forming and organizing the churches of Methodism, the Monthly Meetings and the Quarterly Association. He was for some years General Superintendent of the whole movement. It is hardly possible to overestimate the part he took in developing the organic life of Methodism. The devotion and self-sacrifice he made in furthering the object which he and his zealous colleagues had in view were marvellous. He visited North Wales repeatedly, knowing, when starting upon his journey, that his life would be in greatest peril, and his

hardships severe. Of his prodigious exertions, persecutions and successes, on a tour made by him through North Wales in 1848, a glimpse is given us in a letter dated October 20th to a Mr. Baddington, and inserted in H. J. Hughes' "Life of Harris," page 312,—“Are you so surprised at my silence? Did you but take a turn with me for two or three months and see my labours and trials, and especially could you take a turn through my heart, your surprise would cease. However, I will inform you. It is now about nine weeks since I began to go round South and North Wales, and this week I came home from my last journey round North Wales. I have visited in that time thirteen counties, and travelled mostly one hundred and fifty miles every week, and discoursed twice every day, and sometimes three or four times a day. And in this last journey I have not taken off my clothes for seven nights, and travelled from one morning to the next evening without any rest above a hundred miles, discoursing at midnight, or very early, on the mountains, being obliged to me<sup>r</sup> at that time to avoid persecution. . . . I had in another place, near the town of Bala, where I was formerly like to be murdered, a blow on my head near violent enough to slit my skull in two, but I re-

ceived no hurt. I never saw such crowds coming to hear, nor more glory among the people: many hearts and doors have been lately opened. We know of several who have been awakened lately, and the Lord seems to turn His face towards the rich: several of them have been this journey to hear me, and several more speak with affection of coming to hear Mr. Whitefield when he comes.”

When the rupture took place between him and Rowland in 1751, he retired to Trevecca, where he ministered to those who gathered around him. The necessity arose to provide accommodation for some of those who came from distant places, so he set about building a large house for the purpose. Though he had no money, he laid its foundation on April 14th, 1752, in faith and confidence that the Lord would provide the requisite funds. He himself wrote concerning it—“I was impelled to build by the same Spirit which sent me about to preach, and at a time when I was far from being provided with money or friends, for the latter had deserted me, and I had, instead of the former, demands upon me, and about forty workmen to pay and maintain; and yet I made use of no means to get one shilling, but a humble pleading and confiding in the promise on which I trust my

all, both as to temporal and spiritual things." A part of the building known as the Hall, was finished by the end of July, and in 1753 a large portion was completed, and a number of people came to reside with him, forming a brotherhood who worked for the common good, and gave special attention to their spiritual exercises, Harris being the superintendent and chief controller. He had at this time a severe illness which threatened to terminate fatally. It was no doubt the inevitable break down after years of toil and tension, hastened possibly by the anxiety and sorrow consequent upon the sore trial which the rupture between him and his former colleagues necessarily involved. But he was mercifully spared, and his large house became filled with men and women who looked up to him with feelings of confidence, veneration, and love.

He did not, however, find all things run smoothly under this new regime. Some who had come to stay with him returned home, complaining either that the fare was hard, or the discipline too strict. But many made their home with him permanently. At the beginning of 1754, the family consisted of about 100 persons as permanent residents. Whilst he had no adequate means of his own for their support, and some of them were utterly poor, desirous only

of living near to him for their spiritual edification, he took upon himself the sole care of their spiritual and temporal needs. He was often in great straits, but he took his difficulties to the Lord, who never failed him. Deliverance often came in a most unexpected manner. At the end of 1755, the family had increased to 120: besides these, several families took farms in the neighbourhood so that they might attend his ministry.

An interesting episode in his life was his military experience. Towards the end of the year 1759, the nation was alarmed through a threatened French invasion. He was offered a commission in the Breconshire Militia. He replied that he could not accept the offer but upon the condition that he should be at liberty to preach the Gospel wheresoever he might go. The officers having assented to this condition, and his large family, after prayer, having given their consent, and he had appointed Trustees, who were to have charge of the Institution during his absence, he received an Ensign's commission on his entrance into the Battalion, and was soon after promoted to a Captaincy. He wrote at the time, "I am resolutely and coolly determined to go freely and conscientiously, and die in the field of battle in defence of

the precious Word of God, the Bible, against Popery." Thus he went, leaving at Trevecca above one hundred and twenty persons in the family. Twenty-four went with him; twelve of them as volunteers maintained at the expense of Mr. Harris for three years. In the spring of the year 1760, the Battalion went to Yarmouth, where an open door was given him to preach every evening in his Regimentals. And thus throughout the three years of his military service, he availed himself of every opportunity to preach the Gospel. He spent the remainder of his life at Trevecca with his large family, except some few itinerancies he made now and again to preach both in England and Wales.

Harris was a burning and shining light. He burst forth into splendour at the very start of his religious life. His letters reveal the attainment of an experience which is simply marvellous. His zeal in the Lord's cause, his vigorous attacks upon the prevailing evils of the country, his perfect trust in the Lord's care, his thorough consecration to Christ and His Gospel, whilst he was still young in years, and in the face of most virulent opposition, and the biting scorn of the enemies of the Gospel, mark him as one of the most remarkable men of the century. Notwithstanding

the unfortunate division which arose between him and the leaders in Wales who had co-operated with him in reclaiming the country from its spiritual darkness and degradation, he continued faithful to his Lord, and exercised a mighty influence for good in his day and country. Mercifully that separation was not permanent. In the year 1769, the time of an Anniversary of Lady Huntingdon's College at Trevecca, a reconciliation took place between him and Rowland, though they never co-operated afterwards as they had done previous to the separation. He was held in highest esteem by Whitefield, the Wesleys, Lady Huntingdon, and their co-workers in England, as well as by the leaders in Wales. Indeed, there is no doubt that Lady Huntingdon founded her Theological College at Trevecca so that the students might profit through the preaching and inspiration of Harris. He was in every way a man raised up to do a noble work for God and for his country.

His end was peace. He anticipated with joy the coming of his Lord to fetch him home. The day of his departure at length came, July 21st, 1773, in the sixtieth year of his age. He was buried in the chancel of the church at Talgarth, where his monumental stone

still occupies a prominent position. Lady Huntingdon was present at the funeral. She states that the number who attended the funeral obsequies was no less than 20,000. Three stages were set up, from which nine sermons were delivered. There were fifteen Clergymen present. God's gracious presence was very manifest on the occasion, more so than was ever experienced before, especially at the administration of the Lord's Supper. *The Life and Times of Howel Harris, Esq.; Life of Howell Harris, the Welsh Reformer; A Brief Account of the Life of Howell Harris, Esq., from Papers written by himself; Y Tadau Methodistiaidd*, vol. i. page 71, 245, 282, &c.; *Cofiant y Parch. J. Jones, Talsarn*, vol. ii. page 706.

HARRIS, MR. JENKIN, DINAS POWIS, Glamorganshire, was a native of Neath, where in his early days he often played the violin in accompaniment to the dancing of his wild companions. But the grace of God found him, and brought to pass a marvellous change. He at once forsook his evil associates, burnt his violin, and threw in his lot with the people of God. It is not known how or when this change came to pass, but there is no uncertainty as to its thoroughness. Nor is it known when or how he began to preach, except that it was soon after he settled in the Vale of

Glamorgan. He was a short broad-chested man, with a round face, low forehead, and hair cut just above his eyebrows, as if it were well to conceal the forehead from the view of his fellows. He was not considered a gifted preacher, but at times he had very powerful services. He never studied much, and consequently, when he preached, he would at times be in great straits and darkness; but when he had light and liberty, his words would pour forth like a mighty stream, and his hearers would be constrained to acknowledge his power. The Rev. William Williams, Swansea, heard him describe the critical position of the children of Israel at the Red Sea. At first, it was rather dark upon him in setting it forth, "Pharaoh was saying, 'I will pursue, I will overtake, I will divide the spoil,' but God looked through the cloud and said, 'Stop, Pharaoh, you shan't touch 'em to-day.' He struck the wheels of his chariot, which became a wheel-less car (car llusg). He could not afterwards travel so fast—Glory." One who never heard Jenkin Harris shout this word can have no idea of its force. One very dry summer there were services held in all the chapels of Methodism at the same hour to pray for rain. Jenkin that night slept at Cowbridge, the guest of Mrs.



Howells—the mother of the Rev. William Howells, Trevecca. During the night Jenkin heard something like the pattering of rain upon the roof, he rose, went to the window, and found that the earnestly desired and precious rain had come. He could not contain his joy, but shouted at the height of his voice, "Well done the old Methodists, Glory! Glory!" He preached on one occasion before the Rev. D. Howells, Swansea. As Mr. Howells proceeded, and the truths he declared began to tell upon the people, Jenkin, sitting behind him, declared loud enough for the people to hear, "The water is rising, my lad." In a little while, he repeated the saying, "The water is rising, my lad,—the water is rising." He then went down from the pulpit and stood on the floor before the preacher, and shouted frequently and with much warmth—"Glory." He lost all control of his feelings, great joy filled his bosom, and his heart was all aglow. And the old white-haired man, looking at his legs, addressed them thus—"Well, ye are become thin and stiff enough, but you must bestir yourselves and leave the floor once again." Upon this, he proved them, and at the same time shouted "Glory," until the place resounded again. He died suddenly at Merthyr early in the

year 1827. He had gone to preach with a brother at Pontmorlais. But whilst introducing the service he felt poorly, and hastened to the chapel house, where he died even before the service in the chapel was over." "Oh, it is death," he said, "but it is death without its sting—WITHOUT ITS STING—Glory!"—*Yr Oenig*, vol. i. pages 241, 360.

HARRIS, MR. JOHN, LLANDILO, Carmarthenshire, was one of the early exhorters.

HARRIS, MR. JOHN, ST. KENNOX, Pembrokeshire, was one of the earliest and ablest of the preachers of Methodism in his native county. He was appointed in 1743 overseer of several of the societies in Pembrokeshire, and acted faithfully and in the face of much fierce opposition. In a letter written to Howel Harris, dated May 12th, 1745, and attributed wrongly in "Methodistiaeth Cymru," Vol. ii. page 304, to Mr. John Harris, Treamlod, who was a different person altogether, he states that there was no part of the county where he had not preached, except Tenby and Pembroke. At that time there was but one Methodist brother living at Tenby. At his request he consented to visit the town, and hold a service at his house, if a few people could be got together. So he went, but whilst the service was be-

ing conducted, quite a storm of opposition suddenly arose. A curate, a constable, and four or five others entered the room, whilst there was a wild crowd outside thinking to see him taken to prison. He was compelled to appear before the Mayor, and enter into a surety of £200 to appear at the next Assizes. What became of this matter is not known. At the time of the rupture between Howel Harris and Daniel Rowland, John Harris sided with the former, but he afterwards joined the Moravians. *Y' Cynghorwyr Methodistiaidd*, page 20; *Methodistiaeth Cymru*, vol. ii. page 304.

HARRIS, MR. JOHN, TRE-AMLOD, Pembrokeshire, was born in the year 1721. When but twenty-two years of age, he was appointed superintendent over many of the Societies of Methodism which had been recently formed in his native county. He was one of the earliest officers of the movement in Pembrokeshire, and was most faithful in exercising the oversight of the churches. He was always on his rounds preaching and attending the society meetings. For many years he seldom slept at his own home more than one night during the month. All his labours, too, were gratuitous, performed from his love of Christ, without the least expectation of any earthly re-

ward. He was able to devote himself thus entirely to the work through that his wife and son, who were in full sympathy with him, looked well after the farm at home, and thus secured the means of support for the family. He was a man of much ability; strong, sound sense, and undoubted piety; and thus acquired for himself great influence in the churches and in the assemblies of the brethren. Like his fellow labourers, he met with considerable opposition and persecution both in North and South Wales, but the Lord delivered him out of all perils. The Rev. Rowland Hill was intimately acquainted with him, and gave it as his opinion that "if any man from this corrupt world is in heaven, John Harris is." On one occasion, when visiting his aged widow, and bidding her farewell, he said, "Should you go to heaven before me, remember me to John Harris, and tell him that I am coming." Harris could never let an opportunity slip of speaking a word for Christ and exhorting people to forsake their evil ways. He would not hesitate to speak to those whom he met on the road, or to the servants of the families with whom he would be staying over night, regarding their spiritual welfare. It is recorded that when the mistress of a house, whose guest he was, ordered

her servant girl in the morning to take him his boots, she said, "No, indeed, misses, I won't go." "Why not?" the mistress asked. She replied, "He will tell me that I am a sinner." This was his habit. In acting thus he led many to consider their end, and prepare to meet their God. After a life of faithful work he died in 1788, aged sixty-seven years. The Rev. Evan Harris, who was one of the first lay preachers ordained at Llandilo in 1811, was his son. *Methodistiaeth Cymru*, vol. ii. page 301.

HARRIES, MR. WILLIAM, TREFECCA, was the eldest brother of the well-known Rev. Evan Harries, Merthyr Tydfil. He was a preacher of more than 30 years' standing when he died in 1825. He was in early life on very friendly terms with a youth who became a well-known and celebrated minister with the Independents—the Rev. David Williams, Troedriwdalar. Both joined the Congregational Church at Gelynos, Llanwrtyd, at the time of a great revival in the year 1790. He lost, however, the fire he then received, and cooled down for three or four years, but he afterwards experienced a change of heart and became a new man. He then joined the Methodist Church at the Bont, Llanwrtyd, and soon grew in favour with God and His people. The

desire soon sprung up in his heart to become a preacher, and permission was given him to exercise his gifts. Shortly after this, he removed to Trefecca. Here, he had access to Howel Harris' Library, and as he availed himself of this privilege, he became a good theologian and an effective preacher. He was one who communed much with the Master in secret. "Had he lived, he would," said the Rev. David Williams, "have taken a front position among his brethren, but his sun set early in the afternoon." He died in the sure hope of a blessed resurrection. — *Cofiant y Parch. Evan Harries*, page 1.

HARRY, MR. WILLIAM, BLAENAVON, Monmouthshire, was one of the pioneer workers of Methodism. According to the Trevecca Minutes of an Association held at Llanddeusant in February, 1743, he was sent to Carnarvonshire to conduct a school, and also to preach whenever the opportunity would serve. He at once started for Llanberis, and after a most perilous journey—much of the last twenty miles being traversed at night over a pathless route, along the edge of a deep precipice—he arrived safely at the break of day. His safe arrival under such circumstances constrained many to think that he had been under special divine protection. So when it

was announced that he would preach in the evening the people gathered to see and to hear him. It is thought that it was to him, when he was old and enfeebled, that Humphrey Edwards, Bala, when in service at Pentrych, near Llanfaircaerinion, acted the part of a generous benefactor, and presented him with a pony as a free gift, to enable him to proceed on his itinerancy through North Wales. *Methodistiaeth Cymru*, vol. ii. page 145.

HOPKIN, MR. THOMAS, LLAN-ILTYD VARDRE, Glamorganshire, was converted under a sermon by the Rev. David Jones, Llangan. In after years he was one of the preachers who often preached at Llangan, at the early morning service on Communion Sundays, to the crowds who gathered there from far and near on those Sabbaths. As a preacher, he was full of fire and very successful. *Methodistiaeth Cymru*, vol. iii. page 03.

HOWELLS, REV. HOWELL, TREHILL, Glamorganshire, was born at Ystradgynlais, Breconshire, May 12th, 1750. Little is known of his parents beyond that they were pretty well-to-do, and usually attended the Chapel-of-ease which was not far off. When nineteen years of age he was led to be concerned about his soul, and joined a Methodist society at Palleg. He soon evinced a con-

siderable gift in prayer, so much so that he was often called upon to undertake the introductory part of the service for the preacher. He even went on an itinerancy to North Wales with Mr. John Evans, Cilycwm, who got him occasionally to preach as well as lead in prayer, and thus on his return home, he was a full-fledged preacher. He then determined to take Orders in the Church of England, and for this purpose he proceeded, in the year 1778, to a preparatory school at Llanddowror; and on September 2nd, 1781, he was ordained deacon by Dr. Warner, bishop of St. David's, and the year following he received priest's orders. His first curacy was at Glyncoirwg, Glamorganshire. It is not known how long or with what success he laboured in this place. His second curacy was at St. Nicholas, a parish midway between Cowbridge and Cardiff. Here his preaching attracted crowds to the services, but his Methodist sympathies drew upon him the anger and opposition of the gentry. From here he removed to Llanddiddan-fach, a parish adjoining that of St. Nicholas, where his preaching drew people to his services on Communion Sunday from a radius of eight or ten miles. But Dr. Marsh, upon being made bishop of Llandaff, determined to root out from

his diocese the clergy who co-operated with the Methodists, and a message was sent to Mr. Howells that he was either to leave the Methodists or the Church of England. There was no alternative. Mr. Howells was not long in deciding the course he would take. He at once left the Church and cast in his lot with the Methodists. This was in the year 1818, when he was 68 years of age. He then took a farm, and for a time he worked hard for his maintenance. It was not long, however, ere he had an abundance of worldly goods through the death of a near relative of his wife. His sympathy with the Methodists continued to the end of his life, and as long as his health permitted he took part in the ministry of the Gospel, though he did not travel much beyond his own county. His house was a home for preachers, and his wife, who was a mother in Israel, was exceedingly kind and hospitable. He is described by those who heard him preach as "a fiery preacher." Whenever he referred to Llangan or Llangeitho, where he was often present at the great gatherings of the fathers, his countenance would light up with a marvellous radiance. Some years before his death, he removed to reside with his brother-in-law at Llanplydeir. Usually, on Saturday nights, a sermon was

preached here by the minister who was to officiate at Penmark on Sunday morning, and in addition to the privilege of having a comfortable lodging and the utmost kindness, the preacher would receive a half-crown, which was considered at that time an honourable remuneration for conducting a preaching service. He died January 10th, 1842, at the advanced age of 92 years: his remains were buried in the graveyard of Soar Chapel, Tre-simon. Mr. Howells was one of the three Episcopal clergymen in South Wales who remained with the Methodists, after the first ordination of lay preachers at Llandilo in 1811. *Y Drysorfa*, vol. xiv. page 161; *Y Tadaw Methodistiaidd*, vol. ii. page 300.

HOWELLS, REV. WILLIAM, LONGACRE, London, like the Rev. David Jones, Llangan, was in full sympathy with the Methodists, and co-operated with them heartily. In the year 1814, when present at Llangeitho Association, he took part at the ordination service, the first held in that centre of Methodist work. Moreover, Longacre Chapel, where he ministered for the last fifteen years of his life, was not episcopally consecrated, but its lease was purchased for him, and he was dependent for his support upon the free will offerings of his hearers. It

was his practice and delight to attend the services of Jewin-street Chapel, when any of the masters of the Assembly from Wales were present.

His father was Mr. Samuel Howells, Llumlhelig, one of the best farms in the Vale of Glamorgan, close to Cowbridge. He was born in September, 1778, and was the eldest of twelve children. He was a thoughtful youth, and loved his books more than play. At that time, Cowbridge was eminent for its schools, and William was privileged with having a good training. His father intended him for the legal profession, but he soon discovered that his conscience was too tender to follow that course. So it was resolved that he should be prepared for Holy Orders in the Church. And after due preparation he proceeded in April, 1800, to Oxford, where his health broke down, and to his great disappointment he had to leave in 1803 without having graduated. After his return home, he applied himself to prepare for ordination, and at the same time frequently conducted preaching services in the cottages of the neighbourhood on week evenings. His father was not pleased with him for holding these services, but his soul was full of desire to do good to men and to further the interest of the cause of Christ. At this

time he made the acquaintance of the Rev. David Jones, Llangan, who lived not far away, and they became bosom friends. In the month of June he was ordained by the Bishop of Llandaff to the curacy of Llangan. His vicar and he were hand in glove in their work, and both were more Methodists than Churchmen. They attended with considerable regularity the Monthly Meetings and Quarterly Associations, and were looked upon as leaders at these gatherings. They would preach in barns or private houses, or anywhere where they could get an audience, without being troubled as to whether the place was consecrated or not by the bishop's blessing. Soon after Mr. Howells had received full Orders, his vicar removed to Maenorowen, Pembrokeshire, and thus the full charge of the parish fell upon him. He moreover, undertook the charge of two small adjoining parishes, St. Mary's and Llandyfrdwy. As a preacher he was scriptural, orthodox, and powerful, and frequently preached with overpowering eloquence. In 1810, his vicar died, and his curacy at Llangan necessarily terminated. A determined effort was made by the parishioners to secure the vicarage for him, and it would have been given him were it not for his Methodism. "You are

a Methodist, Howells," said the bishop to him, "you are a Methodist; were it not for this, I would give it you at once." "True, my lord," he replied, "and whether your lordship will be pleased to grant me the living or not, I am a Methodist." The bishop was prepared to give him the living if he would but dissociate himself from the Methodists, but this he would not do, and he had to suffer the consequences. He felt keenly at having to break his connection with Llangan and its pleasing associations. How often he had found it good for his soul to meet with the multitude who kept "holy day" in the sacred precincts of the church, and in the chapel where the Methodist preachers held their services! And how rejoiced he would have been to remain and continue the work on the same lines as those on which his sainted vicar had carried it on! But he had to leave, and in October, 1811, he proceeded to London, where he obtained the curacy of St. Andrew and St. Anne, near Blackfriars, under Mr. Goode. His preaching soon drew attention, and people flocked to hear him. But whilst many were delighted, there were others who did not approve of his Calvinistic doctrines and fiery zeal, and made complaint to the bishop, who consequently wrote to the rector. Mr. Goode went to hear

and see for himself, and was delighted with the result of his visit, and upheld Mr. Howells in his doctrine and work. In April, 1816, Mr. Goode died, and Mr. Howell became a candidate for the rectory, which was in the gift of the parishioners. It was fully thought that as Mr. Howells was so deep in the affections of the people he would most assuredly gain the vote. But most vile methods were adopted by his rivals, and the vote went against him. He was then for about a year without a charge. The chapel of Longacre becoming vacant, it was, as already said, taken for him, and he laboured here until the end of his life with marked success, attracting great crowds of all classes, rich and poor, members of Parliament and rich merchantmen, as well as many of the poor of the Seven Dials. Many a Sunday morning the carriages waiting outside the chapel would form a long row. He was one of the stars of the London pulpit. He was a man of a very meek disposition, generous to a fault, ever ready to give a helping hand to anyone in trouble. The beggars of the district knew him well, and often relieved him of what loose coins he had in his pocket. His preaching was a combination of the profundity of the philosopher and the lofty imagination of the poet, and

his hearers were often completely entranced by his eloquence. When preaching, he was all on the move, throwing his arms about, striking the pulpit, and occasionally he would shout until the chapel would echo again. He was also fearless in his condemnation of sin. His physical constitution was never robust, and he died November 18th, 1832, in the 58th year of his age. *Y Traeth-odydd*, vol. v. page 156; *Y Tadau Methodistiaidd*, vol. ii. page 306

HUGH, MR. HUGH, EGLWYS-BACH, Denbighshire, was one of the early preachers.

HUGH, MR. MORGAN EVAN, PENNANT, Cardiganshire, one of the early exhorters of Methodism, was a hatter by trade, and carried on a good country business. On ground presented by him the first small chapel at Pennant was built, about the year 1744 or 1747, and very much, though not entirely at his own expense. He also owned the field at the back of the chapel, and he offered it as a gift to the Methodists, but it was rejected, because of the suspicion of one Zacheus Davies, that it was pride led him to make the presentation. He then sold it for £20 to Richard Lloyd, Penwern, who was a prominent member of the church. On a part of this field the second chapel was built.

*Methodistiaeth De Aberteifi*, page 175.

HUGH, MR. WILLIAM, LLECHWEDD, Merionethshire, sometimes spoken of as William Pugh, was the first preacher of Methodism who rose in the district between the two rivers of Dovey and Barmouth. He was born at Maesyllan, August 1st, 1749. When but five years of age he was able to sing Psalms in the parish church. He was converted under a sermon by the Rev. Benjamin Evans, Llanuwchllyn, at Maes-yrfallen, a farmhouse about 3 miles from Barmouth, on the road to Dolgelly, when he was about 28 years of age. He began to preach about the year 1790. For a time he conducted one of Mr. Charles' Free Circulating Schools. He suffered much persecution because of his religion and his preaching practices. In 1795, he was fined £20 for preaching in his own house and at other places. He was a good singer, and at one time he was appointed preacher at the Association held in his county. He was an acceptable preacher, and rendered much service to Methodism in his own district and the neighbouring localities. Notwithstanding the hardships he was compelled to endure, through the persecution that prevailed, he continued faithful to the end of his life, which took place September 14th,



1829, aged 80 years. *Methodistiaeth Gorllewin Meirionydd*, vol. i. page 55.

HUGHES, MR. DAVID, LLANRWST, Denbighshire, was a native of Dinas Mawddwy, and was born in the year 1775. His parents lacked all interest in religious matters, and thus he had no early religious training. They died whilst he was yet young, and he was providentially led to Bala, where he was apprenticed to Humphrey Edwards, who was a tinman. He was not long in this good man's family before he began to attend and enjoy the means of grace, and to be fond of the Bible. When nineteen years of age he married Humphrey Edwards's youngest daughter, and shortly afterwards, in 1794, he removed to Llanrwst. In about three years' time he began to preach, and was soon received by the Association. His business and family duties hindered him from travelling much beyond the bounds of his Monthly Meeting, though he occasionally travelled farther afield. He visited South Wales once. His ministerial gifts were highly appreciated by the saints. Notwithstanding his early disadvantages, he gained a high position as a citizen, especially as a man of sound judgment. He was often chosen arbitrator between parties who had quarrelled, and he would almost invariably bring

to pass their reconciliation. Through his death, the church at Llanrwst lost a careful pastor and a faithful brother. He died March 25th, 1817, at the early age of 42 years. The Rev. Hugh Hughes, Abergele, was his son. *Methodistiaeth Cymru*, vol. iii. page 188; *Enwogion Swydd Feirion*, page 111.

HUGHES, MR. HUGH, BETTWSYCOED, Merionethshire. His name is in the list of early preachers. *Y Gymdeithasfa*, page 478.

HUGHES, MR. HUGH, EGLWYSBACH, Denbighshire. His name is in the list of early preachers. *Y Gymdeithasfa*, page 475.

HUGHES, REV. JAMES (*Iago Trichrug*), LONDON, was born in the year 1778, at Neuadd Ddu, in the parish of Ciliau Aeron, not far from the Trichrug heights, from which he took his bardic name. He spent his early years at home caring for his father's sheep and cattle on the hillside and bogs of Trichrug. During these years neither he nor any of his family had any thought of God or of their soul or of eternity. They were without hope and without God in the world. In October, 1797, however, he was led to join the church at Llangeitho. Two years later he removed to London, where he pursued for a time his calling of a shoeing smith, and then at the anchor works, Deptford. Here he remained twenty-one years. When

he reached the metropolis he had but little more religion than its name: he knew nothing of its power. It is therefore no marvel that he gave way to the temptations which beset him in his new and strange sphere, and he remained a prodigal in the far country for about two years. He then drew nearer to the brethren in the Welsh Chapel, without much deep concern however about his soul. When he applied for church membership, the Rev. John Elias, who was present, spoke to him in rather strong terms about his past misconduct. At first he was inclined to resent the strong language used, but the conversation brought forth good fruit. The medicine was bitter, but its effect was sanctifying. He was drawn into close fellowship with the Lord's people, and began at once to take an active interest in the Lord's work. Moreover, he must have won the esteem and confidence of the church, for in 1808 he was called to the diocese by the church at Deptford, and in 1810 he began to preach. At this time he was a married man, and had three children. He possessed no books excepting a Bible; nor had he the means of purchasing any. In 1816, he was ordained at Llangeitho to the full work of the ministry. He had a very humble opinion of his own preaching abilities. Many a

time, when listening to some of the eminent preachers from Wales who visited the metropolis, he resolved never to preach again. Yet, he continued in the work, preaching to the small Welsh congregations in London from year to year even to the end of his life. Though deeply conscious of his lack of ability as a preacher, his preaching was popular and rich in blessing, and was most interesting. His language was always pure, as might be expected from a man who was a considerable poet. His voice was sweet and his delivery free. In addition to composing much original poetry, he translated several poems of great merit from English to Welsh. His translations of Grey's "Bard" and Blair's "Grave" are considered equal to the originals. His chief literary work, however, was his Commentary on the New Testament in two volumes, which became a household book in most Welsh Methodist families, who could afford to become possessed of such a work. No Commentary was ever more highly appreciated. For many, James Hughes' opinion was considered a final authority. He commenced the work in 1829, and published it in 1835. Eight thousand copies were sold in a short time, which was considered a great success. This encouraged him

to proceed with the preparation of a similar Commentary on the Old Testament, and he had proceeded as far as the 35th chapter of Jeremiah when death put an end to his labours. The Rev. Roger Edwards took in hand to complete the work. Mr. Hughes' Commentary was not so much an original composition as a compilation from Matthew Henry, Scott, Guise, Doddridge, Poole, and others. It was, however, valued at a high price in Wales, and was very helpful to many a child of God in the study of the Scriptures. He wrote much, both in poetry and prose, to the "Seren Gomer," and in both forms of literature his writings were always welcome and well-finished. He resided in London to the end of his life, and took the deepest interest in the Lord's work, but he was never an acknowledged pastor, nor indeed did he do much of the work of a pastor: in this respect he was surpassed by the Rev. William Williams.

He died in his home at Rotherhithe, Nov. 2nd, 1844, aged 66 years, and was buried in Bunhill Fields Burial Ground, not many yards distant from the following celebrities—Dr. Daniel Williams, Dr. Watts, Dr. Jenkins, Carmarthen, Dr. John Owen, and alongside Dr. Richard Price. *Methodistaeth Cymru*, vol. iii. page 442; *Y Geiniog-*

*werth*, vol. ii. page 36; *Enwogion Ceredigion*, page 96.

HUGHES, MR. JOHN, ADWY'R CLAWDD, near Wrexham, began to preach in the year 1813. A Wrexham lady was so pleased with him, because of his beautiful character, that she undertook to defray his expenses at a school in Shrewsbury, so that he might become better qualified for his holy calling. But his health soon began to give way: consumption set in, and bore him to his grave when he was but twenty-two years of age, and two years after he had commenced to preach. He was of so devout a spirit that he was often spoken of as the godly John Hughes. *Methodistaeth Cymru*, vol. iii. page 101.

HUGHES, MR. JOHN, CARNARVON, is sometimes spoken of as of Bangor. He died July 20th, 1828, when comparatively young.

HUGHES, MR. JOHN, HOLYWELL, Flintshire, lived for some time at Bagillt, and began to preach in 1804. He was proverbial for his ability in conducting church meetings rather than as a preacher. He died Dec. 4th, 1849, aged 65 years, and was buried at Bagillt.

HUGHES, REV. JOHN, LLANGEITHO, was a clergyman who lived at Llangeitho, and cooperated with the Rev. Daniel Rowland. He died in the fifty-fourth year of his age.

HUGHES, MR. JOHN, LLAN-GOLLEN, Flintshire, is referred to in a list of deceased preachers in *Y Drysorfa* for 1835.

HUGHES, MR. THOMAS, LLAN-LLECHID, Carnarvonshire, accompanied the Rev. John Parry, Chester, on one of his itinerancies in Anglesea in 1807.

HUGHES, MR. JOHN, LLEYN, Carnarvonshire, was one of the early preachers of his district. His circumstances in life were humble, and his gifts were ordinary; but his character was blameless. Though he had but one talent, he did not wrap it up in a napkin, but used it in the best way he could in the service of his Master.

HUGHES, MR. MORGAN, CWM-HOWNI, ABERPORTH, Cardiganshire, was one of the early preachers. He was appointed superintendent of the churches of Montgomeryshire, and afterwards of North Cardiganshire. He suffered considerable persecution in the latter district. When preaching on one occasion at Pontrhydfendigaid, a number of fierce men, with staves, came to the house for the purpose of disturbing the meeting and punishing the preacher, but he escaped out of their hands without much injury. On another occasion he was seized and taken to Cardigan Gaol. He was refused bail, and so he had to remain in prison until the Assizes. This caused great grief to his

friends. Both Harris and Daniel Rowland went to the Assizes, and through their appeal to the Chairman of the Grand Jury, and the promise that the prosecutor should not be summoned for his conduct, the Grand Jury found no true bill, so Hughes was discharged, and the prosecutor had to pay all costs. On his visits to the lower parts of the county, he met with a young lady, the heiress of Cwmhowni, near Aberporth, whom he married. Here he built a little chapel, in which many of the eminent preachers of North and South Wales preached. He rendered much service to the cause until some cloud darkened his path. The date of his death is not known. *Methodistiaeth Cymru*, vol. ii. page 32; *Methodistiaeth De Aberteifi*, pages 294, 304, and 322.

HUGHES, MR. OWEN, CEFN Y DDERWEN, near Gwalchmai, was one of the early preachers of Anglesea. He acted the part of a pioneer, and sought to uproot the low and corrupt practices of the people. He thus did much to prepare the way for the preaching of the Gospel, which ultimately brought to pass so great a change in Anglesea. *Methodistiaeth Mon*, page 60.

HUGHES, MR. RICHARD, BRYN-ENGAN, Carnarvonshire, travelled considerably through

both North and South Wales, declaring the unsearchable riches of Christ. He was a brave and courageous man though his gifts were not bright. He laboured with much faithfulness, and was sometimes favoured with powerful services. He died in the midst of his days. *Methodistiaeth Cymru*, vol. ii. page 138; *Drych yr Amseroedd*, page 188.

HUGHES, MR. RICHARD, LLAINWEN, Anglesea, one of the earliest preachers of his Monthly Meeting, at one time lived at Mechell and Coedana. In company with seventeen others, he was summoned before Lord Boston's agent, and the vicar of his parish, to hear what they had to say to those who took part in the Methodist movement. When the conditions in regard to religion were laid down, upon which their future tenancy of their homes and farms would depend, Richard Hughes failed to control himself, though he was in the agent's parlour, and he began to jump in his wooden clogs, and shout, "Indeed, God is to me infinitely kind; glory to His name for ever: gain a farm and lose a kingdom: no, never." The agent and vicar were amazed at this conduct. Hughes had to leave his small farm, and when leaving, carrying his box on his back to Bodafon, he sang,—

"Ymadael wnaif a'r babbell,  
'Rwyn trigo ynddi yn awr.'" &c.

He removed to Llainwen, which became a preaching station and a home for the Church of Christ in the district. *Methodistiaeth Cymru*, vol. i. page 113.

HUGHES, MR. ROBERT JOHN, LLITHFAEN, Carnarvonshire, began to preach in the year 1781.

HUGHES, MR. THOMAS, HENLLAN, near Denbigh, was in his early years an enemy of the Methodist preachers. On one occasion, when John Thomas, Llangwnlle, afterwards of Denbigh, was preaching at Henllan, a disturbance arose. The women had been incited to bring out their frying pans and thus keep a great noise to prevent the preacher's voice being heard. Moreover, the preacher had to take to his heels to escape from the brutal treatment of the mob. As he was running he was tripped up by two brothers, Thomas and Joshua Hughes, and received considerable injury. After this, Thomas became a preacher, and Joshua also became a bright Christian. *Methodistiaeth Cymru*, vol. iii. page 238.

HUGHES, REV. THOMAS, LIVERPOOL, was a native of Bala, and was born in the year 1758. He was one of the founders of Calvinistic Methodism in Liverpool, and rendered yeoman service in connection with the

cause for many years. His father was a carpenter, and brought him up to the same craft. He was early taught to read, write, and cipher. He also experienced religious impressions when young, but these passed away. When about 24 years of age he occasionally attended preaching services, and his early religious impressions returned, occasioning him considerable concern about his soul. He however found relief through hearing a sermon by the Rev. Daniel Rowland on the words, "God so loved the world," &c. (John iii. 16). He thus escaped from his spiritual anxiety as a bird from the snare of the fowler, and enjoyed ever afterwards the peace which passeth all understanding. He at once joined the Methodists at Bala. In 1787, he went to Liverpool to perfect himself in his craft, fully proposing to return and make Bala his home; but that purpose was never carried forth. He was led to settle permanently in Liverpool, which was a growing seaport. In two years' time he began to preach, and as Liverpool was far away from Wales, and preachers were few, his services, which were eminently acceptable, were in great demand. In 1816, he was ordained to the full work of the ministry. He was remarkable for his knowledge of divinity, the freshness of his thoughts, the equableness of his temper,

and the firmness of his decision. His preaching aimed more at the edification of the saints than the conversion of sinners, and thus his ministry was highly appreciated by the churches. He died Nov. 2, 1828, aged 70 years. *Methodistaeth Cymru*, vol. iii. page 405; *Enwogion Swydd Feirion*, page 70.

HUGHES, MR. THOMAS, MOCHDREF, Denbighshire—sometimes called THOMAS HUGHES, LLANLLECHID, was born in the year 1739. He was 29 years of age when he first began to think about his soul. He then joined the Methodist church at Tanyfron. In three years' time he preached his first sermon at Cilgwyn, Llandrillo-yn-rhos, through that a preacher from South Wales who had come to Cilgwyn from Tanyfron was too fatigued, and had to go to bed. Hughes had such freedom and pleasure in preaching on this occasion that he took to the work in real earnest. In a few years he built a house at Penucha'. Uwchdref. Whilst living here, he often preached in the streets of Conway, or under the walls, or wherever he could get an audience to hear him. But the clergyman and those who sympathized with him were bitter in their opposition. One Sunday he was seized and taken before the clergyman, who told him that he should be a very learned man to go about preaching, and that he should be able

to answer deep questions. Hughes asked him, "What questions?"

"Here they are, those which my Lord Bishop asked me; let me see can you answer them. 'Where was the Apostle Paul born?'"

"Tarsus."

"Ho! I see you know something too. Can you say who took charge of the Virgin Mary after our blessed Lord's death?"

"John."

"Who wrote the Book of Revelation?—that's a poser for you."

"The Apostle John."

"Well, indeed, you know a good deal."

"Well, sir," Hughes then said, "may I ask you a question?"

"Yes, of course, provided that it bears upon religion and godliness."

"Well, what is holiness? or how are sinners to be justified before God?"

"Oh! it is not our *business* to trouble ourselves about such things, and it is no *business* of yours to ask such questions to a man like me. Go away from before me this minute." And he said to those who brought him, "Do not bring such people to me again."

So henceforth Thomas Hughes had quiet to carry on his work at Conway. The story regarding the method he took to preach at Towyn-y-lleri—a place be-

tween Llandudno and Conway—is very remarkable, and reveals the perils amid which the fathers laboured. He had a hand also in starting the cause at Llanllechid, where he afterwards lived for some years. He would on a Sunday morning walk from Mochdre to Llanllechid, a distance of nearly 20 miles, and return the same evening. He also preached frequently at a place near Llanantffraid Glan Conway—in the district where Moriah Chapel was subsequently erected. Whilst his efforts were thus laborious and abundant, his knowledge was really very limited. His sermons were of a rambling character, lacking all order, yet he was instrumental in leading many to Christ; what he lacked in knowledge he made up through his fervour and energy. He died in 1827, aged 88 years. *Methodistaeth Cymru*, vol. iii. page 254.

HUGHES, MR. WILLIAM, PENMACHNO, Carnarvonshire, was one of the early preachers.

HUMPHREYS, MR. ELLIS, LLANGENGAN, Carnarvonshire, was born at Dolgelly in the year 1806. When about thirteen years of age he was employed to look after a neighbouring farmer's sheep. This instrumentally led to his neglecting the means of grace, until he lost all desire for such services. His health giving way, he took to weaving. His thoughts were now led

afresh to be concerned about his soul, and in 1825 he joined a Congregational church. In 1829 he removed to Llanengan, where, in the year 1830, he married. Two years later he began to preach. In 1835 he joined the Methodists, and in 1838 permission was given him to preach. There was nothing special about his gifts or his attainments, but he sought to impress upon his hearers the ordinary truths of the Gospel. He made two itinerancies to South Wales, and several through North Wales. Towards the end of 1846 his health again became impaired, and he died November 27th, 1847. *Y Drysorfa*, 1848, page 231; *Enwogion Swydd Feirion*, page 131.

HUMPHREYS, MR. JOHN, BETWSYCOED, Carnarvonshire, was one of the early preachers.

HUMPHREYS, REV. JOHN, CAERWYS, Flintshire, first joined the church at Caerwys, where he lived the greater part of his life. He resided for a time in Chester, and also at Bala. He was ordained at Bala in 1816. He took a prominent part in the cause within the bounds of his Monthly Meeting. He was a self-educated man, and gathered considerable information. He was a sensible, though not a popular preacher. His name appeared on the wrapper of the first number of Mr. Charles' "*Geiriadur*" (Dictionary), as having a hand in its produc-

tion. Indeed, the words are:— "Y mae y Gwaith yn cael ei ddwyn yn mlaen gan y Parchedig T. Charles, B.A., a John Humphreys, ac nid ydys yn arbed un draul na llafur tuag at ei wneuthur yn ddefnyddiol." (The work is carried on by the Revs. T. Charles, B.A., and John Humphreys, and neither cost nor labour is spared, so as to make it useful). Gwilym Lleyrn, in his "*Llyfryddiaeth y Cymry*," argues that Mr. Charles had little to do with the first number of the Dictionary beyond editing it, extending from A to Barnu, covering 88 pages. Mr. Charles Ashton agrees with him, and states his belief that the chief writer of the first number was the Rev. John Humphreys. Rev. Jonathan Jones, in his Memoir of Rev. Thomas Jones, Denbigh, page 151, expresses the belief that Mr. Humphreys' connection with the work was simply that of proof-reader, he being at the time engaged as proof-reader and editor in the printing-office in Chester.

He is said to have translated Samuel Clark's Bible into Welsh.

At the beginning of the nineteenth century, a great discussion raged in Wales between Calvinism and Arminianism, when Mr. Humphreys published an edition of Mr. Eliseus Cole's Essay on "the Sover-



eignty of God" in Welsh. At least two editions had been previously published, one in 1711, and a second, revised by the Rev. Peter Williams, in 1760. Mr. Humphreys was a joint writer with the Rev. John Roberts, Llangwm, of the first Memoir of the Rev. Thomas Jones, Denbigh. Neither of these brethren wrote much of the work, as, out of the 127 pages which the book contains, 87 consist of an autobiography, and 13 contain letters from friends. Mr. Humphreys died April 9th, 1829, aged 62 years. *Methodistiaeth Cymru*, vol. iii. page 177.

HUMPHREYS, MR. JOHN, CARNARVON, was a nailor by trade, and seems to have done considerable business. He was also for some years a successful and popular preacher. He delivered seven sermons at Llanllyfni during the latter half of the year 1813. When preaching one Sabbath at Brynengan, Owen Owens, Corsywlad, was among the hearers, and the truth pierced his heart. He was so deeply impressed that on his way home Owen turned into a sheepfold on the farm Tuhwnt-i'r-mynydd, and for the first time in his life fell on his knees and prayed, and spent much of the night in prayer. As is known, Owen became one of the most prominent deacons in his district. Another useful and faithful deacon at Bethel, Mr. Ifeny Jones, a blacksmith, was

also converted under a sermon by Humphreys. Unfortunately, he had to be suspended, in 1829, from preaching, because of his fondness for drink, which got the mastery over him. He then went to Liverpool, where he spent three years. Upon his return to Carnarvon, he took the temperance pledge, and spent the residue of his days as a bright Christian. He was a preacher for twenty years—from 1809 to 1829. He died October 17th, 1845, aged 70 years, and was buried at Llanbeblig. *Owen Owens, Cors-y-wlad*, page 41.

HUXLEY, MR. JOHN, CARNARVON, was a native of Liverpool, but removed early in life to the neighbourhood of Carnarvon, and afterwards to the town itself. When he came to this district he was a monoglot Englishman; but he soon learnt the Welsh language. He began to preach at Llanrug when he was about 36 years of age, and had many of the elements of a popular preacher, his ministry being acceptable, not only to the saints, but to all his hearers. He had a most melodious voice. He was a very worthy man, a good divine, an able critic, a sweet preacher, and in manners a gentleman. He had a fairly good education in early life, and continued a diligent reader, devoting special attention to history, both ecclesiastical and

ular. His sermons were  
rt and interesting. It was a  
; to the denomination that he  
fined his preaching exercises  
lost entirely to Carnarvon  
l the neighbourhood. He  
lom attended even his own  
nthly Meeting. He was  
sen to be ordained in June,  
4, but for some unknown  
son he declined the honour.  
was highly respected in Car-  
von as a man of sound sense  
noble character, deeply re-  
ous, and of refined taste. He  
1 July 8th, 1846, aged 76  
rs. *Y Drysorfa*, vol. xvi.  
e 256; vol. xix. page 217.

NGRAM, MR. JAMES, TRE-  
CA, Breconshire, was in the  
rice of Howel Harris, and  
r his conversion at once be-  
to exhort. In 1744, he was  
ed by the press-gang for the  
y, and was taken to the gaol  
Brecon to await orders as to  
regiment which he should  
.. Fortunately for him, it  
found that he was too short  
the army, so it was thought  
might be sent to the navy.  
at efforts however were made  
secure his release, and in  
, though with great diffi-  
y, the friends succeeded.  
ilist in prison, awaiting his  
oval, he preached three  
s every day to those who  
e brought there like himself  
the press-gang. Repeated  
mony was borne to the  
acy of his preaching, as he  
t up and down the country.

What became of him is not  
known, whether he died com-  
paratively young, or was he or-  
dained as a Congregational  
minister in England. However,  
he rendered good service to  
Methodism at its start. *Y Tad-  
au Methodistaidd*, vol. i. page  
222; *Life of Howell Harris*, by  
H. J. Hughes, page 279.

JAMES, MR. ISAAC, PENYGARN,  
Cardiganshire, was one of the  
early and well-known preachers.  
He was contemporary with John  
Williams (Sion Scubor), and  
Evan Evans (Evan Tanner).  
He was born at Llanilar in 1766,  
and was the son of Richard  
James, who, after his conver-  
sion, became remarkable for his  
piety and his gift of singing.  
He was brought up a shoemaker,  
and when seventeen years of age  
he married; and though he was  
young, his wife was still young-  
er, being only fifteen. Some-  
time after his marriage he set  
up his home at Llanvihangel,  
near Penygarn, and ere long he  
removed to Taigwynion, still  
nearer Penygarn, where he con-  
tinued to live to the end of his  
life. It is not known when he  
first declared for Christ, or  
where he began to preach. As a  
man and as a preacher he was  
after his own stamp. By the  
people generally he was con-  
sidered a poor preacher, though  
he often gave expression to  
original and striking sayings:  
but he lacked voice and style  
to become popular. The Rev.

Ebenezer Richard thought very highly of his expository powers. The Rev. Ebenezer Morris also remarked that had Isaac received a fairly good education he would have been the best preacher of Cardiganshire. The Rev. Richard Jones, Wern, had equally high thoughts of him. In a notice of his death in the *Evangelical Magazine*, he is referred to as the best expounder of the Scriptures in Wales. Speaking on the words—"What hast thou in thy house?" he remarked—"To ask what hast thou in thy house?" would be the same as to ask, What hast thou in thine heart? There are some young people listening to me to-night who would not for the world reveal many things that enter their hearts. I do not find fault with them. I say many things to my wife which I would not say to any one else. But there are many things coming to my heart which I would not like her to know. But God knows the history of the heart altogether . . . . Take care of thy house lest the exciseman should come and find things which thou wouldst not like." But though he would give expression to some very forcible and interesting truths, yet his style was dry, and his ways were peculiar. He travelled a good deal through North and South Wales on preaching excursions, sometimes alone, and sometimes in

company with others. He died April 14, 1840, aged 74 years. When about to pass away the clergyman asked him, "How do you think it will fare with you when you reach the other side?" "Oh! I leave that to His honour. I have entrusted myself to Him these many years, and I know He will be up to His word." *Y Traethodydd*, xxviii. page 405; *Cofiant Dr. Lewis Edwards*, page 2.

JAMES, REV. JAMES, ABERGAVENNY, was born Nov. 24th, 1760, at Penyblaen, in the parish of Aberedw, Radnorshire, and was known to the end of his life in Methodist circles as Mr. James James, Penyblaen. His parents were well-to-do, living on their own farm; and owning property as well. They were thorough-going people of the world, devoid of all sympathy with religion. As might be expected from such home influences, James grew up in the footsteps of his parents, and took no interest whatsoever in divine things. Thus he lived until he was twenty years of age, when a complete change came suddenly and unexpectedly to pass. He was returning home from Builth one market day, when a voice, which seemed to come from heaven, shouting "Eternity! eternity! eternity!" fell upon his ears. He had no idea whence the voice came, nor did he ever discover whose it

was, but it stirred his soul to its depths, and caused him for days the deepest distress of mind. He had to take to his bed. His body as well as his mind received a great shock, and he knew not where to turn for relief. There was, however, a pious lady living not far distant, a Mrs. Morgan, Celynen, in whose home Lady Huntingdon's students were accustomed to preach. He sent for her, and she brought him the consolation of the Gospel of Jesus Christ. The result was that he threw in his lot with a small branch of Builth church at, as is supposed, Llansantffraid. Ere long he began to preach. He was then 22 years of age. His parents were wild with rage. They considered that he was bringing much disgrace upon the family. It was a grief to them that he joined the Methodists, but that he should become a preacher awakened their bitterest indignation. His father resolved to disinherit him of his property and bequeath it to a younger brother. He carried out his purpose without delay, and having died the following year, the brother inherited the estate. Immediately upon this, James entered Lady Huntingdon's College at Trevecca to study for the ministry. But in two years' time, in 1786—the brother died, so the property soon fell to James. In the same year he married Miss Sarah

Woosman, Trefeglwys, Montgomeryshire, and he gave himself with earnestness to preach the Gospel. He arranged for preaching services in his own house, and often preached himself. He never travelled much through North Wales, but he officiated occasionally for two or three months at a time at Chester, in Mr. Oliver's chapel. He was among the ministers ordained at Llandilo in 1811, and travelled a good deal in South Wales, as a powerful and acceptable preacher. The aroma of his name filled the circle of Methodism, especially in Breconshire, until very recent years. He lived for seven years at Trevecca. In consequence of his extreme obesity, which grew upon him and rendered it very inconvenient for him to itinerate, he accepted the pastorate of a Congregational church at Abergavenny, where he remained thirteen years. But he never broke his connection with the Methodists. When possible, he would attend the Associations, and take a prominent part thereat. He had a firm, strong voice, and was a preacher of more than ordinary ability. Moreover, he was blessed with much sound sense, readiness of speech, and great courage. In Chester, he was called "the roaring preacher," a similar phrase to that which Rowland Hill applied to Ebenezer Morris. He preached frequently in the Methodist

chapels of Monmouthshire. He was present at Penycae at the opening of the chapel in 1822. Considerable difficulty had to be overcome to get him to the chapel, the roadway being so muddy. Indeed, he was carried by the colliers and the puddlers. But whilst unable to walk, he was able to stand up and preach, and had a powerful service. He died April 10th, 1831. A daughter, Mrs. Hall, lived at Pencelli, near Brecon, for many years. *Methodistiaeth Cymru*, vol. iii. page 322.

JAMES, MR. PHILIP, NEW-CHAPEL, Pembrokeshire, began to preach in the year 1812. His career was comparatively brief, as he died about the year 1820.

JAMES, REV. RICHARD, PONT-RHYDYFEN, Glamorganshire, was among the second batch of preachers ordained at Llandilo, August, 1813. He began to preach in the year 1786. During the last ten years of his life, his physical infirmities were such that he was unable to preach except occasionally at his home. He died March 27th, 1840, aged 82 years, and was buried in Llanvihangel Churchyard.

JAMES, MR. THOMAS, CRICK-ADARN, Breconshire, was appointed a public exhorter at the first Association held at Watford, and at the second, he was given the oversight of the churches of Breconshire on the same side of the Usk as Tre-

vecca. He was converted, apparently, under the ministry of Howel Harris, and at once, like the woman of Samaria, began to exhort others. This was so early as 1741. In 1742, he wrote to Harris in London, giving an account of a visit made by him, accompanied by old William Evans, Nantmel, to a feast held at Llanfihangel, where both were roughly handled by the mob, but he ultimately preached. Reference is made to him as visiting Denbighshire at a very early period. What became of him in his later years is not known. The last reference to him, according to *Y Tadau Methodistiaidd*, is in a letter written by Rice Williams, dated Dec. 28, 1748. He must have died before the rupture between Harris and Rowland. He was of a gentle disposition, yet brave as a lion. One of his reports as overseer appears in *Methodistiaeth Cymru*, vol. i pages 155, 165. Two affectionate letters from Howel Harris to him from London are in H. J. Hughes' "Life of Howel Harris," pages 326, 328. In one, January 4, 1747, he addresses him in the familiar terms, "My dear, dear Tommy," and it was written "near three in the morning."

JENKINS, MR. DAFYDD EVAN, CYSSWCH, Cardiganshire, was one of the earliest exhorters, and was well-to-do in the world.

The wife of Rev. Ebenezer Richards, Tregaron, on her mother's side, was his granddaughter. He was remarkable for his piety. He was present at one of the earliest Associations held at Llanddeusant.

JENKINS, MR. DAVID, LONDON, was a native of Llangeitho, and married Ann, Rev. Daniel Rowland's third daughter. He removed to London soon after the erection of Wilderness Row Chapel in 1785, and often preached there and in Gravel Lane and Deptford. He had a brother, David, who was a clergyman, and of whom Daniel Rowland had a very high opinion: at his death, which took place when he was young, Rowland said that he had lost his right arm. Daniel Jenkins had two daughters, who were not church members. Two young men, who were brothers, and members of the church, married these young women, and were disciplined by the church under the direction of Edward Jones, because the marriage was a breach of the customary rules of Methodism,—though at the time no distinct rules had been formulated. Mr. Jenkins was so hurt at this procedure, that he left the Connexion and joined the Congregationalists, taking with him the chapel of Gravel Lane, and a large portion of the church members, and thus formed the first Welsh Congregational

Church in the metropolis.

JENKINS, REV. DAVID, CARNARVONSHIRE, was born in the neighbourhood of Llanddewi Brefi, Cardiganshire. His brother, Daniel, was a son-in-law of Daniel Rowland. He was brought up a clergyman, and was sent by Mr. Rowland to Lleyn to support the efforts that were being made for the spread of the Gospel in that part of Carnarvonshire. It was thought that, as he was an ordained clergyman, he would escape the persecution which befel the lay preachers, but his experience was otherwise. He was promised by the vicar of Tydweiliog that he should preach in his church, but when the time came, the vicar's courage gave way, and the promise was withdrawn. This action did not cause Jenkins to keep silent. He stood on a tombstone near the church, and had an unusually powerful service: the arm of the Lord was made bare in the salvation of many. His day of service, however, was short, but it was one into which he pressed much work for God. He died when he was only 25 years of age. When Daniel Rowland heard of his death, he exclaimed with intense sorrow—"My right arm has been cut off." *Enwogion Ceredigion*, page 110; *Methodistiaeth De Aberteifi*, page 25.

JENKINS, REV. DAVID, LLANILAR, Cardiganshire, was or-

dained at Llangeitho, August 7th, 1829. He afterwards went to America. *Methodistiaeth iaeth De Aberteifi*, page 25.

JENKINS, MR. DAVID, PENSARN, Cardiganshire, was the first lay preacher who officiated in Llanllian Chapel, Carmarthenshire, and this, under rather accidental circumstances, led to the pulling down of the wall of partition in that sacred edifice, between cleric and lay preachers. This chapel was for many years a great centre, where the saints gathered to celebrate the ordinance of the Lord's Supper. It was one of the few unconsecrated buildings where the clergy administered the ordinances. Mr. Jenkins had come to the locality to preach. So he went to the service at the chapel, where a clergyman was expected to officiate that morning: but the clergyman failed to make his appearance. In the emergency, Mr. Philip Walters, who had a lease on the land on which the chapel was built, pressed Mr. Jenkins to preach, but as he was not in Holy Orders he shrank from doing so and refused, as it would be at his peril as a preacher. Mr. Walters persisted that he should preach, saying, "If my Lord Dynevor (his landlord) is the owner of the land, I have full authority to permit you to go there, as I have a lease on the farm, and

the chapel is built on the farm. If the Bishop is the owner, then I am his warden this year. If the Methodists are the owners, you, as one of its preachers, have the right to use it." This settled the matter, and Jenkins, a lay preacher, officiated, and henceforth, lay preachers and clergymen preached therein on equal terms.

JENKINS, MR. EVAN, LLANIDLOES, was a shoemaker by trade. He is included among those present at an Association held at Tyddyn, near Llanidloes, August 22nd, 1745. Richard Tibbot, as overseer in Montgomeryshire, in his report to the Association, speaks highly of him as one who was very acceptable to his hearers. In another letter he speaks of him and Lewis Evan, Llanllugan, as being successful in their ministry under the blessing of God

JENKINS, MR. HERBERT was one of the seven acknowledged, at the first Association held at Watford, as public exhorters. He was born in the parish of Mynydd Islwyn, Monmouthshire, in the year 1721. His parents were religious people and well-to-do in the world. He was for a time in school in Bristol. Apparently, he was converted under the ministry of Howel Harris, and soon began to exhort others to come to Jesus. His name is the first in

the list of exhorters received at the first Association at Watford. And at the second he was appointed to assist Harris in the English section of the work. Harris thought very highly of him. He joined Wesley's societies for a time. He also assisted Whitfield. He sought ordination at the hands of the Bishop of Bristol, but because of his association with the Methodists his request was refused. In 1749, he threw in his lot with the Congregationalists, and was ordained the minister of a Congregational church at Maidstone, where he laboured for 24 years. He died Dec. 11th, 1772. He was an earnest and able man, and would not have left the Methodists could he have been ordained. *Y Tadau Methodistiaidd*, page 220.

JENKINS, MR. JOSHUA, LLANFAELOG, PENUWCH, Cardiganshire, was one of the early exhorters. He had a special gift for conducting church meetings, which was of great worth. *Methodistiaeth De Aberteifi*, page 95.

JENKINS, MR. THOMAS, PENUWCH, Cardiganshire, was the son of John Jenkins, who kept a Welsh school in various places for three months at a time. Thomas was known as an able preacher. He was a great divine, and composed several Catechisms for the use of Sab-

bath Schools. He died in 1836, aged 40 years. He is referred to in Evan Rees' Elegy to the Rev. John Williams, Lledrod, in the following terms :

"Ein brawd *Thomas Jenkins* aeth adre'.

Trwy rydau'r Iorddonen yn gref :  
*Shibboleth* yn helaeth lefarodd.

Trwy foroedd fe nofodd i'r nef ;

I'w gartref trag'wyddol diangodd.

Fel miloedd o'i frodyr o'i fla'n ;

Er gorffod cyfarfod â marw.

Mae heddyw'n bur groew ei gân."

JENKINS, MR. JOHN, BLAENANERCH, known for some years as of Blaencefn, Cardiganshire, at which place he was born. His parents were John and Esther Jenkins. He had the misfortune when a lad to suffer from an attack of small pox, followed by an affection of the spine, which led to his becoming considerably deformed. He was ever afterwards debilitated in body, but his mental faculties were strong. He was a great reader and a clear thinker. He began to preach at Talgarth, Breconshire, whither he had gone, at the request of the Rev. William Havard, to open a school. From here he removed to the neighbourhood of Carmel Chapel, Llanelly, Breconshire, and rendered much service to the young church. He was amongst the first batch of students who entered Trevecca College at its opening, October, 1842. His stay however was short, and he resided during his



few remaining days upon earth at Blaenannerch, where he died on January 19th, 1844, aged 41 years, and was buried at Penybryn. He was a charming preacher, having a fine voice, a popular style of delivery, and was moreover a man of profound thought. A sermon, taken from his own manuscript, appeared in the *Drysorfa*, October, 1849. *Methodistiaeth De Aberteifi*, page 319.

JEREMIAH, MR. SION, RHIWBWYS, Cardiganshire, was one of the early exhorters.—*Methodistiaeth De Aberteifi*, page 150.

JOHN, MR. DAFYDD, spoken of in "Y Tadau Methodistaidd" as Dafydd Hugh, PWLLYMARCH, Cardiganshire, one of the early preachers of Methodism, was proverbial for his gift in prayer. At an Association held at Capel Newydd, Pembrokehire, the preaching service on the first evening was rather dull and heavy. At the ten o'clock service on the following morning, when the first clergyman preached, it was very similar. The Rev. Daniel Rowland was to follow, but before he stood up he called upon Dafydd John to engage in a brief prayer, in the hope of breaking the dark cloud that seemed to hang over the congregation. He at once rose and prayed with great fervour—"O Lord Jesus! for the sake of

Thine agony and bloody sweat, hear my cry! Thy servants on the past evening sought to use the fan, and so also this morning again, but all in vain: they can do nothing, Lord; not a breath of heavenly wind has come upon the services." He then repeated again and again—"The breath, Lord! the breath gracious Lord! It was Thy gift formerly, it is Thy gift still!" Upon this a shower of tenderness and weeping came over the hearers at once, and Rowland preached with much unction and eloquence. The Rev. William Williams wrote an Elegy to his memory, and in one verse he says:—

"Mhlith pregethwyr p'un mor syml?  
P'un mor onest, p'un mor blaen?  
P'un mor isel, p'un mor ddifri?  
P'un oedd mor felused sain?  
P'un bregethai heb astudio,  
Fry a'i lygaid tua'r nen?  
Ildiwch iddo, weinidogion,  
Pwllymarch ei hun oedd ben "

From other portions of the Elegy, it is evident that he was well-known throughout South Wales, and that he had a fine treble voice.—*Y Tadau Methodistaidd*, vol. i. page 59; *O Farwnad Dafydd John*, gan Williams Pantycelyn.

JOHN, MR. GRIFFITH LEWIS, LLANGEITHO, Cardiganshire, one of the early exhorters, was of a very warm temperament. When holding a meeting at Parcrhydderch on one occasion, the house was so filled with the spirit of praise that the service

continued for some hours, and at last finished without the sermon.

JOHN, MR. WILLIAM, GLANCOTHI, Carmarthenshire, was one of the exhorters present at Llanddeusant, at the first Monthly Meeting held in 1743, and was appointed superintendent of the churches in Carmarthenshire, when Milbourne Bloom resigned the office. He found the cause in the town of Carmarthen very weak; in the year 1745, he reports that it was impossible to obtain quiet there to preach. He laboured for a time at Talle (Talylychau?) There were two others of the name of John labouring in adjoining districts—Morris John at Llangathen and Llanfynydd; Joseph John at Llansawel. Possibly, they were brothers. Most probably, William John is the same person as is spoken of as William Jones, Glancothi, of whom, and two others who visited Bala to officiate in the early period when Bala was dependent for its ministry upon preachers from South Wales, Mr. John Evans relates, "These three were sensible, unpretentious, and godly men." He laboured with the Methodists with much diligence and faithfulness until his death. A reference to William John and Milbourne Bloom was made in a letter from Harris to Rowland in 1743, and inserted in Hugh

Joshua Hughes' "Life of Harris," page 270.

JONES, REV. ABRAHAM, LLANFYLLIN, Montgomeryshire, was born at Trefeglwys in the year 1775. The fiery ministry of Rev. Robert Roberts, Clynnog, in 1796, was the means of his conversion. Two years later he was chosen a deacon of the church, and in 1802 he began to preach. In 1807, at his marriage with Mrs. Jones, a widow lady who carried on a thriving business at Llanfyllin, he removed to that town to reside. He was ordained at Bala, June 12th, 1822. He was well-known, and his ministry highly acceptable through the two provinces of the Principality. He was considered a sensible, faithful, and kind man, truly devoted to the Lord and His work. The Rev. John Hughes, Pontrobert, speaking of him at Denbigh Association, soon after his death, said, that "his ripeness for heaven was very evident ere he was taken away. The essential elements of the doctrines which are according to godliness were the themes of his ministry, and the comfort of his thoughts. He preached three times on the Sabbath preceding his death, and said to the friends that night that he was about to go to heaven: the following Sabbath he went there almost unawares to himself." The Rev. John Elias

also remarked that he had travelled much in his company, that they had been together several times in South Wales, but that he had never seen in him the slightest indication of anything unbecoming to a Christian. He died May 10th, 1840. *Methodistiaeth Cymru*, vol. ii. page 422.

JONES, MR. BENJAMIN, BETH-ESDA, Carnarvonshire, was the son of the Rev. Daniel Jones, Carneddi. He was brought up in the church of God, and was trained at home in the principles of the Christian religion. He lived an exemplary life, but it was short. He was born in 1817, and began to preach in 1838, and was received a member of the Association at Pwllheli, September 10th, 1840. He had a rather long illness, but was able to testify when dying that he was dying in the Lord. He passed away April 22nd, 1843. A sermon which he preached at Carneddi in 1842 appeared in the *Drysorfa* for December, 1845. He was buried in Llanllechid Churchyard. *Y Drysorfa*, vol. xiv. page 192.

JONES, REV. DANIEL, KHASSIA, was the son of the well-known Welsh bard, Edward Jones, Maesylwrm, near Denbigh, and was born September 12th, 1813. His early home influences were of the best kind, and when fourteen years of age he was received into full member-

ship by the church at Llyn-pandy, Flintshire. He early formed the habit of keeping a daily record of his religious feelings and manner of life. When sixteen he made a written covenant with the Lord, undertaking to consecrate himself entirely to His service, and to walk in His fear and love. In 1835 he had a strong wish to become a missionary in Ireland, but his denomination was not prepared to undertake such a mission. Early in 1839, he was led to offer himself to the Church Missionary Society. The Committee in London treated him with much kindness, but after spending some weeks at their preparatory institution, he could not bring his mind to agree with the conditions upon which alone he could be received as a missionary. So he returned to Cilcain, Flintshire, where he was a teacher in a National School. Shortly after this he was elected a deacon by the church at Pentref, and was soon pressed to exercise his gifts as a preacher. Having received permission from his Monthly Meeting, he delivered his first sermon in Pentref chapel in February, 1841, and in March, 1842, he was received by his Quarterly Association, which was held at Mold. He then proceeded to Bala College. In June, 1843, it was resolved that he should

make a preaching tour through both North and South Wales, that the churches might know him. He was accompanied on this tour through South Wales by the Rev. Owen Jones, then of Mold. At an Association held at Bala in June, 1844, it was finally resolved that he should be proposed to the Foreign Mission Board as a candidate for the mission field. Being accepted, he was ordained at Bala, June 11th, 1845, and was married to Miss Ann Evans in July. On September 13th he sailed from Liverpool for Calcutta, and reached there in safety. He started for the Khassia Hills on January 31st, and on February 21st he had the first glimpse of those high, precipitous, rugged mountains. On the night of the 23rd he reached Cherrapoonjee, where he was received with great joy by Mr. and Mrs. Lewis, and several of the natives. He at once set about learning the language of the people; and the following November, in company with Mr. Lewis, he went in search of a locality where he might settle down to his life-work. But on his return journey he caught the jungle fever, and to the sorrow of all his friends on the Hills and in Wales, he died December 2nd. He was thus struck down just as he had completed his preparatory work for his

loving task. It was a deep disappointment to many, and a great trial of faith to the friends of the young Missionary enterprise on the Khassia Hills. Verily, "God's ways are in the sea, and His paths passed finding out." *Y Drysorfa*, vol. xvii. page 89; vol. xix. pages 65, 97, 129, 161, 197, 233, 265; *Hanes Cenhadaeth Dramor y Methodistiaid Calfinaid Cymreig*, page 431.

JONES, REV. DANIEL, RADYR, near Cardiff, was an evangelical clergyman in full sympathy with the work of the Methodists and co-operated with them. In the year 1780, he came to St. Fagan to conduct a day-school in the chapel house. During that year he was presented to the curacy of the Penarth, Radyr and Lavernock churches, and he held this position for 32 years. Both he and his wife rendered great service to the Cause: their house was open for all the Methodist preachers, both of North and South Wales, and this for the long period of thirty years. He was most faithful according to his ability, and gave the utmost proof that his heart was with the brethren. He had about fifteen miles to travel every Sunday as a curate, yet he would take care to be at the service at St. Fagan's chapel in the evening, whether it was a preaching service or a prayer meeting. Neither wind nor

rain, nor cold nor heat would be sufficient to prevent him. He often attended the Monthly Meetings of the county, at which he would preach. According to the *Tadau Methodistiaidd*, vol. ii. page 337, he passed away before the ordination crisis in 1811, but according to *Methodistiaeth Cymru*, vol. iii. page 95, he died in the year 1821—possibly a clerical error, the figure 2 being inserted instead of 1. The Rev. Hezekiah Jones was his brother.

JONES, MR. DAVID, ADWY'R CLAWDD, one of the most popular preachers of North Wales, was a native of Bala. He came to the Adwy to work in a lead mine in the district. He was born in the year 1723, and died in 1774, aged 51 years. His remains were interred in the Nonconformist burial ground, Wrexham. In his early years, he was a bitter persecutor of the Methodists. About the year 1748 he attacked Lewis Evan, Llanllugan, when he sought to preach at Denbigh. In after years, when David Jones had himself become a preacher, both met at Bryn-bugad, and David Jones asked him if he had forgiven him. "Oh, yes, long since," replied Lewis Evan. When he died he had been a preacher for 25 years. His gifts as a preacher were clear and unctious, his spirit was brave, and his disposition gentle: in

every way well qualified to meet every class of hearers.—*Drych yr Amseroedd*, page 180.

JONES, MR. DAVID, BEDD-GELERT, Carnarvonshire, was one of the early preachers in Carnarvonshire.

JONES, MR. DAVID, CARDIGANSHIRE, was a nephew of the Rev. Daniel Rowland, and was esteemed a popular preacher by a section of his hearers. He itinerated for some years through both North and South Wales, but ultimately he went astray in doctrine and character. He sought to become the leader of a party but failed. He fully expected to induce a large party to follow him in the adoption of Antinomian views, but he was grievously disappointed. *Methodistiaeth Cymru*, vol. i. page 409.

JONES, MR. DAVID, COEDY-CYMER, near Merthyr Tydfil, was one of the early preachers in his district.

JONES, MR. DAVID, DERLWYN, Carmarthenshire, is referred to as a preacher who took part at an Association held at Darowen, Montgomeryshire. Revs. Peter Williams, William Williams, and Mr. David Morris were likewise present. This was about the year 1770.

JONES, REV. DAVID, LLANGAN, Glamorganshire, though not one of the original founders of Methodism, legitimately takes rank among the fathers of the

movement. He laboured hard for the spread of Methodism both in North and South Wales, and was its pioneer in many districts. At the peril of his life, especially in North Wales, he often stood up to unfurl the banner of the Cross; but he never lacked courage to face the foe, and usually bore away with him the honours of victory. It was also at the peril of episcopal wrath that he went beyond the bounds of his parish in his co-operation with the Methodist fathers; but his known piety, loving disposition, and firmness, won for him the esteem and tolerance of his diocesan.

He was born in the year 1738 at Aberceiliog, a farm house on the banks of the Teifi, in the parish of Llanllueni, Cardiganshire. His parents are supposed to have been well-to-do people, as they purposed to bring up the elder of their two sons as a clergyman. Providence however interfered with this arrangement, as David was not the elder but the younger son. When quite a lad, he one day fell accidentally into a pan of scalding milk, which nearly proved fatal to him. For some time after this he was a weak and sickly child, and indeed, he bore to the end of his life the marks of his misfortune. This compelled the parents to retain the services of

the elder son upon the farm, and David was consecrated to the service of the Church.

Little is known of his early life except that he was taught the Scriptures. One recorded incident in his childhood evinced the same readiness and raciness of speech which characterised him through life. One day, in his weak and sickly condition he pressed upon his mother to take him on her lap. But she jocularly pushed him away, at the same time saying, possibly humourously, "Poor fellow! get away, I am tired of nursing you." He looked up straight in her face, and said,—“When my father and my mother forsake me, then the Lord will take me up.” Upon this, his mother, touched by his words, clasped him to her bosom, and said, “For this saying I will gladly nurse you as long as you live.”

He received his collegiate education at Carmarthen College, and was ordained to the curacy of Llanafan Fawr, Breconshire, about the year 1758. His stay here was short, and he removed to Tydweiliog, Lleyn, Carnarvonshire. Here again his stay was similarly brief. Why, is not known, as he had not at this time experienced the spiritual change which afterwards so completely moulded his ministerial career.

From Tydweiliog he removed to the curacy of Trefethin and Chaldicot, Monmouthshire, in the year 1760. Whilst here, he came into contact with Dr. William Reed, an eminent physician, who lived at Pontymoile, and with whom he formed a close and loving friendship. Dr. Reed was in deep sympathy with the Methodist movement, and was on terms of intimacy with Williams of Pantycelyn and other leaders of the evangelical revival. Whilst here, under the influence of Dr. Reed, and the reading of one of Flavel's works, he experienced a change of heart which soon revealed itself in his public ministry. This change was not to the taste of his rector, so he removed to a curacy near Bristol, and thence again to a curacy in Wiltshire. Here he fortunately came in contact with Lady Huntingdon, who had been instrumental in the conversion of Lady Charlotte Edwin, who owned a large estate in Glamorganshire. The living of Llangan was in her gift, and when it became vacant, Lady Huntingdon induced her to present it to Mr. Jones. This made him henceforth independent of the whims and fancies and prejudices of any vicar or rector. Llangan is a small village lying between Cowbridge and Bridgend. The

spiritual state of the people of the district was at a low ebb when he came there to labour. Feasts, wakes, drinking, fighting and gambling formed the order of the day. His predecessor in office had literally taken no interest whatsoever in the spiritual welfare of the people. A new epoch in his own career and in the history of the district now came to pass. Llangan became very quickly a great centre like Llangeitho, though, of course, on a smaller scale. Here the tribes, who had been roused to a concern about their souls in the neighbouring districts, assembled to hear the Gospel preached, and to participate in the privilege of being present at the administration of the ordinances of the Gospel. A marvellous change took place in the character of the services as compared with what had been the custom in the time of Mr. Jones' predecessor. Nor did Mr. Jones confine his ministrations to his own parish. Indeed, he looked at Wales as his parish, and he travelled through both North and South, unfurling the banner of the Cross—sometimes in the face of considerable persecution, and always to the advantage of the Methodist movement. He settled at Llangan in the year 1768, when he was 33 years of age: and he held the living until his death,

though after his second marriage he spent much of his time at the house of his wife in Pembrokeshire.

In the year 1775, jointly with the friends at Pencoed, about three miles distant from Llangan, he took a prominent part in the erection of a chapel, which was named Salem, and which is on the main road from Bridgend to Llantrisant. In proof of the liberality of his views in relation to this place of worship, it might be stated that he buried his first wife in the graveyard adjoining the chapel, rather than in the churchyard of Llangan. When he was at home, Mr. Jones always preached on Sunday morning in the church, and in the afternoon at the chapel: here also he held his monthly church meeting on the Saturday afternoon preceding Communion Sunday. From time to time he took part in the erection of other chapels, of which he was invariably one of the trustees, and as he was a rare collector he assisted much in liquidating their debts, through the aid of the wealthy people of the congregations to which he ministered occasionally with great power, in London and other cities and towns in England.

Mr. Jones was a natural gentleman. This was of great advantage to him when he stood

up for the first time in districts where the spirit of persecution was predominant. He usually met his opponents with a smile, and often disarmed them by kind words. His life was at times in peril, but no injury befel him. His position in the church was also imperilled through complaints lodged against him by clergymen who were enraged with him because he preached in their parishes without their consent and in opposition to their wishes. He was spoken to at least on two occasions by his diocesan because of these irregular proceedings. Both Bishop Barrington and Bishop Watson took him to task for his methods, but he continued firm in his course, with the exception of avoiding two parishes, in obedience to the wish of his Bishop.

Besides his ministerial efforts at Llangan, and his itinerancies in Wales, his services were much sought after and highly appreciated as a preacher in connection with the chapels of Lady Huntingdon in London and other places. Indeed, he was a great favourite with her ladyship. He attended upon her as chaplain in her last illness, and was called upon to preach her funeral sermon. He was very popular as an Anniversary supply. In addition to his



charms as a preacher, he had a special gift to touch the hearts of the people when a collection was required. Indicative of his popularity, it may be stated that he was chosen one of the four preachers at the second anniversary of the London Missionary Society, May, 1796, two months before the first batch of ministers went forth to the islands of the South Sea. His text was Judges vii. 2, and his subject, "Great effects from feeble means." This sermon was published in the first volume of Missionary Sermons, and afterwards separately. His preparations were in the form of fairly full notes. We have one before us as we write, on Galatians ii. 22, on paper of a small fold— $5\frac{1}{4}$  inches by 3, and consisting of 15 pages. On the back of the last page are the names of 12 places where the sermon was preached, and the dates are given. The first date was Llangan, July 24th, 1785, and the last, Bristol, July 20th, 1788. His popularity as a preacher in London, Bristol, and other English cities, was very great. He had a sweet and pleasing voice, and a ready flow of speech, which had a great charm for his hearers. His sermons were remarkable for the unction which usually accompanied them.

Under his preaching, the seraphic Robert Roberts, Clynog,

was converted. Soon after Roberts had begun to preach he was arranged to do so at the same service as Mr. Jones at an Association held in South Wales. At a church meeting on the following morning Mr. Jones testified that Roberts, whom he styled as "*Little Robyn* from the North, had far surpassed him."

He spent the last sixteen years of his life at Manorowen, about two miles from Fishguard, Pembrokeshire. He had married a lady named Parry, who lived here. He continued to officiate at Llangan on the first Sabbath of every month, and he also lived there during three months every summer. Though living at Manorowen, he loved Llangan, where he had enjoyed so much spiritual delight, and had succeeded so marvellously in his work.

He did not busy himself much in the movements of the Association, though he attended many of its meetings. He was a preacher more than a man of affairs. He confined his efforts to the department of the work for which he was best qualified. Influenced no doubt by the two leading clergymen of Pembrokeshire, who were identified with the Methodist movement,—the Revs. Nathaniel Rowland and David Griffiths, Nevern—he was rather opposed to the important innovation of or-

daining lay preachers to administer the sacraments of the Lord's Supper and Baptism. But he was taken away before the final step was taken in this matter—in 1811. He died August 12th, 1810, aged 76 years, and thus he escaped the predicament of having to decide what part he would take in the final issue upon this question. From his first identification with the Methodist movement he continued to the end of his days a firm adherent thereof, and an active worker therewith. He stood shoulder to shoulder with the brethren, and of the clergymen who continued to hold office in the Church, he was probably the most progressive.

He had three children by his first wife, two sons and one daughter. One of his sons became a respected clergyman, and the other had a business at Bridgend, but was not successful. The daughter married a respectable farmer named Llewellyn, and the late Rev. Dean Llewellyn, St. David's, and Principal of Lampeter College, was her son.

An interesting paper on Mr. Jones and his Times appeared in *Y Traethodydd* for 1850, written by the Rev. William Williams, Swansea, who was a native of the Vale of Glamorgan, and well versed in the history of Methodism in the dis-

trict of Llangan. *Methodist-æth Cymru*, vol. iii. page 53; *Y Tadau Methodistiaidd*, vol. i. page 459; *Cofiant y Parch. J. Jones, Talsarn*, vol. ii. page 809; *Y Traethodydd*, vol. vi. page 141; *The Treasury*, vol. v. page 197; *Memoirs* by Rev. F. Morgan, M.A., Syston.

JONES, MR. DAVID, LLANVIHANGEL, Carmarthenshire, was one of the early preachers.

JONES, MR. EDWARD, LLANGOLEN, Flintshire, was one of the early preachers.

JONES, MR. DAVID, LLANILAR, Cardiganshire, was the son of Mr. William Jones, Aberffraw, who had come hither from Flint. The father opened his house for preaching services in the year 1796. David was a very devout Christian and a serious preacher.

JONES, MR. EDWARD, LONDON, was one of the first who sought to gather the Welsh people together in the metropolis to form a Welsh church and congregation. He was a native of Llansannan, Denbighshire. He was for some time a soldier in the Lifeguards, and subsequently, for a time, he kept a ginshop. Yet, he became deeply interested in religion, and took a prominent part in the early history of Welsh Methodism in London. He annually visited his native country, and succeeded in inducing several ministers to visit London and preach

the Gospel to their countrymen. He often preached in the room rented in Cock Lane, Smithfield, and the chapel in Wilderness Row. He was a severe disciplinarian, arising, possibly, in a degree from his military experience. But in consequence of a marriage he contracted with a rich widow in Carnarvonshire, a breach of promise action was brought against him by a young woman in London, to whom, it seems, he was engaged to be married, and the Law Court accorded her damages of £100. This led to considerable confusion in the church, and he was prohibited for a time from preaching. Ere long he returned to Wales.

JONES, MR. EDWARD, PENDRE, TY'N-Y-MAEN, Anglesea, was a truly godly preacher, in whose house preaching services were held before Ty'n-y-maen Chapel was built. His preaching talents were very ordinary. His sermons were usually of the historical order, based on the heroes of the Bible, such as Abraham, Moses, David, Paul, and others. He would begin his sermon by saying—"I have heard of" one or the other of the Bible characters whose story would form the basis of his exhortation, and he would enforce the lessons which the story appeared to him to teach. Although he lived beyond 80 years of age, it is said that to the end

of his life he never broke a preaching engagement. *Methodistiaeth Mon*, page 59.

JONES, MR. EDWARD, TRAWSFYNDD, Merionethshire, is referred to by the Rev. Robert Griffiths, Dolgelley, as one of the preachers in Merionethshire when he came to Dolgelley.

JONES, MR. ELLIS, PLASGWYN, Carnarvonshire, was one of the early preachers.

JONES, REV. EVAN, COEDYCYMER, near Merthyr Tydfil, was one of the early preachers in this district, and became a minister of an endowed chapel in Lewes, Sussex.

JONES, MR. EVAN, LLEDROD, Cardiganshire, was one of the early preachers of Methodism—a contemporary with Daniel Rowland. Under a sermon by him, Mr. William Llwyd, Henllan, Cayo, who became a popular preacher, first found peace, and then became an active worker for Christ. He had two sons, who received their education at Ystradmeurig—William, who became a minister with the Congregationalists, and Theophilus, who was well-known as a quaint and able preacher with the Methodists. *Y Traethodydd*, vol. ii. page 292; *Methodistiaeth Cymru*, vol. ii. page 29.

JONES, MR. GRIFFITH, LONDON, was a native of Tremadoc. He began to preach in the met-

ropolis about the year 1799. But his health soon broke down, and he returned to the country in the hope that the change would prove beneficial. He came to Wrexham for a short time, where he occasionally preached. But the change of air and scenery and company did not produce the desired effect. He grew gradually weaker, so he returned to his native district, where he shortly died.

JONES, MR. GRIFFITH, SARN-AU, near Bala, came thither from Ynyspandy, Carnarvonshire, where he had lived for many years. He was a well-known weaver by trade, and was at the same time one of the early preachers of his native county. John Elias, in 1792, before he was a church member, worked with him, and entered his service, so as to profit through his religious sympathies: it was whilst with him he joined the church, having been repeatedly urged to do so by Griffith Jones, who was pre-eminently a godly man, of a meek and gentle disposition, yet of great force of character. His preaching gifts were not bright, yet it is said that he was the means of conversion of a greater number of people than any other preacher that rose in Carnarvonshire. He suffered much persecution at the hands of the clergyman of his parish

because he held religious services in his house: he did his best to get his landlord, Mr. Price, Rhiwlas, to turn him out, on the plea that he was causing a disturbance in the neighbourhood. And he received notice to quit. But Griffith sought an interview with his landlord, and completely conquered him, and won his deepest respect. At the close of the interview, Mr. Price said to him, "Go home, go home, thou shalt stay in thy place. And when thou dost come to the Association at Bala, bring thy horse to Rhiwlas." And so it came to pass. He became more highly respected by his landlord than ever. Indeed, later in life, when Mr. Price heard that the old man went on his preaching engagements on foot, he presented him with a white mare, which became well-known to the Methodists of North Wales for a long period. *Drysorfa*, May, 1837, page 154; *Hanes Methodistiaeth Dwyrain Meirionydd*, pages 209—213; *Methodistiaeth Cymru*, vol. ii. page 194.

JONES, MR. GRIFFITH LEWIS, COEDMORUCHAF, Cardiganshire, better known it may be as Griffith Lewis Shon, was one of the early exhorters at Llan-geitho. He was a fervent and joyous Christian, and was readily moved to sing the praises of the Lord. When conducting

a service at Parcrhydderch, near Llangeitho, at a time of spiritual quickening, a marvellous influence came over those present, and Mr. Jones went in to their midst. The meeting was prolonged for hours in prayer and praise, and was brought to a close without the usual sermon. *Methodistiaeth De Aber-teifi*, page 95.

JONES, REV. HENRY, LLAN-  
EURWG, Monmouthshire, was a native of Risca, where he began to preach in the year 1801. He was a religious lad from the twelfth year of his age, and won the esteem of the church, so that he found no difficulty to enter the ranks of the ministry, especially as there was in his day a great dearth of preachers in Monmouthshire. He was ordained at Llandilo, August, 1813. He did not itinerate much, but confined his labours chiefly to his own county, and was seldom absent from the Monthly Meeting. His preaching gifts were not bright, but his faithfulness was remarkable. Preaching on one occasion at Merthyr Tydfil, a powerful influence came upon the congregation, such as had never before been experienced, and many were added to the church. He died October 24th, 1843, and was buried in Llaneurwg Churchyard. Islwyn, on visiting the churchyard, wrote the following beautiful lines :—

"Boed ysgafn, Feirdd, eich sang a sobr  
eich gwedd ;  
Tywarchen gysegredig danoch sy ;  
A thi yr awel, Oh, na chwyth mor byl !  
Llwhc sant, brynedig lwch, gysegar'  
bedd.

Henry ! mor bër dy hun,  
A'th hedd mor felus yw !  
Ac Oh, mor hapus fry dy ysbryd cun,  
Yn nhrigle pob hapusrwydd, monwes  
Duw !

Ni faidd y byd dy hawli ; y byd  
Erioed ni'th hawliodd di ;  
Rhy fychan oedd ei oll i lanw'th fryd,  
Y nef ei hun oedd nôd dy ymgais gu

Bri, cyfoeth, mawl, dirmygit hwy i gyd ;  
Ac uwch yr haul, nef-dueddedig fôd,  
Cyrhaeddai dy uchelfryd : uchel fryd  
Am fri uchelach fyth ! Yr oedd dy nôd  
Na'r sêr yn uwch : na fyddai uwch y sêr  
I ti nid uchel fyddai. Buost fyw  
Y penaf fywyd, yn nhwrf eilfydoedd tîr,  
Y nef yn d'ymyl, ac yn dy ymyl—Duw !

Myfi ni'th folaf. Arall gydd a'th fawl—  
Yr Eglwys ! ac a'th fawl yn well na mi !  
Gwasanaeth i enwogrwydd rydd yr hawl.  
Anfarwol, yna, yw'th enwogrwydd di.  
Pwy yn fwy gwasanaethgar yn ei oes !  
A phwy yndrechodd gymaint i fawrau  
Yr Hwn, dros ddyn, fu'n gwaedu ar y  
groes,  
Dros ddyn yn gwaedu, a thros ddyn yn  
yfed gwae.

Henry ! yr wyt yn ddystaw : dystaw fel  
dy feddrod du  
Sydd hyd ei waelod yn ddystawrwydd  
pur !  
Mae eraill yn llefaru drosot ti,  
Oes, eraill gawsant drwot farwol gur,  
A balm iachâol hefyd drwot ti !  
Y balm a lif fel afon lawn dros lethrau  
Calfari.

JONES, REV. HEZEKIAH,  
GLANORGANSHIRE, was a brother of the Rev. Daniel Jones, Radyr, near Cardiff. Both brothers were evangelical clergymen, and in sympathy with the Methodist movement, and co-operated with the brethren. Hezekiah is known to have visited North Wales. When

preaching at Holywell on one of his itinerancies, he expatiated very much on the wickedness of the children of Adam. Many of the colliers' wives of the district were listening to him—possibly having never before heard a sermon of the kind—and observing the earnestness and minuteness with which he depicted their wicked ways, shook their heads and exclaimed to each other, "Good God! these children are worse than the children of Bagillt." *Y Tadau Methodistiaidd*, vol. ii. page 337; *Methodistiaeth Cymru*, vol. iii. page 286.

JONES, MR. ISAAC, WREXHAM, was one of the early preachers.

JONES, MR. ISHMAEL, LLANDINAM, Montgomeryshire, began to preach at a farm house, Ty'nllwyn, in the parish of Darowen, in the year 1785. He did not remain in this district long after beginning to preach. He spent the later years of his life at Llandinam. On his first visit to Aberystwyth he trembled a good deal when he drew near the town. He had been informed that the inhabitants were very bitter and fierce against the Methodists: the likelihood was that if they recognized him as one of the party they would surely attack him. He therefore arranged to enter the town early in the morning before the break of day. When he came

near the Dark Gate he saw light in a window, and having approached it, he listened and heard a voice which he soon recognized to be that of a man praying. Upon this, he felt bold to enter the house, and, to his joy, found that the person who lived there was one of the few Methodists in the town, and was known as "David the weaver." At the time Ishmael came to his house, he was conducting family prayers thus early to avoid being interfered with by the persecutors. David and Ishmael became fast friends for the remainder of their lives. Ishmael died February 26th, 1831, aged 74 years. *Methodistiaeth Cymru*, vol. ii. page 61.

JONES, MR. JACOB, BETTWS, Carmarthenshire, came to Bettws as a schoolmaster. He had been for some time a student in Lady Huntingdon's College at Trevecca. Shortly after coming to Bettws a branch Methodist church was formed in the village, and he threw in his lot with the few friends who interested themselves therein. He became a very acceptable preacher. Towards the end of his days he removed to Hendre Chapel House, where he died. He wrote an Elegy, consisting of 24 verses, in memory of the Rev. William Williams, Pantycelyn. *Y Drysorfa*, vol. xiv. page 181.

JONES, MR. JAMES, RHOSMOR, Flintshire, began to preach in the year 1814, but his public career was short. He died July 20th, 1823. He was considered to be a very religious man and a substantial preacher. It was thought that he would become a man of considerable influence in the denomination: but he was called away just as he began to open, like a flower, and adorn the ministry.

JONES, MR. JOHN, AFON-FECHAN, Llanuwchllyn, Merionethshire, was one of the early preachers. *Cronicl yr Ysgol Sabbothol*, 1881, page 216.

JONES, MR. JOHN, BODYNOLWYN, Anglesea, was a native of Cardiganshire, where he was born in the year 1747, and where also he began to preach. At the earnest request of some lady he removed to Carnarvonshire to conduct a school and also to preach the Gospel. In his new sphere he married. About the year 1780, he removed to Anglesea, where, jointly with one Evan Thomas, a friend who had been ejected from his farm in Aberdaron, Lley, because of his religion, he took Henllys farm. After two years he left the farm, and took up his residence at Bodynolwyn. He was looked upon as the leader of Methodism in Anglesea for the long space of

34 years. When present at a Monthly Meeting he was invariably called upon to preside. He was the bishop of Methodism in Anglesea in his day. When he first came to the island the spirit of persecution was very fierce, and he experienced some of its forms, such as being pelted at with small stones and filth when he stood up to preach. But he heeded it not, deeming it an honour to suffer for the name of Christ. He usually went to his Sabbath engagements in a gig, and was looked upon as a gentleman in comparison with many of his colleagues. He was proverbial for his faithfulness to all his preaching engagements, and also his punctuality. He had a musical voice, and was exceedingly popular as a preacher. He set his face like a rock against incurring debt in the erection of chapels, and thus he no doubt often hindered the extension of the Cause. He died November 3rd, 1814, aged 67 years. An Elegy to his memory was written by the Rev. Richard Lloyd, Beaumaris. *Methodistiaeth Mon*, pages 70 and 113.

JONES, MR. JOHN, CARMEL, near Holywell, Flintshire, began to preach in the year 1826. He died young.

JONES, MR. JOHN, CAYO, Carmarthenshire, was one of the seven public exhorters appoint-

ed at the first Association held at Watford. At the Monthly Association held at Llanddeusant, February, 1743, he was appointed to reside near Neath, and to visit fortnightly, in conjunction with John Richard, the societies of Creunant, Hafod, Neath, Palleg, Cwmmamman, Llandilo Fach, Llangyfelach, Llansamlet, Llanddeusant, Blaen Llywel, Loughor, Llanon, Pembrey, and Defynog. *Methodistiaeth Cymru*, vol. iii. page. 44.

JONES, MR. JOHN, CEFNBERECH, Carmarthenshire, was one of the early preachers. He married the widow of Mr. John Thomas, Llanvihangel.

JONES, MR. JOHN, CHESTER, was a preacher in that city in 1837.

JONES, REV. JOHN, EDEVRN, Carnarvonshire, was for many years a prominent and successful preacher, holding a high position among his fellow-labourers, especially in North Wales. No man surpassed or even equalled him in the abundance of his humour, which revealed itself both in his private conversation and his pulpit exercises. He had a wonderful power of influencing those who heard him preach, causing them alternately to laugh and weep. He was moreover a man who had a commanding personal presence and great physical power: he

could with ease lift a man of considerable weight from the ground with one hand. This was of much advantage to him in relation to the disturbers of public services, who were rather numerous in his day. He soon made them afraid of him. He was quite a character *sui generis*: he took no man as his model, nor was it possible for anyone to resemble him.

He was born at Llandwrog, Carnarvonshire, in the year 1761. His parents removed to Carnarvon when he was yet young. He had sufficient education to enable him to read and write in the English language with ease and accuracy. In his early life he totally lacked sympathy with Divine things, and was notorious for all kinds of wickedness. His natural wit made him extremely popular with his fellow youths. Through his pertinacity in seeking to enter a ball-room without permission, he received a thrust by the door-keeper with a sharp instrument, which endangered his life. For some time it was feared that he would never be able to undertake any very hard work again: so his parents sent him to Mold to be apprenticed to a barber and hairdresser. He was then about seventeen years of age. He remained there for two years,



and then left for Amlwch, Anglesea, whither his parents had removed. He was still a leading spirit among the thoughtless and gay, full of fun and frolic. When about twenty years of age he was asked, by two men who were going to a preaching meeting, if he would accompany them. He was at the time engaged in some sport though it was Sunday morning. Mercifully he complied with their request, and the effect of the sermon upon him was such that he at once and for ever forsook his former evil ways. But he did not at the time find peace through believing. This came to pass some time afterwards under a sermon by the renowned David Morris, Twrgwyn, during one of his preaching excursions in Anglesea: to him he ever looked as his spiritual father. But even during the time he was under conviction, and before he had thrown in his lot with the followers of Christ, he was instrumental in the conversion of Katrin Rondol, a woman who afterwards became very celebrated in Anglesea in connection with the work of God. She was proverbially demonstrative in her religion, and her genuineness was beyond doubt. He began to preach at Amlwch in the year 1784. Two

years later he married Miss Mary Williams, a rich young lady in Edeyrn, Carnarvonshire, whither he removed and where he subsequently lived to the end of his days in comfortable circumstances. He made frequent preaching tours through both North and South Wales. As a preacher he soon won considerable eminence: his wit and humour making him exceedingly popular. His acquaintance with the Scriptures was thorough, and he had a peculiar tact in bringing forward illustrations from the Word of God in proof of his teachings, and to give them point: he did this in a very homely and lively fashion, at times too, it must be confessed, in a manner utterly out of character with the dignity of the pulpit, quite a burlesque, if not buffoonery. In preaching about Peter's fall, he would imitate the crowing of the cock; or if it came in his way to speak of the heifers fastened by the Philistines to the car which bore the ark of the Lord to Bethshemesh, he would imitate the lowing of the cattle. But he had a wonderful knack of converting the people from extreme laughter to tears. No doubt he was in frequent danger, like most men endowed with his gifts, of being carried too far. But he was fully

aware of his danger, and often restrained himself with much self control. In the earlier years of his ministry, he was in the habit of making his journeys on foot. He described his first attempt to ride in a rather ludicrous way. "When I lived at Amlwch," he said, "I was promised a horse to carry me to the Monthly Meeting at Niwbwrch. Before I had gone the distance of a rood from the place where I had mounted the animal, that is at the Gwelon, on the way to Llanerchymedd, I observed him holding up his head and bending it like a serpent, and I was as unsteady on his back as an egg on a post; in a short time where should I find myself but on my back in the ditch, and on leaving me there he gave me a kick in the calf of my leg, and I don't think that from that time to this, any two were more willing to part company with each other." One night he preached in a country chapel on trust in God, and he urged with great force that men should put their trust in Him under the varied circumstances of life. The following morning he had to cross a ferry, and he was rather hesitating to enter the ferryman's boat, the night having been stormy, and there was considerable water in the river. "Where is your trust

this morning, Mr. Jones?" asked the ferryman, with a sly thrust at his teaching the previous night. "Not in your rickety old boat," was his quick and pertinent reply.

His ministry was eminently blessed of God. The Rev. Robert Jones, Rhoslan, relates the following incident which took place near Trawsfynydd. John Jones was on his first preaching tour in the district, and it was in the middle of hay harvest. A farmer leaving his hay-field to attend the service, told his servants that he was going to the chapel, and urged them to do their best while he was away. He had not gone far when he returned and bade the haymakers cease their work and accompany him to chapel, as he had heard that the preacher was a remarkable man. They went at his word, and the six were converted at the service. It is also recorded in a brief memoir, written by Mr. Griffith Solomon, that, at the first service held by him at Aberffraw, a hundred and eighty-nine were savingly affected under his preaching. The number given being so large, it was disputed by some parties. An enquiry however was made, and it was ascertained that the correct number was a hundred and ninety. Thus he was a mighty man in the pulpit, and would, possi-

bly through his known humorous style, draw crowds to hear him, many of whom were led into full decision for Christ.

He was ordained in the year 1814, at the same time as Mr. Michael Roberts and Mr. John Jones, Tremadoc. He died August 9th, 1822, in his sixty-second year. *Memoir* by Mr. Griffith Solomon; *Methodistiaeth Cymru*, vol. ii. page 267; *Cofiant y Parch. J. Jones, Talsarn*, vol. ii. page 825.

JONES, MR. JOHN, FRONCYSYLLTE, Flintshire, was a son of Mr. Edward Jones, Glyn, near Bala. He joined the church at Glyn at the time of a revival, and began to preach in 1819. He then went for a time to the Rev. John Hughes' school at Wrexham. From there he proceeded to Froncysyllte, where he opened a school. He was a very godly young man, and a substantial preacher, but his preaching career was short, as he died July 28, 1826, aged 29 years. *Hanes Methodistiaeth Dwyrain Meirionydd*, page 120.

JONES, MR. JOHN, HAFODFAWR, near BALA, Merionethshire, began to preach with the Congregationalists at Llanuwchllyn. But at the time of some unpleasantness, early in 1822, he joined the Methodists. He is said to have been a useful and acceptable preacher. He was rustic in his dress, but it

was felt that he had a message for the people. He continued to labour in the ministry to the end of his days. *Hanes Methodistiaeth Dwyrain Meirionydd*, page 144.

JONES, MR. JOHN, HAFOD IFAN, Merionethshire, was born in 1755, and identified himself with religion at Ysbytty, when he was twenty-one years of age. He shortly afterwards began to preach. It is known that in 1778, John Williams, Dolyddelen, went to Penmachno to hear him. He had much to do with the start of the cause at Dolyddelen. He was also one of the first Nonconformists who preached in the neighbourhood of Pentrefoelas. Through his enterprising spirit he took a larger farm, Ynysfor, Llanfrothen, in addition to Hafod Ifan, and he removed to the larger tenement. But the undertaking was not a success, and his circumstances became entangled, and involved him in considerable trouble. He ended his days keeping a turnpike gate in the neighbourhood of Brymbo, where he died in 1834, aged 84 years. *Hanes Methodistiaeth Dwyrain Meirionydd*, page 532; *Cofiant y Parch. Edward Morgan*, page 60.

JONES, REV. JOHN, HOLYWELL, was one of the quaint preachers of Methodism during the early years of the nine-

teenth century, a class which, whilst not remarkable for their preaching gifts, were owned of God in their evangelistic labours to the salvation of many.

He was born at Caergwrlle, Flintshire, December 18th, 1763. His parents were of humble station in life, and, though they had ten children, succeeded in keeping John in an English school for some years, and his father taught him Welsh. He had no early religious training. The people of his district were wholly given to do evil in the sight of the Lord. The Sabbaths were spent by old and young in singing and dancing, foot-ball and hand-ball playing, pitch and toss, drinking and fighting. Amid such an environment he was brought up. Thus he spent his early years in the counsel of the ungodly, and he stood in the way of sinners. During this period he had many wonderful hair-breadth escapes, but none of them awakened in him any gratitude to Him who ruleth over the affairs of the world. Yet, at times, he was greatly disturbed in his mind: his conscience accused him, and he would resolve upon a new life. His father, who had been won to follow the Lord, got him to attend preaching services occasionally, but it was to little

purpose. Whilst his father would be conducting family worship, he would, through his lack of sympathy therewith, be cursing in his heart. However, at last, he escaped from the power of the evil one, and his own wicked heart, under a sermon by the Rev. Richard Tibbot, Llanbrynmair, who encouraged his hearers, however bad they were, to believe in Christ. John hearkened to the word of exhortation, and received help so to believe that he never afterwards sought salvation but in Him. This took place in 1787, when he was 24 years of age. That same year he married. For some time he desired to preach, but found much difficulty in obtaining permission. At last, however, he succeeded. This took place in 1793, and that same year he buried his first wife. In 1794, he travelled through portions of Merioneth, Montgomery, and Carnarvon, oftentimes much cast down through what he considered his lack of success, and at other times considerably elated. In 1796, he visited Anglesea, and the year following he travelled through the six counties of South Wales, in company with Mr. Ellis, Mold. He was ever watching for souls, and would be very dissatisfied when he had no seals to his ministry. It is sad to read how humble

his circumstances were, and through what straits he passed, during the early years of his ministry. In 1804, he removed from Caergwrlle to Llaneurgain, where he resided four years. He would often preach in English on the Goror, but it is said that his English was so imperfect that the people would laugh boisterously at his ludicrous blunders, but the next moment he would constrain them to weep, through his pathetic remarks. In the year 1808, he married Ann, the daughter of Mr. David Owen, Trefedwen, Llandyrnog, Denbighshire; and shortly afterwards he removed to Holywell, where he henceforth lived to the end of his life. By his second marriage he had four children, one died in infancy, the remaining three—two sons and one daughter, survived him. When he removed to Holywell he opened a shop, which his wife chiefly conducted, and by which he was able to support himself and family, and was enabled to go about preaching. The cause at Holywell was very weak when he settled there, and it continued so for some time. In the year 1817, a revival took place, when many were added to the church. He was ordained to the full work of the ministry at Bala in 1820. In 1826, Rehoboth, a new and

much larger chapel, was erected, and Mr. Jones was highly pleased with the progress the church made. He was a man rather under the medium height, strongly built. His eyes were small, dark and bright, and his countenance revealed that a storehouse of wit lay at the back of it, which explained his quaint and humorous expressions in the pulpit and elsewhere. Preaching on one occasion on the solemn question, "What shall a man profit if he gain the whole world and lose his own soul?" he said, "There's a pig grazing in a field near a river, and behold a great flood comes as a deluge and sweeps the pig away. The owner shouts at the height of his voice, 'Come all to render what help you can, the pig is being borne away by the stream.'" "Oh man," he added, "thou wilt venture thyself to thy neck in the water to save your pig, but thou art perfectly indifferent as regards saving thy soul!" With such sayings his sermons would be spiced; and he would get on good terms with his audiences.

A remarkable incident in his life, whatever we may make of it, was his escape from a man who evidently was bent upon doing him mischief, if not upon taking away his life, so as to rob him of some money he

had with him. He was at the time living at Caergwrle. A Collection had been made in a few poor churches of a half-penny a week from every member towards the erection of new chapels for the Connexion: and he was entrusted with taking £14 of this Collection to an Association at Machynlleth. His course lay over the lonely mountainous district of Bwlch-y-groes, between Llanuwchllyn and Llanymowddwy. Before he took to the hill, he turned to an inn at Llanuwchllyn to obtain refreshment for himself and his horse. As he entered, a man, who was already there accosted him and entered into conversation with him, and learnt from him whither he was going and what was his mission. After a little time this man quietly slipped away. After having had rest and refreshment, Jones slowly wended his way up the bleak, barren mountain. When he had gone beyond any human habitation, and without any living creature in sight, whom should he see in the distance but the man who had spoken to him at the inn. He recognised him at once, and this the more readily as he had a reaping hook wrapped up as usual in a string made with hay. The man was walking leisurely, looking around as if to see if there was

anyone in sight. As Mr. Jones approached, the stranger began to unstring the reaping hook. Observing this, Mr. Jones began to be in great bodily fear. He was in much perplexity as to what to do. He turned to the Lord in earnest prayer for his life and the safety of the money which belonged to Him. As he was thus praying, he suddenly heard the tramp of a horse coming at full speed behind him, and he turned to look and saw a gentleman on a white horse coming at a good speed: this rider overtook him and came alongside of him at the moment he overtook the man with the naked reaping hook. Spurring his horse he sought to keep up with the gentleman on the white horse, and the man with the hook suddenly changed his course and began to wrap the hook again in the string of hay. Mr. Jones tried to enter into conversation with the gentleman, and asked him if he was going far? but he got no reply. He asked again, How far was it to Llanymowddwy? Yet again no reply. By this time he thought the stranger might be an Englishman and did not understand Welsh, so he remarked in English, "It is very cold, sir, on the mountain, is it not?" But he failed to elicit any answer: the stranger did not take

upon him to understand either Welsh or English. However, they travelled together silently until they passed the Bwlch, and drew near to an inhabited district. The stranger then became suddenly lost to Mr. Jones. Thinking upon this strange deliverance, he was persuaded that the Lord had sent an angel to deliver him from the man who had designed to perpetrate some crime so as to get the money he had in his charge.

His latter end was in character with the quaint spirit he had manifested through life. He died as he had lived. As his end approached, one friend asked him, "What were his thoughts now regarding the doctrines he had preached?" And he replied, "The valley of the shadow of death was not the place to change substantial things for dross; the market value of good things rises here." One of his last sayings to a friend who visited him was—"On Calvary death's sting was extracted. Praise for ever for that which was done on Calvary! Calvary *to live!* Calvary *TO DIE!* and Calvary *FOR EVER.*" To those around him, just as he passed away, he remarked, "I am going beyond the reach of your arms, but underneath me are the everlasting arms." Truly he died triumphantly, August

2nd, 1839, in the 66th year of his age, and was buried at Holywell. A long appreciative sketch of him, to which we are much indebted, appeared in the *Traethodydd*, vol. ix. page 91; *A Memoir*, by Rev. J. Hughes and W. Pierce: 2nd edition.

JONES, MR. JOHN, BIRCH-HILL, LLANGEITHO, was one of the many preachers who resided at Llangeitho during Mr. Rowland's day. He accompanied several preachers on their itinerancies, both in North and South Wales, and generally preached with his eyes closed. Upon his return from an itinerancy, he would preach with more power than usually. *Methodistiaeth De Aberteifi*, page 95.

JONES, MR. JOHN, LLANSANTFFRAID-GLAN-CONWY, was one of the early preachers of Denbighshire. He was born at Pwllheli. It is supposed that he was brought up a shoemaker. He removed to Penmachno about the year 1787, or earlier. He was known in Carnarvonshire as John Jones, Llanon. He lived for a time at Llansantffraid. He was better educated than the majority of Welsh preachers of his day, as he was trained for the ministry in Lady Huntingdon's College, Trefecca—but he died young, about the year 1796. He was a very fervent preach-

er. — *Methodistiaeth Cymru*, vol. iii. page 253; *Hanes Methodistiaeth Dwyrain Meirionydd*, page 509.

JONES, MR. JOHN, LLANSANNAN, Denbighshire, was one of the early exhorters in his district. He was for a time with Howel Harris at Trefecca, and was an enthusiastic supporter of his cause. He was reckoned among the good and faithful in Israel. The present Rev. Isaac Jones, Nantglyn, is his grandson, and like him he was quaint in his conversation and preaching. He would soon get on good terms with his audiences by his pleasant homely humour.

JONES, MR. JOHN (JUNIOR), PENRHYN, LLANIESTYN, Lleyn. His father was of the same name and place, and like him also a preacher with the Methodists. He travelled considerably both in North and South Wales for many years, and was known in the latter district as John Jones of Lleyn. He began to preach in the year 1781.

JONES, MR. JOHN (SENIOR), PENRHYN, LLANIESTYN, Lleyn, was one of the first preachers in the part of the country where he lived. He was one day seized by the press gang because of his preaching practices. After he was caught the gang went to Tyddyn-Mawr, a farm house which was known to be a hiding-place of the Roundheads, as the Method-

ists were called, in search of another preacher named Evan Williams. Whilst they were in the house carrying on their search, John Jones quietly stole away, and escaped. At the time of the rupture between Harris and Rowland he sympathised with the former, and for a time resided with him at Trefecca, and continued ever after to cherish very high thoughts of him. His son, who was known as John Jones, of Lleyn, was a well-known preacher both in North and South Wales.

JONES, MR. JOHN, REHOBOTH, LLANBERIS, Carnarvonshire, died June 4th, 1844, aged 27 years, having been a preacher for about six years. At the time of his death he was residing at Clynog with Eben Fardd, with whom he was in school. He was a young man of gentle disposition, and knit to himself every one with whom he came in contact. His style of preaching was simple and unpretentious. During the last month of his life, he was recognized as making much progress in his sermons. His public career was short but bright. *Y Drysorfa*, vol. xiv., page 222.

JONES, MR. LLEWELLYN, LLWYNBRWYDRAU, Glamorgan-shire, was a native of Resolven in the same county, and was an acceptable preacher. He died



suddenly from an attack of cholera, September 16th, 1849, aged 47 years, having been a preacher for twelve years. He was considered a genuine Christian, and his ministry was very acceptable in the churches of his Monthly Meeting. *Y Drysorfa*, 1849, page 361.

JONES, MR. JOHN, WOODSTOCK, was one of the early exhorters, and was also a schoolmaster. In an account he wrote of an itinerancy he made in Radnorshire, he says, "After we were driven out from the town of Hay, and had been pelted with dirt and filth, we came to Clyro, where we found protection; a delightful meeting was held at which we prayed for our persecutors." He also preached at Glascombe. *Methodistiaeth Cymru*, vol. iii., pages 315, 316.

JONES, MR. JOHN, YSBYTTY, Cardiganshire, was a very earnest student, and full of the spirit of preaching the Gospel. He entered upon the work early in 1841, but his career though bright was short. He had a pleasant style, and was fervent in spirit. He was called away suddenly, January 9th, 1849, and was buried at Tregaron. *Hanes Dafydd Morgan*, page 8; *Dyddiadur Methodistiaidd*, 1850.

JONES, MR. JOSEPH, ABER-

AERON, Cardiganshire, was one of the early preachers.

JONES, MR. JOSEPH, SEINIED, near RUTHIN, Denbighshire, was a large and influential farmer, and at the time of Harris and Daniel Rowland he occasionally preached. In the unfortunate division which took place between these two good and great men, he adhered to Harris. Rev. Joseph Jones, Menai Bridge, was his great-grandson. *Monthly Tidings*, 1890, page 207.

JONES, MR. MORGAN, CAYO, Carmarthenshire, was a preacher in the year 1777.

JONES, REV. MORGAN, GOETRE, Monmouthshire, was one of the overseers of the following societies in the year 1743,—Goetre, Glasgoed, St. Bride's, Mynydd Islwyn, Llangatwg and Trefethin. He was a joint overseer with Morgan John Lewis in 1744. He evidently was abler than the ordinary exhorters. John Evans, Bala, speaks of him as a wise and gifted man. He travelled through portions of North Wales. The Lord blessed him exceedingly, especially in his own district. He was ultimately ordained by the Congregationalists, and he spent the later years of his life as a minister of that body.

JONES, MR. MORRIS, CORRIS, Merionethshire, was the son of

John and Elinor Jones, Bryn-twr, Penmorfa, Carnarvonshire, and was born January 13th, 1806. In his early years he lived a rather wild life. For a time he resided in Cardigan-shire. In January, 1828, he removed to Aberllefeni, where he worked in the quarries. In the January following he married Miss Roberts, the Garn, Carnarvonshire. Under a sermon by the Rev. Thomas Owen, Anglesea, he was brought to consider his ways, and a great change took place in his life. He was chosen a deacon of the church in 1835. His first public addresses were as a Temperance advocate, and he was able to speak with much power from his own experience of the evils of strong drink. In August, 1836, he began to preach, continuing at the same time his work as quarryman. On January 27th, 1840, whilst working in the quarry a portion of rock fell upon him, and killed him instantly, aged 36 years. He was buried at Talylyn. His life, work, and death produced in the locality a great influence for good, which continued for some years. *Y Dry-orfa*, 1841, *Hanes Methodistiaeth Gorllewin Meirionydd*, vol. i., page 166.

JONES, MR. MORRIS, LLANGYBI, was one of the early preachers.

JONES, REV. OWEN, GELLY, Montgomeryshire, was one of the Apostles of the Sabbath School in Wales. Rev. Thomas Charles was its founder; but the Rev. Owen Jones took a very active and prominent part in securing for it the hold and position it soon came to occupy in the Principality; especially in connection with Calvinistic Methodism. The former placed the plough in the ground and turned up the first furrows; the latter followed with a bold hand, an eager spirit, and consummate skill. In some districts, Mr. Jones succeeded in establishing schools, in others he inspired those already started with new life; and he was eminently successful in removing away the prejudice of those who viewed the rise of Sabbath Schools with grave alarm, looking at them as a desecration of the Sabbath. He imparted such interest to school meetings, that he drew many to be in full sympathy with them.

He was born at Towyn, Merionethshire, Feb. 14th, 1787. His father was Mr. John Jones, Crynllwyn, Towyn. His mother was Elinor Owen, the daughter of a respectable farmer at Aberllefeni. His parents so far appreciated education as to secure it for their son. His first school was at Penypark, near Towyn, he was

then sent to Shrewsbury to complete his studies, and there he displayed much zeal and ability in the acquisition of knowledge. He was quick of apprehension and had a retentive memory. He also had much sympathy with religion, but the impressions he experienced at this time, whilst deep were transient, and left no permanent effect upon his character and life. When he returned from Shrewsbury, he was apprenticed at Aberystwyth to a saddler. Here he began the work of Sabbath School teaching, which in subsequent years engrossed his soul, and for which he possessed special qualifications. The way he was led to undertake it would seem to have been purely accidental. Yet how great the results! A clergyman on a visit to Aberystwyth, observing on a Sunday evening in a part of the town called Trefechan, a number of men, women and children collected together for gossip and amusement, he at once attempted to form a Sabbath-evening School. But his stay at Aberystwyth was only for two Sabbaths after opening the School. He therefore sought for some one who would be likely to carry it on after he would have left. He succeeded in finding a young man named Robert Davies, who afterwards became a prominent deacon of the church

at Aberystwyth, who promised to look after it. Mr. Davies induced Owen Jones, who was his cousin, to join him in the enterprise. Neither of them was at the time a member of any Christian Church. Nor was their faith strong that the work in which they were about to engage would be a success. Almost as a forlorn hope they took it in hand. Instead, however, of their fears being realised, the School soon showed signs of vitality. Its members increased: interest therein spread; Mr Jones applied himself to it not only on Sunday evenings, but also on every evening through the week, excepting Saturday. Being fond of singing, he awakened and sustained the interest not only of the young, but also adults, through holding singing practices. Blended with this was his catechetical method of imparting instruction, which fascinated many. He was still young, about his eighteenth year; and he had not yet openly declared himself on the Lord's side through joining the church. The consciousness of this inconsistency led him to join the Tabernacle Church at Aberystwyth, though he was not at the time under any deep religious impressions. When he finished his apprenticeship, he left Aberystwyth. Just then a spiritual quickening began,

which, strange to say, commenced in the Sabbath School with which Owen Jones was connected, and at a service intended as his farewell meeting. The flame spread. Hundreds were added to the church of Christ. Joy and gladness were heard in the land.

From Aberystwyth he went to Llanidloes in 1805, where he remained two years, and applied himself heart and soul to Sabbath School work. In the autumn of the year 1807, he took up his residence at Shrewsbury to work at his trade: the same enthusiasm in the Sabbath School possessed him here as at Aberystwyth and Llanidloes. In 1808 he returned to Towyn, where he opened a business on his own account and shortly afterwards he began to preach. He continued to the end of his life to manifest the same interest in Sabbath Schools and helped much to secure their development and prosperity. It was a passion with him to extend and perfect this branch of Christian work, looking upon it as the best remedy for the prevailing ignorance. In the same year that he entered upon the work of the ministry he married Miss Mary Jones, the only daughter of Mr. John Jones, Gelly, near Llanfaircaereinion, where he henceforth resided, making,

however, frequent excursions into the interior of Wales to proclaim the ever blessed Gospel and to help forward the good work he had at heart. These itinerancies were so frequent that it is said he was at home little more than half his time. He was ordained at Bala in 1819. As a preacher, he attained to considerable eminence. His sermons were invariably substantial, and his delivery impressive, reaching at times to real eloquence. His earnestness was felt by all. He gave great prominence to the cardinal truths of the Christian religion, proclaiming them with the greatest simplicity. Whilst strong in his own theological sentiments, he was thoroughly liberal towards those who differed from him. His great forte, however, upon which his fame rests, was in Sabbath School work. In this department, he stood almost alone; few equalled him, none surpassed him. His life was short. His sun set while it was in its meridian splendour. He died December 4th, 1828, in his forty-second year. His last words were, "All is well! All is well!" *A Memoir*, by Rev. John Hughes, Pontrobert; *Enwogion Swydd Feirion*, page 136; *Montgomeryshire Worthies*, page 153; *Cronicle yr Ysgol*

*Sabbathol*, 1881, pages 229, 262, 296, 340.

JONES, REV. OWEN, NEWPORT, Pembrokeshire, forms the subject of an Elegy by John Evans, Argoed. He started upon his Christian life when eighteen years of age, and died about the year 1777-8, when he was thirty-three. The likelihood is that he was a Clergyman of the Church of England, and was at the same time connected with the Methodist movement. He came to Newport from Cardiganshire, and having been well educated, he conducted a school, as is indicated in the following verse of the Elegy:—

"Chwi blant fu yn ei ysgol a gafodd  
trwyddo ddysg.  
Cwestiwno'r wy a welwch ei fath ef yn  
eich mysg;  
Bodd bena', Duw a'ch dysgo i rodio fel  
efe,  
I gadw'r ffordd yn gywir sy'n myned i  
deyrnas ne'."

It is equally clear from the following verse, that he did not itinerate much to preach the Gospel, though he was a capital preacher:—

"Fe anfoddlonodd llawer nad aeth e' 'n  
fwy i ma's  
Trwy Gymru i gyhoeddi am iechedwriaeth gras;  
Sawl wyddai ei amgylchiadau na allsai  
e'n fynych fyn'd,  
Pwy bynnag wrtho ddiiodd fe gafodd  
Iesu'n ffrynd."

*Y Traethodydd*, 1888, page 487;  
*Methodistiaeth Cymru*, vol. i.,  
page 468.

JONES, MR. REES, CONWIL, Carmarthenshire, was one of the early preachers.

JONES, MR. REES, DOWLAIS, Glamorganshire, was one of the early preachers in the district where he lived.

JONES, REV. REES, PENCLAWDD, Glamorganshire, was a native of Anglesea. His father was Mr. John Thomas, the first deacon at Llanfwrog. Mr. Thomas Jones, Amlwch, was his brother. In 1813, Lady Barham, mother of the Hon. and Rev. Baptist W. Noel, was led to reside in a benighted and neglected district of Gower. Her ladyship was a God-fearing woman, and resolved upon making an effort to bless her new neighbourhood with the light of the Gospel. By the advice of the Rev. W. Kemp, minister of Lady Huntingdon's chapel, Swansea, she applied to the Association of the Calvinistic Methodists of South Wales for a minister to labour in Gower. In compliance with this request, Mr. Rees Jones, then of Anglesea, was chosen for this new field, and he settled at Penclawdd. This was about the year 1815. In the year 1818, he was ordained at Llangetho. For a time he preached and held a Sabbath School in a dwelling house in the centre of the village, and then a chapel was built for him. He was a man

well-versed in the Scriptures, seldom requiring a Concordance for reference: indeed his ability was chiefly shown in his exposition of the Word of God. He was a man of strong attachments and deep convictions. That which he believed he believed firmly; that which he opposed he opposed determinedly; that which he hated, he hated intensely. He was highly respected, and by no one more so than by Lady Barham whilst she lived. He died

February 18th, 1829. The Rev. William Griffiths, Gower, wrote of him in his journal the day after his death, as follows:—"He was an Israelite indeed in whom there was no guile.' One well instructed in the oracles of truth, and more than a match for the ministers of Satan who wickedly wrest the word of God to their own damnation. None of these cared for his company, or wished more than once to enter the lists with him. He knew the nature, scope, and connection of the holy Scriptures better than most men of my acquaintance. He was bold in reproving sin, but tender in recommending the Saviour." *Memoir of the Rev. W. Griffiths, Barry Green*, pages 64 and 161; *Methodistiaeth Mon*, page 204.

JONES, Mr. R., PENYCAERAU, Carnarvonshire. Mr. Richard Lloyd, Beaumaris, heard him

preach three times on the second Sunday after he had been awakened to a concern about his soul.

JONES, MR. RHYS, RHYDLWYD, LLEDROD, Cardiganshire, began to preach at Conwil Elvet, Carmarthenshire, and removed in the year 1808 to Lledrod, where he died. He was a lively preacher, full of fire and vigour. *Methodistiaeth Cymru*, vol. ii., page 29.

JONES, REV. RICHARD, BALA, was born at Tafartrip, Festiniog Oct. 17, 1784. He was one of twelve children, and as his father was a working man, he could not give him much early education. When six years of age he attended one of Mr. Charles' Circulating Schools, which was started in the parish of Maentwrog—the parish adjoining where he lived. In a few months he learnt to read Welsh well, and also a little English. In the year 1800, he came to Bala, where he pursued his calling as a tailor. He had not as yet experienced any deep religious impressions, but he attended the means of grace and the Sabbath School, and thus gradually became concerned about his soul, and embraced the Gospel as the way of life. He joined the Church when he was 21 or 22 years of age. Shortly afterwards, Mr. Charles sent him to Holyhead

to qualify himself to become a country schoolmaster, and he studied there for nine months. In 1808 he opened a school at Bala, and after that at Tre-rhiwaedog, and Parc, near Bala. In 1814, he removed to Trawsfynydd, where during the year following, he commenced to preach. He was ordained at Bala in 1825, and in 1829, at the earnest request of the church at Bala, he came there to reside, and continued to do so until his death, April 17th, 1840, aged 55 years. Through his decease the Temperance cause lost one of its most ardent supporters, and the Churches of Wales one of its most highly respected ministers. The Rev. Richard Humphreys, speaking of him at the Association following his death, held at Denbigh, said his discretion as a man, his godliness as a Christian, his rare gifts as a preacher combined to make him exceedingly useful in connection with the cause of Christ. He directed the Monthly Meeting of his county with much meekness and wisdom. He was buried at Llanycil, where the remains of many eminent Methodist ministers make the graveyard sacred to Methodism. His Memoir was written and published by the Rev. Lewis Jones, Bala. *Y Drysorfa*, vol. x., page 160; *Enwogion Swydd*

*Feirion*, page 75; *Hanes Methodistiaeth Gorllewin Meirionydd*, vol. ii., page 175; *Methodistiaeth Cymru*, vol. i., page 617.

JONES, MR. RICHARD, COED-CAEDU, Merionethshire, came to this county from Carnarvonshire.

JONES, REV. RICHARD, GARN DOLBENMAEN, Carnarvonshire, was born August, 1799, at Hen Shop, in the parish of Dolbenmaen. His parents were Richard and Janet Jones, who kept a small farm, and were members of the Calvinistic Methodist church. He was the ninth of ten children—the Rev. Morris Jones, Dinas, being one of his brothers. When fourteen years of age, he was apprenticed to a shoemaker at Garn. Four years later he went to Manchester, where, in two years' time he joined the Welsh church. In another two years, he began to preach. Through his confinement, inseparable from his calling as a shoemaker, his health began to suffer, and under medical advice he returned to his native district. Here he was recognized by the Carnarvonshire Monthly Meeting as a preacher, and was received a member of the Association. In 1832, he married Miss Mary Evans, Glanygors, by whom he had three children—one son and two daughters: the son however

died, when he was but a few weeks old. He itinerated both through South and North Wales. He was ordained at Carnarvon in 1845. His soul was in his work, but his disease grew upon him. Early in 1847, he became confined to his home and his bed; and he died November 6th, of that year, aged 48 years. He had been a wise pastor and a fervent Christian.

JONES, MR. RICHARD, LLAN-  
ENGAN, Carnarvonshire, was of a gentle disposition. He began to labour publicly for the Lord, but his day was short, and the night wherein no man can work came upon him early.

JONES, MR. RICHARD, NEW-  
BOROUGH, Anglesea, was the son-in-law of Mr. John Davies, Ty'n-yr-allt, near Newborough, who was the grandfather of the Rev. David Jones, Dwyran. He preached for a period of 40 years or more, and thus must have commenced doing so in 1748, as he died in 1788. On one occasion his life was in imminent danger. This took place in the district where Bethel church was subsequently built. The service was in the open air, and the preacher stood on a rock. The leader in the attack was Chancellor Lewis, who had induced a number of low fellows to accompany him, bringing with them horns so as to disturb the meeting. When

the preacher gave out a hymn to sing, these low fellows began to blow their horns, and thus caused the greatest confusion. Some also began to throw small stones at him, so that he was obliged to take to his heels, and was followed by his enemies like blood-hounds. One of them happened to tread on the heels of one of his boon companions who was so enraged that he turned upon him with much fierceness and a fight took place, which at once attracted their companions' attention. In the meanwhile Richard Jones, succeeded in escaping, wading through the river Malldwch, which was in full flow. *Methodistaeth Cymru*, vol. ii., page 506; *Methodistaeth Mon*, page 51.

JONES, REV. RICHARD, WERN,  
LLANFROTHERN, Merionethshire, was a leader among his brethren. He was not a brilliant speaker but a deep thinker, and thus he invariably spoke to the edification of his hearers. Whilst slow of speech his thoughts were bright and sparkling. His hearers often hung upon his lips, and at times would be borne away by the force of his stirring thoughts. He spent much of his time in his study, and wrote much for the press, contributing frequently to the *Goleuad Cymru*, and afterwards to the *Drysorfa*. He generally wrote under the cognomen of *Cymro Gwyllt*. A



number of articles from his pen were published under the title of *Drych y Dadleuwr (The Controversialist's Looking Glass)*. He was also a writer of hymns, which were published in a small volume. In his literary work, as in his preaching, he proved himself to be a man of considerable intelligence, profound convictions, and breadth of thought.

He was the son of John Pritchard, Coed-cae-du, in the parish of Llanystumdwy, in the neighbourhood of Brynengan, and born in 1773, and was fairly well-to-do in his social circumstances. He received his early education under the Rev. Evan Richardson, who, in that day, kept a school in the neighbourhood of Brynengan. He was thus early privileged with an elementary knowledge of English, Latin and Greek, and a taste for learning was awakened in his soul. After leaving school he continued his studies, and made so much progress that a gentleman living in the neighbourhood, a barrister by profession, offered to prepare him for the bar. For some reason unknown to us, the offer was declined. He did not in his early years show much leaning to religion though he lived a strictly moral life. He was of an independent turn of mind, taciturn and reserved, and lived very much

alone. When he gave himself to the Church of Christ, it was feared by some that he had not experienced a true conversion, as he did not seem to be deeply troubled by the conviction of sin. Even his love of poetry was looked upon by some in his circle with considerable suspicion. But whatever prejudices existed in the minds of the ignorant against him, he bore all opposition patiently and meekly. He began to preach in the year 1794, and removed to the Wern, Llanfrothen in 1819. In 1832 he removed again to Talsarnau, but continued to be known as Richard Jones, Wern. There was no great charm in his ministry at first, but he gradually developed, and took a high position among his brethren. He was ordained in the year 1814. In 1832, his health began to decline, and on February 26th, 1833, he passed away, aged 60 years. His *Memoir* was written by the Rev. John Jones, Tremadoc. *Methodistiaeth Gornllewin Meirionydd*, vol. ii., page 196.

JONES, MR. ROBERT, CARNARVONSHIRE, called by some Robert Sion Hughes. He was faithful and much beloved by his friends. He is said to have been as suitable for his age as a mould for its cast.

JONES, MR. ROBERT, MOLD, Flintshire, lived for some time

at Denbigh. He died October 30th, 1831, aged 49 years. A sermon preached by him appeared in the *Drysorfa*, February, 1844.

JONES, MR. ROBERT, PLAS-DRAIN, Merionethshire, was one of the early preachers. He lived for some time at Fedw'r-gog, near Talybont, but after his marriage he resided at Ty'nddol, Cwmtirymnach, and afterwards at Plasdrain. He was an acceptable preacher, but died in the midst of his days. *Methodistiaeth Dwyra'n Meirionydd*, page 177.

JONES, MR. ROBERT, RHOS-LAN, Carnarvonshire, was one of the best known and most widely-respected of the preachers of his denomination in his day, especially in North Wales. The service he rendered Methodism and his country, as a schoolmaster, reformer, preacher of the Gospel and historian, was great. He did much in the way of instructing the people, improving their morals, and furthering the interests of religion. It is rather surprising how he was not ordained to the full work of the ministry at the time the first batch of lay preachers was set apart to administer the ordinances at Bala, in 1811. But as he himself was honoured with the position of giving the charge to the newly-ordained ministers on that occasion, the likelihood is

that, from a sense of modesty and of his personal unfitness for so holy an office, or from the fact that the infirmities of age were growing upon him, he must have declined to allow himself to be nominated for the honour. Of the high esteem in which he was held by the brotherhood there is no doubt. It was pre-eminently so in Lleyn and Eifionydd, where he was a shining light and a leading spirit. As a preacher he was not as eloquent as some of his brethren; nor was he as vigorous and demonstrative in his style: he was rather a calm and conclusive reasoner and teacher. He took much interest in the history of the Methodist movement, and kept a record of the most notable events that came within his observation. His "Drych yr Amseroedd" (*The Mirror of the Times*) is a repertoire of information bearing upon its history. He travelled much in the two sections of the Principality, and was a keen observer of men and events. He wrote several other useful works in Welsh, and translated the first volume of Gurnal's "Christian in his Complete Armour." He went on several occasions to Llangeitho in company with the pilgrim bands who flocked thither from Carnarvonshire to hear Daniel Rowland preach. He was pre-

sent at more than fifty of the annual meetings of the North Wales Association at Bala.

He was born at Suntur, in the parish of Llanystumdwy, Carnarvonshire, in the year 1745. Like most of the youths of his period and circle, he had but little educational advantages: indeed he never had but six weeks' school training: but through his own determined and persevering efforts he acquired more general knowledge than the majority of people of his day. He was a great reader of such books as came within his reach. He lost his mother when he was eleven years of age, which was for him an irreparable loss, for she was a good, sensible woman, fond of her Bible and the Book of Common Prayer: she also attended Church frequently and took Robert with her. She was anxious to train her children in the ways of virtue and religion. Thus a taste for knowledge was quickened in his soul early in life, and he never lost an opportunity of improving himself. The few weeks' schooling he had was with one Thomas Gough, who was in the habit of instructing his scholars in Griffith Jones, Llanddowror's Catechism. When he was 17 years of age, he became possessed of a copy of this Catechism, and he was able to master it. It proved of great value to him, widening his knowledge in the doctrines of

the Gospel and solemnizing his spirit. About the same time, he was converted by a sermon which he heard preached by one who accompanied Lewis Evan, Montgomeryshire, on a preaching itinerancy in Carnarvonshire; and he at once joined the church at Brynengan. At this time he was engaged in his occupation as a carpenter; but he soon became possessed by the passionate desire to benefit his fellow countrymen, especially the rising generation. And one of those facts took place, which, were it recorded in the Bible in regard to any of the good men whose history is to be found in the Holy Book, would be declared to be legendary. Though quite a young man he undertook, without being helped or urged to do so by any one, a journey on foot to Laugharne, Carmarthenshire, a distance considerably over 100 miles, to see Madame Bevan, to urge upon her to have compassion upon the poor children of North Wales through sending teachers to instruct them. On the way he prayed continually for the prosperity of his self-imposed mission; but unfortunately, when he reached Laugharne, the good lady was not at home, and it seemed as if his mission would end in complete failure. However he left for her a pathetic appeal, and resolved, as he was already in South Wales, and

had heard much of Howel Harris, to visit Trevecca, and get an interview with him. This involved another walk of 60 miles. Having seen Harris he returned to Laugharne, encouraged possibly by him to do so. This time he succeeded in having an interview with Madame Bevan. She was loth to yield to his appeal, as she had been, after the Rev. Griffith Jones' death, disappointed in several of the teachers. However, seeing his great earnestness in the matter, she resolved upon granting him his request, on one condition, that he would undertake the work himself. To this he acquiesced, though he had not previously thought of anything of the kind. He commenced his work at Capel Curig, a district between Bangor and Betws-y-coed. Here also he commenced to preach. Like many others, he was led to do so quite accidentally, though, possibly the purpose had been in his mind for some time. A stranger had been announced to preach at Capel Curig, and Robert went to the service. But the preacher did not make his appearance. In the emergency Robert was urged to address the people who had come together. He did so, and thus began his preaching services, which he continued to the end of his days. As was customary with Madame Bevan's teachers, he had to re-

move from place to place, as a few months were considered ample to teach the children and others who might attend to read the Welsh Bible. Thus he laboured successively at Capel Curig, Rhuddlan, Brynasiency, Beddgelert, Llangybi, Brynengan, Llanbadarn. In all these places, and possibly in others, he not only taught the young, but preached the Gospel. He often had much opposition to contend with, especially because of his evangelistic efforts, and this opposition in the main arose from clergymen of the Established Church. One of these, the vicar of Brynasiency, who was bitter against the Methodists, compelled him to close the school. Robert, when leaving, remarked to the Clergyman, "Remember, sir, there will be a reference to this matter on the day of judgment." This same clergyman and his wife visited a Mrs. Lloyd, of Cesail, Penmorfa, Eifionydd. Whilst there he called upon a friend, who told him that a tenant of Mrs. Lloyd's living at Hendre Howell, not far from her palace had been in the habit for some years of permitting preaching in his house; "and I am afraid," remarked the friend, "that no one has been honest enough to inform Mrs. Lloyd." Upon hearing this, the clergyman was enraged, and remarked, "Can it possibly be true?"

"True enough," was the reply. "Well," he said, "I won't sit to dinner to-day before informing her." And away he went towards her home. But before he had reached the palace, his mouth was all askew. The servants were frightened, and could get no answer from him to their questions. His wife was hastily summoned, but she could not get a word from him. He had been struck with palsy, and he remained dumb to the end of his life. He was thus prevented from reporting to Mrs Lloyd what he proposed to do, and the preaching continued at Hendre Howell as before. After his dismissal from Brynsciencyn, Robert Jones went on an itinerancy through Anglesea with a clergyman whose name is not recorded, and his preaching is said to have been superior to that of the ecclesiastic. When at Brynengan he married Magdalen, the daughter of Richard Griffith, Cae'rtyddyn, in the parish of Llangybi, who proved to him a very worthy wife. When he was away on his preaching tours, she conducted family worship with her children, morning and evening. After a time he gave up the school, and took, upon a seven years' lease, a farm, called Tirbach, Rhoslan, Llanystumdwy. He built a house on the farm, one portion of it as a residence, and the other for preaching services,

which were regularly held; a church was also formed. When the lease, however, was up, he should not remain on the farm unless the preaching services were discontinued. To these terms he refused to comply, so he had to leave, and the church which had been formed was scattered. He then took a farm, named Ty-bwlcyn, near Garnfadryn in Lley, where he remained till his wife's death. After that he gave up the farm, and for a time lodged here and there, devoting his time to literature and preaching the Gospel. Ultimately, a chapel house was built in connection with Dinas chapel, and here he made his abode during the remaining days of his life. He died April 11th, 1829, aged 84 years, and was buried in Llaniestyn graveyard. *Methodistiaeth Cymru*, vol. ii., page 186; *Methodistiaeth Mon*, page 60; *Y Tad-au Methodistiaidd*, vol. ii., page 56.

JONES, MR. ROWLAND, TRAWSFYNYDD, Merionethshire, was one of the early preachers.

JONES, MR. THEOPHILUS, TREGARON, Cardiganshire, was a man of peculiar temperament and considerable genius. At times he was extremely uncouth and blunt in his manner, but in the inner circle of his acquaintances he was gentle and kind. If matters did not go well with him, he would not hesitate to

give expression to his feelings in rather strong language, which might give offence to one who did not know his ways. He was right at heart, though at times rough in his tongue. He was equally sharp and straight with all classes. He was often quaint and original, witty and humourous. Had he been trained for the English ministry, and had his pecuniary circumstances been more favourable, he might have been classed with John Berridge, though doubtless he would not have been always so affable. His poverty and the poor remuneration he received for his services, and this whilst he had a wife and nine children dependent upon him for their support, entered very largely into the cause of his expressing himself in the soured tone which was so characteristic of him. Underneath the rough exterior however, which he sometimes manifested, he had a soft and tender heart. No doubt he was a true genius and often gave expression to very beautiful thoughts.

He was born in a small farm house named Rhyd-yr-efail, Lledrod, Cardiganshire, in the year 1762. His parents were Evan and Jane Jones, who were of a deeply religious disposition. Indeed, his father was one of the earliest exhorters of Methodism in Cardiganshire. There were two sons and one

daughter. William became a Congregational minister, and for some years had charge of a Congregational church at Trawsfynydd. Theophilus received his early training at the Ystradmeirig School, which was conducted at the time by the Rev. Mr. Williams—father of the eminent scholar, Archdeacon Williams. His teacher was his cousin. The lad took well to his education. Indeed their cousin offered the two lads to prepare them for the Church, but both refused, preferring to throw in their lot with the Nonconformists. Just then a revival took place in their immediate neighbourhood; and notwithstanding the contempt he drew upon himself through doing so, Theophilus threw in his lot with the Methodists. When about twenty years of age he entered Lady Huntingdon's College, then at Trevecca; and three years later he began to preach. In 1806, he married Anne, the daughter of Edward and Anne Davies, Rhydlywyd, Lledrod, by whom he had nine children, all of whom, excepting one, survived him. Sometime after his marriage he removed to Tregaron, where he continued to reside until his death. He travelled much as was the custom of the Methodist ministry in his day. The pecuniary remuneration given at that time, even to ministers who had no other

source of maintenance, was shamefully small, and placed men like Theophilus Jones in a very difficult financial position. He was no doubt often very hard pressed and in great straits. This at last led him in the year 1820, when he was 58 years of age, to seek admission into the ministry of the Established Church, hoping thereby to be better able to support and bring up worthily his large family. He presented himself to Bishop Burgess, fully expecting to be received as he was no mean scholar. But to his disappointment and chagrin he was rejected on the ground of his age. The Bishop told him, "You are too old." Naturally, he was taken to task severely by his brethren at the Quarterly Association, when what he had done became known; and it was only by the skin of his teeth he escaped suspension, if not complete excommunication. Had it not been for the earnest intercession of his great friend, the Rev. Ebenezer Richards, whose influence was almost supreme, he would no doubt have been dealt with severely. His poverty and consequent hardships were doubtless the main reason which led him to seek preferment in the Church, as he seldom received more than £20 a year for his preaching services, whilst, as already stated, he had a large family to provide for.

As a preacher he had a style of his own, sometimes very curt, especially if he were at all depressed. And very little, such as a slight change of weather, a little cold or wet, or some disappointment, would put him out of humour. He would vary much in his moods. At times his ministry would be cheerful and flowing: at other times it would be quite the reverse. Should it be at all dark upon him, he would cut his sermon short. Apart from his moods, his gifts as a preacher were considerable, but never secured him the appreciation he deserved.

It is said of him that when he was preaching one afternoon at Beaufort, a colliery district on the borders of Monmouthshire, the colliers, according to their custom at the time, came to the service unwashed and in their working clothes. After taking his text, he addressed them in these words—of course in Welsh—"People, I am afraid of you—I am in my heart afraid of you—the Lord knows I am afraid of you. The devils themselves cannot be blacker than you are. But a fount has been opened to wash away all filth; and possibly you may become washed as white as the angels of God."

He died May 29th, 1829, aged 67 years, and was buried in Tregaron churchyard. *Y Traeth-*

*odydd*, vol. ii., page 286; *Enwogion Ceredigion*, page 144.

JONES, MR. THOMAS, AMLWCH, Anglesea, was born at Frondirion, in the parish of Llanfwrog, June 23rd, 1777. His parents were John and Margaret Thomas, Ty'n-yr-efel, who walked in the fear of the Lord, and sought to train their children for His service, with the result that of their eight children, three devoted themselves to the ministry of the Gospel—Thomas and Rees with the Methodists, and Robert with the Congregationalists at Corwen. Thomas was brought up in the same calling as his father, that of a blacksmith. He did not appreciate the educational advantages within his reach until he began to preach. He then applied himself with much constancy to reading and study. He mastered the English language so thoroughly that he translated several standard theological works into Welsh. Among others the following may be mentioned—"Am y Prynedigaeth;" "Scott ar y Prophwydi;" "Yr Arweinydd Cristionogol." In 1802, he married Margaret, a daughter of Mr. John Griffiths, Bryngwran. He was chosen a deacon of the church at Caergeiliog, and in 1807, he began to preach. He changed his residence once or twice, and ultimately settled at Llainlwyd, near Amlwch, where he opened a school. He was an

earnest preacher, and in his earlier years in the ministry he consecrated every Friday, so far as circumstances would permit, to fasting and prayer, pleading for the help of the Spirit in his work. He took much interest in the prophecies of the Scriptures, looking forward to the years 1849 and 1926 as periods when great changes would come to pass in the religious world. He entertained great confidence as to the return of the Jews to Palestine, and frequently prayed that the event might be hastened. He died suddenly, July 6th, 1847, aged 70 years, and was buried in Llanfwrog churchyard. *Y Drysorfa*, vol. xviii., page 205; *Y Traethodydd*, 1880, page 53; *Methodistaeth Mon*, page 197.

JONES, REV. THOMAS, CARMARTHEN, was among the first preachers ordained at Llandilo, Carmarthenshire in 1811. In his early years he lived at Trebedw, Capel y Drindod, Cardiganshire. He removed thence to Llanpumsaint, a few miles from Carmarthen, and ultimately he resided at Carmarthen. His chief object in removing to the latter place was to superintend the publishing of an edition of Peter Williams' Bible. He was a busy man and an ardent student. Notwithstanding his itinerancies through North and South Wales, he found time to prepare and publish Commentaries in Welsh on



the *Pentateuch*, the *book of Job*, *Solomon's Song*, and the *epistle to the Hebrews*—works which were exceedingly popular for many a year. Through his industry and ability he succeeded in mastering the English language and becoming an acceptable preacher in the pulpits of Lady Huntingdon's chapels. He was a sound divine, a popular preacher, and highly respected in the town where he dwelt; and by the denomination of which he was a minister. He died Jan. 18, 1831, aged 70 years. His eldest son was for a brief period the minister of Lady Huntingdon's Chapel, Swansea, and afterwards became Classical Tutor at Cheshunt College, where he died in the year 1825 at the early age of thirty-three years. His second son, John, was also a minister of Lady Huntingdon's Connexion. *Methodistiaeth Cymru*, vol. ii., page 472.

JONES, MR. THOMAS, CILCAIN, Flintshire, began to preach in the year 1839, and was received by the Association at Mold in the year 1842. He died April 13th, 1847, aged 42 years. He was an acceptable preacher and a considerable writer. He translated Thomas Watson's "Body of Divinity" into Welsh. *Y Drysorfa*, vol. xvii., page 159.

JONES, MR. THOMAS, CORWEN, Merionethshire, came to Corwen, about the year 1820, to

open a school. In 1824 he had taken to the business of a grocer. His name is to be found in 1827 among the preachers who officiated at Parc. He was a popular preacher during his brief day. On one occasion he preached at the same service in Anglesea with the Rev. John Elias. The Rev. R. Parry (Gwalchmai) was present, and introductory to a fine sketch of the master preacher, he says, "One Thomas Jones, Corwen, preached before him, and though he was but a comparatively young man he had a wonderful service. He got a complete mastery over the congregation: the crowd was deeply affected, and some were on the point of bursting forth in praise when he sat down. Some were almost inclined to say 'that it would be useless to have any further preaching that evening. It would be better to close the service.' Indeed some quietly made the remark." Following upon this reference to Jones, Gwalchmai wrote his grand description of John Elias whose preaching soon eclipsed that of his predecessor. Jones died about the year 1830, and had been suspended from preaching a short time previously. — *Methodistiaeth Dwyrain Meirionydd*, page 332.

JONES, REV. THOMAS, DENBIGH, took a very prominent part in the history of Welsh Methodism; indeed he hardly

ranks second to the renowned Rev. Thomas Charles of Bala. He and Mr. Charles were for many years co-workers, frequently taking sweet counsel together, and deeply attached to each other: working hand in glove for the furtherance of the cause of Christ in the Methodist fold, and also for the educational and spiritual welfare of their countrymen.

He was born at Penuchaf, Caerwys, Denbighshire, in the month of February, 1756—the precise date is not known. His parents were Edward and Jane Jones. The estate of Penuchaf had been in the family for nearly five centuries. From his earliest years Thomas had the best education within reach, and this was continued until he was sixteen years of age. His health not being satisfactory he left school. He was at the time deeply concerned about his soul, and was led to throw in his lot with the Methodists, a step which displeased his father considerably; the Methodists at the time being a despised people, few in number and humble in social position. It was his father's wish that he should return to school and prepare for Orders in the Church; but he would not entertain the idea for a moment. The character of the clergy in his day was so low and depraved, that his soul shrank from allying himself with them. Like Moses, he re-

solved upon identifying himself with those whom he deemed to be the people of God, rather than secure earthly position and riches through following the desire of his father. He therefore remained at home and was obliged to take part in all kinds of menial work on the farm, according to the requirements of farm life.

His early deep religious impressions continued for about seven years, during which time he found but little relief. He passed through much anxiety of soul. He was deeply pained and heavily laden by his sense of sin and unworthiness. He felt drawn to the preaching of the Word of God by the simple preachers of his day, and to the small circle of God-fearing people with whom he worshipped. Notwithstanding his father's coldness and resentment, he was most diligent in his attendance at the means of grace, oftentimes going long distances to hear the few humble preachers who held forth the Word of truth. The record of his religious experience, as recorded in his autobiography, reveals through what darkness and agony of soul he passed. For these seven years he was in much doubt and sorely depressed. He yearned for light and joy but found none. But at the close of this period, the clouds began to disperse, his bonds began to loosen, and he entered

upon the glorious liberty of the sons of God. He became a new man with new joys and new aspirations. From this time forth he found the abundant life which Jesus has to impart.

Though he persistently refused to become a clergyman, the desire arose in his heart now and again to speak a few words for Jesus to the humble people with whom he associated and worshipped; and one Sunday evening when he was at a service at Caerwys, the expected preacher did not make his appearance, so the friends present urged him to speak a few words. He yielded to their request. In this simple fashion he began and entered upon his ministerial life—a life which became bright and full of blessing to the cause of Christ.

Methodism was at this time—the year 1783—exceedingly weak throughout the whole of North Wales. The churches were few in number and small as regards membership. There were but twenty places, at most, in the counties of both Flint and Denbigh where services were held with anything like regularity. In these twenty places, there were but six chapels, and these were small, plain, insignificant buildings. There was not one ordained minister in connection with Methodism throughout the whole of North Wales. It was two years subsequently to this that the Rev. Thomas Charles

identified himself with the Methodist movement, and he was the first clergyman in the northern province who did so. There were, however, nine or ten preachers—farmers, or workmen engaged in daily toil, who had enjoyed no special training, and but little education beyond what they received through the study of the Holy Scriptures. It was no light thing for a young man like Thomas Jones to identify himself with a cause which was thus humble.

As soon as it became known that he had begun to preach applications for his services became frequent, and he found but little rest. As his health was far from strong, he was often laid aside and had to restrain himself from manual work on the farm. He took advantage of these occasions to pursue his studies and qualify himself for future ministerial duties.

In 1785, two years after he began to preach, he first met with the Rev. Thomas Charles, between whom and him sprang up a deep and abiding friendship. They assisted each other in every way possible, and worked harmoniously and effectually together for the furtherance of the cause of Christ, until separated by the stream of death. They became close and fast friends, comforting each other in their trials, and encouraging

each other in their efforts for the welfare of religion and their country. Both were young and about the same age. Both were animated by similar sympathies and ambitions. Both were consumed by their fervent zeal in the cause of the same Master. Nothing like their united influence is to be found elsewhere in the annals of Methodism. Through the pulpit and the press, they did an amount of work which entered largely into the life and character and form of the Denomination to which they were attached. It ought to be recorded that Mr. Jones was in London supplying the Welsh church in Wilderness Row, during the time when Mr. Charles was busy seeking to stir up the friends of the Religious Tract Society to make a special effort for a larger supply of Bibles for Wales, and which led to the formation of the British and Foreign Bible Society. There can be no doubt that, as the two friends were together in London, Mr. Jones aided Mr. Charles considerably in his successful appeals for the attainment of his object.

In October, 1795, through his marriage with Miss Elizabeth Jones, of Mold, he removed from Penuchaf to Mold. His matrimonial life, however, in this instance was short, as Mrs. Jones died in November, 1797. He continued however to reside

at Mold, and he did so even after his father's death in 1803, when the Penuchaf estate fell into his possession. His whole thoughts were taken up with the service of the Lord. Earthly gain and earthly ambition formed no element in his life. He consecrated himself to preaching and literature, sending forth through the press works designed to be helpful to the spiritual and intellectual life of the people.

In 1804, he married again. His new partner was an English lady of the name of Maysmor, who lived in the parish of Llan-elidan, near Ruthin. This led to his change of residence from Mold to Ruthin. As at Mold, so at Ruthin, he applied himself with energy to the work of the ministry and the production of religious literature. His second matrimonial experience, like his first, was of short duration. Mrs. Jones lived but sixteen months after her marriage. In about twelvemonths he married a third time: this took place October 6th, 1806. The lady of his choice was Miss Mary, Lloyd, Tanypendist, Llanrwst. He was more fortunate in this case in the partner he found as regards her health and strength: she even outlived him for the long space of twenty-eight years.

His stay at Ruthin was not very long, for in the year 1809, he removed to Denbigh, where

he henceforth resided, with the exception of a brief space of two years when, for the sake of his health, he lived at Syrior Goch, near Bettws, Abergele. His physical health was at no time vigorous. He suffered almost through life from a most painful affliction which necessitated on two occasions his undergoing a dangerous operation. In the hope that he would be better through a stay in the country, he went in May, 1816, to Syrior Goch, but finding that his expectation was vain, he returned to Denbigh, where he ended his days June 16th, 1820.

Notwithstanding his physical sufferings, his life was ever a busy one. Besides preaching, he always had some literary work in hand. When at Ruthin, he even set up a printing press so as to facilitate the bringing forth of his writings. For this undertaking he secured the services of Mr. Thomas Gee, whose son was the well-known Thomas Gee, preacher, politician, printer and publisher, Denbigh. When he removed from Ruthin to Denbigh, he took his printing establishment with him. His whole writings consist, it is said, of about 5,500 pages of printed matter. The Rev. Jonathan Jones, in his Memoir, gives a list of thirty-three works written by him: some of these were small volumes or mere tracts; others, such as "Hanes y Merthyron"

(The History of the Martyrs), and his translation of Gurnal's "Christian in his Complete Armour," in four volumes, were large and important works. He was moreover a considerable poet, many of his odes and some of his hymns being of no mean order. There can be no doubt that through his writings his influence upon the spiritual life of the country, especially of his own denomination, was very great.

The part he took in connection with the first setting apart of preachers to the full work of the ministry in his Connexion was very prominent and unique. For some years before 1811, the cry arose in many circles for the ordination of some of the leading preachers of the Methodist movement. The three or four more prominent facts that led to this were, first, the fewness of the Clergymen who were identified with the movement, and who would administer the ordinances elsewhere than in the parish churches, and hence the administration of the ordinances was painfully infrequent in some districts, though chapels were increasing in number; secondly, the reluctance of many of the Methodists to commune in the parish churches because of the low and depraved habits of some of the Clergy, at whose hands they could not accept the sacred ele-

ments: thirdly, because individuals who were excommunicated from the Methodist Societies, in consequences of their ungodly ways, were allowed to commune in the parish church: and fourthly, the majority of the members in the Methodist Societies had been converted under the ministry of the preachers; and through their preaching received their spiritual instruction and nurture: and they could not see why they should not receive the ordinance at their hands. The episcopally ordained clergy in the main were strongly opposed to any action being taken. It was a time of great strife. Even the Rev. Thomas Charles was unyielding in his opposition until he found that Mr. Thomas Jones was strongly in favour of the movement, and he had heard that, at the request of the church at Denbigh, he had administered the ordinance of Baptism. His regard for Mr. Jones and his opinion of him were so high that this action finally led him to yield to the demand. Arrangements were then made to carry the decision into effect, which was done first at Bala, June 19th, 1811, when Mr. Jones and seven other lay preachers were set apart for the administration of the ordinances.

During the years 1814—1820, a fierce theological conflict took place in Wales, especially in

the northern province, relative to the extent of our Lord's atonement for sin. A large number of ministers and deacons held with great persistency that the atonement made was simply equivalent to the debt due by the Lord's people to the Law of God through their transgressions. The value of the Atonement was thus set forth as limited. Thomas Jones was for a time almost single-handed in opposition to this limited and commercial view. In the pulpit and through the press he represented the mercantile character of the doctrine as taught and urged by the High Calvinistic school. He set forth in strongest terms the infinitude of the propitiation, and he did so with such skill and force that he gradually silenced and completely overthrew his opponents. No doubt he took the chief part in setting the denomination right on this vital question. He fought hard, and though at first he was vilified and reviled, he ultimately won the day. There can be little doubt that he was an able and skilful debater, and a man of great force of character. Having once taken up his position, he was not easily moved. He thus contributed largely in the making of Methodism, both as to its theology and its ecclesiastical order. *Cofiant y Parch. Thomas Jones o Ddinbych.*

JONES, REV. THOMAS, LLANDDAROG, Carmarthenshire, was born at the Foel, in the parish of Llanvihangel-rhos-y-cwm, in the year 1771. He joined the church at Llanpumsaint early in life. He commenced preaching at Llanddarog, when thirty-five years of age. He was well-known and highly esteemed, especially within the bounds of his own Monthly Meeting, where he almost exclusively laboured. He was ordained at Cardigan in 1830, and was a preacher of the Gospel for forty-four years. His faithfulness to his Monthly Meeting was most exemplary: he was seldom absent, unless he would happen to be on a preaching tour, which was very exceptional. His name was fragrant for many years after his death. It is said that he never broke a preaching engagement, and that his punctuality was proverbial. He was faithful in his whole house, and his presence was a joy to the brethren. His spirit was lovely and his counsel was wise. Many of his sayings at church meetings were treasured by those who heard them. He died August 12th, 1849, in the 78th year of his age.—*Cenhadon Hedd*, page 7.

JONES, MR. THOMAS, LLANWNOG, Montgomeryshire, according to the testimony borne of him by those who heard him preach, was a man who had been

endued with great ministerial gifts. Dr. Owen Thomas, who once heard him, records that few preachers in his day were more popular and successful than he. He was blessed with much intellectual power. His style of preaching was pathetic. Through a sermon preached by him, the Rev. John Hughes, Pontrobert, when a young man, was converted. He died June 19th, 1835.

JONES, REV. THOMAS, KHASSIA, ASSAM, the first Missionary of the Methodists to Khassia was the second son of Edward and Mary Jones, of Tanyffridd, in the parish of Llangyniew, Montgomeryshire, and was born January 24th, 1810. He was brought up a wheelwright and carpenter, but he afterwards became a miller at Berriew. Here he experienced deep religious impressions, and began to preach about the year 1835. He soon after resolved upon becoming a missionary, and was among the first students who entered Bala College at the time it was opened in 1837. In 1838 or 1839, he offered himself to the London Missionary Society, with a strong predilection in favour of India. But he was rejected, upon the report of Dr. Conquest, on the ground of his health. The Directors subsequently accepted him on condition that he would consent to labour in South Africa, but this

he declined, and the negotiations with the Society fell through. For some time previous to this, the desire had arisen in some circles of Methodism to form a Missionary Society apart from the London Society, and now that this young man of their own denomination was ready to take up the work, it was decided to accept him as its first missionary. He was accordingly ordained at Bala, January 1st, 1840, and after a few months' medical training in Glasgow, he was sent to the Khassia Hills, November 25th, 1840. He reached Cherrapoonjee, June 22nd, 1841. He was a man of considerable ability, and of a strong will, well suited for pioneer work. He buried his first wife in 1845, and circumstances arose, in connection with his second marriage which led to the termination of his connection with the Society in 1847. He did good work, and his successors no doubt profited considerably through his labours. He died at Calcutta, Sept. 16th, 1849, aged 39 years. His daughter—Mrs. Brownlow—continued to live in Assam, and her step-daughter, Miss Brownlow, was engaged in connection with our Mission in Sylhet. *Monthly Tidings* for 1893, page 69; *Montgomeryshire Worthies*, page 162; *Y Drysorfa*, vol. x., page 53; *Hanes Cenhadaeth*

*Dramor y Methodistiaid Calfinaidd*, page 429.

JONES, MR. THOMAS, NEWBOROUGH, Anglesea, was born in the year 1792. His father who was a religious man, died young, through having taken a chill when out at night at a revival meeting. Thomas was then brought up by his grandfather—his mother's father—at Ty Croes. He was not only godly but exceptionally so, frequently spending considerable time in prayer in an old quarry in one of the fields of his grandfather's farm. He joined the church when fourteen years of age, and in 1817 began to preach. Shortly afterwards he went on a preaching tour through South Wales in company with the Rev. David Elias, and was very much liked. On his return journey, he was taken suddenly ill at Carnarvon, and in three days, May 18th, 1820, he died, at the early age of twenty-eight years. *Methodistiaeth Mon*, page 198.

JONES, MR., TWYN, Glamorganshire, was one of the early preachers of Methodism in his county. He is referred to as having come to Aberthyn one Sunday morning to preach, when he found the door of the chapel closed against him and those who had come to the service, by the section of the Aberthyn church which held the doctrines of Sabellius. One of



two courses was open to him and his friends—either to conduct the service in the open air or break open the door of the chapel and enter by force. The latter course was taken, and those present rushed in, shouting, "Success to the truth." Mr. Jones then entered the pulpit, and preached the truth as accepted by the orthodox Methodists.

JONES, REV. WILLIAM, DOL-Y-FONDDU, Montgomeryshire, was born in 1770. His father was a respectable farmer and cattle-dealer, living at Nant-fudr, and afterwards at Coedcaedu, in the parish of Trawsfynydd, Merionethshire. He was privileged with receiving a better education than most boys of his day and district; but his delight in the days of his youth was in the way of vanity and sin, totally unconcerned about the salvation of his soul. He occasionally attended religious services; and gradually his spiritual interests began to press upon his mind, especially after his mother's death. But he did not for some time identify himself with any particular denomination. He was led by his calling occasionally to visit London, where he heard the pious Mr. Romaine, whose preaching produced a deep impression upon him. Upon his return home he joined the Methodists. His father who was a

zealous Churchman was displeased with him for doing so, and prohibited him from conducting family worship in the house, until he offered to read prayers from the Prayer Book. Without the knowledge of his father, however, he often blended with the prayers of the Prayer Book, petitions and praises of his own. But one night the candle went out, and William, in no way disconcerted, went on, until his father shouted, "What art thou doing, Willie?"—an uncle also, who was living with the family, held up his fist at him, threatening to strike him.

When 24 years of age, he married Mrs. Watkins, a widow lady living at Mathafarn, near Machynlleth, and removed there to live. About eight years after he began to preach, and he continued to do so with much zeal, ability, and faithfulness to the end of his life. A determined and successful attempt was made by the Vicar of the parish to get him ejected from his farm, because of the preaching services he conducted, but in the good providence of God the Vicar was thwarted in his efforts to get him driven out of the parish, as just then, he inherited some property therein. From this time forth he dwelt at Dol-y-fonddu. He took a prominent part in the affairs of his Monthly Meeting, and became one of its chief pil-

lars. He did not travel much beyond the bounds of his own Presbytery, though he paid an occasional visit to the churches both of North and South Wales. In proof of the high esteem in which he was held, it may be said that he was one of the eight lay preachers ordained at Bala, in 1811. He died March 1st, 1837, aged 67 years. His Memoir was written and published by the Rev. John Hughes, Pontrobert. *Enwogion Swydd Feirion*, page 29; *Y Drysorfa*, vol. x., page 212.

JONES, MR. WILLIAM, LLAETH-BWLCH, Montgomeryshire, was a respectable farmer, and at the same time a preacher of the Gospel of considerable ability; but he did not go far afield from his own county. He died July, 1818, aged 77 years.

JONES, REV. WILLIAM, LLANDUDOCH, Pembrokeshire, was one of the clergymen of the Church of England who dissociated themselves from the Methodists at the time of the first ordination of lay preachers in 1811. He came to Llandudoch from Glamorganshire about the year 1776, and co-operated with the Methodists for 35 years; and he did so heartily. Through his instrumentality the first chapel was erected at Llandudoch, and he was exceedingly faithful in attending all the services, never

absenting himself if he was at home. Moreover, he entertained all the preachers who visited the place from time to time on their itinerancies. He was frequently present at the Monthly Meetings and Quarterly Associations of the Denomination. He was not considered a great preacher, but he was thoroughly evangelical, and hence the Methodists everywhere gathered to hear him. He was considerably under the influence of the Rev. David Griffiths, Nefern, and like him, when he left the Connexion, retained possession of the chapel which he had been the means of erecting. He died Oct. 31st, 1825, aged 76 years—fourteen years after he had left the Methodists.—*Y Tadau Methodistiaidd*, vol. ii., page 336.

JONES, MR. WILLIAM, LLANGYNDEYRN, Carmarthenshire, was brought up at Cilycwm, where he began to preach. He removed to Llangyndeyrn, and in the year 1809, he was instrumental in the erection of a chapel.

JONES, MR. WILLIAM, LLWYNBRWYDRAU, Glamorganshire, died September 16th, 1849, aged 48 years. He had been for some years an acceptable preacher within the bounds of his Monthly Meeting, but he was suddenly cut down by an attack of cholera.

JONES, MR. WILLIAM, KIDWELY, Carmarthenshire, is re-

ferred to as having had on one occasion a memorable service near Llandovery.

JONES, REV. WILLIAM, RHUDDLAN, Flintshire, died Oct. 10th, 1844, having been a preacher for more than 30 years, and ordained in June, 1831. He was a sincere Christian, and a lively and popular preacher. His chief ability was in the pulpit. Indeed, he was but little besides a preacher in his relation either to the church or the world, but he was a preacher, who drew crowds to hear him. "It is rarely," says Dr. Owen, quoted by the Rev. Henry Rees, in an article on Rev. Thomas Lloyd, Abergele, in the *Traethodydd*, vol. ix., "that the two kinds of gifts, those of ministering in the Word of God and the doctrine of the Gospel, and those of successfully managing a church, meet in the same person: those who are born leaders in church affairs have seldom great preaching gifts." Mr. Jones belonged to the class endowed with the preaching gift. Mr. Rees adds, "Mr. Jones had but little ability in the management of a church. He was not the man to be sent to Corinth, to smooth the disagreements that at one time existed there, nor to be left at Crete, to settle matters, and appoint elders in every church. And yet he had a word to say to sinners." The pulpit was his place. As regards his

physical frame, his voice, his popular gifts, he was cut out to be an itinerant preacher and a revivalist of no ordinary merit. The sound of battle was in his spirit and ministry. He ever aimed at striking severely the corruptions of the people; and though at times his natural disposition might lead him a little astray, on the whole, his aim was serious. At times he would go to low and corrupt gatherings here and there in the country, such as feasts and cock-fightings, and would raise his banner in the name of his God: he would face the enemy on his own ground in the lowest circles. And in some places he was not altogether unsuccessful. Preaching on one occasion at a Wake, one lad more than ordinarily jocular drew his attention, and he remarked to him, "You had better, my lad, take it a little more easily, possibly that some *blow* may be nearer you than you think; but I hope that you will not descend to hell." Strange to say, that night the lad broke his leg before he reached home. He had a very earnest, yet suitable manner, of setting forth his thoughts. The people understood him, listened with a smile, and what he said seized their conscience. He one time said, "I would not giye fourpence (a groat) a dozen for those religious people, that con-

tinually require a whip, like a *top*. There must be principle." When the unction accompanied his preaching it was pleasant to listen to him. He was popular, laborious, and useful. *Y Traethodydd*, vol. ix. page 259; *Methodistiaeth Cymru*, vol. iii. page 259.

LEWIS, MR. DAVID, LLANGWYRYFON, Cardiganshire, was one of the early exhorters.—*Methodistiaeth Cymru*, vol. ii. page 32.

LEWIS, MR. EVAN, DENBIGH, was a man who read much and was of considerable service to the cause in Capel Mawr. The Rev. Henry Rees, in an article on the Rev. Thomas Lloyd, Abergelle, in the *Traethodydd*, describes Mr. Lewis as one who "had studied Dr. Owen and the Puritans with diligence, and was a greater divine than many who were far more popular." If he could not make his thoughts clear, yet he ever had some worthy object in view, and would aim at it with vigour. In treating his subjects, he reminded Mr. Rees of an "ant, as he had sometimes seen it seeking to draw some object which was too heavy for it. The little creature goes round about it with much fuss, seizing it and laying it down, trying once again and failing, and sometimes it gains its object sooner than might have been expected," until we would be compelled to cry and laugh at

the same time. "We remember well the way he treated the words in Zech. xii. 8, in setting forth the glory of the Church and its officers under the outpouring of the Spirit in the last days. 'David,' he said, 'was a remarkable man, he was a remarkable singer, he was called the sweet singer of Israel. But at the time of which I am now speaking, the poorest shall be like David, and David's house as God, as the angel of the Lord, going *far ahead* of them again.' It came from his lips suddenly as a gun shot, as if he had through his fussiness and impediment of speech, failed to shout, the effect upon us was the greater at the end." Before he lived at Denbigh, he had lived at Mochdre, and afterwards in Liverpool, where he died.—*Y Traethodydd*, vol. ix., page 258.

LEWIS, MR. JAMES, LLANWYDDELAN, Montgomeryshire, was a brother of Lewis Evan, Llanllugan. He was not so prominent a pioneer as his brother, nor did he suffer as much at the hands of the enemies of the Gospel, yet he was a faithful and earnest minister of the Cross of Christ.

LEWIS, MESSRS. JOHN and WILLIAM, RANCYFELIN, Carmarthenshire, were brothers. Both were brought into the church at the time of a Revival in the year 1828, and both also died

in the same year, 1837, just after they had entered upon the work of the ministry.

LEWIS, REV. JOHN, LONDON, died Nov. 12th, 1829. He began to preach in the year 1809, and was ordained at Bala in the year 1826. He was a quiet and loving man, of a meek and gentle spirit; but not of remarkable gifts as a preacher. He met with an accident whilst on a visit to South Wales through that the strap of the stirrup broke when he was alighting from a horse: he fell on his back, and received a serious injury from which he never recovered.

LEWIS, MR. LEWIS, PENY-GARN, Cardiganshire, was one of the early exhorters.

LEWIS, MR. MORGAN, CREUNANT, Pembrokeshire, was one of the early preachers.

LEWIS, REV. MORGAN JOHN, NEW INN, Monmouthshire, was one of the seven appointed at the first Association held at Watford to be public exhorters. He was a native of Blaenau Gwent, and was converted under the ministry of Howel Harris at his first visit in 1738. At the second Association, he was appointed superintendent of the churches of Breconshire that lay on the other side of the Usk from Trevecca, the whole of Monmouthshire, and Llanddeusant in Carmarthenshire. He was strongly in favour of the Meth-

odists ordaining their own ministers. He took a prominent part in the discussion between Rowland and Harris, at Llanidloes, siding with the former, possibly inclined thereto because of Harris' strong leaning to the Established Church. After the rupture, he confined his labours in the main to New Inn. In consequence of the difficulty arising through the lack of ordained ministers, a message was sent to the Rev. Daniel Rowland, asking his advice as to what had better be done, and he replied that the church should call Morgan John Lewis to be its minister. A meeting was then held, at which Mr. Lewis made a declaration of his faith, and one of the deacons, in a most earnest manner, stated, that the church at New Inn called upon Mr. Lewis to become its minister. This took place, according to *Methodist-iaeth Cymru*, on Whit-Sunday, 1756. This simple ordination caused a great stir: both Congregationalists and Churchmen taking exception to the course pursued. The church remained a Methodist church as long as Mr. Lewis was its minister; and during this same period it was eminently prosperous. People came there to worship from a distance of fifteen miles. Mr. Lewis' end was most tragic. On the last Sunday that he preached at

New Inn, he held a service in the evening at a farm house near Pontypool, where he also slept. Early on the morrow, before he awoke, the owner of the farm came there, accompanied by a military officer. The two men madly rushed up to Mr. Lewis' bedroom, refusing to wait until he came down. Standing at the bedside, the officer drew his sword from its scabbard and held it above the preacher's head, exclaiming at the same time in a loud voice, "Heretic, awake!" At the shout he awoke, and the sight he saw caused such a shock to his nervous system that he never rallied so as to be able to preach. And in about twelve months' time, he sank to his grave. He died about the year 1771, after serving his Denomination for thirty years. *Methodistiaeth Cymru*, vol. i. page 448; vol. ii. page 442.

LEWIS, MR. REES, LLANGWYRYFON, Cardiganshire, was one of the early exhorters. *Methodistiaeth Cymru*, vol. ii. page 32.

LEWIS, MR. RICHARD, MENCHELL, Anglesea, was one of the early preachers of his county. *Methodistiaeth Mon*, page 60.

LEWIS, MR. RICHARD, COEDYCYMER, near Merthyr Tydfil. Reference is made to him as coming to Dowlais to preach, just when the Cause was commenced in the district. He

lived at the time in Monmouthshire. At one of his services, his preaching was effectual to the conversion of Joshua Prosser, who became a prominent deacon at Dowlais and in his Monthly Meeting. *Methodistiaeth Cymru*, vol. iii. page 84.

LEWIS, MR. SION ROBERT, HOLYHEAD, was one of the early preachers of Anglesea. He preached at the first Monthly Meeting held in the County. This took place at Cerrigllithwr, in the parish of Penrhos, Lleugwy, in which parish Sion Robert then lived. Mr. Robert Roberts, the astronomer, was his son. He was a native of Carnarvonshire, and was born in the parish of Llanaelhaiarn. He was so deeply affected under a sermon by Howel Harris that he resolved to leave his native district and reside at Trevecca. He did not however remain there long, but returned to Llanaelhaiarn. He one time went to Bangor, and saw the Bishop, who received him kindly; and who, recognizing that he knew something about astronomy, asked him where had he studied that science. His reply was, "On the banks of Clynnog, when watching my father's sheep." He composed several hymns, and published some small tracts on theological subjects. His chief work was his *Almanack*, which he called "Y Cyfaill" (The Friend), and which

was printed at Trefriw. He also commenced to publish a Scriptural Dictionary, under the title "Geiriadur Ysgryth-yrol." He died Sept. 19, 1806.—*Enwogion Mon*, page 75; *Y Traethodydd*, vol. xii. page 464.

LEWIS, MR. THOMAS, was one of the seven exhorters appointed at the first Association held at Watford, January 5th and 6th, 1743, and was placed in charge of the cause in Breconshire. Twelve months later he was appointed overseer of the district from the Passage (the Ferry where people crossed the Bristol Channel to and fro between Bristol and South Wales) to the river Usk. He was ultimately transferred to the English section of the work. *Methodistiaeth Cymru*, vol. i. page 164; *Y Tadau Methodistiaidd*, vol. i., page 239.

LEWIS, MR. WILLIAM, ST. MELLONS, Monmouthshire, was, for some time previous to his death, a weak and sickly man, and was thus prevented from taking the position in the ministry which he otherwise would have done. He was pre-eminently careful of the religious services in his own neighbourhood. He died Sept. 23rd, 1850, aged 44 years, having been a preacher fourteen years. His remains were interred in St. Mellons Churchyard. Islwyn, on visiting his grave, wrote the following lines:—

" Dy fedd di  
Oh, Gwilym! Trysor mil rhy ddrud i'r  
pridd,  
Ac i'r rewedig fonwent, mil rhv gu.  
Dy seren deg fachludodd cyn i'th ddydd  
Braidd gyrhaedd y cyhydedd! Aethi lawr  
Yn danbaid dros orllewin amser prudd,  
Ac anfarwoldeb yn tegâu ei gwawr!  
Machludodd! ond i godi'n decach fry  
Yn nwyrain hawddgar tragywyddoldeb  
pell!  
O dan orllewin mwy ni chuddir hi—  
Nid oes orllewin i'r ffurfafen well."

LEWIS, MR. WILLIAM, GLAS-INFRYN, Anglesea, was one of the early preachers of the island. His family lived at Ty'nllwyn, Llanwen-llwyfo, near Llys-dulas. A stranger, who was a religious man, happened to be engaged on the farm at harvest time one summer when William was a youth. This stranger had permission to conduct family worship, and a deep impression was produced on the lad's mind. When he left home he lived for a time at Llanrhyddlad, where he revealed a fondness for music, and was admired for his gift in prayer. He also began to preach, and exercised his talents on Sundays and weeknights, and became one of the most popular preachers of his period in Anglesea, though his circumstances whilst at Llanrhyddlad were exceedingly humble. He would preach on weeknights in his smock-frock. From Llanrhyddlad he removed to Glasinfryn, where he cultivated two or three small fields, digging the same with his spade. He was a bold and courageous

man. When John Harris, Pembroke-shire, was preaching on one occasion at Pwllheli, he was obliged to desist because of the opposition of a number of men who had come to the service, purposing to stop the preaching. Lewis at once stepped forward, and spoke from the same text as John Harris, to the complete discomfiture of the enemy. He performed a similar part in connection with Mr. David Morris at a service at Beaumaris. He would at times have very heavy services. On one occasion, when preaching before Mr. Charles at an Association held at Pwllheli, he could not make much headway, the wheels of his chariot dragged heavily, and he continued rather long, hoping every minute that the light would come, and that all barriers would be swept away, but in vain; and he went home from the Association in a depressed mood. Years after, a gentleman on horseback called at his door, and asked, "Is it here William Lewis lives?" "Yes, I am William Lewis," he replied. "Do you remember," asked the rider again, "preaching before the Rev. Mr. Charles at Pwllheli Association?" "Oh, yes, well," he replied, feeling that the old wound was being opened afresh. "Well," said the stranger, "that was the service at which I was converted,

and I have remained faithful to the Lord ever since that day." "Well," replied William Lewis, "I have been the means of bringing many a fish to land, but I never felt a heavier one than you." In 1774 he removed to Adwy'r-clawdd, near Wrexham, where he remained for some years, continuing to labour with much faithfulness in the Master's vineyard. After this he was for a time at Denbigh, where he succeeded in inducing the people to give up some unworthy practices. He then, about the year 1813, returned to his native county, where he spent the remainder of his days. He had a fine physique, and a powerful voice. He travelled as a preacher through North and South Wales, and was highly thought of by Daniel Rowland, David Morris, and their contemporaries. Rev. William Roberts speaks of him in very high praise. He died at Glasinfryn December 30th, 1824, aged 80 years, and was buried in Llanbedrgoch churchyard, and not at Llanfair-llwyfo, as said in *Methodistiaeth Cymru*, vol. ii. page 584; *Methodistiaeth Mon*, page 57.

LEWIS, MR. WILLIAM, CWM-HAFOD-Y-MEIRCH, DAROWEN, Montgomeryshire, was a faithful and honest preacher, though not of great abilities. He had one great fault, which tended to make his services



rather unpopular—his sermons were unusually long and wearisome, and at the same time not well-arranged.

LINDOP, MR. JOHN, WREXHAM, died May 14th, 1841, aged 26 years. He was a devoted and promising preacher. His services were rendered chiefly on the Marches among the English. He was buried at Wrexham.

LLEWELYN, MR. WILLIAM, LLANSAWEL, Carmarthenshire, was one of the early preachers.

LLOYD, REV. RICHARD, BEAUMARIS, Anglesea, was born at Nantdaenog, Llantrisant, in the year 1771. His grandfather, William Pritchard, Clochdernog, was one of the pioneers of Nonconformity in Anglesea. He lost his father early in life, but his mother, though not a church member at the time, brought him up carefully, and trained him in morals and religion. He had a fine physique, and was well-to-do in the world. In young manhood he formed companionship with those who sought their pleasure in folly and vanity, giving but little heed to the sanctity of the Lord's day. One Sabbath afternoon, when it rained heavily, two of them with himself were sheltering under a rock, and they began quite suddenly to speak about religion, with the result that they resolved to attend a religious ser-

vice that evening, if they could ascertain that there would be a sermon preached anywhere in the district. It proved a turning-point in the career of the three young men. Richard for a time attended church more regularly, but failed to find peace through so doing. He then made it a habit to frequent the preaching services of the Methodists in the district, and ere long he joined the small company of believers at Gwalchmai. This took place in the year 1789, and was looked upon as a great event for Methodism, as the little flock was not only few in number, but poor in circumstances. In twelve months after he joined the church he was elected a deacon, and four years later, in 1794, he began to preach. For six years after this he remained at home with his mother and stepfather, but in the year 1800 he married a daughter of Mr. John Roberts, Garneddwen, Llanfair P.G., and removed to Beaumaris, where he henceforth resided. As his early educational advantages were fairly good, and his social position above the average, he became a considerable power among the Methodists in the island and throughout North Wales. His sermons were substantial, well arranged, and in good taste. He was also a man of influence at the Association. He

was of a cheerful and lively disposition, exceedingly fond of a joke. Though not an eloquent preacher he had many powerful services. The old people spoke much of a remarkable sermon he preached at an Association at Mold, on the words, "And that day was the Sabbath." He described in a vivid manner the redeemed in glory telling each other of the gracious influence they experienced whilst journeying through the wilderness below, closing each incident with the words, "and that day was the Sabbath." He was among the first batch of preachers ordained to the full work of the ministry at Bala in the year 1811. He died May 25th, 1834, aged 63 years, and his remains were laid to rest in the quiet churchyard at Llanfaes, and alongside of them the remains of his great friend, the Rev. John Elias, were laid. — *Methodistiaeth Mon*, pages 92, 126, 185.

LLOYD, MR. SAMUEL, SWANSEA, was a native of Cardiganshire, and was born in the year 1742. After being for a time in the army, he settled at Swansea, where he joined the Countess of Huntingdon's Connexion, and also became a preacher with that body. On one occasion during that period he visited Machynlleth, purposing to preach in the street. He stood on the steps of a house

near the Town Hall. As he was dressed in gown and band he had a more respectable appearance than the majority of the early Methodist preachers. Nevertheless, a crowd of opponents gathered near the spot to prevent him from preaching. They began to throw stones upon the roof of the house near which he stood, and these fell in a shower on the spot where the preacher stood. But he bravely held his ground, calmly saying that he had before that stood under showers far more dangerous than showers of stones. His opponents were fierce, but no harm befel him. In 1799, when the Greenhill Chapel was erected, and presented to the Methodists, he transferred his membership to the church formed there. He was a fervent and faithful preacher, both in the English and Welsh languages. He died in 1804, aged 62 years. *Methodistiaeth Cymru*, vol. ii. page 350, vol. iii. page 31.

LLOYD, B.A., REV. SIMON, BALA, was one of the few clergymen in North Wales who sympathized with the Methodist movement, and co-operated with it; and one of the still lesser number who continued their alliance therewith after the ordination of lay preachers in 1811.

He was the son of Mr. and Mrs. Simon Lloyd, Plasyndref, Bala, a family highly respect-

ed in the town and district, and whose ancestry is traced back to a period long before the invasion of Britain by the Romans. His father, when a young man, went on a visit to Trevecca to see Mr. Howel Harris, and joined the family. Whilst there, he fell in love with a young lady, Miss Sarah Bowen, Tyddyn, who had opened the door of Mr. Harris' house for him when he first arrived there. They were soon married. Both had given to Mr. Harris their patrimony, but upon their marriage it was returned to them. The subject of this sketch was their eldest son, and was born in 1756.

He was a quiet well-behaved lad, brought up in the fear and admonition of the Lord. When a youth he was sent to the Free School founded by Sir Thomas Powell at Carmarthen, where, it is quite likely, he came first into contact with Thomas Charles. He then went to Bath, where he met with several Welsh youths who, like himself, were religiously inclined, and at times held services together in their rooms for their spiritual edification. On April 8th, 1775, he proceeded to Oxford, where he again met with Thomas Charles, and they became fast and lifelong friends. He took his B.A. degree in 1779, and received deacon orders the same year from the Bishop of Gloucester

and Bristol, and had a curacy in the neighbourhood of Bristol. In three years' time he received full priest orders. His mother being a widow, he then returned to Bala to reside with her in Plasyndref, and served as curate in the following parishes successively — Llandegla and Bryneglwys, Llangwm, Llanycil and Cerrigydrudion. His stay in these places was short, arising in a great measure from his sympathy with the Methodists and his evangelical preaching, which was not in accord with the feelings of those who generally attended the church services. In 1789, he married Bridget, the daughter of Mr. George Price, Rhyd y Colomenod, near Llangranog, Cardiganshire.

For about twenty years his position in the Church was anything but pleasant and satisfactory. Matters came to a crisis about the year 1800, when the incumbency of Llanuwchllyn became vacant through the death of the incumbent, Mr. Hughes. The presentation was in the gift of Sir Watkin W. Wynn, and he was petitioned by the churchwardens on behalf of the parishioners to confer the position upon the Rev. Simon Lloyd. For some unknown reason he delayed granting their desire, but at the same time gave Mr. Lloyd permission to officiate until he would arrive at a final de-

cision. Things continued in this unsettled condition for two years, when Mr. Lloyd received the appointment. It was, however, still necessary that the sanction of Bishop Horsley of St. Asaph should be obtained. The appointment was not in accordance with the desire of some of the Bishop's advisers. So Mr. Lloyd was summoned to appear before him to explain his conduct in his relation to the Methodists. He went to St. Asaph November 2nd, 1803, and was closely interrogated by the Bishop. He was asked—"Are you not in the habit of attending the chapels of the Schismatics?" to which he calmly replied, that his parents were Methodists, he was himself brought up among these people, he believed the Lord had owned them in their efforts to do much good in Wales, and that he had been in the habit through life of attending their services, but that he had not done so for the last three years, lest he should give offence to the clergy. The Bishop then asked, "Did not his wife and children go to hear Thomas Charles, who had forsaken the Church of his fathers, and had joined the heretics?" To this question he replied, that his family attended Mr. Charles' preaching. Upon this, the Bishop got into a towering passion, and said, "What! And you who are in

Holy Orders permit your children to listen to these hot-headed men? You are a hot-headed man yourself!" Mr. Lloyd sought to defend himself, saying, that there was some distance to Llanycil, the nearest church, and that it was impossible for them to go there in stormy weather. "Why not keep them at home, and direct that they should be taught the Catechism, rather than allow them to go to the meeting-house of the Schismatics?" The result was, after further talk, the Bishop refused to sanction his appointment to Llanuwchllyn, and prohibited him from officiating in any of the churches within his diocese. Had he been in the habit of attending races, theatres, hunts, and places of that kind, not a word of blame would have been uttered, but because he sympathized with the Methodists the severest judgment was pronounced upon him. The prohibition, however, did not occasion Mr. Lloyd much concern; fortunately for him, he had the means of living perfectly independent of the Bishop, so from that day forth he laboured altogether with the Methodist brethren. He was not a very popular preacher, but his ministry was exceedingly useful, and his services were of much value, especially in connection with the administration of the sacraments,

before the Denomination had ordained ministers of its own. He travelled much and rendered invaluable service to many of the churches. He was a close and careful student throughout his life, especially in Biblical matters. He published two works of considerable merit: one, entitled "*Ameryddiaeth Ysgrythyrol*" (A Scripture Chronology); the other, "*Esboniad ar Lyfr y Daiguddiad*" (A Commentary on the Book of Revelation). He also edited the *Drysorfa* for two years after the death of Mr. Charles. He was a man of fine parts, most meek and gentle: he never engaged much in controversy, still, he had his convictions, and was prepared, if necessary, to defend them. He is supposed to have been favourable to the ordination of the preachers, earlier than Mr. Charles, but he did not take part in the first ordination at Bala: he did so later on. He was in much physical weakness during his later years, and died November 6th, 1836, aged 80 years. His remains were buried in the family vault at Llanycil. *Hanes Methodistiaeth Cymru*, vol. i. page 597; *Y Tadau Methodistiaidd*, vol. ii. page 321; *Hanes Methodistiaeth Dwyrain Meirionydd*, pages 352—360; *Y Traethodydd*, vol. lv. page 353.

LLOYD, REV. THOMAS, ABERGELE, Denbighshire, was born

in the year 1776, and died July 15th, 1848, having been a preacher of the Gospel for 50 years, and an ordained minister 29 years. He was born at Plas Meredydd farm house in the parish of Gyffylliog. His parents were John and Ann Lloyd, and the well-known bard, Edward Jones, Maesplwm, was his cousin, on his mother's side. He was born with a maimed right arm, and his hand lacked two fingers, and was weak. This proved to his advantage in one respect: it led his parents to give him a good education, thinking that he might be able to enter the legal profession or the Church: as regards any manual occupation, it was seen that he would never be able to engage therein. In the year 1794, he opened a school at Llansantsior, near Abergele, which at once became a great success. A school-house was built for him. In the year 1799, he removed to Abergele, where he lived and laboured for nearly 50 years. About this time he began also to preach. He was a schoolmaster by nature, and experience perfected him. A most appreciative article, concerning him in this capacity, appeared in the "*Traethodydd*," for the year 1853, occupying 30 pages, written by the Rev. Henry Rees, who had been one of his pupils for some time, and was a great admirer of him. He was

of a quiet and retiring disposition, rather taciturn, especially in the presence of strangers. He was highly respected and beloved. His school was well-known, and children came to him from distant places. He not only taught his pupils in the elementary branches of knowledge, but sought to develop in them a high moral character. His weak health prevented him from itinerating much as a preacher. For the last twenty-five years of his life he preached at home every Sunday, his sermons consisting very much of expositions on the chief events of the Old Testament, and the history of Christ and His Apostles. His hearers were not tired by these disquisitions, but were ever anxious that the Sabbath might soon come round when they might hear him again. John Elias was heard to say that he envied Mr. Lloyd's ability and practice in this respect. He did not take much interest in the outward affairs of the church: he left these to the deacons, and confined his attention to his school and his preparation for the pulpit. His godliness was beyond dispute: the enemies of the Cross of Christ as well as its friends bore testimony to his guilelessness and godliness. He was buried at Abergele. *Y Traethodydd*, vol. ix. page 231.

LLOYD, B.A., REV. WILLIAM, CARNARVON, was educated at

Oxford, and took Orders in the Church of England, at the hands of the Bishop of Bangor, in 1801, when he was 30 years of age. He was the son of Mr. Robert Lloyd, Penymaes, Nefyn, Carnarvonshire, and was born in the year 1771. He commenced his ministry at Rhosgolyn, near Holyhead. But he was at this time utterly lacking in the main features of a true minister of the Lord Jesus. His delight was altogether in the ways of the world. He looked at himself as a properly authorised minister because the Bishop's hands had been placed on his head, and he had done well in the University. He was at this time a great favourite with the gentry, and joined with them heartily in all their sports. He was likewise much esteemed by his Bishop. In this manner he spent his first years as a clergyman. But his eyes were opened to see the iniquity of the life he was spending. His trouble on this account became great. He tried in various ways to shake off the deep anxiety which grieved his soul; but he could not get free from its grip: it accompanied him everywhere. Through conversation with a good old man at Rhosgolyn, he was led to the Saviour, and thus found rest and peace. He then became a new man, both in the pulpit and in his general life. He

preached now as a dying man to dying men, and drew crowds to hear him. Soon after this change he joined the Methodist church at Caergeiliog. Hitherto he had not preached anywhere outside consecrated buildings; but now he went forth to the highways and hedges, and his fellow clergymen began to complain of him to the Bishop. He however had fully counted the cost which the course he was taking would entail upon him, and he never hesitated as to what he would do. He resigned his position in the Church, and after a time retired to Carnarvon, where he lived for a while with his brother, who was a mercer. He then removed to Nefyn, to live with his mother and sister, assisting them on their farm, and preaching on the Sabbaths. In 1817, he returned to Carnarvon, where he opened a school, and conducted it for nine or ten years. In 1826, he married Miss Jane Roberts, and soon after discontinued the school, and gave himself more thoroughly to the ministry of the Word. He was not a great preacher, but a very godly man, and was spoken of very frequently as the godly Mr. Lloyd. He died April 18th, 1841, aged 70 years. He was one of the three clergymen who were allied with the Methodists in North Wales before and after the ordination in 1811.

*Methodistiaeth Cymru*, vol. ii. page 242; *Y Drysorfa*, vol. xiv. pages 193, 224, 256.

LLOYD, MR. WILLIAM, FORGE, MACHYNLETH, Montgomeryshire, was a native of Llanidloes, and entered the Civil Service as an Exciseman. Whilst stationed in Montgomeryshire, he heard, at Newtown, some Methodist preachers from Pembrokeshire, who so charmed him that he applied to the authorities in London to be removed to that county. His object was that he might frequently enjoy the ministry of the brethren who had delighted him so much. He was consequently transferred in 1823 to the district of Begelley. When he got there he found, to his dismay and great disappointment, that there was no Methodist chapel within eight miles. He at once established a Sunday School in the district, and also induced the Rev. Thomas Harris, then of Haverfordwest, and some others, to start holding preaching services: and he had himself commenced to preach in Montgomeryshire in 1822. The result was that Bethesda chapel was erected in 1826. For seven years he bore the burden of the Cause in a great measure himself: he entertained all the ministers. He loved Methodism with his whole soul.

Ere long he had another chapel erected at Begelley.

But his stay in the district was short, as in the year 1830 he was removed to Llandyssil, Cardiganshire. Here he continued to exercise his preaching gifts, and succeeded in forming a church. In two years' time a chapel was built, and Mr. Lloyd was the first to preach therein. It was he also who started the cause at Pant-ybwlich, a little chapel connected with Newcastle-emlyn, Carmarthenshire. From Llandyssil he was removed to Aberporth, and was known as "Lloyd yr Exciseman o Aberporth." After this he was settled for a time at Llangadock, Carmarthenshire. He died at Forgc, Machynlleth, December 11th, 1849.—*The Treasury*, vol. ix. page 50.

LLWYD, MR. EVAN, ADWY'R CLAWDD, came to Llanrwst in 1783, where he conducted a school for ten years. From here he removed in 1793 to the Adwy, where he spent the remainder of his life. He henceforth spent much of his time itinerating throughout North Wales, preaching the everlasting Gospel. He was a sensible man of a very quiet and calm disposition. His sermons were weighty in matter but not sensational in their character, and for that reason perhaps he was not as popular as many in the esteem of the general public. He died at Adwy in the year 1820.

LLWYD, MR. JOHN, FAGWYR-GOCH, GLANRRHYD, Pembroke-shire, was one of the early preachers. Services were held in his own house in the year 1764.

LLWYD, MR. JOHN, TREF-EGLWYS, Montgomeryshire, was one of the early preachers.

LLWYD, MR. JOHN, LLANSANNAN, Denbighshire, was born in July 1751, and died January 7th, 1826, having been a preacher of the Gospel for about 56 years. When a lad he was inclined to be wild, though his mother and three of his brothers were members of the Methodist church at Brynbugad. When however about 14 years of age, accompanied by a number of thoughtless lads like himself and bent upon fun, he attended a preaching service on the wayside near Dafarn-newydd, between Llan-sannan and Nantglyn. His attention was at once arrested by the preacher, and his thoughts were sobered, with the result that notwithstanding the ridicule and scorn of his companions he forsook them and their ways. He began to preach about the year 1769. Though the severe treatment which the early preachers received at the hands of the mob had in a measure ceased, yet the enemies of the Gospel were still bitter and determined in their opposition. Llwyd suffered at their hands on more than one



occasion. His sermons were of little merit as compositions, nor was he gifted, as some preachers, with the power of rousing his hearers. He had however a pleasing voice and was a free and natural speaker. He had also a smack of humour, which was of much service to him. His sayings were often striking, and would be repeated at the Church Meetings for months by those who heard them. He was very familiar with the Scriptures, and was apt at making use of Scripture stories, facts from nature and the habits of domestic animals to illustrate his themes. The Rev. John Parry, Chester, thought so highly of him that he usually took him as a companion on his itinerancies in Anglesea. *Methodistiaeth Cymru*, vol. iii. page 120.

LLWYD, MR. ROBERT, PLAS ASHPOOL, Flintshire, was born in the year 1715 at a farm house called Tarthydwfr, in Cilcen parish, Flintshire. It is not known when he was converted, but it is recorded that he was known as a religious man in his own district in the year 1747: indeed, he had to leave his farm because of his religion. In 1749, he removed to Plas-ashpool farm, between the Waen chapel, Bodfari, and the Dyffryn chapel, Llandyrnog. He soon began to hold religious services at a place

called "Ty Modlen," a small straw-thatched house. This was the beginning of Methodism in the Vale of Clwyd. About the same time he began to preach and labour in the Gospel as a preacher: he continued to do so with great faithfulness for 40 years. He had the honour of being instrumental in bringing Mr. Edward Williams, Glanclwyd, who became known as Dr. Williams, Rotherham, to seek religion. It is said that Mr. Williams was a member of the Methodist church in "Ty Modlen" for two or three years. Mr. Llwyd died in the month of November, 1792, aged 77 years, repeating with his last breath, "I know that my Redeemer liveth," &c. *Methodistiaeth Cymru*, vol. iii. page 135; *Cofiant Thomas Jones, Dinbych*, page 31.

LLWYD, MR. WILLIAM, HENLLAN, CAYO, Carmarthenshire, is fitly classed among the fathers of Methodism, for he entered upon the work of the ministry in 1763, shortly after the breach between Daniel Rowland and Harris had been healed; a wide-spread revival had taken place, and all the first founders of Methodism were still in the field. He attained at once to great popularity, and took rank with the leaders. His zeal was fervid, and his pulpit gifts were conspicuous. He travelled re-

peatedly the length and breadth of the Principality, seeking to convince men of their sins and lead them to Christ. On several occasions he visited North Wales, where the churches were few and the opposition to the preaching in many places was still active. Thus he helped forward the work very materially. He was born in the year 1741 at Blaenyclawdd, near Cayo. His father, Dafydd Llwyd, was connected with one of the most respectable families in the district. Little is known of his early years, except that he experienced religious impressions when quite a lad, and that he received a better education than most youths of his day. For some time he attended a school conducted by the Rev. Owen Davies, a Congregational minister. When about 18 years of age, he heard the Rev. Peter Williams preach, and the sermon made a profound impression on his mind: indeed, he became greatly concerned about his soul. "What must I do to be saved?" was for him no mere formal question, but one that arose from his heart, and for several months occasioned him deepest perplexity and distress. Deliverance however at last came through a sermon he heard by Evan Jones, Lledrod—one of the exhorters of Methodism. His soul then escaped like a bird from the snare of

the fowler, and he entered upon the glorious freedom of the sons of God. He at first joined the Independents—possibly at Crugybar; but he did not remain long in their communion, considering that it was through the ministry of the Methodists he found freedom, light, and life; he therefore joined a Methodist society, which was apparently being re-started at Cayo, after a period of comparative deadness and inactivity, following upon the evil days of the breach between Rowland and Harris. He began the practice of going regularly to Llangeitho on Communion Sunday for his own spiritual good—a practice he continued to the end of his life, so far as circumstances would permit. He began to preach when he was 22 years of age, and at once became, through the fervency of his spirit and his ministerial gifts, exceedingly popular. He aimed at reaching the hearts of his hearers more than enlightening their minds; at times his ministry, like a flood, carried all before it. He is said to have been more superficial than Rowland and Harris, but evangelical, sweet and pathetic: as a crown upon all, his preaching was often owned of God to the salvation of many souls. He had a fine physique, winsome manners, graceful movements, a musical voice, and a lively delivery.

During the period of his ministry, Wales was favoured with several revivals, and his style was peculiarly suitable to such times. No one was more popular than he in his own county: a sufficient proof of which is to be found in the fact that he was chosen to preach the Bard of Pantycelyn's funeral sermon. His popularity continued to the end of his life, and when he died there was not the slightest stain upon his character. His last illness was short: he preached even on the Sunday previous to his death at Llanddeusant and Llansadwrn. He died on Friday, April 17th, 1808, aged 67 years, and was buried at Cayo. In his death he rested altogether upon the merits and faithfulness of the Saviour, whom he had preached to others. *Methodistiaeth Cymru*, vol. ii. page 431; *Y Tadau Methodistiaidd*, vol. i. page 490.

LLWYD, MR. WILLIAM RICHARD, PENDYSGWYLFA, LLANGEITHO, was one of the first exhorters in Cardiganshire. He was one of the six who were present at Mr. Jeffrey Davies' house, Rhiwiau, Carmarthen-shire, in 1743. His name is frequently to be met with in the early history of the Methodist movement in Cardiganshire, and other counties both in North and South Wales. He was instrumental in giving a

start to the Cause in many a district. He visited Bala as early as 1744, where he preached early in the morning, even before daybreak, to avoid disturbance through the opposition of the enemy. He was in the habit at Llangeitho of preaching in the barn arranged for that purpose. He is said to have been more highly gifted than the majority of the preachers of his own class; this is evidenced by the fact that he had to preach at an Association held at Trefecca in the year 1746. His ministry was greatly valued through both North and South Wales. His name was on the first lease of Llangeitho chapel, 1760. — *Methodistiaeth Cymru*, vol. ii. page 80.

LUKE, MR. PHILLIP, CARMARTHEN, was received as a preacher by the Association at Carmarthen, July, 1826.

MARC, MR. CHARLES, BRYNCROES, Lleyn, was one of the early preachers of Methodism in Carnarvonshire; it cannot be said with precision when he began to preach. On the night of his marriage he was obliged to escape for his life, as it came to his knowledge that a number of persecutors had resolved upon attacking the house where he intended to sleep. The timely information given him enabled him to foil his foes. Early in his career he settled on Tymawr farm, and

whilst here, he was the chief means of erecting Tymawr chapel, which was the first Methodist chapel erected in Carnarvonshire. He excelled many of the preachers of his day in ministerial gifts, and he was pre-eminently godly. For some years he was the most important person in connection with Methodism in his county. For some time before his death he was afflicted with blindness, but he continued to preach, and looked quite pleasant in the pulpit with the Bible open before him. His blindness did not depress his spirits. Whilst in this condition he composed the well-known Welsh hymn,

"Teg wawriodd arnom ddydd." &c.

He died May 17th, 1795, aged 75 years, and was buried at Bryncroes. The date of his death and his age are taken from the headstone on his grave. *Drych yr Amseroedd*, page 185; *Y Drysorfa*, vol. lxxi. page 394.

MATHIAS, MR. JAMES, LLAN-IDLOES, Montgomeryshire, was a builder by trade, and was also an acknowledged preacher. In the year 1779, he superintended the erection of the first Methodist chapel in the town.

MATHIAS, MR. JAMES, NEW-CASTLE-EMLYN, spent a long life in the ministry of the Gospel. At the time of his death, which took place in 1833, he was 93

years of age, and he had preached with considerable regularity until within three years of that event. One Sabbath morning, within three months of his death, he was present at the service in the chapel, and the expected preacher having failed to attend, the service was commenced, and the venerable old man rose up and delivered *ex memoriter* a portion of an old sermon with more than his usual energy.

MEREDITH, MR. THOMAS, MOCHDRE, Montgomeryshire, was a native of Llanbrynmair, where he began to preach about the year 1745. Rev. R. Tibbot, in one of his reports to the Association, speaks of him as being acceptable to the society at Mochdre, and adds, "I hope that he receives strength from God to be of service among the people." At the time of the rupture between Harris and Rowland he retired for a time to Trefecca with Harris. He was a courageous and zealous workman for Christ, and, like his contemporaries, suffered much at the hands of the workers of iniquity. In seeking to stop some vain sports one day at Mochdre he was badly treated, but he had the joy of being instrumental in the conversion of the leader of the attacking party. In company with one Evan Roberts, he approached him, and put to him the ques-

tion—"Will you be as happy, think you, as you are now, at the day of judgment?" The question pierced his heart, and he replied in a serious tone, "Indeed, sir, I do not know." But the companions of this man battered Meredith severely. It is said that at Trefecca, he took up Antinomian views, and joined one Thomas Sheen in advocating them. Later in life he conducted one of Thomas Charles' Free Circulating Schools, and was for some time at Llanwddyn. He died, according to "Y Gymdeithasfa," in the year 1811, aged 54 years: but as he began to preach in 1745, either he must have been much older, or the year given as that of his death must be wrong. *Montgomeryshire Worthies*, page 195; *Methodistiaeth Cymru*, vol. ii. page 341, 373, 377.

MEYLER, MR. THOMAS, was one of the earliest exhorters in Pembrokeshire. At a Monthly Meeting held at Long-house, in that county, he was appointed to take charge of four societies — Weschurch, Newman, Morfil and Lllysyfran. He was one of the three preachers most helpful to the Rev. Howel Davies.

MORGAN, MR. DAVID, CILY-CWM, Carmarthenshire, was one of the early exhorters.

MORGAN, MR. EVAN, LLED-ROD, Cardiganshire, died in the year 1805.

MORGAN, MR. JENKIN, SCHOOLMASTER. There is considerable uncertainty in connection with this good man's history, though there is no doubt that he rendered signal service to Methodism in its earliest years in North Wales. Dr. Rees, in his "Protestant Nonconformity in Wales," in a note, page 423, says that he was a native of Glamorganshire, and originally a member of the Presbyterian church at Watford, near Caerphilly, and that he removed with William Pritchard, Glasfryn-fawr, Lleyn, to Anglesea, where he succeeded, notwithstanding the most cruel persecution, in gathering an Independent Church at Rhosymeirch, near Llangefni. Moreover, he states that Morgan was ordained in his mother church at Watford to be the pastor of the congregation in Anglesea.

Mr. Richard Williams, F.R.H.S., in his "Montgomeryshire Worthies," page 202, states that he was a native of Cardiganshire. He represents him as a master of one of Madam Bevan's Circulating Day-schools, and also a lay preacher with the Calvinistic Methodists. For a time, he says, he kept a school at Ty'n-yfron, near Crowlwm, Llanidloes, 29 years after he had stood by Howel Harris at Bala, and shared his ill-treatment by

the mob in that town, when Harris barely escaped with his life. When at Ty'nyfron, he conducted a Sunday School, which was at least 12 or 13 years before the establishment of Sabbath Schools by Mr. Raikes at Gloucester.

Rev. John Hughes, in "Methodistiaeth Cymru," vol. i. pages 91—94, says that he was a native of Carmarthenshire.

Evidently, he was sent by the Rev. Griffith Jones, Llanddowror, to North Wales to conduct one of his Free Circulating Schools, and he at the same time exhorted from house to house. He settled somewhere near Bala, before Howel Harris first visited the town, and aided him in escaping from the fierce wrath of his persecutors. At the request of William Pritchard, he removed to Lley, and at his house conducted a school—the clergyman suspecting Morgan's Methodistic practices, having refused permission to hold the school in the church. He also preached there, and one of his converts was Richard Dafydd, who had come to the service for the purpose of disconcerting the preacher. In his ministry he was a Boanerges, and the Lord gave him many seals. He was bold and courageous: no amount of opposition daunted him. He married one of the daughters of Tyddyn Mawr,

Lley, who had been converted under a sermon by Howel Harris. He ultimately became the minister of a Congregational church in Anglesea. J. Hughes says that he died in 1824. But in this matter, the likelihood is that he confounds him with Jenkin Morgan, Lledrod, who died in that year.

MORGAN, MR. JENKIN, LLEDROD, Cardiganshire, was born in the year 1742, and joined the church at Lledrod in 1761. Two or three years later he began to preach, and continued to do so until his death, which took place in 1824. He was thus a preacher for 60 years, and during the whole of this time he was a faithful servant in his Master's vineyard. *Methodistiaeth Cymru*, vol. ii. page 29.

MORGAN, MR. JENKIN, PENY-CARREG-FAWR, LLANILAR, Cardiganshire, lived and preached towards the close of the eighteenth century. He had a brother—William—who was also a preacher, and died in 1787.

MORGAN, MR. JOHN, LLANSAWEL, Carmarthenshire, preached in connection with the church at this place, when it was first started in 1749.

MORGAN, MR. REES, TALLYCHAU, Carmarthenshire, was the son of Mr. Morgan Rees, Tallyllychau, who was a respectable farmer and in full sympathy with religion. Rees, when a lad, attended religious,

services with his parents and experienced deep religious impressions, but during his young manhood these passed away, and he sought his pleasures along forbidden paths. But he was visited by a severe illness which sobered him, and brought his sin home to his heart. Shortly afterwards he heard the Rev. William Llwyd, Henllan, preach, with the result that he found peace and joined the Methodists at Llan-sawel. When a church was formed at Talylychau, he threw in his lot with the brethren and continued with them to the end of his long life. He often accompanied Mr. Llwyd, Henllan, on his itinerancies, and commenced the services for him. On one of these occasions, at Bridgend, Mr. Llwyd got him to preach. He soon became popular, and became intimate with the leaders of Methodism. He accompanied Rev. Rowland Hill on some of his preaching tours in South Wales. One day, riding with him in his carriage, he remarked, "You have a pair of very fine horses, Mr. Hill." "Yes, Mr. Morgan," was his reply, "they are noble horses, and what is more in their favour, they have done more for the Gospel of Christ than many of the Bishops." Mr. Morgan, though not a great preacher, was faithful, and endured some of the hardships

which the early preachers of Methodism experienced. On one of his visits to Monmouthshire his life was in danger: a number of ungodly fellows came one night to the house where he was staying clamouring that he should be sent from the locality; their language was most insolent. However, he was preserved from being harmed. He died April 6th, 1847, aged 82 years, having spent 62 years as a preacher of the Gospel. He was buried at Talylychau. *Y Drysorfa*, vol. xvii., page 297.

MORGAN, MR. RHYS, GLAN-CLEDAU FAWR, near LLANWRTYD, Breconshire, was converted under the ministry of the Rev. Isaac Price, the well-known Congregational minister of Llanwrtyd and Troedrhiwdalar. He was one of the first in his district to join the Methodists, who had formed a Society in a farm house called Glanryafonddu. He was a farmer's son, and soon began the practice of exhorting his neighbours. This was in 1743. He lived until he was nearly 80 years of age: and came to his end in a sad manner. He lost his way in the snow on his return home from visiting his daughter, Mrs. Price, Panteulu, and was in the morning found dead on the roadside. He is spoken of by Thomas James, the overseer of the district, as a kind, humble, and faithful friend.

*Methodistaeth Cymru*, vol. iii. page 328.

MORGAN, MR. THOMAS, PEN-TRE'RHEN, LLANDEWI-BREFI, Cardiganshire, was one of the three best exhorters of his district, and was very much opposed to Sabbath Schools: he considered such schools to be a desecration of the day. The late Rev. Thomas Rowlands, Aberdare, was his grandson.

MORGAN, MR. WILLIAM, LLED-ROD, Cardiganshire, was a brother of Mr. Jenkin Morgan, Llanilar, who was also a preacher. He died in 1797. *Methodistaeth Cymru*, vol. ii. page 29.

MORRIS, MR. DAVID, TWR-GWYN. The description given of many of the early preachers of Methodism in Wales is strongly suggestive of the words, "There were giants in the earth in those days." As compared with the majority of the preachers of the present day, they were men of a far more robust and stalwart physique. Some years ago there were a few who were fit successors. William Havard, Breconshire; the three Jones's, Talysarn; Richard Humphreys, Dyffryn; John Jones, Blaenar-erch, and others. John Hughes, Liverpool; John Phillips, Bangor; David Howells, Swansea; Job Thomas, Breconshire; Dr. Phillips, Hereford, were also worthy of their line. But still, like David's thirty honourable

men, who whilst very eminent warriors did not come up to the three mighty men, so these latter did not, as regards personal size, come up to the three mighty men—David and Ebenezer Morris, and Lewis Morris. These three were the giants, and chief of the three, as regards corpulency, was David Morris.

But it must be remembered that even in the early history of Methodism all were not giants. There were men then, like now, small in stature and insignificant in appearance, who whilst weak and puny in body were mighty in spirit and power when they stood up for God before the people. Robert Roberts, Clynog, was a notable example,—deformed in body, and diminutive in size, yet he caused havoc among the enemies of the Lord when he went forth to the battle.

David Morris's fame though does not rest upon his corpulency; something far higher and nobler may be boasted of him. He was one of the most honoured instruments of the Lord in the conversion of souls. His power as a preacher was something marvellous. When we read of the great results which followed his preaching, we cannot less than ask, How is it that nothing like the same results are to be witnessed in the present day? Of course, the mass of



the people were more ignorant then than they are now, and were therefore more susceptible of being moved by the powerful oratory of the preacher. Nevertheless, were the preaching of the Gospel adapted to the new condition of things, as it was to the times of the fathers, might not the same results be expected?

Mr. David Morris was a native of Lledrod, Cardiganshire, where he was born in the year 1744. His father's name was Morris Morgan. It is not known under what circumstances he was brought to Christ, nor at what age. All that is recorded is that he commenced preaching when he was twenty-one years of age. Lledrod, not being far from Llan-geitho, it is probable that he was in the habit of frequenting the services in that renowned place, where he would enjoy the ministry of the seraphic Daniel Rowland; and it is likely that it was at these services he was brought to "the obedience of Christ." However, he must have been converted to God when comparatively young. It is not known what educational advantages he had, if he had any, when a youth. But it would seem that he was able to avail himself of English authors, and also to write well, and thus he surpassed many in his own day.

As a preacher, he soon attained great popularity, and his services were highly appreciated. His fine physique was possibly helpful to him, especially among strangers. In his later years his corpulence became excessive, and he must have been a burden to himself. It is said that when riding on horseback, it was necessary that he should have a pillow in front of the saddle whereon he might rest himself; and it was often only with great difficulty that he got in and out of the pulpits because of his great size. He had a powerful yet persuasive voice, excelling even that of his celebrated son, Ebenezer. He was moreover a fine thinker, and often gave expression to very beautiful thoughts, although his constant peregrinations throughout North and South Wales could not have allowed him much leisure for close study at home. The Rev. Dr. Owen Thomas, in his memoir of the Rev. John Jones, Talysarn, relates how, on one occasion, when he was going from Llanllyfni to Talysarn, he was accompanied by one of the older brethren; when they reached a certain spot on the road, the old friend stopped, and asked, "Do you see that stone? Do you know, I heard David Morris preach on this spot, and it was on that stone he stood." When asked if he remembered the

text, "Yes, well," he replied, "it was the words in the Psalm, 'The earth is full of the goodness of the Lord.'" "Do you remember anything of the sermon?" "Yes, I remember that he referred to God's goodness in creation, and goodness in providence, and goodness in redemption; and in referring to His goodness in creation, I remember that he imagined some one raising objections against it, because that so much of the earth seems waste, so much is barren deserts, fruitless seas, and wild mountains." When asked how Mr. Morris met these objections, he replied that he could not remember how he overthrew the objections respecting the deserts and the seas, but that he remembered well how he met the objection respecting the mountains,—"The mountains, friends," he said, 'are God's boxes which are full of treasures; and as He sees His children in need, He will throw the key to some one to open them.'" And as Dr. Thomas remarks, this saying in itself is sufficient to prove that there was thought in Mr. Morris' sermons.

The Rev. Christmas Evans, who frequently heard him preach, sent the following, among other remarks made by him, to the *Seren Gomer*.

"The five great sacrifices of Scripture are the sacrifice of

Christ, the sacrifice of the Christian's body, the sacrifice of a broken heart, the sacrifice of praise, and the sacrifice of liberality."

"How was it that Christ did not ask Peter before dinner, 'Lovest thou me?' Because if he had done so, Peter could not have swallowed one particle of food."

No doubt the great characteristic of his ministry was its vigour and unction, and thus his preaching was often overpowering. The people were spell-bound. The effect at times was so great that it would seem that all present were converted. It was so at Llanarmon, in the vale of Ceiriog, where he preached from the words, "Give an account of thy stewardship, for thou mayest be no longer steward." Such a scene was never witnessed before or after in that country. The cries and tears of the people were such as if the great day of judgment had come. But, as Mont Blanc towers among the mountains of Europe, so the sermon of which the greatest talk has been was one he preached at Pont Rip-pont, Anglesea, on the words, "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" This sermon was long spoken of as "the sermon of the great loss."

When describing in touching and tender words what it was for the soul to be lost, he would now and again shout with overwhelming effect, "Oh, ye people of the great loss!" until they stood in fear and trembling. Two very remarkable instances are recorded of persons who were not present at the service, but heard the shout, "Oh, ye people of the great loss!" and were drawn to the spot where the service was being held, and were led to decide to follow the Lord. One was that of a young girl who had lost her apron, and was searching for it. Whilst thus searching she heard a voice shouting, "The great loss! the great loss! the great loss!" In her simplicity she thought the man was referring to her apron; so she followed the voice, and found a large number of people gathered together listening to a man preaching from the words already quoted. She soon found that she was in danger of losing something of infinitely greater worth than her apron; and on that day she began her religious life. Another woman was in search of some pigs which had gone astray; and while she was at some distance from the preacher, and out of his view, she heard the shout, "Oh, ye people of the great loss!" On hearing this, she said to herself that there were

some parties who had suffered a greater loss than she; and following the voice, she reached a convenient spot where she could see and hear the preacher. That day her soul was saved.

It was thus powerful his ministry at times proved. His words, under the blessing of heaven, were sharper than any two-edged sword dividing between people and their sins. His ministry was a savour of life unto life to many. Notwithstanding his great corpulency, he itinerated very much both through North and South Wales, preaching the unsearchable riches of Christ to those who were perishing through their spiritual poverty. He made three or four tours every year in North Wales, visiting Anglesea, Carnarvonshire, Denbighshire, and Merionethshire, and this at a time when the whole journey had to be made on horseback, and much inconvenience had to be put up with. In many places he was exposed to much peril, and on many occasions he was almost miraculously preserved. He often preached the Gospel in districts where its joyful sound had never before been heard, and in many he met with a cold reception. He knew, through experience, what it was to spend the night without any door being open to receive him

in. Nevertheless, he would go forth again and again.

Besides being a popular preacher, he was a considerable poet. In 1773—not 1778 as stated in the *Gwyddoniadur*, he published a work, entitled “*Can y Pererinion Cystuddiedig ar eu taith tua Seion*,” and in 1783, he published an Elegy on the death of Llewelyn Dafydd, of Trecastle, Breconshire, who died March 20th. This last work explains in a measure how his son Ebenezer went shortly after this to Trecastle to open a school. He removed from Lledrod to Twrgwyn at the invitation of the church to undertake the pastorate, in the year 1774, and here he subsequently dwelt until his death, which took place at the early age of forty-seven years, on September 17th, 1791. Several hymns of his composition were very popular, and some of them are still favourites. One of the best known is one on Heaven, the first stanza of which is—

“ Mae brodyr ini aeth yn mlaen  
Yn holliach a chytun;  
Deng mil o filoedd yw eu cân,  
Er hyn nid yw ond un.”

His death, at so early an age, awakened intense sorrow throughout the whole circle of Methodism, both in North and South Wales; for he was not only a great preacher, and a considerable poet, but withal a kind and genial man, ready to

sympathize with those in distress, and afford to such a helping hand. His furrow was short, but a very fruitful one.—*Cofiant y Parch. John Jones, Talsarn*, vol. ii. page 812; *Y Gwyddoniadur Cymreig; Methodistiaeth Cymru*, vol. ii. page 82; *Y Tadau Methodistiaidd*, vol. i. page 483; *Enwogion Ceredigion*, page 181.

MORRIS, REV. EBENEZER, TWRGWYN, Cardiganshire, occupies a conspicuous place among the luminaries of Calvinistic Methodism during the closing years of the eighteenth century, and the first two decades of the nineteenth. At the start of his public career he was favoured with advantages which but few enjoy. His father, David Morris, Twrgwyn, was a leader in the Methodist movement. Thus, when Ebenezer came forth as a preacher, he was given a position which would not be accorded to the son of an unknown person. People had confidence in him, expected much from him, and respected him for his father's sake. But he must have been himself a man of rare ability and character to sustain through life the position he held. As the quaint Siencyn Penhydd once remarked to him, “Ebenezer Morris, the first time you came through the country, you rode your father's big horse, but now your own horse is as big as his.

Beware, lad, lest you fall." However, whilst he was the son of a very eminent minister, Ebenezer, if anything, outshone his father in ability and influence.

He was born in the year 1769, when his father was a preacher of but five years' standing: little is known of his early childhood and youth. It would seem however that he was a boy of a very lively disposition, taking the lead among his playmates in their usual pastimes. It is known that he was a good swimmer, and generally when a lad takes the lead in one thing of this kind, he is not far behind the leader in other things. He was full of fun and frolic. On one occasion this was nearly fatal to one of his playmates, who was bathing with him and others in the river Ceri. In the bed of the river there was a rock on one side of which was a deep pool into which no one would jump unless he could swim well. Ebenezer came suddenly behind this lad, who was standing on the rock, and gave him an unexpected push into the pool. The boy could not swim, so he was nearly drowned. When the clergyman of Troed-yr-aur, in whose school he was, heard this, he was about to punish Ebenezer severely, when he excused himself by saying, "How did I know but that he could swim like a fish?" These

words, spoken with much simplicity, saved him a flogging. Being himself an expert swimmer, perhaps he forgot that all boys were not like him.

His education must have been looked after tolerably well, for when he was 17 years of age he left home for Tre-castle, Breconshire, to open a day-school. In religious matters he was at best at this time but "almost a Christian." Although brought up in an eminently religious family, where, it may be certain, his religious instruction was carefully attended to, when he left home he was not decided for Christ. There was nothing immoral in his habits: he was simply unconcerned about his spiritual welfare. He had not however been long at Tre-castle before the great change came to pass. Under the preaching of David William Rhys, one of the early lay preachers of Methodism, the truth as it is in Jesus pierced his soul and brought him into subjection to Christ. He at once joined the Methodist society at Tre-castle, and was received with great joy. He soon began to make himself useful at the prayer and church meetings. The friends, recognizing his gifts, urged him to exercise them in preaching, and were the more earnest perhaps through knowing his father, and being persuaded that he would be a preacher of the right stamp.

He was but nineteen years of age when he began to preach, and even at this early age he was not without seals to his ministry. A blessed earnest of a successful career was given him at the first. Through the mercy of God his preaching was not in word only but in demonstration of the Spirit and of power. What joy this must have been to the Church! And what an encouragement it must have been to him! Of five-and-twenty who joined the church at Trecastle on the same evening shortly after Ebenezer began to preach, twenty-four acknowledged that it was through the ministry of their young preacher they had been led to consider their end, and to dedicate themselves to Christ and His cause.

His preaching being thus blessed, his fame spread abroad. A new light had sprung up which it was felt would assuredly become brighter. It was not long before he was urged to go beyond his immediate neighbourhood to preach the unsearchable riches of Christ. The country at that time was in great spiritual darkness. The churches were few and small, and the preachers of the Gospel were not many. Those who engaged in the work of the ministry had to do so from pure love of the work, receiving but little if any pecuniary remuneration,

whilst they had to suffer many hardships and apply themselves to much toil. Ebenezer made his first visit to North Wales in his twentieth year, in company with David Parry, Llanwrtyd, a man of a gentle spirit who still lives in the traditions of the people. How long the itinerancy was, or what events transpired, is not recorded. There can be little doubt that Parry's touching, tender, and effective preaching, had a deep influence on the young evangelist's mind.

Upon his return from the North, he betook himself home to his father at Benyffos, Troed-yraur, and he discontinued the school at Trecastle. In October, 1790, he officiated at Llangeitho on the Saturday evening preceding the last Sunday of Daniel Rowland's life. This was a high mark of the esteem in which he was held by the community of which Rowland was the head. Llangeitho, at the time, was the centre of Methodism. Thither the people went from all parts of the country, in readiness for Communion Sunday every month, as the tribes of old went up to Jerusalem to the feasts of the Lord. Ministers and people went thither in pilgrim bands from distant places of both North and South Wales. Rowland always preached at noon on the Saturday preceding the Communion. In the evening, one

of the strangers officiated, and it was deemed a high honour to be chosen to do so. Ebenezer was but twenty-one when the choice fell upon him.

In about twelve months after this, his father died in the prime of life, and the zenith of his fame. He was but 47 years of age when he was called upon to lay down his armour, and to wear his crown. This was a great shock to the young preacher's mind, yet it brought home to him with great force the fact that if he would be of any service to the Master, it was necessary that he should set about it with speed and earnestness. At his father's death, he was invited to take the oversight of the church at Twrgwyn and the neighbouring churches over which his father had exercised pastoral care for some time.

In the following year he married Miss Mary Jones, Dinas, Bettws Ifan, Cardiganshire, a pious and intelligent young woman who proved to him a true helpmate. She was an orphan who had been adopted by a rich uncle and aunt. The uncle, however, was sorely displeased with her at her marriage, as she had rejected the offers of a young man well-to-do in the world. She had therefore to leave Dinas empty-handed, and her intended dowry was bestowed upon her

brother. The young couple thus had to spend the early years of their married life without much competence. At her uncle's death, however, her brother acted the part of a true brother, and gave her a goodly sum, which enabled her husband to purchase a small farm, on which they built a new and comfortable house, which they called Blaenywern, and which was their home during the rest of their days.

His ministry being powerful, his character upright, and his judgment of men and affairs sound, he soon found himself in the front rank of the ministers of Cardiganshire, and indeed of Wales. Daniel Rowland, who had been the chief centre of action and influence, had died. Ebenezer's father, the next to Rowland in influence in Cardiganshire, was also gone "the way of all flesh," so that a great gap had been opened among the leaders of Methodism. There were many eminent men still remaining, among whom were Mr. Grey, Abermeurig; Mr. Williams, Lledrod; and Mr. Thomas, Cardigan, with whom the subject of this sketch lived on the most cordial terms, and co-operated on all occasions. He never pushed himself to the front, yet found himself there. The position was accorded him by the common consent and desire of the brethren.

As the years passed by, Mr. Morris kept at his work, labouring with great acceptance and success. He often made prolonged tours through the Principality. His preaching revived and cheered the hearts of the children of God, and brought many of the wandering ones into the fold of the Saviour. Among other important connexional matters which he had a hand in bringing to pass, was the ordination of lay preachers to administer the sacraments of the church. It was in the churches under his care the subject was first publicly mooted. It was felt to be contrary to all reason that the minister, under whose preaching so much good was done, whose pulpit ministrations were so powerful and brilliant, and whose general conduct in the management of church affairs was so wise, should not administer the ordinances. This feeling was conveyed to him, and he responded that the matter rested with the churches: if they were in earnest about it, it was for them to lay the matter before the Association. This was done; and it was the beginning of the agitation which was finally settled in 1811, through the ordination of a number of preachers of North Wales at Bala, and of South Wales at Llandilo. Many a hard battle was fought. The episcopally-ordained clergymen resented

the idea of placing the lay preachers on a footing of equality with them. The thought was considered monstrous, and not to be entertained. No ordination would be valid but that administered by a bishop. Whilst the churches were languishing through the lack of the administration of the sacraments, there was nothing that could be done to improve their condition. Stormy meetings were held when the question was discussed. Some of the clergymen were almost wild with rage at the proposal, and would hardly tolerate anyone to say a word about it. For the preachers themselves, it was rather a delicate matter to take much part in the discussion, lest it should be said that it was personal ambition moved them. Ebenezer Morris, however, and others, advocated the measure with calmness and persistency. A few simple words from him at an Association held at Bala finally won over the Rev. Thomas Charles to the side of the innovation. At length, in 1811, the Association both of North and South Wales ordained several of the most conspicuous preachers, among whom Mr. Morris was prominent. The event proved the final severance of the Methodist movement from the Established Church.

He was a mighty preacher. In the words of an appreciative sketch in the *Evangelical*



*Magazine* for April, 1826, a few months after he died:—

"Those natural advantages and qualifications which seem to render a public speaker popular, Mr. Morris enjoyed in extraordinary variety and amplitude. His voice was remarkable for its power, capability of modulation, and melody. His style of speaking never failed to rivet the attention by its diversity, eloquence and energy. His retentiveness of memory, and his readiness and copiousness of expression often appeared to astonishment, in carrying him through sentences of great length, comprehension, and vehemency, with perfect perspicuity and precision. His ardency was uncommon, but seemed fully justified, and, indeed, demanded by the obvious importance of that which he inculcated. His action was considerable, but at all times dignified and becoming; and his countenance generally wore a striking expression appertaining to the topic he might be treating.

"He was no pulpit trifier. From the beginning of his discourse to its conclusion, he strove with all his ardour, to awaken the conscience, and to affect the heart. He discovered much skill in accommodating his ideas to every capacity: placing them in various aspects before the mind with admirable readiness. Few sermons could

be listened to, equally intelligible as were his to the obtuse and vulgar, that were at once so theological, so replete with sentiment, so free from truisms, and so accordant in imagery and diction with good taste. He was happy in familiarly illustrating the passages of Scripture he quoted to bear on his point, without perversion or sophistry. His mode of paraphrasing was clear, apposite, and highly interesting. If he could be esteemed more excellent in treating one subject than another, it was when expatiating upon the person of Christ, and when he proceeded with closeness and pathos,

'To prove that without Christ all <sup>loss.</sup> gain is  
All hope despair, that stands not on His  
cross.'

Although he had but little opportunity of speaking English, as he lived and laboured chiefly in a district where the English language was seldom or never heard, yet he is known to have preached and prayed with very great power in that tongue. About the year 1818, he and the Rev. David Charles, Carmarthen, were delegated by the South Wales Association to attend the ordination service, at Wotton-under-Edge, of the Rev. Theophilus Jones, who had been selected as minister of the Rev. Rowland Hill's chapel. As Mr. Jones had been brought up a Methodist, Mr.

Hill desired that brethren of this body should take part in his ordination. For some time previous to the service, Mr. Hill, in his humorous way, had informed the people of the amusement that was awaiting them through the *broad Welsh accent* of Mr. Morris. The day came. Mr. Morris was called upon to offer the ordination prayer, which he did with great propriety and unction. There was hardly a dry eye in the place. Mr. Charles then gave the charge to the minister in his usual fresh, cogent, and exhaustive style. Mr. Morris followed with a sermon to the church. His text was, "Gather my saints together unto me; those that have made a covenant with me by sacrifice," Ps. l. 5. He soon had the people completely in his hands. From the context, he led their thoughts, in his own peculiar way, to the Day of Judgment, shouting "The day of judgment, the day of judgment," again and again, until many felt that the day of judgment had already come. Several ladies fainted under the power of his preaching. Mr. Hill, sitting in the pulpit behind the preacher, was moved to tears, his characteristic humour, however, betraying itself even then, for he involuntarily cried out, "Amen, go on my brother, give it them right well." Ever afterwards, when Mr. Hill visit-

ed the place, and found the people cold and unconcerned, it is reported that he would say, "Well, we must have again the fat minister from Wales, that noted preacher, to rouse you."

As stated in the extract from the *Evangelical Magazine*, he had a marvellous voice, of great compass, sweetest melody and unparalleled power. He would sometimes be heard two or three miles away. Generally, he began his sermon in a low tone, but as he proceeded his voice rose higher and yet higher. He had an inimitable way of laying stress upon and repeating a single word in a short sentence, such as *Eternity, Day of Judgment*, until it would thrill the hearts of his hearers and completely subdue them. These single words and short sentences were often instrumental in plucking many a brand from the burning; and would re-echo in the souls of men long after other parts of the sermon would be forgotten.

In his general character he was a man of great influence at home as well as at the Association. All classes paid him much deference and placed in him the greatest confidence. One of the chief magistrates of the neighbourhood where he dwelt, one day said to him, "Mr. Morris, I am extremely thankful to you for your efforts and success in keeping every-

body throughout the district in peace with each other. You are worth more than a dozen of us magistrates." On another occasion when he was summoned to appear before the session in Cardigan, with regard to some legal matter, it was told him that "there was no need for him to take the oath, his word would be sufficient." These facts reveal the respect in which he was held outside the denomination of which he was so honoured a member and minister.

He died as he lived, in perfect peace. He knew that the time to leave his earthly tabernacle was at hand. This however, caused him no anxiety. About nine days before his death he said with greatest calmness, "My greatest desire now is that I may depart and be with Christ." In his last hours, he rested solely on the atoning merits of Christ, and resting here, the troubled waters of Jordan caused him no alarm. He died worshipping and rejoicing, Monday, August 15th, 1825, in the fifty-sixth year of his age; and was buried in Troedyraur Churchyard.

A lengthened and interesting sketch of Mr. Morris' life appeared in the *Gwyddoniadur*, and was afterwards published in a separate form for private circulation. *Y Tadau Methodistiaid*, vol. ii., page 338; *Cof-*

*iant y Parch. J. Jones, Talsarn*, vol. ii., page 834; *Enwogion Ceredigion*, page 183; *Methodistiaeth Cymru*, vol. ii., page 91.

MORRIS, MR. RISIART, LLANFAIR, Anglesea, was born at Myfyrian Isaf, in the parish of Llanidan, Anglesea, January 13th, 1749. His parents, both of whom died when he was thirteen years of age, were Morris Prichard and Margaret Williams. He was the third of four children. His mother was a religious woman and took her children with her to church twice on Sunday. After her death, Risiart took to a prodigal life and lived accordingly until he was twenty years of age. At the time of his conversion he experienced a deep conviction of sin, and joined a small society of Methodists in the parish of Llanddaniel. Four years later, at the time of his marriage, he took a farm in the same parish, but shortly afterwards he took another at Llangoed, whither he removed, and remained there about ten years. Providence did not seem to favour him in his agricultural pursuit; indeed his life was a continual struggle. When a chapel was built at Llanfair in 1785, he took up his abode there, and for a time conducted a day and night school. He began to preach in the year 1794, and devoted the last

twenty years of his life entirely to the ministry of the Gospel, itinerating through both North and South Wales. Very many were converted under his preaching. During the year he died, fifty-five persons joined the church at Llan-fair, and of these fifteen were received on the night of his funeral, eleven of whom testified that it was through his preaching they had been led to decide for Christ. He died April 12th, 1814, aged 65 years. He was a faithful preacher, a keen disciplinarian, and severe in his condemnation of sin. *Methodistiaeth Cymru*, vol. ii., page 577; *Methodistiaeth Mon*, page 117.

MORRIS, MR. ROBERT, LLAN-NEFYDD, Denbighshire, was the son of Richard Morris, and was baptized July 23, 1769. He was a farmer and preacher, and rendered good service to the Lord's cause in his district. He was buried at Llannefydd.

MORRIS, MR. THOMAS, CILGERAN, Pembrokeshire, was a lively and highly respected preacher in his sphere, but nothing like so eminent as his son, the Rev. William Morris. He was a shoemaker by trade, and through his skill and success in his calling he was enabled to bring up his family respectably. One of his sons, David, entered the Civil Service, and for many years was a

deacon of the Methodist Church at Brecon, and was a most gifted man on prayer. Thomas Morris was blessed with many qualifications which made him popular. When his son William began to preach, he was often announced as "William Morris, son of Thomas Morris." His religious character was highly esteemed in his own locality. The Methodists at Cilgeran in his day had no chapel and held all their services both on Sundays and weekdays at his house. *Bywgraffiad y Parch. William Morris, Cilgeran*, page 16.

MORRIS, MR. THOMAS, PONT-ROBERT, Montgomeryshire, was a member of the church at Pont-robert at its earliest period. He was an earnest and lively preacher, and itinerated a good deal, chiefly however in company with some other preacher. He was a pioneer of the work in some districts. He died in 1841.

MORRIS, MR. WILLIAM, CARMEL, Flintshire, is included in the list of preachers in the *Dry-sorfa* for 1836.

MOSES, MR. EVAN, BALA, Merionethshire, was a blacksmith by trade, and a native of Cardiganshire. Before his conversion he was thoughtless and gay. The patriarchal John Evans of Bala, speaks of him as the most wonderful man he had ever known. His conversion brought to pass a com-

plete change in his spirit and life. No one ever saw him afterwards in a trivial mood, or in a bad temper. Nor was he ever heard to speak a waste word. He ever kept at hand, in his smithy, pen and ink and paper to note down the hymns which he sometimes composed whilst engaged at the anvil; a number of these were sung at the religious services held in his day. He and his brother John were among the earliest exhorters in the district. He undertook to conduct a religious service every morning at 5 o'clock, to secure quiet from the enemies of the Methodist movement; he called at the homes of those who usually attended to arouse them from their sleep, saying, under their window,—“Rise, brethren, to the Lord’s service and do not listen to the flesh.” Robert Jones says of him that he was a man of sterling character: his godliness was conspicuous, his counsels were blessed, his prayers were many and fervent, and his zeal for God’s cause intense. The date of his death is not known. *Methodistiaeth Cymru*, vol. i., page 489; *Hanes Methodistiaeth Dwyrain Meirionydd*, page 52.

MOSES, MR. EVAN, TREVECCA, Breconshire, was a native of Aberdare, and removed to Trevecca that he might be near Howel Harris. It is recorded that, through a sermon he

preached near Capel Coch, Anglesea, about the year 1751, Robert Dafydd, Hen Siop, who became an eminent Christian, was converted. Robert had come to the service for the express purpose of causing a disturbance, but the reading of his text by the preacher completely subdued him, and won him over to the side of the Gospel. A letter from him to Howel Harris, dated September 17th, 1755, appeared in *Cymru*, vol. i., page 31, in which he gives an account of an itinerancy he was making in North Wales. Its language indicates clearly that he was from Glamorgan-shire. He was a comparatively illiterate man, but in the precision of his ways, the energy of his character, and in his devotion to the interests of his chief, he was a man after Harris’ own heart, and after the death of the latter he continued to preside over the Institution till his own decease in the year 1805. He was one of the two or three exhorters, who, having survived Harris, published his first biography in the year 1791. The Rev. Daniel Rowland meeting him one day at Swansea in 1759, asked him why Mr. Harris did not go out to preach as of old. “I told him,” he wrote, “that if Mr. Harris were to come again amongst you, you would pull down what he put up, and put up again

what he would pull down. And I told him that I believed God would show him that he had sinned in the Rupture, because he did not strike in with the Lord against the carnal spirit that had come into the work, and because he had opposed the preaching of the death of God." When Harris entered the Breconshire Militia, in the early part of 1760, Evan Moses and one or two others were appointed to assume the command of the Institution at Trevecca during his absence. Harris evidently placed in him the utmost confidence and thought very highly of him as a faithful and trustworthy man. *Life of Howel Harris*, pages 381, 386, 389; *Hanes Methodistiaeth Cymru*, vol. ii., page 558; *Methodistiaeth Dwyrain Meirionydd*, page 53.

MOSES, MR. JOHN, BALA, Merionethshire, was the brother of Evan Moses of the same town. Both were blacksmiths by trade, and rendered much service to Methodism in the district of Bala at its very start. John had a greater gift of speech than Evan, and was of a freer and more lively disposition, though he was not so prominent with the cause of Christ. Howel Harris was his mother's guest on the occasion of his visit to Bala when his life was in greatest peril: indeed had it not been that John Moses in-

terposed, he would have been more maltreated than he was. John and his mother and some others were summoned before the magistrates for the part they took in relation to Harris. John was fined five shillings for being among his hearers, and his mother twenty shillings for harbouring him. He and his brother Evan were among the first to espouse the cause of Methodism in the district, and to go forth as exhorters in connection therewith. He continued faithful to the end of his life. He died in the year 1787, after having been a follower of Christ for 42 years. Ioan Tegid was his grandson. — *Drych yr Amseroedd*, page 175; *Hanes Methodistiaeth Dwyrain Meirionydd*, page 53.

MOSES, MR. JOHN, LLANGWYRYFON, Cardiganshire, was one of the early preachers. *Methodistiaeth Cymru*, vol. ii., page 32.

MOSES, MR. JOHN, TRECATTLE, Breconshire, was a preacher who lived and laboured about the end of the eighteenth and the beginning of the nineteenth century.

MOSES, MR. THOMAS, NANTGAREDIG, Carmarthenshire, was one of the early preachers.

NATHAN, MR. THOMAS, NEW CHAPEL, Pembrokehire, was a native of Carmarthen, and removed to New Chapel to reside, where he died in 1848.

**NEWELL, MR. ROBERT, LLAN-DDEWI**, Radnorshire, was converted under a sermon preached by Howell Harris, one Sunday afternoon, in the neighbourhood of Llandegley, and he became an earnest preacher of the Gospel in his native county. He lived on a small farm named Pantyffin, and rendered much service to the Methodist movement. When he died, the districts where he had laboured were left almost destitute of preaching, possibly through that the Methodist itinerant preachers were chiefly Welsh. Moreover, at the time of the rupture between Harris and Rowland, the Rowland section left Radnorshire and the adjacent districts of Breconshire, to Harris, whilst Harris confined his labours very much to his settlement at Trevecca.

**OLIVER, MR. EDWARD**, was a bold and courageous preacher, who experienced much brutality at the hands of the enemies of the Gospel. When preaching on one occasion at Denbigh, in the house of Thomas Lloyd, before a church had been formed in the town, the foes of the Methodist movement drew him from the house to the Lenten Pool, where it was customary to water horses and cattle. As his enemies found it difficult to get him into the pool without getting wet themselves, they took his wig, and placed therein

a stone, and threw it into the middle of the pool. Upon this a lad came there on horseback, who seized the preacher by his shoulder and drew him to and fro in the water. Some of the spectators also diverted themselves with pelting him with stones and filth. For still further amusement, a dog was got from a tanyard near by to drive the preacher into the water. But as the dog snapped at and bit the mouth of the boy's horse, causing considerable excitement, the preacher was able to escape.

On another occasion, Oliver took advantage of a crowd of people gathered together at Ruthin to witness the public execution of a man condemned to be hanged, and preached to them from the words of Christ to the thief on the Cross—"This day shalt thou be with me in Paradise," and a deep impression was produced on many minds. *Methodistaeth Cymru*, vol. i., page 153.

**OWEN, MR. DAVID, PENMORFA**, Cardiganshire, was the son of David and Mary Owen, Troed-yrhiw, Llangrannog, and was born in 1793. He was brought into the Lord's vineyard at Pensarn, Cardiganshire, when 19 years of age, and soon evinced considerable interest in the Sabbath School and other sections of the work of Christ.

He removed from Pensarn to Penmorfa, where, in the year 1823—or according to the Rev. John Evans, in 1821—he began to preach. He was a great reader, and was also remarkable on prayer. The sum and substance of his preaching was, Christ crucified is everything for a sinner who has nothing. He earnestly urged his fellow sinners to escape for their life to the appointed Refuge from the wrath to come. He itinerated through all the counties of South Wales, and through portions of North Wales; but his sun suddenly set whilst he was in the prime of life. He died August 21st, 1837, and was buried at Llangrannog. *Methodistiaeth De Aberteifi*, page 266.

OWEN, MR. HUGH, CEMMAES, Anglesea, was called to the diaconate before he began to preach. He lived at Gorslwyd for some years. He never attained to much influence in the pulpit, but he was highly respected as a Christian. He had the unfortunate weakness of trying to imitate the Rev. John Elias in the peculiar use of his forefinger when preaching. He died September 9th, 1844.—*Methodistiaeth Mon*, page 193.

OWEN, MR. HUMPHREY, BERTHEN-GRON, Flintshire, was the son of Owen Thomas, Lleyn, Carnarvonshire, who removed to reside in Flintshire about the

year 1725. He was the brother of John Owen, who was a very eminent worker in the early history of Methodism in Flintshire. Indeed, the two brothers were the first preachers of the Connexion in this county. Both endured much persecution and many hardships because of their alliance with the Methodists. The following instances will illustrate the kind of treatment they received. On one occasion when Humphrey was praying at the commencement of a service at Gronant, some one threw an owl in his face, purposing to put an end to the service, and though he failed in his object, yet the preacher was considerably hurt. Dung and rotten eggs were frequently thrown at him to disconcert and annoy him. One Sunday morning when preaching in the street at Conway, and before he had quite finished, a constable came and ordered him at once to appear before a magistrate, the vicar of the parish, who had sent him with a summons for his capture. The following conversation took place between him and the vicar.

“Why,” asked the clergyman, “do such as you come through the country to disturb the people?”

“Most assuredly, sir,” replied the preacher, “there was perfect peace in our midst until the constable sent by you came



to us : it was he alone, sir, that disturbed the people."

"Do you understand Greek?" the clergyman asked.

"Indeed, sir," Owens replied, "I am exceedingly glad that Jesus Christ understands Welsh well, and it was in that language I spoke."

The clergyman then said to the constable, purposing to frighten the preacher, "Prepare to take this man to Carnarvon to hand him over to the press-gang." So the clergyman and the constable left the preacher, fully expecting that he would crave for pardon and promise never to transgress in the same way again. But after waiting a long time, without any such request from the preacher, the clergyman thought that it was best to let him go; so he sent the constable to say, "My master says that you may now go your way."

Humphrey replied, "Go to your master and tell him that I will not leave unless he comes himself to release me."

So he had to come and let Humphrey go honourably, and away he went to Llanrwst to fulfil an engagement to preach there that evening.

In the face of much insult and opposition and pecuniary sacrifice he continued faithful to his task as a preacher of the Gospel to the end of his life. He died at Holywell in the year

1796, aged about sixty, and twenty years after his brother, alongside whose remains in Ysgeifog churchyard he was buried.—*Methodistiaeth Cymru*, vol. iii., page 146.

OWEN, MR. JOHN, BERTHENGRON, Flintshire, one of the pioneers of Methodism in his county, was born in the year 1727. He was the son of Owen Thomas, Murcwd, in the parish of Ysgeifog, Flintshire. His parents were natives of Lley, Carnarvonshire. He was an able and talented man, careful of his morals and in the habit of attending Church. He was moreover a considerable poet. His conversion took place under a sermon by the Rev. Daniel Rowland, Llangeitho, in Ty Modlen, Llandyrnog. When 25 years of age he married a pious young woman of the name of Mary Edwards. Having settled at Berthen Gron, he arranged that preaching services should be held in his house. This was the start of Methodism in Flintshire. Four years later he began to preach—twenty years before the chapel at Berthen was erected. He endured much persecution on account of his religion, and was dispossessed by his landlord's steward of a lead mine solely because he would not discontinue his connection with Methodism. By this act he had to sacrifice about £3,000. In about

twelvemonths afterwards the steward came upon a fearful death; five men who witnessed his ravings were led to join the Methodists. John Owen laboured hard for Christ and His cause. In 1775 he built a chapel at Berthen Gron, almost entirely at his own cost. The following year, when he was about forty-nine years of age, he died at Llangurig, near Llanidloes, on his way home from Llangaitho, whither he had gone to invite Mr. Rowland to come to the opening of the chapel he had erected. His mortal remains were brought home and buried in the presence of an immense crowd in Ysgeifiog churchyard. — *Methodistiaeth Cymru*, vol. iii., page 130; *Cofiant y Parch. Thomas Jones, Dinbych*, page 24.

OWEN, REV. JOHN, LLANBRYNMAIR, Montgomeryshire, was a native of Llanbrynmair, where he began to preach. He was ordained at Bala, June 14th, 1837. In 1841 he went to America, and resided at Remsen, where he died on October 4th of the same year, aged 53. *Y Gymdeilharfa*, pages 124 and 482; *Methodistiaeth Cymru*, vol. ii., page 341.

OWEN, MR. JOHN, RHOSLLANERCHRUGOG, Denbighshire. Little is known of this brother beyond that he was for a short time in the ministry of the Gospel and that he died young.

The exact date of his death is not known.

OWEN, MR. OWEN, AMLWCH, Anglesea, was one of the preachers of Anglesea of the second period. He was considered a sensible preacher, but rather dry. He enjoyed in early life more educational advantages than the majority of those who engaged in the Methodist ministry in his day. For some reason or other he discontinued preaching before the end of his days. *Methodistiaeth Mon*, page 115.

OWENS, MR. OWEN, GWY-THERIN, Denbighshire, commenced to preach towards the close of the eighteenth century, about the same time as Mr. David Hughes, Llanrwst, the father of the Rev. Hugh Hughes, Llanrwst. He had a daughter—Mrs. Hannah Griffiths—who lived at St. Asaph for many years, and who, though an octogenarian, won several prizes at literary meetings.

OWEN, MR. ROBERT, BRYNGADFAN, LLITHFAEN, Carnarvonshire, was one of the early preachers of Lley. Preaching services were held in his house. In 1769, even a Monthly Meeting was held there. There was no chapel built in the district until the year 1811, fully fifty years after the start of Methodism in the district. At the time of the rupture between Harris and Rowland, he sided

strongly for a time with the former. His views on some Biblical texts were rather confused, but he held firmly to the fundamental doctrines.

OWEN, MR. ROBERT, DERWEN UCHAF, Lleyn, was one of the early preachers of Methodism in Lleyn. He had a fine presence, and was well-trained in the true faith. His preaching ability was clear and his sermons were Scriptural. He died in the prime of life from consumption. *Drych yr Amser-odd*, page 189.

OWEN, MR. ROBERT, TYGWYN, Lleyn, was one of the early preachers in his circle, and faithfully rendered what little service was possible to him to the Lord's cause whilst he lived.

PARRY, REV. DAVID, LLANWRTYD, Breconshire, was a bright and shining light in his day, reflections of which still flicker in some of the villages and valleys of the county where he resided during the later years of his life. Though so long a time has passed away since he left "the land of the dying" for "the land of the living," his name is still fragrant in many circles.

He was a native of Carmarthenshire, and was born at Llwyndiriad, in the parish of Cayo, Feb. 13th, 1760. When he was but twelve years of age he threw in his lot with those who were on the side of the

Gospel, and continued faithful in the service of the Lord to the end of his life. When quite a lad, he frequently went great distances to hear the Gospel preached, and for some years went regularly every month to the Communion service at Llan-geitho. When but eighteen he entered upon the work of the ministry, and at the same time proceeded to Lady Huntingdon's College at Trevecca to qualify himself the better for his work. His friends at home pressed him to throw himself at once into the work of preaching, as the labourers were few, and the work that needed to be done was great, so he remained at Trevecca but three months. Mr. W. Llwyd, Cayo, an eminent lay preacher, and a man of great influence, joined in urging him to pursue this course, and even drew out for him a short tour through the county. There was a powerful revival going on at the time, and Parry imbibed much of its spirit, and feared to return to Trevecca, lest he should lose the opportunity of serving Christ and saving souls. Whilst at Trevecca he was induced on one occasion to attempt preaching in English, but he felt so much in shackles that he said it would be better for him to give up as, possibly, no one understood him. The Countess herself was present and full of

sympathy with him, replied, "Go on, go on, we understand you perfectly," and he then went on with his discourse.

About the year 1798 he removed to Llanwrtyd, where he henceforth resided.

During his whole public life, he was a popular and successful preacher, labouring in and out of season in the cause of his Master. He was one of the first batch of lay preachers chosen for ordination at Llandilo in 1811. His ministry was chiefly such as to touch the conscience. The most callous were often compelled to feel deeply under his ministry. An elderly sister one day said to a very hard and ungodly man who seemed utterly thoughtless of his soul, "There is one thing you never think about—that is the welfare of your soul." "You make a great mistake," he said, "whenever I hear David Parry preach I am compelled to think about it." Much unction and power frequently attended his preaching. On one occasion at an Association held in Glamorganshire, there were present many of the most gifted and popular ministers, and some of them had had very glorious services. Before the close, David Parry was called upon to preach, and the power of the Lord was so manifest that the Rev. Ebenezer Morris, who was present, remarked

that "it seemed as if the Lord had covenanted to bless what David Parry would say."

He travelled much both in North and South Wales declaring the unsearchable riches of Christ, and warning sinners to flee from the wrath to come.

In his death he found much comfort and support from the truths he had preached in his life. When he was in the deep waters, he said, that the Rock was firm under his feet, and he repeatedly shouted "Hallelujah, Hallelujah." He slept in Jesus, April 27th, 1821, aged sixty-one years. *Methodistiaeth Cymru*, vol. iii., page 335.

PARRY, MR. EDWARD, BRYNBUGAD, LLANSANNAN, Denbighshire, was an eminently successful worker for Christ and Methodism. He was born at Llysbychan, in the parish of Llansannan, in 1723. He had but little educational advantages, yet he could read and write Welsh, and had some measure of the poetic gift which secured for him the friendship of the Welsh bard "Twm o'r Nant." He composed in his early years several Interludes. Until he was eighteen years of age he worked with his father on the farm, Llysbychan, Llansannan. He was then apprenticed to a carpenter, and he pursued that craft for some years. In 1746,

he married Gwen, the daughter of Mr. David Hughes, Plasbigad, Llansannan, and took the small farm of Cefnbyr, at the same time working at his trade as a carpenter. In company with ten or a dozen others, he attended a preaching service at Henllys, in the parish of Llanfairtalhaiarn, when Dafydd William Rhys, from South Wales, was the preacher, and the truth as it is in Jesus reached his heart. Up to this time he had lived after the fashion of the world, but now he passed from death unto life, and became a new creature in Christ Jesus. He got Dafydd William Rhys to preach at his house, which was the first opened in the parish of Llansannan for the Methodists. This awakened the rage of the clergyman of the parish, and also his landlord, who threatened that unless he discontinued his connection with the Methodists, he should leave the farm. To this threat he calmly replied, "Your land, sir, is but for a season, but religion is to last for ever." Before he left the farm, he met with Mr. Foulkes of Wenallt, another landlord in the neighbourhood, to whom he told his trouble, and who gave him a plot of ground on which to build a house for himself, and attached to it some fields. He called this house Tanyfron—a name

which has become well known in the Methodist world of North Wales. About the year 1749 he began to preach. But when the rupture between Rowland and Harris took place in 1751, he took it to heart and lost much of his Methodist zeal; indeed, he went back for a time to the Established Church, still continuing his labours against the evil practices of the country. About the year 1761, he took Brynbugad farm. In 1763, he buried his first wife, and after about two years he married Ann Roberts, the widow of Henry Roberts, Arllwyd. She and her first husband had been to Trevecca to see how matters were conducted, purposing, if they were satisfied, to remain there, but they thought best to return to Arllwyd, and shortly after, the husband died, and later she married Edward Parry. By this time he had begun a second time to preach. In the year 1767, church meetings began to be held at Brynbugad, which became very popular. People assembled there from eight or ten parishes to hear the Gospel preached, and many were those who were led to believe. Parry himself went forth to preach in new districts, pioneering the way for other and less courageous men. Thus, Methodism spread and rooted itself in the country round about—at Hen-

llan, Llanefydd, Abergele, Llanfairtalhaiarn, Gwytherin, Llangernyw, and other places. He was pre-eminent for his ability in opening new districts for the Gospel. He was a natural speaker, a great reader of Welsh books, and thus a man of wider knowledge than the majority of the people. He did not travel much through distant parts of the country, but occasionally visited Anglesea, Carnarvonshire, and Flintshire; and on one occasion he went to London. Ere long Brynbugad became too small for the congregations which assembled, so a site was given him by the landlord of Tanyfron on which to build a chapel. This took place in 1773. After ten years of earnest work, he resolved to retire from Brynbugad, purposing to consecrate himself more entirely to itinerate in connection with the Gospel, but ill-health overtook him, and a fever set in which proved fatal on September 16th, 1786, when he was 63 years of age. He published several small books which did much to dispel the darkness which overhung the district. Among others was a small collection of Hymns, entitled "Ychydig o Hymnau na buont yn argraffedig erioed o'r blaen, o waith Edward Parry, o blwyf Llan-sannan, yn Sir Ddinbych, ac hefyd o waith Wm. Evans, o'r

Fedw Arian, gerllaw y Bala, yn Sir Feirionydd. Argraffwyd dros ddyn tlawd a elwir William Ellis trwy ganiatad y brodyr ynghymanfa Caerwys." Some of his hymns are still sung, such as

"Blant afradlon, at eich Tad,  
Dewch mae croeso," &c.

"Caned nef a daear lawr  
Fe gaed ffynon, &c."

A memorial stone to his memory was put up by public subscription in front of the chapel at Llansannan, in 1904, on which is the following inscription:—

Er Cof am EDWARD PARRY,  
Bryn Bugad.  
1722 — 1786

Pregethwr yr Efengyl a Seren Fore y  
Diwygiad Methodistiaidd yn y parthau  
hyn.

Plannodd a dyfrhaodd winllanocedd Duw.  
Codwyd gan Gyfarfod Misol Dyffryn  
Clwyd, 1904.

*Methodistiaeth Cymru*, vol. 1.,  
page 142; *Cofiant y Parch.  
Thomas Jones, Dinbych*, page  
33.

PARRY, MR. ELIAS, LONDON,  
was a native of Chester.

PARRY, MR. FOULK, OSWESTRY, was a native of Llanuwchllyn, Merionethshire, where he began to preach. He pursued his vocation as a preacher for 24 years, and was remarkable for his faithfulness in the Lord's vineyard. He died January 14th, 1842, aged forty-five years, after a long and painful

illness, which he bore with much patience. Rev. John Hughes, Pontrobert, says of him in a Galargan,—

"Cofio 'rwyf am Parry duwiol  
O Groesoswallt aeth i'w fedd,  
Ffyddlon a defnyddiol ydoedd.  
Cariodd genadwri hedd.  
Pump a deugain o flynyddau  
Hyny ydoedd dyddiau 'i oes,  
O honynt pedair blwydd ar huanain  
Bu'n pregethu angu'r Groes."

*Y Drysorfa*, vol. xii., page 64; vol. xiii., page 14; *Cronicl yr Ysgol Sabbothol*, 1881, page 216.

PARRY, REV. JOHN, CHESTER, was in his day a man of considerable importance in connection with Methodism, both as a preacher and as a litterateur. For some years he was the leader of the Flintshire Monthly Meeting, and a favourite supply in the churches of Liverpool, London, Manchester, and other important circles. He never travelled much in South Wales, but made several excursions through the churches of North Wales. He had the bearing of a dignified ecclesiastic: in his later years, he invariably wore a velvet cap at the services he attended, and his appearance was most venerable. In his speech he was inclined to be slow, and his tone was rather in the minor key. He took a prominent part in 1813, in the formation of the Home Missionary Society for the evangelization specially of

the Marches near Chester; where the people were in gross ignorance of the Gospel, and utterly indifferent to their soul's welfare. He also had a hand in the composition of the *Confession of Faith* in the year 1823, and of the *Constitutional Deed* three years later. When he died, it was felt that a prince in Israel had fallen.

He was born at Groeslon-grugan, in the parish of Llandwrog, Carnarvonshire, May 7th, 1775. His father was Owen Parry, who was a blacksmith by trade, and the son of Henry Parry, a farmer and gardener living in Tyddyn-Heifyn, in the parish of Llanwyndaf. His mother was Jane Morris, who, previous to her marriage, was in the service of Lord Newborough, as house keeper, at Glyn-Llifon. She was a daughter of Morris and Elin Williams, of Gegin-fain, near Dinas, in the parish of Llanwyndaf. Soon after their marriage, his parents went to live at Llanfair, near Plasnewydd, Anglesea, where they remained about eighteen months, and then removed to Groeslon-grugan. They had six children, of whom John was the third. The first school he attended was one of Mrs. Bevan's Circulating Welsh Schools at Bryn-yr-odyn. In June, 1787, he went to a school founded by Lord Newborough at Ffrwd-yr-ysgyfarnog. The

teacher was Mr. David Wilson, a near relative of Wilson, the landscape painter. He was for a time also in a school at Llanllyfni, conducted by John Roberts—afterwards of Llangwm; and also in Mr. Evan Richardson's school at Carnarvon. In September, 1793, he went to Liverpool to learn navigation, and upon his return home, he opened a school at Brynsiencyn, Anglesea, and conducted it for five years. He had previously, when seventeen years of age, joined the church at Brynyrodyn. He began to preach December 25th, 1797. In November, 1798, he left his school for Manchester to study Greek and Hebrew. He remained there but a few months, and, reopened his school at Brynsiencyn. He had been here but a short time, when he made a preaching excursion through the greater part of North Wales. In February, 1800, he opened a school at Holyhead, making at intervals rather long preaching excursions. On August 15th, 1804, he married Miss Bellis, Caerfallwch, in the parish of Llanelwgan, Flintshire; she was a niece of the well-known preachers John and Humphrey Owen, Berthen-gron. On October 5th, 1804, he finally discontinued his school, and accompanied by his wife, went to London to supply the Welsh churches in Wilderness Row,

the Borough, and Deptford. During his stay in the city, he assisted the Rev. Thomas Charles, in revising the proof of the first edition of the Welsh Bible published by the British and Foreign Bible Society. He remained in London on this visit 22 weeks and preached 109 times. He then resided for a time at Caerfallwch with his wife's parents. In the summer of 1806, he started a Drapery business in Chester—in the Row, near St. Michael's Church, Bridge Street. He carried on this business for nearly four years, at the same time making preaching excursions to several parts of Wales. But early in 1810, he discontinued the drapery business, and started as a bookseller, which was far more congenial to his taste; this business he carried on to the end of his life, though he removed his residence once or twice. On May 2nd, 1811, he had the great sorrow of losing his wife. In August of the following year he married Miss Langford, a native of Chester, who was a pious and sensible lady, and aided him much in his business. In 1814, he was ordained at Bala. Whilst serving the Welsh churches in London in 1817, his portrait was taken for the *Evangelical Magazine*, in which periodical the portraits of several Welsh Ministers from time to time



appeared. In Nov., 1818, he began to publish a monthly periodical entitled *GOLEUAD GWYNEDD*, price threepence, and at the beginning of 1821, at the request of friends in South Wales, its name was changed to *OLEUAD CYMRU*, and its price raised to fourpence. These periodicals were strictly undenominational. In 1827, he started publishing a Commentary on portions of the Bible, but the only part completed was the book of Isaiah. Though considerable information regarding the Methodists appeared in the *OLEUAD CYMRU*, the friends of Methodism felt the need of a periodical devoted entirely to the interests of their own denomination, so Mr. Parry was asked to discontinue the *OLEUAD CYMRU*, and publish in its stead the *DRYSORFA*, which was to be a Methodist Connexional Magazine. He acceded to the request, and on January 1st, 1837, the new series of the *DRYSORFA* appeared, which has been continued ever since. He edited it until his death. His ministerial, literary, and commercial labours were abundant. He preached much in English on the Ghor, and in the chapels of Philip Oliver in Chester and the district. He took an active part in the work of the Welsh church in Chester and was a tower of strength to it. In his later years he suffered much

from deafness, through a cold which he took when preaching in the street at an Association at Llanfyllin. His multitudinous labours told upon his health and strength which gradually waxed weaker, and resulted in his death April 28th, 1846, aged 71 years, after having been a preacher of the Gospel for nearly 50 years; and a resident at Chester for 40 years. He was buried in St. John's churchyard. He left a widow and three children to deplore his loss— one son, Elias, was a minister in London, having the charge of one of Lady Huntingdon's churches; his second son carried on the business in Chester, and his daughter, who was married, lived at Abergele.

His literary works were the following:—i. "Cofiant am y diweddard Barchedig John Brown, Gweinidog yr Efengyl yn Scotland." ii. "Drychau Cywir: yn dangos Athrawiaethau Mr. Owen Davies yn yr Ymddiddanion rhwng dau Gymmydog, Hyffordd a Ber-ead." This was printed at Bala. iii. "Gorph o Dduwinyddiaeth, yn ofynion ac atebion, gan y Parch. John Brown o Scotland." This was published in 1811. iv. "Rhodd Mam i'w Phlentyn." In 1813 it was translated into English. v. "Gweddillion Detholedig J. Mason." vii. "Gramadeg Hebraeg, er cyfarwyddid i'r

Cymro Uniaith i ddysgu darllen a deall Hebraeg yn gywir a rheolaidd, heb gynorthwy Athraw." vii. He began to publish "Goleuad Gwynedd." viii. Rheolau Ysgolion Sabbathol Sir Fflint." ix. "Cofnodau Byrion am y Brenin Sior III. x. "Pedwar Cyflwr Dyn" o waith y Parch. T. Boston. xi. "Gramadeg o'r iaith Gymraeg." xii. "Esboniad ar Lyfr y Prophwyd Esaiah." xiii. "Rhodd Tad i'w blant." xiv. "Peroriaeth Hyfryd, neu Gasgliad o gant o Donau." xv. "Perygl a Dyledswydd, neu ychydig eiriau ar Babyddiaeth a Phuseyaeth" (a translation). xvi. "Bedydd ac Ail Enedigaeth, ar ddull o Gatecism."

His Memoir entitled "Cofiant y diweddar Barchedig John Parry o Gaerlleon," written, as is supposed, by his great friend ERFYL, was published in 1849.

PARRY, MR. SION, Carmarthenshire. In an Elegy written by Morgan Rhys, the following lines are found:—

"Sion Parry fu ini'n fuddiol iawn,  
Yn llawn o ddawn nefolaidd,  
Egniol yn llefaru'r gwir,  
Sef geiriau pur y mawredd;  
Tros fynyddau mawrion Cymru,  
O Gaerdydd i dre' Caerdybi,  
Nes i ryw afiechyd fagu  
Tan ei fron a'i ddwyn i'w wely,  
Diangodd ef yn llawen iawn,  
Cyn y prydawn i fyny."

From these lines it is evident that Mr. Parry travelled much in Wales as a preacher of the everlasting Gospel and that he

died rather young. In the second part of the Elegy, the poet urges Parry's friends even to rejoice at his early death.

"Cyfeillion a pherth'nasau Parry,  
Molwch Iesu am ei dynu  
O dreun'r byd mor gynar,  
A chael nefoedd yn lle daiar."

*Casgliad o Hen Farwnadau Cymreig*, page 55.

PARRY, MR. THOMAS, LLANRUG, Carnarvonshire, died in the year 1844. He was a promising young preacher, and had entered Bala College to qualify himself the better for the life of a minister. He attended to his studies with a closeness of application beyond what his health and strength would allow, with the result that he was cut down early in life. *Y Drysorfa*, vol. xiv., page 222.

PETERS, REV. JOHN, TRAWSFYNVDD, Merionethshire, was born in the parish of Llangower, near Bala, November 20th, 1779, but he was brought up chiefly at Bala with his uncle, David Rowland, the father of the Rev. David Rowland, Lliidiardau. He had a fairly good elementary education, according to his station in life, and he became able to speak English freely. He spent many of his early years after the fashion of worldly youths, finding his chief delight in football. When he came of age, he was apprenticed to Mr. John

Davies, Saddler, one of the elders of the church at Bala, by whom he was led to attend the means of grace. He was often deeply impressed by the sermons he heard, but found it difficult to break away from his evil habits. When he heard Mr. Robert Roberts, Clynnog, announced to preach, he would strive to live well until the seraphic preacher came, and then he would be preserved for some weeks from yielding to the temptations which frequently beset him. One Saturday evening he was led to hear the Rev. John Evans, New Inn, preach, and the Spirit of God blessed the sermon to his conversion. He then joined the church at Bala. When he was about 23 years of age, he began to preach, and soon attained to considerable popularity: his fine physique, geniality of disposition, sweetness of voice, and the importance of his theme contributing to this end. His sermons would often contain short, crisp sentences, which went home to the hearts of his hearers, such as when preaching on union with Christ, he drew the attention of the people through the following words,—“My hearers, there is a way to hell from everywhere except from Christ; but if you become united to Him, you will lose for ever the way to that unhappy place.” He spent

twenty-one years at Bala, from where he made frequent preaching tours through both North and South Wales. In 1823, he married Catherine, the widow of Mr. Thomas Roberts, Trawsfynydd, and at the same time removed there to reside: he spent the last twelve years of his life at Trawsfynydd. He was ordained in 1827. In 1832 a stone fell upon his foot, giving his system a great shock and confined him to his house for many months: indeed he never preached much after this event. He died April 26th, 1835, and was buried in Trawsfynydd churchyard. — *Hanes Methodistaeth Gorllewin Meirionydd*, vol. ii., page 161; 432; *Methodistaeth Cymru*, vol. i., page 167.

PHILLIPS, MR. GEORGE, NEATH, Glamorganshire, is referred to as a co-worker with Howel Harris.

PHILLIPS, MR. JOHN, MYDRIM, Carmarthenshire, sometimes spoken of as John Phillips, Conwil, was one of the early exhorters of Methodism in his county, and although not a great preacher, his ministry was very acceptable. He was considered a very good man, and was greatly esteemed on account of his godly character. The Rev. Joshua Phillips, Banc-y-felin, was his son. He died February 17th, 1842, aged 92 years, after having been a

preacher for 59 years. *Y Drysorfa*, vol. xii., page 128.

PHILLIPS, —, LLANGRALLO, was a preacher in 1777.

PIERCE, MR. JOHN, LLANIDLOES, was a native of Carnarvonshire. He lived for some time in service at Llangeitho, where he first began to draw attention to himself as a Christian, and also began to preach. Notwithstanding his many disadvantages, he succeeded through his earnest application in acquiring much general knowledge, and in learning sufficient English to translate, in conjunction with Robert Jones, Rhoslan, a portion of Gurnal's works into Welsh. On the occasion of his marriage he removed to Llanidloes and was enabled to itinerate without having any worldly cares to occupy and harass his thoughts. He was naturally of a rather low-spirited disposition, taking a pessimistic view of affairs. His companion on his itinerancies usually was Edward Watkins, Llanidloes, who, was fortunately, of an opposite cast of mind, cheerful and sanguine, and who readily succeeded in overcoming Pierce's fears. The tales told of the two are many and ludicrous. Pierce died Feb. 1, 1793. He is said to have been a very powerful preacher, and unusually able in conducting church meetings. *Methodistiaeth Cymru*, vol. ii., page

258; *Drych yr Amseroedd*, page 175.

POPKIN, MR., SWANSEA, was one of the early preachers of Methodism in Glamorganshire. He is said to have been a man of much intellectual power, and to have exercised considerable influence in furthering the interests of Methodism. After a time he embraced the doctrines of Sandemanianism, and did much harm to the infant cause of Methodism at Swansea and its neighbourhood.

POWELL, MR. DAFYDD, Montgomeryshire was one of the earliest supporters of Howel Harris in his county. But his day was short; he passed away before he lost his first love. He was truly devoted to his work, and gave much time to visit the sick in his neighbourhood, instructing and comforting them in their day of trouble. He was highly respected by all classes. Reference is made to him in the Trevecca Minutes as an earnest and active preacher.

POWEL, MR. WILLIAM, TWIN, CRICKHOWEL, Breconshire, was a devout and godly man, though not a great preacher. A rather remarkable story is related of him in connection with a solicitor who resided at Crickhowel, with whom he one day walked from Abergavenny. Talking about religion, the solicitor openly avowed himself an infidel who believed neither in

God nor the devil, nor heaven nor hell. Powel was greatly shocked at this, and told him that he would come to believe, and that speedily. Ere long the solicitor was taken seriously ill, and began to feel how baseless his principles were. He urged upon his friends to send for William Powel; and when he came to his bedside, the dying man said: "Your words, William Powel, are verified. Oh that I had two hours to live! Oh for one hour! For half-an-hour!! for a minute!" With the word he died. Powel did much for the cause of Methodism in the district of Crickhowel. He died when fulfilling an engagement at Troed yr harn, near Brecon, where religious services were held, and where the few Methodists in Brecon at the time attended on Sunday evenings. This was in 1797. His remains were buried in Crickhowel churchyard.

POWELL, MR. WILLIAM, RHOS-LLANERCHRUGOG, Denbighshire, is included in the list of early preachers of Flintshire in *Y Gymdeithasfa*, page 477.

PRICE, MR. DAVID, LLANGAM-ARCH, Breconshire, was one of the first batch of students, under the Rev. D. Charles, B.A., at Trevecca. No one thought when he began to preach that he would make a mark as a preacher. He was slow of speech, and retiring and humble

in disposition: almost too shy to speak to any one. But he was a sincere Christian, and it was found, during the short period he exercised his gifts, that he was better qualified for the work of the ministry than was at first thought. His period of service terminated just as his course at Trevecca came to an end. He was taken ill and died, August, 1846, aged 36 years, and his mortal remains were buried near the Methodist chapel at Talgarth. *Methodistiaeth Cymru*, vol. iii., page 342; personal knowledge.

PRICE, REV. JOHN, TREFEG-LWYNS (formerly of Llandinam), Montgomeryshire, was the son of Richard and Ann Price, Cefn-carnedd, in the parish of Llandinam. He was born May 10th, 1808. He was brought up in the Methodist church, and his conduct from a lad was most praiseworthy and exemplary. He was received into full membership in his seventeenth year, and started upon the work of the ministry in his twentieth. After his father's death, he removed with his mother to Caerws, and was of great service to the little church in the village. In the summer of 1836 he married Ann, the daughter of Mr. Daniel Jerman, Glynwdan. He was ordained to the full work of the ministry at Bala, June, 1837. The following year, he removed with his wife to

Birchin Home, near Trefeglwys. But his health soon began to give way, and, rather unexpectedly, on March 23rd, 1839, his immortal spirit took its flight to the heavenly land. His last words were, "no one shall pluck them out of my Father's hand." His mortal remains were buried in Llandinam churchyard. His physical constitution was weak, but his mental faculties were strong, and adorned with the graces of the Holy Spirit. A short appreciative sketch of him and an Elegy to his memory by the Rev. John Hughes, Pontrobert, appeared in the *Drysorfa* for July, 1839. One of his sermons, which appeared in the *Drysorfa*, Sept., 1839, reveals him to have been a very superior preacher.

PRICE, MR. RHYDDERCH, GORWYDD, Breconshire, was a humble exhorter of the earliest period of Methodism. He did not go far afield in his labours. Until a chapel was built at Gorwydd, the services were held in his house, and were continued for some years.

PRICE, MR. THOMAS, CREUNANT, Glamorganshire, was born in the neighbourhood of Gorwydd, Breconshire, but spent the later years of his life at Creunant, after having conducted a day school for three years at Aberdare. He began to preach either at Gorwydd or

Builth, Breconshire. Usually, he was a very ordinary preacher, but at times he had most powerful services. On one occasion when on an itinerancy with the Rev. William Havard, he had at the beginning of his sermon much freedom and unction, but as he proceeded he lost both features, and began to flounder in the dark. At the close of the service, he asked Shenkyn Penhydd, who was present, how was it so? "Oh, I'll tell you," he said, "at the beginning of the service, when all went well with you, the devil came and patted you on the back, saying, 'Well done, Tom Price, you are doing it splendidly;' and you responded to him and said also, 'Well done, Tom Price.' You thus offended your Master, and he withdrew the light from you."

About the year 1800, he removed to Aberdare where he conducted a day-school, for about three years, whence, as already said, he removed to Creunant. *Methodistiaeth Cymru*, vol. iii., pages 88, 335.

PRICE, MR. THOMAS, WATFORD, Glamorganshire, was the father-in-law of Grace Price to whom William Williams composed one of his most famous elegies. He was called "justice Price." The likelihood is that he was converted under the ministry of Howel Harris. His house thenceforth became a

great centre of the Methodist movement. He left Watford chapel when its minister, David Williams, embraced heterodox views, and he joined the Methodists at Groeswen. He was appointed, jointly with Thomas Williams, superintendent of a number of societies in Glamorganshire. He was one of the five preachers at Groeswen who signed the letter to Cayo Association, and continued his membership at Groeswen after the ordination of a minister; yet he considered himself a Methodist, and the leaders continued to meet at his house from time to time. As he suffered considerably from asthma, he discontinued his preaching exercises some time before his death.

PRITCHARD, MR. GRIFFITH, LLEYN, and his brother CHARLES, through their ministry in the early years of Methodism, were made a blessing to many, though their ministerial gifts were not of a high order. Both had grace to continue active and faithful to the end of their days.

PRITCHARD, MR. WILLIAM, PWLLEHLI. His name is in the list of deceased preachers of Lleyn and Eifonydd in the *Drysorfa* for 1836.

PRYS, MR. ROBERT, PLASWINTER, Flintshire, was a native of Carnarvonshire, and was providentially led to reside at Plaswinter, where he entered

upon a religious life and became of great service to the cause of God throughout the district. He is supposed to have been converted at Berthen Gron Chapel. He was a man of very limited education and of small abilities. His voice shook, and his style of delivery was monotonous. Yet, it is stated, that he would occasionally preach with great power: at a service conducted by him at Tanyfron, Llansannan, it is recorded that thirty souls were converted. He was hardly able to handle any doctrine except the fall in Adam and salvation through Christ. In his manner he was rough and uncouth, yet the Lord blessed his ministry to many. He was the first Methodist who preached at Chester. This was in 1789. He was among the earliest also who preached in Liverpool. He often preached on the highways and hedges near his home, and also in his own house. He died August 13, 1809, aged 71 years, having been a preacher for 53 years. *Methodistaeth Cymru*, vol. iii., page 148.

PRYS, MR. ROWLAND, was one of the earliest preachers in Carnarvonshire. He was one of the first to preach at Llanllechid.

PRYTHERCH, MR. JOHN, TRECASTLE, Breconshire, was a native of Cardiganshire, and was born at Cwmtowy, in the parish of Dewi, in the year 1742. His

father intended that he should be a clergyman, and had him educated accordingly at the Ystradmeurig School until he was 20 years of age. About that time, in company with a friend, he went to Llangeitho to hear and see for themselves the exciting scenes that were reported as taking place there, and to make sport thereof. They heard Rowland preach, and the truth pierced Prytherch's heart. A complete change took place in his aim and life. He soon joined the Methodists at Bron-yr-helm, a place not far from his home. His father was sorely grieved with him for doing so, and resolved that he should no longer remain in school, but come home to work on the farm. This did not check John in his resolve to follow the new course of life he had entered upon. When he was twenty-one years of age he began to preach. His father, shortly after this, quarrelled with his brother regarding a sheep walk, and therefore removed to Blaensawdde, in the parish of Llanddeusant, Carmarthenshire. The people at Llanddeusant, hearing that John had received a good educational training, induced him to open a school in the parish church, which he conducted for some years. He did so, in addition to preaching, until he was forty-six years of age, when he married Miss Winstone, from the neighbourhood

of Pentrefelin, Breconshire. He then removed to a small farm named Ffosddu, near Tre-castle. In five years' time he removed again to a small farm named Pantcraog-ucha, where he remained until his death, which took place in the year 1802. He was highly thought of as a preacher, and suffered considerable persecution when on his preaching tours, both in North and South Wales. Many a time he was pelted with stones and rotten eggs. On one occasion his life was greatly endangered through the severity of the treatment which he received. So bitter was Mr. Evans, the vicar of Llywel, against him, that he refused his corpse burial rites, though these rites were never refused to drunkards, adulterers, or infidels.—*Methodistiaeth Cymru*, vol. iii., page 352; *Enwogion Ceredigion*, page 195.

PUGH, MR. EBENEZER, DOWLAIS, Glamorganshire, was the son of Rowland Pugh, who removed from Montgomeryshire to Merthyr Tydfil, where he was a deacon in Pontmorlais church for many years. Ebenezer was a member at Dowlais, where he began to preach. He was of a lovely spirit, and had a winsome style in preaching. He won the esteem of all classes, rich and poor, and the followers of Christ of all denominations. He died in the prime of life, when he was but



40 years of age. Two of his sons entered the ministry—Revs. John Pugh, B.A., Holywell, and Ebenezer Pugh, Llwydcoed, Aberdare. — *Methodistiaeth Cymru*, vol. iii., page 86.

PUGH, MR. WILLIAM, LLANFANGEL, Merionethshire, was born August 1, 1749. He experienced considerable persecution because of his preaching practices. At the time he commenced preaching, about the year 1789, no Methodist preacher, at least in North Wales, had taken the oath and secured a license to preach according to the Toleration Act, for the reason that the leaders of the Methodists were reluctant to take any action which would indicate a renunciation of their connection with the Established Church. After he had been a preacher for five or six years, he arranged to hold a service one evening at Towyn, Merionethshire. A magistrate in the neighbourhood having heard of it, ordered a dozen soldiers, whom he kept, to seize him. Eleven of these went armed to William Pugh's house early one Friday morning in the summer of 1795, and got there whilst he was yet in bed. He at once accompanied them to the magistrate, and he was fined £20. Having paid the fine he was let free. This led him to withhold from preaching for a few weeks, but he

again preached at Dolgelley one Sabbath evening. He only escaped from being fined a second time, which would have been £40, through hiding himself until after the Sessions. He died September 14th, 1829, and was buried in the churchyard of Llanfihangel y Penant.—*Methodistiaeth Cymru*, vol. i., page 568; *Enwogion Swydd Feirion*, page 149.

REES, REV. DAVID, CAPEL GARMON, Denbighshire, was a native of Gwytherin, where he began to preach; but shortly afterwards he removed to Capel Garmon. He was ordained at Bala in June, 1841. His sincerity as a Christian was above suspicion. He was no *formal* Christian, but "an Israelite indeed, in whom *was* no guile." Humility was a conspicuous feature in his character. Though he was not remarkable for oratorical powers, he was very acceptable as a preacher. His Biblical views were clear, sensible, and original. His day in the vineyard was short, but he worked whilst it was day, and availed himself of every opportunity of serving his Master. He died April 7, 1842, having been a preacher for twelve years. He was buried in the Methodist burial ground, Llanrwst. *Hanes Methodistiaeth Dwyraîn Meirionydd*, page 550; *Y Drysorfa*, vol. xii., page 223.

REES, REV. DAVID, LLANFYNYDD, Carmarthenshire, was the son of Rees Rees, Gymrig, Llanfynydd, and was born in 1751. His parents being deeply religious, he had the privilege of receiving early religious training. He was a thoughtful and meditative youth, of a quiet temperament, and not easily excited; indeed, some of his more lively associates were inclined to consider that he was exposed to the woe pronounced upon "those who are at ease in Zion." But he rendered yeoman service in His Master's Kingdom. It was through much entreaty he entered upon the work of the ministry, and he yielded at last rather accidentally—through the non-appearance of an expected preacher. This was in 1782. Henceforth he preached with great frequency, continually itinerating up and down the country. On one occasion, before he had taken a license to preach, the lot fell upon him to enter the army, and notwithstanding every appeal, he was compelled to go. He was a fine, tall, handsome man, and hence the military authorities would not listen to a substitute being accepted. After some time, however, through the persistent intervention of some magistrates, he had his release, and at once received a license to preach the Gospel. He soon became exceedingly popular, and attained

to much influence among his brethren. Many a time he visited Bristol and London to fulfil pulpit engagements. He was also honoured with being chosen among the first lot of lay preachers ordained at Llandilo. After this he lived but seven years. When at Pontypridd, on his way home from Bristol, he was suddenly seized with some severe pains, which led to his death a few days afterwards, on Sept. 10th, 1818. His mortal remains were borne by the friends at Pontypridd to Merthyr, thence by Merthyr friends to Trecastle; thence again by friends at Trecastle to Llandovery, whence he was borne to Llanfynydd, where, after a funeral service conducted by the Rev. David Charles, Carmarthen, he was interred in the parish churchyard. *Y Drysorfa*, vol. xiii., page 235.

REES, MR. EBENEZER, NEATH, Glamorganshire, was one of the early preachers.

REES, MR. EVAN JENKIN, LLANGEITHO, was one of the early preachers.

REES, REV. EVAN, LLANON, Cardiganshire, was born at Ffynonnau, not far from Rhiwbwys, in the year 1776. When comparatively young, he was apprenticed to a hatter at Rhiwbwys, and in course of time he became celebrated for his hats, and carried on a large business. At twenty years of age he married, and five years later he be-

gan to preach. He was ordained at Llangeitho, August, 1826. At one time he had a magnificent voice, and was known as the Association Precentor, for whenever he was present he was appointed to this office. But on one of his preaching itinerancies he had a damp bed, and ever afterwards his voice suffered from its effects. Through the calls of his business, he had not much time for reading and study, but he was a strong and fresh thinker: his sermons always contained food for thought. He was also an able Sunday School Catechist. Moreover, he was a considerable poet, and published, at the request of his Monthly Meeting, elegies to the memory of the Revs. Ebenezer Morris, David Evans, Aberaeron, and John Williams, Lledrod. He died, February 1, 1834, aged 58 years.

REES, REV. JOHN, CROWN STREET CHAPEL, LONDON, was a native of Carmarthen, and was born April 20th, 1770. His mother was a Wesleyan, and sought to train him up in the fear and admonition of the Lord. At the age of eleven he lost his father, and though he was then young, he conducted family worship regularly. His mother being poor, and having other children to provide for, he left home, first for Bristol, where he continued his religious practices and loved the company of

the Lord's people; then he proceeded to London, where he worked at his business, and, like thousands of other youths in that great city, he took to the ways of the ungodly. But even at this time his conscience made him very uneasy. Quite accidentally, he was led one Sabbath morning to attend a service in Providence chapel. The preacher was the celebrated Mr. W. Huntingdon. The truth as it is in Jesus seized him, and brought him into His service. In 1789, or thereabouts, he was married to his first wife at St. George's Church, Hanover Square, London; by her he had four children. Two years later he left London for Bristol, where he took an active part in Christian work and began to preach. About the year 1796 he returned to his native town, and joined the Calvinistic Methodists, and was received as a preacher. In 1804, in consequence of his wife's illness, he removed to the neighbourhood of Laugharne, and rendered much service to the churches of Pembrokeshire. In 1807, Mrs. Rees died. That same year he visited London, and preached for some months to the Welsh in Wilderness Row. In the year 1810, he received a call to the pastorate of the Welsh church at Newport, Monmouthshire. His ministry here was partly in Welsh and partly English. Under his

ministry, the renowned Morgan Howell was converted. In 1811, he was ordained at Llandilo. During his stay at Newport he was married the second time. In 1814, he accepted a call from the Tabernacle church, Roxborough, Gloucestershire, where he continued eight or nine years. He was now in his prime. His biographer (his daughter, Mrs. Walker), describes him as "tall and very robust, of a dark complexion, full and strong features, his eyes fixed and piercing, and a brow indicating much thought, care, sorrow, and firmness, yet benignant. His voice was not favourable to him as an orator, it being very deep, and always hoarse." In 1823, he received a call to the pastorate from Crown Street Chapel, Soho, London, where he laboured with great success for nearly ten years, supplying also frequently the largest chapels in London — Spa Fields, Zion, Tottenham Court, the Tabernacle, &c. These spacious buildings were frequently too small for the multitudes who thronged to hear him. However, his health gave way, and he departed this life Jan. 6th, 1833, aged 62 years. His remains were deposited in Crown Street Chapel. "*Remains of the Rev. John Rees*," by Mrs. Walker; *Y Drysorfa*, vol. xvii., page 1.

REES, REV. JOSEPH, PONT-RHYDFENDIGAID, Cardiganshire, was a popular and useful minister, highly esteemed in his own Monthly Meeting. He was born at Tygwyn, near Capel Drindod, on January 27th, 1785. His parents were Thomas and Mary Rees. He was brought up by his mother's father, who was a deacon with the Congregationalists at Horeb Chapel, Pembrokeshire. When eleven years of age he lost his grandfather, and he then returned to his parents' home. His trade in the first instance was that of a weaver, but in consequence of failing health, he sought to enter the excise. Being unsuccessful, he took to carpentering. He was about twenty-eight years of age when he first took up the yoke of Christ, and six years later he began to preach. He at once attained much influence among the better class of his hearers. In the year 1839 he accepted a call from the church at Pontrhydfendigaid, and in 1841 he was ordained at Llangeitho. He was a constant and hard worker, a great reader and a good thinker, and especially able as a Sunday School Catechist. He commenced gathering material for a history of Methodism in Cardiganshire: but in 1845 he took a severe cold, which ended in consumption setting in, which proved fatal to him on September 20th, 1847. Two of his

sons became ministers: one with the Methodists and the other with the Congregationalists—the former was the Rev. Thomas Rees, Taff's Well, and the latter the Rev. John Rees, Treherbert. *Y Drysorfa*, 1850, 65; *Enwogion Ceredigion*, page 199.

REES, MR. WILLIAM, DOWLAIS, Glamorganshire, was one of the early preachers in this district.

RHYDDERCH, MR. JOHN, HALL, Pembrokeshire, sometimes spoken of as John Prytherch, died July 18th, 1846, aged 46 years. He was not much known outside his own Monthly Meeting. His ministerial gifts were not considered bright, yet his knowledge of the Scriptures was thorough, and he was highly respected by those who knew him, on account of his faithfulness and usefulness. He was able to preach both in English and Welsh, and for that reason he rendered signal service to the cause in the district where he resided and laboured. Two of his sons, John Rhydderch, Cerbyd, Treffynon, and Thomas Rhydderch, Hall, were deacons.

RHYS, MR. DAFYDD WILLIAM, SWYDDFFYNON, Cardiganshire, was a native of Lledrod. It is believed that he was a blacksmith by trade, and that the Rev. J. Williams, headmaster of Ystradmeurig School, was his son, and the still better known and eminent Archdeacon

Williams, Cardigan, was his grandson. He is sometimes confounded with Dafydd William Dafydd—known in later years as the Rev. David Williams, Lllysfroynydd. Both travelled much through North and South Wales in the early history of Methodism. Both too were of the four preachers appointed by the South Wales Association to visit Bala in rotation for some years: the other two were John Belcher and Benjamin Thomas — who was a Congregational minister, but closely identified with the Methodists in their work. On one of these visits,—in the year 1742,—he preached at Henllys, in the parish of Llanfair-talhaiarn. At this service Edward Parry, Brynbugad, Tanyfron, was converted, and afterwards became an eminent worker in the Lord's vineyard in the district of Tanyfron, Llansannan, and other parts of Denbighshire. Parry was accustomed to speak of him as his spiritual father. He was likewise the spiritual father of the Rev. Ebenezer Morris, who was converted under a sermon preached by him at Trecastle, where Ebenezer was at the time conducting a day school. It is said of him, that when preaching at Carmarthen on one occasion, he was seized by the press-gang, but was soon released. He continued to preach to the end of his life. *Methodistiaeth Cym-*

ru, vol. i., page 143; *Drych yr Amseroedd*, page 174.

RHYS, MR. MORGAN, CAPEL-HIR, TALYLLYCHAU. Carmarthenshire, laboured with much faithfulness as a preacher for more than 60 years. His gifts were not great, but he performed his day's work to the advantage of the Saviour's cause and the furtherance of the welfare of his fellows. He died in 1847, aged 83 years. *Methodistiaeth Cymru*, vol. ii., page 424.

RHYS, MR. MORGAN, LLAN-FYNYDD, Carmarthenshire. The fame of Morgan Rhys is far better known as a hymnist than as a preacher. Many of his hymns, are still sung, by the evangelical churches of Wales, and will be sung whilst the Welsh continues a living language. He was born somewhere in the neighbourhood of Llandovery, but no particulars are known as to his parents, or the precise date or place of his birth. He is said to have been converted under the preaching either of Daniel Rowland or Howel Harris. It is believed that he was for a time one of Griffith Jones' itinerant schoolmasters, though it is not known in what districts he laboured. He afterwards opened a school on his own account first at Capel Isaac, near Llandilo, and then at Llanfynydd, where he died, and his remains were buried in the parish church-

yard. On the parish Registry of Deaths it is recorded that he died (or was buried) August 9th, 1779. It is supposed that his poetical gifts were developed rather late in life. His first poetical effusion was published in the year 1760. All his hymns are of a deeply religious character, and reveal a rich Christian experience. His chief work was "Golwg o ben Nebo" (*A view from Nebo's height*), which has run through several editions. He composed at least two Elegies. Some of his hymns, translated by the Rev. William Howells, appear in the English Hymnbook of the Methodists. *Casgliad o Hen Farwnadau Cymreig*, page 54.

RICHARDS, MR. DAVID, DOWLAIS, Glamorganshire, was born at Cwm-y-cae-bach, in the parish of Llanfair-ar-y-bryn, Carmarthenshire, in the year 1811. He was the youngest of seven children. When but nine months old he lost his father. He joined the church at Cilycwm in the sixteenth year of his age. In 1839, he removed to Dowlais, where he began to preach, and soon attained to considerable popularity. He made three itinerances through North Wales—two in company with the Rev. Evan Harries, Merthyr, and one with the Rev. Evan Morgan, Cardiff. Though he did not reach a high posi-

tion as a preacher, his aim was right, his spirit gentle, his language plain and simple, and his sermons sensible and profitable. His career however was short. He died May 2nd, 1847, aged 36 years. *YDrysorfa*, vol. xvii., page 328.

RICHARDS, CAPTAIN DAVID, SOLFA, Pembrokeshire, often preached in Methodist chapels when his ship was in port, and he was highly esteemed. Strange to say, he and Captain Williams, Chester—who was likewise a preacher—preached at Milford Haven on Sunday, December 12th, 1819; he in the morning, and Captain Williams in the evening; and both captains were overtaken by a terrific storm on the following Friday, and the ships and crews of both captains sank beneath the billows—one man only from each ship escaping to tell the story of the disaster.

RICHARDS, MR. DAVID, LLANGWYRYFON, Cardiganshire, was a preacher of the Gospel for eleven years, and died in the year 1781. He is said to have been an acceptable preacher.—*Methodistiaeth Cymru*, vol. ii., page 39.

RICHARD, MR. EVAN, GLANTOWY, Carmarthenshire, succeeded in the face of great opposition in erecting a chapel at Nantgaredig, four miles from Carmarthen. This was about the year 1762. At that early

period in the history of Methodism, many of the members were reluctant to do anything which would seem to indicate the slightest opposition to the Established Church. But Richard was bent upon his object. One landholder to whom he applied for a site, said that "he did not wish to see the hot-headed people in his neighbourhood," and added that if "he would pursue his object, I will send people at night to pull down the walls." "Sir," said Richard, "that would be the devil's work, but in defiance of you and the devil, I am determined to build a chapel through the aid of the Lord." And it was done. The late Rev. Robert Simpson, Carmarthen, was, on his mother's side, his great-grand-son. *Methodistiaeth Cymru*, vol. ii., page 487.

RICHARD, REV. EBENEZER, TREGARON, Cardiganshire, had more to do with forming Calvinistic Methodism into a compact and organized body than almost any other man of his age. He had a rare opportunity of perfecting the consolidation of the churches into one complete body, through that he held the Secretaryship of Cardiganshire Monthly Meeting for over a quarter of a century, and that of the South Wales Association for nearly an equal length of time; and this at a period when churches had been

fairly generally established throughout the country, but yet were loosely united together. He was specially qualified for the task, and his personal influence was great. His spirit of order was pre-eminent. The interesting, accurate, complete, systematic reports which he presented at every Association of the remarks made upon the subjects discussed at the previous meeting, illustrate this sufficiently. In this department he stood alone. Others surpassed him in pulpit eloquence and as divines, but in his own particular department he had no rival. In connection with the Sabbath School, also, he excelled his fellow-labourers in the ministry, especially in South Wales: in North Wales, it may be, there were two for whom the palm may be claimed—Revs. Owen Jones, Gelli, and Humphrey Gwalchmai, Llanidloes. However, the interest he took in this department of the Lord's work was intense, and the ability he displayed was pre-eminent.

He was born at Trevine, Pembrokeshire, Dec. 5th, 1781, of pious parents, Henry and Hannah Richards. His father was in the ministry of the Gospel for sixty years; and though not a great preacher, he was eminently useful and acceptable. His mother was a thoroughly good Christian, and of good sound sense. Both parents devoted

much attention to the training of their children, seeking to bring them up in the fear and admonition of the Lord. And they had, especially in the case of their two sons, Ebenezer and Thomas, a rich reward.

At a comparatively early age, Ebenezer left home for Brynhenllan, a country-place between Trefdraeth and Fishguard, where he opened a day-school, by which he secured the opportunity of furthering his own education. When here, he experienced religious impressions of an extraordinary character. He had from his earliest days felt the power of the Gospel. Being of a naturally tender disposition, he was very impressible to truths of a touching character. The story of the Cross, pathetically told, seldom failed to draw tears from his eyes. At Brynhenllan he became rather depressed. A sense of sin awakened in his heart the deepest concern. He was on the brink of despair. Indeed, for a time, he had to relinquish his school duties. At length, however, deliverance came to him through the words, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. vii. 25).

On June 20th, 1802, he preached his first sermon, at Dinas, near Brynhenllan. It was only at the earnest request



of the elders of the church he ventured upon the work. Had he listened to his own feelings he would have held back; but being urged repeatedly, he at last yielded, and the issue proved the wisdom of those who constrained him to enter upon the work, and justified himself in the course he had taken. His pulpit talents came to light at once. People flocked to hear him, and he was eminently successful in winning souls to the Saviour.

His health at this time was not satisfactory. Many of his friends thought that, like some other shining lights, his career in this world was to be short. This induced him to remove to Cardigan, where he might enjoy constant medical care. Whilst here, J. Bowen, Esq., afterwards of Llwyngwair, a man of great piety and much influence, engaged him as a private tutor for his children. This proved of advantage both to Mr. Richard and the cause of Christ. The young preacher found in Mr. Bowen a noble coadjutor: they were in perfect sympathy on divine things, and worked well together. Generally, Mr. Bowen and his family accompanied Mr. Richard on his Sabbath journeys, to enjoy his ministrations and to encourage him in his work; and Mr. Bowen did so even on his first visit to North Wales.

Mr. Richard's stay at Cardigan was a great blessing to the town and neighbourhood. The Lord blessed his labours abundantly, and many were added to the churches. Towards the close of the year 1809, he married a young lady from Tregaron, Mary, the daughter of Mr. W. Williams. This event led to his removal to Tregaron, where he henceforth dwelt. And the good he was instrumental in bringing to pass, especially in the upper part of the county, revealed how great a work the Lord had for him to perform. Had he remained at Cardigan, it is possible that the lower part of the county would have become possessed for Methodism, and that its chapels would have more thickly studded the county than they do, for it was a principle with him, according to which he invariably acted, to establish a new cause and build a chapel in every district where it was possible. He was no advocate of large churches, if it were possible to form a church at a little distance as a new centre for Christian work. He aimed at taking the Gospel as near as possible to people's homes. Acting upon this principle, he possessed the upper part of the county of Cardigan for Christ under the banner of Methodism. Chapels are thus to be found in every vale and in most unlikely nooks. As soon as he saw the

chance of a branch being formed, he at once counselled its being availed of, and despatched those best suited from the mother church to hold services, form a church, and erect a chapel.

Before the end of the same year he was appointed secretary of the Monthly Meeting, an office which he retained to the end of his life, and the duties of which he discharged to the great advantage of the churches. His fidelity was beyond all praise. In storm and sunshine, he travelled over hill and dale, along roads of the most primitive character, so as to be present at the meetings. In the earlier part of his ministry, he had most able coadjutors in the Revs. Ebenezer Morris and David Evans, Aberayron. They were his seniors in age and in the work of the ministry. And being eminent for their piety and preaching talents, he looked up to them with filial respect and affection. He was honoured with being set apart to the full work of the ministry at the first ordination service held by the Connexion in South Wales: and he was the youngest of those thus honoured. Two years later he was appointed secretary of the South Wales Association, and he held the office until his death.

From this time forth his labours were more abundant, after the fashion of the itiner-

ant ministry of the day. The fierce persecution of the previous age had come to an end. There was no more danger from an infuriated mob. But the arduous and incessant duties of an itinerant ministry remained, and Ebenezer Richard was not the man to shirk them. His life was eventful only in the sense in which a first class minister's life ever is—plenty of hard work, the joy of popularity with those who love and admire his ministry, the delight which success in saving souls affords. His preaching was eminent for its sweetness and pathos. Its practical character too was proverbial. His hearers expected food for their souls through him and were seldom disappointed. His power of imagery was considerable, and by his fresh, abundant, and Scriptural illustrations, he touched the hearts of the people. He was himself a man of deep emotion: tears flowed readily and freely from his eyes. He was a man of ready speech, and invariably spoke well on the usual subjects under discussion. He had also a facile pen.

In his family life he was most happy. As a parent he was judicious and tender. He constantly made his children the subjects of prayer, and gave them the wisest counsel. His letters to his sons, Edward and Henry, are models of what parental epistles should be. It is

no marvel that under the care and counsel of so wise and loving a father, his son Henry, who became Member of Parliament for Merthyr Tydfil, rose to the eminence he attained.

For several years he suffered more or less from the disease which proved fatal to him, on March 9th, 1837, aged 54 years. He had only the evening before returned home from a visitation he had made to some of the churches in the lower parts of the county. His mortal remains were laid to rest in Tregaron churchyard, and a monument has been erected to his memory. *Bywyd y Parch. Ebenezer Richard; Methodistiaeth Cymru*, vol. ii., page 45; *Y Tadau Methodistiaidd*, vol. ii., page 286; *Cofiant y Parch. J. Jones, Talsarn*, vol. ii., page 890.

RICHARD, MR. HENRY, TREFIN, Pembrokeshire, was one of the earliest exhorters of the Methodist movement in Pembrokeshire and the southern parts of Cardiganshire. He was not gifted with any of the great powers which characterize the popular preacher, nor was he much of a scholar. Yet many were pleased to hear him, especially as he was known to be an eminent Christian. His faithfulness in his sphere could not be surpassed. His ministry was sweet and comforting to the saints, though the unconverted among his hearers did not find much delight in his sermons. He had

the high honour of bringing up two sons in the Methodist ministry whose pulpit talents and denominational activity placed them in the front rank of Methodist ministers — the Revs. Thomas Richard, Fishguard, and Ebenezer Richard, Tregaron. He lived to a long age and continued his labours in connection with the ministry to the end. He preached on the last Sabbath before his death, which took place Dec. 6th, 1813, when he was 83 years of age. *Methodistiaeth Cymru*, vol. ii., page 332.

RICHARDS, MR JOHN, BRYNIOG UCHA', near LLANRWST, Denbighshire, was one of the first and most eminent of the early exhorters of Methodism in North Wales. He was a fine, broad-chested, stalwart young man, highly respected by the rich and poor in his immediate neighbourhood. Before his conversion he took a prominent part in all the games in which the people delighted. He was, moreover, a considerable poet. Through an illness which befel him, he was led to forsake his evil ways, and through a sermon which he shortly afterwards heard in the open air, near Dafarn-y-fedw village, about a mile to the east of Llanrwst, he was led into full decision for Christ. In the year 1749, when he was 29 years of age, he began to preach. He was so highly respected in his dis-

trict that no one dared to persecute him. As a preacher, he was a strong reasoner, a free speaker, and had a winsome manner. It was his habit, because of the difficulty to get people together to hear the Gospel, to preach near the parish church, and at the time the people were leaving church whenever it was possible to do so. But his day was short. He died in 1763, aged 44 years. About the year 1880 a good stone was placed on his grave to mark his resting-place. *Drych yr Amser-odd*, page 95.

RICHARD, MR. JOHN, LLANSAMLET, Glamorganshire, was one of the earliest exhorters in connection with the Methodist movement. He was also entrusted with superintending some of the societies. Many of his reports to the Association during the years 1742—5 are extant. At a meeting held at Glan-yr-afonddu, Carmarthenshire, March 1st, 1743, he was appointed to take charge of the society at Creunant, near Neath, and to preach there. At a meeting held at Llandremor, Llandilo-fach, May 19th, 1743, he was appointed to superintend the societies in the following places—Neath, Creunant, Palley, Cwmaman, Llanon, Loughour, Llandafen, Llandilo-fach, and Llansamlet. He composed a number of hymns, which were known as "*Hymnau Shon Twm*." During this period he had freed

himself from his secular occupation, and devoted himself altogether to preaching and the care of the societies. The service he rendered to Methodism was of great value. *Methodistiaeth Cymru*, vol. iii., pages 4, 12, 45.

RICHARDS, MR. JOHN, RHUDDLAN, Flintshire, was a native of South Wales, and was appointed superintendent over Madame Bevan's schools in North Wales. In his capacity as superintendent of these schools, he was from home a good deal, so that his residence at Rhuddlan was not of much advantage to the cause in the place. Nor was he a very popular preacher. In his later days he was accused of holding rather Antinomian views. He died at Rhuddlan, at a good old age, in the year 1809. Edward Jones, in *Y Gymdeithasfa*, gives 1812 as the date of his death. *Methodistiaeth Cymru*, vol. iii., page 268.

RICHARDS, MR. WILLIAM, CHYCYWM, Carmarthenshire, was one of the early preachers. *Y Drysorfa*, vol. xiv., page 181.

RICHARD, MR. WILLIAM, LLANDDEWIBREFFI, Cardiganshire, sometimes spoken of, it seems, as William Richard, Llangetho, was one of the early converts of Daniel Rowland. He soon became an exhorter of others to repent and to look to Jesus for life. At the first Monthly Association held at Llanddeusant, he was appointed overseer of the churches of the

southern part of Cardiganshire, and the churches along the coast of Pembrokeshire, as far as St. David's. Very little is known of him, except that he was an earnest worker. His reports, some of which are still extant, reveal him to have been a spiritually-minded man. He died at Llanddewi-brefi in the year 1770. Morgan Rhys, in an Elogy in memory of the Rev. Howell Davies, Pembrokeshire, Mr. William Richard, Cardiganshire, and Sion Parry, Carmarthenshire, says of him—

"William Richard aeth yn llawen  
Yn ei gerbyd trwy'r Iorddonen."

**RICHARDSON, REV. EVAN, CARNARVON.** Mr. Richardson held for many years a prominent position among the laborious, self-denying, earnest, popular Calvinistic Methodist preachers of his day. His sermons as compositions were not great either as regards eloquence of diction or freshness of thought, but oftentimes great unction accompanied his preaching, and thus his services were highly esteemed and his visits anxiously expected. He was himself a genial hearted man, much beloved by those who knew him and had to do with him. He had a fine personal appearance, and he always dressed well. Besides his great services in the pulpit, he was for some years the teacher of the preachers of North Wales, and many other

young people who had a desire for learning. His school at Carnarvon was for many years deservedly popular, and the service he thus rendered to religion and learning, and to Calvinistic Methodism and his country, was great.

He was a native of Cardiganshire, and was born about the year 1758, at Bryngwyn Bach, Llanvihangel - genau'r - glyn, about five miles distant from Aberystwyth. His parents intended him to be a clergyman of the Church of England, and educated him accordingly at Ystrad-meurig. Whilst yet young he felt considerable concern about his spiritual welfare, and could not find peace. He attempted many things, such as kneeling on his bare knees when praying, thinking that such an attitude would render his service more pleasing to God. Indeed, after reading the words, "without shedding of blood there is no remission," he thought that it would be impossible to find peace unless he would shed his own blood. But through hearing the preaching of the Methodists he came upon "the more excellent way," and ultimately found peace through believing.

When he was yet in darkness of soul, he discontinued his studies at Ystrad-meurig, because he could not tolerate the thought of entering upon Holy Orders whilst he was himself not a

Christian. His parents, who had no higher thoughts of the ministry than as a means of livelihood, were greatly displeased with him. His father's anger was so great that he threatened to take away his life, and had it not been for the interposition of his mother, it is likely that he would have done so; one day he held up a hatchet to strike him whilst he was asleep, but his mother, seeing what was about to be done, stopped him. Matters having come to this pass there was no place for him at home. He therefore left, and as he had had a tolerably good education he opened a school near Llanddewibrefi, where he joined the Methodists, after hearing a sermon by David Morris, Twrgwyn, and availed himself of every opportunity of attending their services, going frequently to Llangeitho to hear the great Daniel Rowland, especially on Communion Sundays.

He soon won the esteem of the people, so much so that one of the evangelical clergymen took him as a companion on a preaching tour through North Wales. He had not then begun to preach: he simply introduced the services. Ere he returned home, however, he had entered upon the work of the ministry. Where he first preached is not known, but it is known that he preached at Dolgelley on his homeward journey.

Whilst on this journey, Mr. Robert Jones, Rhoslan, asked the clergyman with whom Richardson travelled if he knew of any young man in Cardiganshire, qualified as regards learning and piety, to open a school at Brynengan, Carnarvonshire. The clergyman at once recommended Richardson, and the result was he removed thither as soon as he had made the necessary arrangements. This took place about the year 1779.

He kept school successively at Brynengan, Pwllheli, Llangybi, Brynengan a second time, and afterwards at Carnarvon, where he spent the greater part of his life. Wherever he lived his great point was to serve his Master. His constant battle was with ignorance and sin. He was ever ready to speak for Jesus and reprove men for their wickedness. The Methodists were at this time people of very humble stations in life, and greatly persecuted, yet he continued steadfast in his adherence to them and energetic in his efforts on behalf of their cause.

About the year 1787, at the earnest request of the Monthly Meeting and of a few friends, he settled at Carnarvon, where the Methodists were few and poor. He had, previous to this time, preached in the town. Excepting Mr. Jones, Llangan, who had visited the place, he was the first Methodist who had

quiet to preach there. It took place in the following manner. According to a previous arrangement with the Rev. John Roberts, Llanllyfni, they met in the town one Sabbath day, and both preached in the open air. They fully expected opposition, but the service, which was held in a part of the town called Tre'rffynon, passed off peaceably, and it was the beginning of the permanent work of the Methodists in the town.

Mr. Richardson's school at Carnarvon soon became a great success. Young preachers and others from various parts of North Wales came to him for instruction. But he did not confine himself to his educational work. He applied himself with much faithfulness to the preaching of the Gospel, and the general oversight of the work of Christ. His school duties of course hindered him from itinerating as much as many of his brethren. But he attended all the Associations in North Wales, and during the vacations he would give a hasty visit to the South, where his ministry was anticipated with delight. At home he was ever active, and would often preach two or three short sermons the same evening in different parts of the town. Though short, he often preached with great power. He would at once, with but few introductory remarks, enter upon the theme of his discourse. In ten minutes

he would be at full speed, so different from the method usually pursued by Welsh preachers in his day.

Like many others in that age, he often stood up alone among strangers to preach Christ at the peril of his life. On one occasion at Corwen he had a narrow escape. He stood upon the steps of a horse-block. A goodly number came together, fully determined upon pouring upon him a volley of stones and dirt. When he was praying, an elderly woman shouted out, "Strike him! strike him! let some one strike him!" But he proceeded with his prayer, expecting every moment to feel the stones or dirt coming upon him, but no one touched him. He preached from Luke xix. 41, 42, "And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." It so happened that there was a magistrates' meeting in the town that day, and some of the magistrates were present listening to him with much attention. This fact, no doubt, quieted the opponents, and from that day forth the opposition to the Methodists gradually grew less.

On one of his tours in Anglesea, he and his companion—one Daniel Evans—as they drew near to a place called Pentref-y-

bwau, could see before them in the middle of the road a number of men stript to their shirts, playing at some game—and it was the Sabbath.

“Well, Daniel,” asked Mr. Richardson, “shall we be faithful to God if we pass these ungodly people without reproving them?”

“It would seem not,” replied his friend.

“What then shall we say to them?”

“Preach to them, my dear Mr. Richardson, as you would to any other sinners.”

Both went forward, and when they came to the place where the men were playing, Mr. Richardson drew up his horse and gave the reins to his companion, and also his hat, and then slowly pulled a Bible out of his pocket. By this, the men looked amazed, not knowing what to make of it. Mr. Richardson then with a clear voice read the words from Exodus xx. 8: “Remember the Sabbath day to keep it holy.” When the men heard these words they scampered away in different directions, wild with fear. It is likely that they thought him to be a magistrate, as he had a fine personal appearance, and that he had come upon them to summons them for breaking the Sabbath.

The following remarkable incident of the efficacy of a prayer offered by him is recorded.

About the year 1811 there was in Anglesea a terrible drought: no rain fell from the time of seed-sowing to the month of June, and the country was in a terrible condition. There was no grass in the fields, and in the month of June there was but little prospect of a harvest. The usual June Association was held that year at Llangefni, and at the two o'clock service Mr. Richardson preached. At the close of his sermon he prayed for rain, and he would seem to have been more than usually possessed by the “spirit of prayer.” He referred to the case of Elijah on Mount Carmel, and the young man whom he sent again and again to see if there were any signs of rain. At last, the young man said that there was “a little cloud,” and then Richardson shouted in a manner peculiarly his own: “There is a sound of abundance of rain!” With the word, there was a flash of lightning and a roll of thunder, which greatly agitated the vast congregation; and the rain soon fell in such abundant measure as if the windows of heaven had been opened. The effect upon the people was something wonderful. All left the place with the conviction deep in their minds that God verily is a hearer of prayer. It is said that the weather at the time was extremely hot, and that



previous to the minute when the rain fell there was no sign of it in the sky.

For some years previous to his death his usefulness was greatly curtailed through a heavy stroke of palsy with which he was afflicted. But even in his later years he was sometimes clothed with great power when he would address a congregation. He died March 29th, 1824, when he was about 65 years of age, and after preaching the Gospel for about 45 years. *Methodistiaeth Cymru*, vol. ii., page 231; *Cofiant y Parch. J. Jones, Talsarn*, vol. ii., page 29; *Enwogion Ceredigion*, page 210.

ROBERTS, MR. DANIEL, of LLEYN, was a blacksmith by trade, and was one of the early preachers in his district. He was a young man of considerable gifts, and of winsome manners. He went early in life to America, where he died. *Methodistiaeth Cymru*, vol. ii., page 138.

ROBERTS, MR. DAVID (*Dewi Glyn Tegid*), BALA, was born in 1822. He commenced to preach in 1843, after he had been for some time a student in the College. He was a young man of wide information and varied gifts, and received the appointment of Home Missionary to the Marches, upon which he had set his heart. But to the great grief and disappointment of his many friends, his health

gave way, and he died July 3rd, 1845, aged 23 years. His great ambition was to do something for Jesus: this was his constant topic of thought and conversation. The night before his death, he said that he knew he should not go to hell, though he had oftentimes feared it. The merits of the great Surety brought him perfect peace. He had a considerable poetic gift. *Enwogion Swydd Feirion*, page 86.

ROBERTS, MR. DAVID, BANGOR, was born in the year 1782, and whilst young began his religious life at Cerrig-y-druidion. For some years he conducted one of Mr. Charles' Circulating Schools in various places. He began to preach in the year 1808, and continued in the work for 41 years. In 1809, he removed to Bangor, where he henceforth resided. He was already married when he came to the city. Methodism at the time was exceedingly weak in the district. There was but one chapel, and this was a very plain, unadorned structure; it was moreover small, but yet sufficient for the congregation which assembled there for worship. His removal to Bangor was a great blessing to the small church which had been formed, and also to the Monthly Meeting of the county, as there were but few preachers within its bounds. He was a cautious and sensible man,

eminently suited for the sphere wherein his lot was cast. He was gentle, kind, and full of sympathy with the troubled. Though not great as a preacher, he was mighty in prayer, and took much interest in the Sabbath School. He was very skilful also in conducting church meetings. During his later years, he preached much on the historical portions of the Scriptures. He died Sept. 17th, 1849, aged 67 years. The Rev. Samuel Roberts, Bangor, was his son.—*Methodistiaeth Cymru*, vol. ii., page 250; *Y Drysorfa*, vol. xix., page 364.

ROBERTS, MR. EDWARD, CILCAIN, Flintshire's name is in the list of deceased preachers in the *Drysorfa*, 1836.

ROBERTS, MR. EDWARD, MAETHLON, Merionethshire, was the son of John and Catherine Roberts, Dyffryn-glyn-cul, in the parish of Towyn, and was born in the year 1814. He joined the church when about 15 years of age. Self-denial, humility, gentleness, and faithfulness, were conspicuous features in his character. He was chosen a deacon of the church when he was but 20 years of age: and, soon after, he was urged to exercise his gifts as a preacher; he was received by the Association in the year 1835. In 1837 he went to the College at Bala, which had been recently opened, but after eight months his health de-

clined, and he was obliged to discontinue his studies. He passed away December 27th, 1840, aged 26 years. *Hanes Methodistiaeth Gorllewin Meirionydd*, vol. i., page 220; *Cofiant y Parch. Edward Morgan, Dyffryn*, page 72.

ROBERTS, MR. EDWARD, PANDY-Y-DDWYRYD, Merionethshire, was a weaver by trade, and was bred and born near the Crawgallt Mountain, about three miles from Trawsfynydd; and in contempt, he was styled by the opponents of the Gospel "Hen Vicar y Crawgallt" (the old vicar of Crawgallt). He was one of the eight who at the first formed the church at Trawsfynydd. This was about the year 1770, and he soon after began to preach. He was the first Methodist preacher who started in West Merioneth. In 1772 a house was built for him at Pandy-y-Ddwryd. He never travelled much, but acted in his small church at home in the dual capacity of a deacon and preacher. He was a Christian of the old stamp, genuine and straightforward, taking special care of the church under his charge, and he did much to further the interests of the Gospel in his circle. He died September 24th, 1827, aged 81 years. *Hanes Methodistiaeth Gorllewin Meirionydd*, vol. ii., page 33; *Methodistiaeth Cymru*, vol. i., page 528.

ROBERTS, MR. EDWARD, near Pwllheli, was one of the early preachers of Lleyn. His gifts were not bright, but his Christian character was most exemplary, and he was faithful in his Master's service. *Methodistiaeth Cymru*, vol. ii., page 138.

ROBERTS, MR. EVAN, PENYGRAIG, or LONFUDR, Lleyn, was one of the first preachers in his district. Upon becoming a Christian, he at once began to exhort and strive against the evil practices of the people, and almost unawares to himself developed into a preacher. His opposition to the prevailing evil habits was determined, and his devotion to the Lord Jesus fervent; consequently, he experienced much of the enmity of the world. In his day, the people of Lleyn were fierce towards those who sought to repress their vicious practices, so he suffered considerably at their hands. A determined effort was made to seize him and hand him over to the press-gang, which was a frequent method of the enemies of the Gospel in their efforts to rid the country of preachers like Evan Roberts. Even his brother one day joined in the attempt to lay hold upon him. But the enemy was foiled. And in 1760, the Lord took him, like Enoch, to himself.—*Methodistiaeth Cymru*, vol. ii., page 279.

ROBERTS, MR. EVAN, SARNAU, Bala, was one of the early preachers.

ROBERTS, MR. GRIFFITH, LLANWDDYN, Montgomeryshire, died February 16th, 1849, aged 74 years. He had been a preacher for fifty years.

ROBERTS, MR. HENRY, BANGOR, was a native of this cathedral city, and lived there throughout his whole life. He co-operated for many years with Mr. David Roberts, and, like him, laboured under many disadvantages. He was the first preacher connected with the Methodists in his city. He began to preach with the Congregationalists, but left them through a disagreement on a question of discipline. His chief characteristic was his godliness. He spent his time from early morning till sunset among the sailors who visited the port, and thus he came in contact with English, Scotch, Irish, and French sailors. He was a reader and thinker, and fished for thoughts whilst engaged at his calling. His preaching gifts were not bright, and as he was of a slightly melancholy disposition, he keenly felt his insufficiency and lack of qualification for the work of the ministry; and was often inclined to keep in the background. His sermons were very much in the form of para-

bles. He died in peace, after a rather long and painful illness, December 3rd, 1831, aged 58 years.

ROBERTS, MR. HUGH, BANGOR. His name is found in the list of deceased preachers in the *Drysorfa*, 1836.

ROBERTS, REV. JOHN, LLANGWM, Merionethshire, was a native of Llanllyfni, where he was born in the year 1752. His parents were Robert and Catherine Thomas, Ffrith-bala-deulyn, Llanllyfni. He was the eldest of 13 children. One of his brothers was the seraphic preacher, Robert Roberts, Clynog. His parents were religious people, and sought to bring up their children in the fear and admonition of the Lord, and had the reward of seeing some of them attain to great eminence in the Lord's service. They kept a Sunday School in their house long before there was any talk of such an institution in any part of the country. John, being the eldest of the children, and moreover religiously disposed, was of much service to his father in carrying on the school. He also opened a day school, through which he did much to dispel the ignorance of the people. When he was 27 years of age, he began to preach, and soon became one of the most eminent men of his day and country. He was the Secretary of the Carnarvonshire Monthly

Meeting. He was ordained among the first batch of preachers at Bala, in 1811. Though small in stature, like his brother Robert, he had a strong constitution, and a vigorous mind. His freedom of speech surpassed that of most of his colleagues. He itinerated a good deal through North and South Wales, declaring the unsearchable riches of Christ wheresoever he went. He continued this work for more than 50 years, during the last 25 of which his home, through his marriage, was at Llangwm, and he was Secretary of Merionethshire Monthly Meeting. He was an able and faithful labourer for Christ, starting Sabbath Schools, erecting chapels and planting churches, wheresoever he found it possible to do so. After a long day's work, he died in peace, Nov. 3rd, 1834, aged 82 years. *Methodistaeth Cymru*, vol. ii., page 259; *Methodistaeth Gorllewin Meirionydd*, vol. ii., page 431.

ROBERTS, REV. MICHAEL, PWLLHELI, was one of the brightest and most remarkable preachers of his day. Several of his sermons are to be found in the *Drysorfa* of the period of his ministry, and reveal him to have been a man of vigorous and original thought and much force of expression: they well repay a perusal. He was the son of Rev. John Roberts, Llangwm, and was born in the par-

ish of Llanllyfni in the year 1780, and began to preach when but sixteen years of age. In the year 1802 he removed to Pwllheli, where he henceforth resided. Like many other preachers of his day he opened a school, whereby he served his generation and earned his livelihood. He took to himself a wife in the year 1806, and became the father of fourteen children, whose support was dependent entirely upon his own earnings. Doubtless he often found it difficult to obtain the ordinary comforts of life, as school fees were low, and the pecuniary remuneration for preaching was very paltry. His health too was in a very precarious state, as he suffered much from asthma. He would often return home in time for school on Monday morning, though he had not slept a wink the night previous. He soon won for himself a prominent position among his ministerial brethren, and was ordained to the full work of the ministry in 1814. He was second to none—not even the seraphic Robert Roberts, Clynnog, in his acquaintance with the Scripture, or in its elucidation. His preaching at times was marvellously effective. At an Association held at Llanidloes in 1819, he is said to have preached with such power that it was computed that about a thousand people were converted. No ser-

vice like it was ever known in Methodism. Full notes of the marvellous sermon, taken down by the Rev. Humphrey Gwalchmai, appeared in the *Drysorfa*, March, 1902, page 126. He had the disadvantage of a small, weak physical frame. Strange to say, that for twelve years, when his asthma left him, he was sorely afflicted by a clouded mind, which hindered him completely from taking part in the ministry or in his school duties. This affliction came upon him in the year 1836. He survived the return of his faculties but a few months. The churches were rejoiced when it was found that he was able to retake his duties and to discharge them with his wonted power and brilliance, and it was hoped that he would be spared for many years to break bread for the people of God and to lead many from the error of their ways into the service of Jesus. But God's purposes were otherwise. He died rather suddenly, from an attack of asthma, on January 12th, 1848, in the sixty-eighth year of his age, the news of which caused much lamentation throughout the churches of Methodism. He had several of the characteristics of a popular preacher—a clear voice, forcible language, original thought, considerable knowledge, a retentive memory, a rich imagination, and a fertile mind. He

was, moreover, of a gentle and tender disposition, ever ready to defend the weak against any harsh treatment, which some of the senior brethren might be disposed to manifest towards them. Every way, he was a bright star in the firmament of Methodism.

"Machludodd ar y ddaear hon  
I godi yn y nefoedd lon."

In 1829, he published a Memoir of his celebrated uncle, Mr. Robert Roberts, Clynnog. *Methodistiaeth Cymru*, vol. ii., page 184; *Cofiant y Parch. J. Jones, Talsarn*, vol. i., page 109, vol. ii., page 879; *Y Drysorfa*, vol. xix., page 94.

ROBERTS, MR. MOSES, MERIONETHSHIRE, was a preacher in 1824.

ROBERTS, REV. PETER, LLANSANNAN, Denbighshire, spent fully 35 years in the service of the Gospel, and did much for its furtherance, especially in his native county. He was born at Bryn-an-llech, Tanyfron, March 11th, 1770, and was the only child of his parents, John and Ann Roberts, who were members of the church at Tanyfron. Peter was early taught to read Welsh, and was then sent to an endowed school at Llanfair-Talhaiarn. He was a well-behaved lad, refraining from the evil practices of the young people of his neighbourhood, but he did not join the church until he was

twenty years of age. Shortly after, a revival took place at Tanyfron, and Peter shared in the quickening. The desire then sprung up in his heart to enter upon the work of the ministry. As he was encouraged by the brethren in this aspiration, he commenced forthwith. In 1797, he married Miss Mary Edwards, Llangollen, by whom he had nine children. He settled for a time at Denbigh, where he opened a shop, but he soon discontinued the enterprise, took up his residence at Llansannan, and joined the church at Tanyfron, about two miles distant. He soon after commenced a cause at Llansannan. Seeing the ignorance and ungodliness that prevailed, he opened his house for the preaching of the Gospel, and ere long a church was formed and a chapel erected. In the year 1815 he was ordained to the full work of the ministry. His sermons were superior in composition to those of the majority of the preachers of his day, and considerable unction usually rested upon the services he conducted. Though not remarkable for the depth or breadth of his mind, yet he felt much interest in his subject, and he would put it before the people with much clearness and force. He died April 23rd, 1829, aged 58 years. *Drysorfa*, 1837, page 257; *Methodistiaeth Cymru*, vol. iii., page 122.

ROBERTS, MR. ROBERT, BRYNBUGAD, TANYFRON, Denbighshire, is said in the "Methodistiaeth Cymru," not to have been a preacher. But in a brief history of Methodism in Denbigh,\* he is referred to as having been the officiating preacher at Capel Mawr on a Sunday when three young people had to appear before the brotherhood for daring to go on the Sabbath down Park Street, at a time when some amusements were carried on in the Park. In the CYMDEITHASFA, page 475, by Mr. Edward Jones, he is also ranked among the preachers of Denbighshire. He was born at Cefn Forest, in the parish of Llansannan, in the year 1755. When 24 years of age, he was appointed an elder. Upon his marriage with a step-daughter of Edward Parry, Brynbugad, he went to Brynbugad to live. He was remarkable for his faithfulness during the remaining years of his life, and was the chief means of starting the Sabbath School in the district. This was about the year 1790. He died in the year 1825, aged 70 years, highly esteemed by all people in the district.

ROBERTS, MR. ROBERT, MOCHDRE, Denbighshire, began to

preach in the year 1821, and died in 1828, aged 49 years.

ROBERTS, MR. ROBERT, CLYNNOG, Carnarvonshire, occupied a front position in the ministry of Calvinistic Methodism during his brief day. There were many more cultivated than he, many that did more for the extension of Methodism, yet there is a charm in his name equal to that of any other that can be mentioned in connection with Methodism. The known facts of his life are few, and, excepting the great power which attended his ministry, what is known is simple and in a great degree uninteresting. There were no stirring events in his ordinary life. He took no prominent part in any important administrative work. And yet the charm in connection with his name exists. The universal testimony respecting him is of the same character. The writer heard the late Rev. David Jones, Treborth, tell of a conversation he once had with the celebrated Christmas Evans regarding him. Mr. Evans had heard him preach many times, and had the special gift of being able to recite what others said, in their own tone and manner. After much pressure he gave a specimen of Mr. Roberts' style of preaching, but at the same time added that there was a something in his ministry, especially at times, which it was impossible to re-

\* "Hanes Cychwyniad a Chynnydd Methodistiaeth Calfinaidd yn Nhref Dinbych." Gan Owen Evans, page 19.

produce. Mr. Jones, in relating the incident, added that the specimen of Roberts' preaching, given by Mr. Evans, was one of the finest things he had ever heard. Speaking to an elderly Congregational minister some years ago, he stated that he had heard the renowned Williams of Wern repeatedly say that he considered Roberts to be one of the most marvellous preachers he had ever heard. And the Rev. Ebenezer Morris, we are informed by Dr. Owen Thomas, told his father-in-law, the Rev. William Roberts, Amlwch, that "had he died without hearing Robert Roberts, Clynnog, preach, I should have died without having the conception I have of the glory of the ministry of the Gospel." This was the testimony borne to Robert Roberts by one of the greatest preachers of Wales, and one who had heard Mr. Daniel Rowland many times, and all the old celebrated preachers. Yet, withal, his life for the present generation of people is more a dream than a reality—a dim spectre in the past rather than a flesh and blood reality.

He was one of thirteen children, the offspring of Robert Thomas and Catherine Jones—his mother retaining through life, after the Welsh fashion, her maiden name; and Robert and his brothers and sisters, again after the Welsh fashion,

taking for their surname their father's Christian name. He was born Sept. 12th, 1762, at Ffrith-bala-deulyn, in the parish of Llanllyfni, Carnarvonshire. His eldest brother, John, became an eminent minister, and is known as John Roberts, Llangwm. His parents were of humble station in life, and thus he had no educational advantages whatever beyond what he obtained from his father in the evenings when the day's work was over, and in a Sabbath School held in his father's house. Thus he learnt to read Welsh. His parents were eminently pious, but Robert did not at first take after their ways: his delight was rather in the company of the thoughtless youths of the neighbourhood, and in the pursuits they followed; in this manner threatening to break loose from their rule and to wander as a prodigal in the far country of sin. At this time, it was with difficulty he could be got to attend the means of grace and to have anything to do with matters of a serious character. In the mercy of God he was brought, when about sixteen years of age, to a sense of his spiritual condition, under a sermon by the Rev. D. Jones, Llangan, from the words, "Turn you to the stronghold, ye prisoners of hope" (Zech. ix. 12). With much reluctance he attended the service, and at its commence-



ment gave little heed to the sermon: he was taken up more with his companions, and seemed intent upon treating the holy things with levity. But ere the service closed the truth preached seized him and made him captive. In company with many others, he experienced a change of heart, and returned to his home a sadder though a wiser young man. He at once separated himself from his old companions, forsook his former habits, united himself with the Church of God, and entered upon a religious life.

He was at this time working in a slate-quarry near his parents' home, but it was thought prudent that he should change his calling and become a farm-servant. He remained in this occupation about seven years, during which time he had but little opportunity for reading and seeking to cultivate his mind. He had his Bible, and, having a retentive memory, he treasured much thereof in his mind, which proved of priceless advantage to him later in life. During this period, it is said, he had many narrow escapes, which served materially to solemnize his thoughts and stir up the desire in his soul to serve his Master. He saw that his opportunity of helping forward the Kingdom of Christ might soon be gone. A severe attack of rheumatism completely prostrated him. He

was confined to his home and bed for several weeks: his agony was fearful. The result was that he became a mere wreck of what he had previously been. As a young man, he was tall, and strong; he had a noble, manly appearance, but his disease so worked upon him that he became a weak, puny, hunch-backed little fellow—the shadow of his former self. In this painful condition he spent the remainder of his days, and the whole period of his ministerial life. How far this affliction had to do with his entering upon his public career is not known. This is clear, his disease incapacitated him for his previous occupation. Who knows but that this was the method his Heavenly Father employed to break him off from the ordinary pursuits of life, and to lead him into the course He would have him pursue. Doubtless the fiery furnace through which he passed exercised an important influence in qualifying him for the work that lay before him. It was after the church had been visited with a powerful revival that he finally decided entering upon the work of the ministry. This took place when he was about twenty-four years of age. He was himself very deeply impressed. His soul became possessed by the most fervent zeal in the cause of God, and the most earnest desire to save

souls. Soon after this he began to declare to sinners the way of peace through Jesus Christ. His quiver was full of arrows sharpened at the throne of grace, and well-fitted to pierce the hearts of his hearers; and he soon got to take a steady, straight aim, and to draw his bow with the arm of a spiritual giant.

During the first years of his ministry, he coupled with the ministry of the Word the duties of a schoolmaster, which he discharged in Welsh. But his health gradually gave way, so that he was compelled to relinquish the school, and he took up his residence in the chapel-house at Clynog, where he henceforth resided. His career now began to be encircled with great glory, and he shone forth suddenly as a brilliant meteor. His deformed frame, his sickly constitution, his limited educational training, one would have thought, would have told effectually against his ever attaining to any great eminence. But notwithstanding these disadvantages, he rose rapidly to the highest position as a preacher. Crowds were attracted to hear him declare God's message of love to the world. He was a perfect master of the Assembly. At times the influence of his preaching would be most profound: the congregation would be panic-stricken: his words pierced their hearts

and rendered them perfectly helpless. He was never happy in preaching unless it were evident that the unction from the Holy One accompanied the truth. When he stood up to preach his anxiety was deep that God's quickening influence should be felt. When the people were listless, he would sometimes suddenly stop in the middle of his discourse, then raising his eyes to Heaven—his tears flowing freely—he would utter in the most solemn manner the prayer, "O Lord, remove the veil! remove the veil!" Upon this the people would be subdued. Then, with the greatest self-possession, he would recommence with his subject, and proceed with warmth and energy as if refreshed after a wearisome journey. A manifest change would now be seen. All would be life and interest: some would be praising, others fainting, and all weeping: many would be calling for mercy, others thanking that they had found it, whilst he himself, overcome by the powers of the world to come, would be compelled to pray a second time but with a different prayer. Now it would be, "O Lord, withhold! withhold! draw the curtain a little, else we shall not be able to bear the light."

Though, as already stated, he was a man who had no educational advantages, he was a master in the art of oratory—

not by training, but by nature, as the birds are perfect in song and on the wing. His sentences, short, pithy, pointed, went straight as a sunbeam to the heart of his hearer. There was something too in the tone of his voice, and the earnestness of his look—enhanced by his bodily weakness, which made him speak as one from the confines of the spirit world—that were favourable to a good impression being produced. At times, a thrill would pass through the audience as he read his text, especially if it were of a pathetic character. He had an impressive manner of addressing the people, saying, "People! people!" (Bobl! bobl!), the force of which cannot be expressed in writing. On one occasion, having read his text, "Great is the mystery of godliness—God was manifest in the flesh," he burst forth in the most solemn manner, "People! people! people! here is a sea without a bottom; through the strength of God, I'll venture upon its borders. Keep your eye upon me, People!" Such brief, terse sayings, put in the most striking manner, told with great effect upon an audience deep in sympathy with the speaker. On another occasion, when preaching with great power, seeking to persuade the ungodly of the folly of their ways, he suddenly stopped, and bending down his head, he held

it in a listening attitude, and then with great solemnity said, "Hush! hush! hush! What is the sound I hear?" Then, amid breathless silence, he shouted aloud, "Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest; this shall be the portion of their cup." The effect that followed is said to have been indescribable. One remarkable incident is recorded of him in Merionethshire. He was preaching near Gwynfryn in the open air. The place where he stood was carved in a rock, and was called "Ffoulk's pulpit," and the congregation, which was very large, stood before him. About the middle of the sermon a storm arose, which threatened to bring the service to an abrupt close. But as it began, the preacher raised his hands towards heaven and prayed, "Oh, my God, grant us an opportunity for a moment to speak and to hear about Thy Son." In less than five minutes the wind ceased and the atmosphere cleared. The people were surprised beyond measure, and many broke forth praising God, confident that it was the finger of God. The testimony of all who heard him sets forth the brilliancy and power of his ministry: it is described as incomparable. He was doubtless endowed with great natural powers, and these powers were sanctified by grace for the ser-

vice of the Gospel. He also worked diligently in his preparation for the pulpit. He was inspired by a deep passion for souls, and he had a lively imagination. The greatest peculiarity and glory of his preaching after all was the heavenly influence that accompanied it. The Lord blesses the good soil, the soft showers, and the sweet sunshine of spring and early summer, and thus produces an abundant harvest, so it is those whose gifts are most eminent are signally blessed in the salvation of souls.

When appointed to visit London to preach, his friends remarked that he would see many wonderful things in the great city, and desired him to send them a description of the most wonderful he would come upon. After being in the city, he wrote home, and remarked that the most wonderful thing he had seen in London, was the fifty-third chapter of Isaiah.

At the early age of forty years, and after a public career of only fifteen years, his Master took him from his labours on earth to the rest that remaineth for His people. This occurred Nov. 28th, 1802. A brief *Memoir* was published in 1830 by his nephew, the Rev. Michael Roberts, and in 1884, it was republished by the Rev. Griffith Parry, D.D., together with more than 50 of his Sermons, appreciative sketches by several writ-

ers, and an Introductory Essay by the Editor. *Drych yr Amseroedd*, page 188; *Cofiant y Parch. J. Jones, Talsarn*, vol. ii., page 817; *Y Tadau Methodistiaidd*, vol. ii., page 34; *His Memoir*.

• ROBERTS, MR. ROBERT, MOLD, was by trade a weaver, and early in the history of Methodism in Flintshire, he was in the habit of exhorting. His ministry was pointed and severe, and in dealing with the members of the church he was a great disciplinarian. In illustration of this feature in his character, the case of one David Jones, Mynydd y Fflint, is recorded. When this person was under deep religious impressions he thought of joining the church at Mold, as it was the nearest to his home. But ere he did so, he was informed of the strict discipline which Roberts enforced, so that he became afraid of carrying forth his purpose, and went with John Williams, Lloneurgain, to Berthen, though the distance was considerably farther. The date of his death is not known. *Methodistiaeth Cymru*, vol. iii., page 282.

ROBERTS, REV. ROBERT, RHOS-LLANERCHRUGOG, Denbighshire, was a native of St. Asaph, and was born about the year 1774. In his early years he was a leader in all manner of wickedness, but one day he accidentally heard Mr. Robert Prvs. Plaswinter, preach, and he became a

changed youth. His father was bitterly opposed to the course of life he now entered upon, but he held firmly thereto. He forsook his old companions, identified himself with the cause of Christ, and at once associated with religious people. He took a bold step at his home through setting up family worship, in the face even of rather fierce opposition. He was a man of considerable natural abilities, and had a fair educational training. He obtained some knowledge of Greek and Latin; and became well acquainted with the history and language of his native country. After serving for some time as a deacon at St. Asaph, he began, about the year 1813, to preach, and was ordained in 1832. At the time of his marriage with Mrs. Clark, Tan-yr-clawdd, near Rhos, he removed to her home, where he henceforth resided, and showed much hospitality to the preachers of Methodism, as he had previously done at St. Asaph. His mind was of a philosophical turn: this possibly led to his taking a very prominent part in the discussion which raged for some years in the churches of Methodism as regards the extent of the Atonement. In this discussion he was closely associated with the Revs. John Jones, Talysarn, and John Hughes (the first), Liverpool. Indeed, he narrowly escaped excommunica-

tion because of his views on this question. He died Aug. 14th, 1849, having, just before, enjoyed in a marked degree the light of the Lord's countenance. *Methodistiaeth Cymru*, vol. iii., page 108; *Y Drysorfa*, vol. xix. page 294.

ROBERTS, MR. THOMAS, TY'N-FRON, CYNLLWYD, Merionethshire, was the first Methodist preacher in his county. Between the years 1740—50, he visited Llangeitho twice to hear Daniel Rowland preach. He preached frequently in private houses at Llanuwchllyn and Llanymawddwy long before a chapel was erected. During this period he usually communed in church. Preaching one Sunday morning at the Bryn Chapel on the words, "Go ye also into the vineyard," he said at the close of the service to Mr. Edwards, Penygeulan, "Well, uncle Edwards, it is time for you also to go to the vineyard." He had a well-formed body, but he hardly did justice to it. Rather than shave properly, he simply cut his beard with a pair of ordinary shears, and allowed his hair on the back part of his head to grow in flowing lengths. His clothes too were made of homespun, so that, every way, he had a rustic appearance. *Hanes Methodistiaeth Dwyrain Meirionydd*, page 128; *Cronicl yr Ysgol Sabbothol*, 1881, page 88.

ROBERTS, MR. WILLIAM (the first), AMLWCH, a shoemaker by

trade, was one of the early preachers of Anglesea. In his early years, he is said to have been wild and reckless, impulsive and hot-tempered. But he experienced a thorough change of heart, and became a bright Christian. His preaching talents were not eminent, but through his lovely character he adorned the Methodist church and advanced its interests in the town: no one dared doubt his word or honesty, or the sincerity of his effort for the Gospel. The *Scientific Hall*, Amlwch, is built on the site of the house where he lived. One night, after preaching at Pantycoli, he was taken ill, and died there. The date is not known when he began to preach or when he died. *Methodistiaeth Cymru*, vol. ii., page 556.

ROWLAND, MR. DAFYDD, CYNON, Cardiganshire, was a gifted preacher of the Gospel, and also a skilful physician. Through his professional abilities, his careful Christian walk, and his gifts as a preacher, he won very great respect among his fellow countrymen. He died in 1843, aged seventy-four years.

ROWLAND, REV. DANIEL, LLANGETHO, was one of the three men to whom the honour chiefly belongs of having started the religious movement in Wales, which led to the rise and formation of Welsh Calvinistic Methodism. There is no doubt that

when they started their self-denying efforts not one of them had it in view to form a new denomination. Their whole concern was the revival of God's work. The ignorance and corruption that prevailed, both in the Church and out of it, distressed them greatly. They could well employ the Psalmist's words, "Rivers of water run down mine eyes because they keep not Thy law" (Psalm cxix.). Priests and people alike were given to all manner of evil ways. Gross darkness covered the whole country with the exception of a few places. The one desire of these three earnest, godly, able men—Howell Davies in Pembrokeshire, Daniel Rowland in Cardiganshire, and Howell Harris in Brecknockshire, unknown to each other at first, but subsequently co-workers, was to stir up the people to forsake their corrupt ways, and to love and serve the Lord. They desired and sought to carry on their work within the lines of the Established Church. The quickening of spiritual life, leading people from darkness to light, furthering the cause of Christ, and bringing men to the Saviour for their eternal salvation were the exalted objects they steadfastly aimed at. They set themselves to work with great ardour, and as they proceeded their efforts were covered with abundant success. The work grew under

their hands. The light of truth and holiness burst forth amid the surrounding darkness. Sinners were aroused, and societies of men were formed who professed a concern about their souls' salvation, and their hope of securing it through Jesus Christ. Almost all the clergy, both in towns and rural districts, were bitter in their opposition to the movement thus begun. But the work spread, and the dawn of a better day had broken upon the people. These three good men got to hear of each other—and of each other's work. A few others co-operated with them, until the movement became widespread like an inflowing tide.

Daniel Rowland, whose life is here sketched, was the second son of the Rev. Daniel Rowland, incumbent of the parishes of Llangeitho and Nant-cwnlle, often called Llan-cwnlle, Cardiganshire, and was born at Pant-y-Bedy, in the parish of Nant-cwnlle, in the year 1713. His father was a man of earnest piety, especially in his later years. He died in the year 1731, at the advanced age of 72 years. At his death, his son John, who, like Daniel, was brought up for the Church, was instituted to the livings he had held.

Little is known of Daniel during his early years, except that when a child he had a narrow escape for his life. A large

stone suddenly fell down the chimney upon the very spot of the corner of the large fire-place where he had been sitting but a minute or two before, and which, had it fallen upon him, would have inevitably killed him. He received his education at the Hereford Grammar School. But when he was eighteen years of age his father died: this, it is supposed, explains why he was not sent to a University to complete his education. He was, however, a young man of noble parts, and had made such progress in his studies, that he received deacon's orders when he was but twenty years of age. He was ordained in London in the year 1733, having obtained letters dismissory from the Bishop of St. David's. He had, however, to walk the whole distance to the metropolis in consequence of the humble pecuniary circumstances of his friends. The title on which he was ordained was that of curate to his brother. But, like Dr. Chalmers, he was for some time in the ministry before he was himself converted. He undertook the ministry of the Word simply as a profession, without any conception of its proper character, and without any fitness for it beyond that which arose from his natural abilities and his scholastic training. The burden of souls was not yet upon him. Indeed, once the morning ser-

vice was over in church, he readily took part in the games frequently carried on in the churchyard or a neighbouring field on the Sabbath day : being nimble and strong he was foremost among the company.

In about two years after his ordination a complete change took place in his character and in his ministry. It came to pass thus, he was grieved and humiliated by the fact, that, notwithstanding his abilities as a preacher, few came to hear him at Llangeitho, whereas the people of the neighbourhood went to hear a pious and earnest Congregational minister of the name of Philip Pugh at Blaenpennal, a place not far distant. Having ascertained that this good man urged his hearers to flee from the wrath to come, he resolved to adopt the same style of preaching. He at once began to choose texts such as "The wicked shall be turned into hell"; "These shall go away into everlasting punishment." The plan succeeded beyond anything he had anticipated, and it is said that fully a hundred people were under deep impressions through his preaching before he was himself converted. He must though have given up his conformity with the evil practices of his day, especially before his preaching would have had the effect it had upon the people. Crowds flocked to hear him and were deep-

ly aroused : they saw the end of the world as it were at hand, and hell prepared to receive them. The news of his wonderful preaching spread, and people came from all parts to hear him. The churches were too small to accommodate his audiences, and numbers were completely overcome by the terrors of the world to come as preached by him. Under the direction however of the Rev. Philip Pugh, who was delighted at the change wrought in the young clergyman, his ministry became modified. The aged minister advised him to preach more of the Gospel, and to apply to the spiritual hurts of his hearers the balm of Gilead, urging them to believe in the crucified Saviour. "But I am afraid," replied Rowland, "that I have not got that faith in its full vigour and worth myself." "Preach it," responded the old man, "until you feel it." Rowland did so. His acquaintance also, which soon came to pass, with Howel Harris, Howel Davies, George Whitfield, and Griffith Jones, Llanddowror, influenced him much, and he became in his preaching more eminent for the sweet strains of the Gospel herald than he was previously for the terrors of the law and of hell.

It was sometime during the year 1737 that Howel Harris first had the opportunity of



meeting with him and hearing him preach. This was at Devynock, Breconshire. They at once entered into full sympathy with each other, and co-operated together heartily for fourteen years, esteeming each other highly for his work's sake.

Religious societies were first formed by Harris about the close of 1736. Early in the following year, Rowland, before he had met with Harris, had likewise begun to form similar meetings for the nurture of religious experience and the divine life of the converts. These societies formed the germ of the new denomination which grew up alongside the Church of England, and which was ultimately formed as the result of the religious movement commenced and carried on by these good men. They served to preserve and further the impressions awakened under the ministry of the Gospel: and through them the work became consolidated.

In 1740, he had seven hundred communicants—a marvellous number for such an outlying district as Llangeitho. In that year a great revival, which spread far and wide, began one Sabbath morning at Llangeitho. When Rowland, in reading the Litany, came to the words, “By Thine agony and bloody sweat, by Thy cross and passion, by Thy precious death and burial, by Thy glorious re-

surrection and ascension, and by the coming of the Holy Ghost, good Lord, deliver us,” a deep feeling possessed the people until they were completely subdued. The congregation was bathed in tears, and a wonderful work for God commenced, which resulted in multitudes being brought to the Lord and to forsake their evil ways.

He did not confine his labours to Llangeitho and the neighbouring parishes, but itinerated throughout the country, always endeavouring to be at home on Sundays, especially on Communion Sundays. His sermons were generally short, seldom prolonged beyond forty minutes, excepting at times when the Divine influence would be very manifest. He preached on one Sunday at Llangeitho for four hours, so possessed was he and the people by the subject of his discourse: he did not recognize how long he had been until he observed the sun's rays streaming in through the window on the western side of the church.

In 1742 so many Societies had been formed that an Association was held at Watford, near Caerphilly, in the month of January, 1743, at which Whitfield was present and presided. At this meeting, Harris, who was not in Orders, and simply an Exhorter—his application having been refused by the

Bishop, because of his reputed irregularities as a preacher—was appointed General Superintendent of the Societies. Both he and Rowland went, wherever a door of usefulness opened for them, pushing their way, often at the peril of their lives, into districts where the spiritual darkness of the people was intense.

In 1751, at an Association held at Llanidloes, an unfortunate rupture took place between them, which continued for about eighteen years, and greatly hindered the good work which had been carried on with remarkable success. By far the greater part of the workers kept with Rowland, and Harris retired to Trevecca, where he erected a large building for the accommodation of a number of people who came to live with him so as to enjoy his ministry.

Rowland held the curacy of Llangeitho, and carried on his noble work for twenty-seven years, when his brother, John, the incumbent, known as the wild parson, was accidentally drowned at Aberystwyth. It seems that he was an expert swimmer, and one day he made a wager that he would swim a certain distance from the shore; but during the performance he was seized by cramp, and met with his end. At his death, the Bishop was asked to give the incumbency to his renowned brother Daniel,

who had held the curacy so long, and had done the work of the parishes so effectually, but his lordship refused because of his reputed irregularities in preaching the Gospel. What was the salvation of souls and the furtherance of the work of the Lord, in comparison with the orderly working of the parishes, though the people might thereby be left in ignorance and sin, and lie at hell's dark door without the slightest voice of warning being uttered? So Daniel had to suffer the keen humiliation of being refused the livings which were given to his eldest son. With a wonderful breadth of liberality however the Bishop permitted him to continue for a time to hold the curacy. Thus, after being for twenty-seven years his brother's curate, and doing more real work for God than all the other clergymen of Wales put together, he was allowed to be his own son's curate! What a comment upon a Church in league with the State! The greatest preacher of his day in Wales, if not in the world, according to some high authorities, permitted, because of his apostolical fervour and eminent abilities in the service of the Lord, to occupy no higher position than that of a curate, first to his brother, and afterwards to his own son! Is it any marvel that the people who had been awakened into sympathy

with Divine things through Daniel's ministry should have become alienated from the Established Church? Clergymen who were fond of the hunt, frequented races, played cards, took part in sports on the Lord's day, revelled in all manner of iniquities, and of course took no interest whatsoever in the spiritual welfare of the people, were appointed to rich livings, and held them unchecked by any warning voice from the Bishop; but here was a clergyman who was alive to his spiritual duties, his character irreproachable, his pulpit eloquence proverbial, crowds flocking to hear him preach and bearing testimony to the power of his ministry, refused a living in which he had been a curate for twenty-seven years, and compelled, if he wished to serve his Master within the pale of the Established Church, to do so as a curate to his young and inexperienced son! And even in that capacity the threat of suspension was hanging over his head unless he would desist from his reputed irregularities! Drunkenness, Sabbath-breaking, gambling, and such like things, might be overlooked and winked at, but to preach the Gospel out of his own parish was an offence on the part of a clergyman which could not be tolerated. To the Bishop's threats however Rowland replied, "that he had nothing in view but the glory of

God in the salvation of sinners, and that as his labours had been so much blessed he could not desist." What was this declaration but the echo of the words of the Apostles to the council in Jerusalem, when they were commanded "not to speak at all nor teach in the name of Jesus."

It was for a short time only he was a curate to his son, for in the year 1763 his license to preach was revoked. This took place at Llanddewibrefi, a church which was held by his son as well as Llangeitho and Llanconlle. One Sunday morning, on entering the pulpit, the document was handed to him by a clergyman who had come there for the purpose. After reading it Daniel informed the people of the nature of its contents, and that he had nothing to do but submit, adding, "Let me beg of you to go out quietly, we will conclude the service by the church gate." The scene was one of intense sorrow. All eyes were filled with tears, and all hearts with indignation. Another report states that this took place at Llanconlle, Christmas, 1763. Both churches were under his charge, as well as Llangeitho, and the name of the one may have been mis-stated for the other. Rowland was at this time in his prime and in the full swing of his popularity, but he had nothing for his support besides the produce of two small farms which he held. A chapel

was at once built for him at a distance of about half-a-mile from the church at Llangeitho, and was called Gwynfil Chapel, from the plot of ground on which it stood. The building was 45 feet square, without a gallery, and without seats, excepting a bench alongside the wall. The people all stood, and the place was generally densely packed, Rowland getting into the pulpit at its back, through a door in the wall.

It has often been stated in proof that Daniel Rowland was never ejected from the Church, that no record thereof is to be found in the Register of the diocese. But before the passing of the 1 and 2 Vic., C. 106, the bishop could revoke licenses to curates *mero motu*, without making any record thereof. See WALES, by Sir Thomas Phillips, page 141.

Llangeitho became more than ever the centre of the religious movement which had begun about thirty years previously, and which in the meanwhile had experienced two or three ebbs and flows. People flocked thither from all parts of the Principality. Many came every Sunday a distance of ten or fifteen miles. On Communion Sundays very many were present from a distance of forty or fifty miles, and large parties came from the extreme points of North Wales, as well as from Glamorganshire in South

Wales. They would travel in bands, starting on Thursday or Friday evening, according to the distance, so as to reach Llangeitho on Saturday afternoon in time for the preparatory service invariably held previous to the Communion Sunday. Then they would start home after the Communion Service on Sunday, holding religious services here and there on the way, and would reach home on Monday evening. It is said that there would often be as many as fifteen hundred taking part in the Lord's Supper, though Llangeitho was a most out-of-the-way place. The hospitality of the people of the district must have been great, the strain upon it at times would be immense, though the visitors generally brought their simple food with them. They slept in barns or anywhere where shelter could be got. Two or three ministers would usually assist Mr. Rowland on these occasions, and no one was allowed to commune excepting those who were members of the Societies at their homes. The congregations on these Sabbaths would often number four or five thousands. Hundreds came there on horse-back, and the horses would be tied in ranks on the roadsides or in fields during the service, making the place seem like a fair. It was on these occasions arrangements were generally made for the visit of preachers to North

Wales and the different parts of South Wales. Preachers and deacons would meet, and itinerating tours agreed upon.

He laboured for twenty-seven years after he was expelled from the Church, his popularity continuing undiminished; he was looked upon as the chief among his brethren, and was invariably elected Moderator of the successive Association Meetings. As the years advanced his strength gradually waxed weaker, and he prayed that he might not be allowed to languish long in sickness or weakness. His request was granted him. He was allowed to continue his work to the very end of his life. He preached on the last Sabbath he lived, and he prepared for the following Sabbath; but he was taken dangerously ill on Friday, October 15th, 1790, and on the following day, when people had come together for the Communion preparatory service, and the service had been commenced, the news was brought that he had taken his flight to the better world above. He thus died, October 16th, 1790, in the 77th year of his age. His mind was unclouded to the last, and to the great joy of those around him he was able to bear testimony to Him who had saved him by His grace, and Whom he had served with such faithfulness, ability and success. He was buried in Llangeitho

Churchyard, near the window at the east end of the church. Eleanor his wife outlived him six years, and at her death was buried in the same grave.

Only twelve of his sermons were printed; these have come down to the present day: and reveal him to have been a man of much freshness of thought. He prepared carefully for the pulpit, though he did not usually write his sermons in full. He would generally take his notes with him to the pulpit, and would make use of them. His sentences were short, striking, and full of fervour, as also were his public prayers. His power and chief excellence as a preacher, however, are not to be found in his printed sermons: as in the case of Whitfield and many others, his extraordinary pulpit excellence was incommunicable to paper. His voice is said to have been surpassingly musical and tender, his language chaste and beautiful, his thoughts fresh and inspiring, his animation and fervour great. But there was something else as well—something which penetrated the heart, quickened the conscience, subdued the soul, and was blessed of God to the spiritual welfare of his hearers. Christmas Evans, the eminent Baptist preacher, in an appreciative sketch of him, says,—“Rowland’s doctrine was Calvinistic in the proper sense of the word.

He cut his words short; his sentences were compact, substantial, and full of sense. He preached in a style peculiarly his own, and which was inimitable. I see him as it were now, in his black gown, entering into the pulpit through the small door at its back, and thus suddenly appearing before the congregation. His countenance was in every way adorned with majesty, and revealed him to be a man of strong sense, eloquence, and authority. His forehead was high and prominent; his eye keen, lively, and penetrative; his nose aquiline or Roman; his lips were seemly, his chin projected a little, and his voice was musical, sweet, and commanding." Christmas Evans was of opinion that he was the star of greatest magnitude that appeared in the eighteenth century, and that perhaps there had not been his like in Wales since the days of the Apostles.

A monument was erected to his memory on September 7th, 1883, at Llangeitho, chiefly through the effort of the Rev. Thomas Levi. It bears the following inscription:—

DANIEL ROWLAND,

Born A.D. 1713,

Died October 16th, 1790.

O nefoedd! nefoedd! nefoedd!

Buasai dy gonglau yn ddigon

Gwag oni buasai fod Seion

Yn magu plant i ti ar y ddaear.

*D. Rowland.*

The foregoing saying, "O heaven! heaven! heaven! Thy corners would be sufficiently empty were it not that Zion is nursing for thee children upon the earth" was a saying of Daniel Rowland, as remembered by an old worthy deacon, Mr. David Jones, Dolau-bach, Llangeitho, who died but a few years ago, and who knew Rowland well, but remembered no other saying of his.

The monument is in the form of a marble statue, and has been set up in the square on the eastern side of the present chapel—the very spot where Rowland's first chapel, it is said, stood. It represents Rowland in the act of preaching in the open air, with his gown on: an open Bible in his left hand, and his right hand extended. The likeness is said to be a more correct representation of him than the portrait in the Memoir published by the General Assembly. It is life size. From an artistic point of view, the statue, designed and executed by Mr. Edward Griffith, Sculptor, Chester, is considered a perfect success.

Dr. Lewis Edwards, Bala, unveiled the statue, and spoke as follows:—

"He considered that Daniel Rowland was the greatest preacher Wales had ever produced. In some things Howel Harris excelled him, but taking all things together, no one had done more than Rowland. Men

of learning and genius, and poets of great fame lived at the same time as Rowland, but they effected little, if any, influence for good on the morality of Wales. They did much towards the promotion of general education, but Wales continued as before in great religious darkness. At last Rowland appeared—God raised him, and a great change came to pass. He filled Wales with religious people. There was in him an attraction which drew people from all parts of the country. Think of people coming from the remotest parts of Wales to Llangeitho: some coming monthly, and others occasionally. Years ago it was scarcely possible to meet with anyone of religious note but had been to Llangeitho some time; and they took home with them the religious influence they received. They took the influence of Rowland's preaching with them, and that filled the land with Methodists. The influence Rowland left behind him is still on the increase. There is no indication of its becoming less. There is abundant evidence that God is with the successors of Rowland as He was with him. What will become of our Connexion in the future it may be difficult to say; we look to God for its success, and it will certainly succeed if the Ministers of Methodism will continue to look to God as our fathers did

—if we shall be filled with the same spirit as possessed Rowland. It is not sufficient that we should have his name, although we respect his name—we must have his spirit. And what kind of spirit had he? The spirit of preaching—it was this had full possession of his soul. There is abundant evidence that it was a difficult thing to get him from his study. Rowland was great in prayer. And this is the way for young preachers—to pray much, to read much, to think much—give their whole souls to preaching.”

Dr. Owen Thomas was next called upon to speak. He held that the statue was a correct likeness of Rowland from internal evidence—it was not an imaginary statue. He had met with a daughter of Rowland 47 years ago at Llandilo, and he recognized her as his daughter from her likeness to her father, whose picture he had previously seen at Llangeitho. This daughter, then from 75 to 80 years of age, told him that he was a short man, quick in his movements, and also of a quick temper. The influence of his ministry must have been marvellous, making such a place as Llangeitho a centre for people from all parts of Wales. And it was not for a year it was so, but for fifty years. At that time farm servants of a religious disposition would, in making their engagements, stipulate that they

were to go to Llangeitho once during the term of service; and those who were very religious would stipulate to go there four times during the year. And this to such a place as Llangeitho! He had been making many enquiries about him of old people who had heard him many times, and in this way he had got some idea of him as a preacher. Some other preacher would generally introduce the service for him: whilst this would be going on Rowland would be walking to and fro in a room behind the chapel, then he would enter the pulpit suddenly through the door at its back; he would then give out a hymn to sing. David Jones, Dolau-bach, used to say that he was not willing for the hymn to be sung more than once. Having announced his text, he would at first speak in a low tone, but rapidly. When he would come to his second division, he would shake himself in a rather wonderful manner, which all his old hearers remembered well. He would again begin slowly and thoughtfully, but would speedily quicken his speech, and speak with great ease. He would give a penetrating look over the chapel, and raise his voice and become fervent in his spirit, until it was felt that the truth laid hold upon the people. The tears would flow down their cheeks freely, and warm Amens would break

forth from their lips; and it was evident that minister and people understood each other well. At the close of his remarks on his second division he would descend in the tone of his voice—descend, not fall. He would gradually descend, and then gradually rise higher, higher, and higher still. He would do so once again, and rise higher than ever, until the congregation would be one scene of joy, and the shouts of "*ben-digedig*," "*gogoniant*," and "*diolch*," would be heard over the whole building. The whole congregation would be moved, and would rise to a high pitch of joy and excitement. He would close his sermon in a way that no one seemed hardly to know how he did it, and he would hasten out through the door at the back of the pulpit, as he came in. He would then retire to bed to regain a little of the electricity which he had lost during the hour he had been in the pulpit. Such a man should be honoured—a man who did such a work, and a man who was almost always blessed by the Lord.

Rev. Joseph Thomas, Carno, when called upon to speak, referred in his own inimitable manner to several features in Rowland's character; and Principal Edwards drew several important lessons for the young men of Wales from the life and work of the great man whom



they were that day honouring. *Y Traethodydd*, vol. vi., page 269; *Cofiant y Parch. D. Rowland*; *Hanes Bywyd a Gweindogaeth y Parch. Daniel Rowland*; *Cofiant y Parch. J. Jones, Talsarn*, vol. ii., page 800. *Enwogion Ceredigion*, page 214; *Methodistiaeth Cymru*, vol. i., ii.; *Y Tadau Methodistiaidd*, vol. i.

ROWLANDS, MR. EVAN, LIVERPOOL, a young man of earnest piety, good education, and superior talents, was chosen by a number of friends to qualify himself to conduct a seminary for young preachers. He was a native of Cardiganshire, and went to Belfast to complete his studies; but his health broke down, and, to the great grief and disappointment of a large circle, he died December 8, 1828, aged twenty-three years. A biography, entitled "Cofiant o Fywyd a Marwolaeth Mr. Evan Rowlands, Liverpool," was published by Newett, Castle Street, Liverpool, in 1829.

ROWLAND, M.A., REV. NATHANIEL, PARKE, Pembroke-shire, was the son of the eminent Rev. Daniel Rowland, Llangeitho, and was born in 1749. He completed his education and took his degree in Christ College, Oxford, after which he was ordained by the Bishop of St. David's. He then married Miss Margaret Davies, the only child of the

Rev. Howell Davies, who had been the founder of Methodism in Pembrokeshire. Upon his marriage he removed to Parke, his wife's home. He was the Duke of Gordon's chaplain, and also that of the Countess of Huntingdon. He was for rather more than twenty-five years identified with the Methodists, taking a leading position among them. His relation to Daniel Rowland and Howell Davies would readily account for this. But he was moreover a man of considerable abilities and a popular preacher. Unfortunately, he got to put on airs, and to assume much authority. He was utterly opposed to grant to chapels built for the convenience of the worshippers, the privilege of having the ordinances of the Church administered therein. This authority which he presumed to exercise was at last greatly resented by the best men of the Connexion. And when it was found that he had become the victim of strong drink, he was cut off from membership in the denomination at an Association held at Neath in 1807: the vote was unanimous. It is said that he subsequently conquered the habit to which he had unfortunately become prone, but he never returned to the Methodist fold. He continued to preach in a chapel in Bridge Street, Haverfordwest, which had been

erected for him, the deed of which, it is said, had been drawn in his name. He died at Parke, March 8th, 1831, aged 82 years, and was buried at Henllan Amgoed. *Methodistiaeth Cymru*, vol. ii., page 307, vol. i., page 418 and 445; *Enwogion Ceredigion*, page 539.

ROWLANDS, MR. OWEN, AMLWCH, Anglesea, was the son of Mr. Rowland, Ty-fry. He was apprenticed to a chemist at Amlwch, and about the year 1831 he began to preach, purposing to become a missionary. He offered his services to the London Missionary Society, but they were rejected. This rejection was one of the causes which led the Calvinistic Methodists to think of starting a Mission of their own. He then went to Dundee, Scotland, for business purposes. He became highly respected in his new sphere, but he had an attack of cholera, from which he died. *Methodistiaeth Mon*, pages 135, 199.

ROWLAND, MR. OWEN THOMAS, HOLYHEAD, was born in the year 1735. During the first twenty-eight years of his life, he was foremost among the ungodly people of his district. He neither feared God nor respected man. Playing cards and drinking beer were his great delights. On one occasion he drank two quarts of beer at a draught. He had

at one time a terrible fight with a large snake which nearly proved fatal to him. He went forth with a pitchfork in search of the reptile, which had been for some time the terror of the district. In the contest he had a narrow escape for his life. However, the circumstance sobered him considerably. This took place when he was 24 years of age. About four years later he heard for the first time a sermon by a Nonconformist preacher—Hugh Griffiths, of Llanddaniel. A deep impression was produced on his mind, and he was led to follow Jesus. In about five years' time he began to preach, and then persecution arose. He and seventeen others of Lord Boston's tenants were summoned to appear before his agent and the vicar of the parish to answer for their religion. They were asked to promise never to listen again to the Methodists, and were told that upon this condition they should remain quietly in their homes and on their farms, but if they refused, they would be obliged to quit. A strange scene followed: the tenants began to praise the Lord and shout "glory" in the agent's parlour. One Richard Williams, Tyddyn-bach, let his hat fall, clapped his hands, and began to leap in his clogs, shouting, "Blessed be God! Hosannah to the Son of David!" How-

ever, fifteen of them ultimately yielded, but Owen and two others refused, and had to leave their farms. Moreover, a determined effort was made to boycott Owen, who was a blacksmith by trade. Notice was given the farmers not to give him work, under peril of losing their farms. So bitter were the measures adopted against him that even his mother, on peril of losing her farm, was forbidden from harbouring or even seeing him. He therefore went for a time to Liverpool, but could not rest there. Having returned to his native county he married. The persecution he had to undergo was fierce. In passing through Llanerchymedd stones were thrown at him, falling around him almost like hailstones. "Preaching there on one occasion," he says, "I was struck on my ear and other parts of my body, until I lost much blood." It is not known when he removed to Holyhead, or the precise date of his death: but it is recorded that he fought hard to the end of his life against the iniquities of the land, and bore a faithful testimony to Christ under circumstances of great personal danger. He had considerable preaching gifts, and would produce alternately much laughter and great seriousness. *Drych yr Amseroedd*, page 182; *Methodistiaeth*

*Cymru*, vol. ii., page 539, 540; *Methodistiaeth Mon*, page 52.

SION, MR. RICHARD, RHIWBWYS, Cardiganshire, was a native of Four Crosses, Carnarvonshire, and was one of the early exhorters. He was highly respected as a Christian, though he was not much of a preacher. — *Methodistiaeth De Aberteifi*, page 150.

SION, MR. RISIART WILLIAM, SOUTH WALES, was one of the early preachers of South Wales, who visited North Wales. He was full of determined vigour. Under a sermon preached by him, in Anglesea, the quaint Owen Thomas Rowland first enjoyed freedom from his spiritual bondage, and found great peace of mind. *Methodistiaeth Mon*, page 53.

SION, MR. THOMAS DAFYDD, BRECHFA, Carmarthenshire, was one of the early exhorters. *Y Drysorfa*, vol. xiv., page 181.

SION, MR. WILLIAM, GLANCOTHY, Carmarthenshire, was one of the early exhorters. *Y Drysorfa*, vol. xiv., page 181.

SOLOMON, REV. GRIFFITH, LLANBEDROG, Carnarvonshire, was the son of Solomon Jones, and was born at Bryn-yr-odyn, in the parish of Llandyrnog, Carnarvonshire, about the year 1774. His father was a quarryman, and gave him a fairly good education. He experienced when young the power of the truth acting as a restraint upon him and preserving him

from the evil ways of the young people of his neighbourhood. He was specially moved by a sermon preached by the Rev. John Jones, Edeyrn. He served the cause of Christ well; first, through conducting day schools in various districts, and afterwards through the ministry of the Gospel, in which he was engaged for more than forty years. About the year 1800, he removed to Llanbedrog, Lleyn. He itinerated much, according to the custom of his day, visiting the churches both of North and South Wales. He excelled many of his brethren in the ministry as a reader of the Scriptures, in his chaste and suitable language, and in his earnestness in prayer. His main characteristic as a preacher was his exposition of the Scriptures. He was received by the Association as a preacher at Carnarvon, in the year 1798, but was not ordained until the year 1837. When on an itinerancy two years later in South Wales, he was taken ill at Merthyr Tydfil, and had to hasten home, where, after only three days, he died, November 9th, 1839, aged 66 years. He was buried at Llanbedrog. Several of his sermons appeared from time to time in the *Drysorfa*. *Methodistiaeth Cymru*, vol. ii., page 274.

SPARKS, MR. JOHN, HAVERFORDWEST, was one of the early exhorters in Pembrokeshire. At

the time of the rupture between Rowland and Harris, he sided with the latter, and assisted him in seeking to make arrangements to carry on the work. But in a few months he withdrew from Harris and joined the Moravians, who had a church at Haverfordwest. After the healing of the breach between the two great leaders, Sparks occasionally took part in their gatherings again.

STEPHENS, MR. STEPHEN, LLECHRYD, Cardiganshire, when he started forth as a preacher was a young man of considerable promise: great expectations were awakened regarding him, but to the deep disappointment of the churches, he died in 1812, when he was twenty-eight years of age. He was an uncle of the Rev. David Stephens, who took a prominent part in the start of Methodism in America. *Methodistiaeth De Aber-teifi*, page 347.

THOMAS, MR. ABEL, NEWCASTLE-EMLYN, Carmarthenshire, was a man greatly beloved in his circle, and was very active in connection with the work of Methodism in the town and neighbourhood. When preaching at Fagwyr-goch one Sabbath afternoon, a revival commenced, the result of which was that thirty new members were added to the church. He died in the year 1799, aged 48 years. *Methodistiaeth Cymru*, vol. ii., page 325.

THOMAS, REV. BENJAMIN, PEMBROKESHIRE, is included among the unordained preachers present at the first Association held at Watford. At the Association held at Trevecca, June, 1743, and at Abergavenny in March, 1744, he is spoken of as a Congregational minister. His heart was in full sympathy with the Methodists, and he co-operated earnestly with them. At an Association held in October, 1744, he was appointed to assist Howel Harris in the superintendence of the work over the whole of Wales. He travelled much both in North and South Wales, and like his brethren he suffered much hardship. On one occasion in Anglesea, April, 1744, he was preaching at Minffordd, a chapel which William Pritchard, Plas Penmynydd, had erected and had registered according to the law for preaching purposes, and a crowd of opponents appeared, with great staves in their hand, to disturb the service. When he began to preach, the opponents poured a quantity of water upon his head, and caused a great noise with their staves. But Mr. Thomas, being a strong man and swift of foot, he escaped without receiving much harm. He was a pathetic preacher—his tears often completely subdued his hearers. In the rupture between Rowland and Harris, he sided with the former, and con-

tinued to co-operate with him. *Methodistiaeth Cymru*, vol. i., page 488; *Drych yr Amseroedd*, page 89.

THOMAS, MR. DAFYDD, LLAN-LLUAN, Carmarthenshire, was one of the early preachers, and is said to have preached frequently at Cwmamman, Carmarthenshire.

THOMAS, MR. DAVID, CARMARTHENSIRE, was for some years a soldier. During this period he often preached in the towns and districts where he would be stationed from time to time. When he retired from the army in 1808 he was given permission by his Monthly Meeting to continue to do so.

THOMAS, MR. DAVID, LLANGWYRYFON, Cardiganshire, began to preach in the year 1782, and died in the year 1825.

THOMAS, MR. DAVID, TREDGAR, Monmouthshire, died March 25th, 1846.

THOMAS, MR. EVAN, GROESWEN, Glamorganshire, was one of the five exhorters living at Groeswen, who signed the historical document addressed to the Association at Cayo, beseeching the Association to take action towards ordaining ministers. What became of him is not known.

THOMAS, MR. EVAN, NEATH, was a co-worker with Howel Harris.

THOMAS, MR. HUGH, ABERDARON, Carnarvonshire, is probably the same man as is spoken

of as of Rhosddu, Llaniestyn. He had to leave home to avoid being captured by the press-gang, who, under the directions of the opponents of the Methodists, sought to seize him and some others of the early exhorters. He had to reside for a time at Llanberis, making his home in a cave, where he slept at night, and crept forth in the day, until the fierceness of the persecution had passed: he then returned home. He was a thresher by calling. He lived until he became old, and was looked upon as a very godly man, and of a tender conscience. He often went forth to preach, taking a little bread and cheese in his pocket, not expecting anyone to give him even the barest fare. He is said by Michael Roberts in his father's "Memoir," to have commenced preaching in 1781, but this is supposed to be incorrect, as he is said to have been among the first preachers of Lleyn, who were of a considerably earlier date. For some years before his death he lost his eyesight, but yet continued to exhort with much faithfulness. — *Drych yr Amseroedd*, page 109.

THOMAS, MR. JENKIN, GOETRE, Glamorganshire, better known as SHENCYN PENHYDD, was a well-known preacher in South Wales, especially in Glamorganshire. His ways were very quaint. In appearance he was

rough-looking, and in manners uncouth. As for refinement of language or dress he knew nothing. He was brought up in one of the roughest districts of Glamorganshire, not far from Pontrhydyfen, where the ravines are narrow and deep, and the inhabitants, in Jenkin's day, knew but little of the outside world. He knew nothing of the fear of men. The description given of him by the Rev. Edward Matthews in a Sketch of his life and sayings is something to remember. He was born Sept. 16th, 1752, at Penhydd. He spent his early years in cultivating the soil and looking after the sheep on the rough headlands where his farm lay, altogether thoughtless of his soul and eternity. In the mercy of God, he was converted and led to forsake his evil ways, though he never became changed in his natural idiosyncracies, or softened by the refining influences of Christianity. He was converted under a sermon preached by Evan Evans, Tyclai, a man as quaint as himself. Hearing of a strange preacher coming to his locality, he thought he would go and hear him. Evan Evans denounced sin in unmeasured terms, and made Jenkin feel that he was a fearfully bad man. His conscience accused him so deeply that he could not find peace either day or night. His soul roared

within him. Whilst in this unhappy state of mind he heard a sermon by Mr. David Morris, Twrgwyn, which brought him much comfort but not complete rest: he found it however a little later through a sermon by the Rev. William Davies, Neath. The change he underwent was complete as regards his pleasures and the attention he gave to his spiritual welfare and the Kingdom of Christ. Henceforth he spent much time in prayer, and was known to retire frequently for the purpose to a quarry at the back of his house. Here he would often be found if he was required. One remarkable incident is recorded illustrative of this practice. His brother, who had no sympathy with his religious habits, determined, notwithstanding Jenkin's protest, to start on Sunday with a number of oxen for Llandaff fair. Jenkin wanted him to start on Saturday, but the brother considered it would be too costly. "Believe me," he said, "it will be more costly for you to break the Sabbath and sin against God." However, the brother persisted, and started with the oxen for the fair on Sunday, and away Jenkin went to the quarry, with his soul full of zeal for God and His day. The party had not gone far from the house when one of the oxen fell and broke one of its legs. As soon as Thomas saw what had hap-

pened, he shouted, "Shenkin is in the quarry praying, mark you." He ran home and found that the ox broke its leg at the time Shenkin was praying.

Upon his marriage he removed to Aberavon, and shortly after he took a farm, called Goetre, not far distant, where he spent the remainder of his days. He held membership in the old chapel, or rather barn, at Dyffryn. It is not known when he began to preach: the likelihood is that he gradually developed through giving short addresses at the church meetings and on other occasions as was necessary. As a citizen he was honest, open, plain, and hardworking. He rose early, his clothes were home-spun, and rarely brushed. As for his hair, it would seem that a comb had never passed through it. His hat was exceedingly broad-brimmed, pressed down in front almost to reach his nose. Quaint under all circumstances, he was peculiarly so when on horse-back. He usually had a long staff, which he raised up almost continually, at the same time working his legs as if they were a piece of machinery, digging them into the poor animal's side with much vigour. His appearance in the pulpit was equally rustic, and his language was not remarkable for its chasteness. His illustrations were numerous and homely. He was preaching one night at Creunant upon

“Christ as the light of the world,” and gave a practical illustration of the value of light. The only source of light in the chapel was a half-penny candle, placed close to the preacher. To illustrate therefore what the religious world would be without Christ, he pressed the flame of the candle with his fingers, extinguishing the light, and then asked, “There, what can you see now?” In the interval, whilst some one fetched a light, he improved the occasion to show how helpless men would be without Christ. He seemed at times to be inspired with superhuman insight into men’s character. He was present at a church meeting away from home, when a young man was a candidate for church membership. He did not much like him: so when he rose to speak he told him, “You are a kite, seeking a mate.” And strange to say, the event proved the truth of his remark: after securing the hand of a young lady who was a member of the church in marriage, he forsook the church and took no interest whatsoever in religion. Shencyn was famous throughout the churches for his ability in settling discords. He had peculiar and original methods in much that he did, but the object desired was usually attained. The devil was a very real person to him: and he had with him many a pitched battle, invari-

ably coming off conqueror, and inflicting upon the devil’s kingdom a severe blow in retaliation for some subtle attack of his foe. Multitudes of his sayings floated in society long after his death, and many of them are treasured in Mr. Matthews’ history of his life. Notwithstanding his rough exterior and ways, he suited his age, especially as he was known to have many good qualities, such as perfect innocency and straightforwardness, fiery zeal for God and the salvation of souls. He died Dec. 3rd, 1807, aged 61 years. *Hanes Bywyd Siencyn Penydd, neu Mr. Jenkin Thomas, Penhydd; Y Traethodydd*, vol. vi., page 67.

THOMAS, REV. JOHN, CARDIGAN, was held in high esteem by the Churches of Methodism to the end of his long life. He died Feb. 3rd, 1849, aged 89 years. He was the last of the batch of preachers who were ordained at the first Methodist ordination at Llandilo, August, 1811. As a preacher, he was not one of the masters of the Assembly. His natural gifts were not conspicuous, nor had he enjoyed any early educational advantages. Yet his sermons were well composed, and he had the power of expressing himself with much clearness. He spoke more to the intellect and the conscience than the heart. Rev. Owen Thomas says of him,—that his sermons were composed



so carefully and orderly that they appeared like "apples of gold in pictures of silver." None of the old preachers took so much pains in writing their sermons. He wrote all of them several times—not so much to improve them as to impress them on his memory. His sermons were, as Rev. Ebenezer Richards declared at an Association at Bala, "yn efrau pur heb ddim us yn gymysg ag ef," and specially suited for the nurture of his hearers in the fear and admonition of the Lord, and, for the times, remarkable for their order and minuteness. He was inclined to be reserved and silent, but was a warm and sincere friend in his circle. He was precise and orderly, and thus few faults could be found in him. He was born in 1760, in the parish of Ferwig, near Cardigan, and was 34 years of age when he began to preach. Previous to that event, his social circumstances were humble, and his fare, and that of his family, was oftentimes hard. He began his religious life when 15 years of age with the Baptists. Four years later he joined the Methodists at Cwm-howni. He married young in life, and experienced much of the hardships of bringing up a family when the earnings are small. In the hope of being able to provide more satisfactorily for his family needs, he went to London to work at his

trade as a tailor. After a time he returned to Cardigan to his family, and remained here to the end of his days. After a revival which took place in the year 1792, he desired to become a preacher of the Gospel, and expected to be urged to do so by the officers of the church, but they were silent in the matter. One Sabbath evening however, the expected preacher did not come, so John Thomas was asked to read and pray: he did so, and at the same time took advantage of the opportunity to expound some of the verses of the passage of Scripture he read. He did this with such propriety and unction, that it proved the start of his ministerial life, which soon developed into a career of great usefulness. He rapidly became a pillar of the cause, especially in Cardiganshire, few surpassing him as a man of wise counsel. For some time ere he passed away, he was confined to his house, lingering on the banks of Jordan, but he was quite at his ease in the prospect of departing to "the beautiful land on high." When the time came to enter within the veil, he was prepared for the Master's call. He was buried in Cardigan churchyard. *His Memoir and Sermons*, by the Rev. Dr. Phillips, Hereford; *Methodistiaeth Cymru*, vol. ii., page 103; *Enwogion Ceredigion*, page 229.

THOMAS, MR. JOHN, DENBIGH, was a native of Nantcwnlle, sometimes called Llan-cwnlle, Cardiganshire. He was one of the early preachers of his native county: and according to one of the lines on the headstone of his grave, he must have been a great itinerant. Late in life he removed to Denbigh. He was clear and strong in the declaration of the doctrines of grace, and earnest and courageous in the service of Christ for a lengthened period. He experienced very severe treatment on several occasions at the hands of the opponents of the Methodist movement: once, in the year 1769, when preaching at Henllan, near Denbigh. Occasionally, he would reveal that he had not perfect control of his temper: this led him at times into difficulties. He died at Denbigh, October 2nd, 1807, aged 84 years, having been a preacher of the Gospel for 62 years, and was buried at Llan-rhaiadr, Dyffryn Clwyd. On one occasion, when seeking to preach in the centre of the town of Llanrwst, the old hostile spirit against the Methodists was awakened, and when he began the service, the opponents pelted him with dung and mud, so that the meeting had to be adjourned to the Groesffordd, where the Methodist preaching services were usually held. On the headstone of his grave the following lines are inscribed,—

Gwr gwledig oedd. nid gwael ei ddawn.  
Darllenydd, athrawiaethydd llawn;  
Etifedd mawr heb feddu tir,  
Pererin tlawd mewn cyfoeth gwir;  
Tros Gymru teithiodd dri ugain gwaith.  
Er amryw boen a llafur maith;  
Tan gurfa fodd o gyrraedd cur,  
Trwy farw aeth i fywyd pur.

*Drych yr Amseroedd*, page 181;  
*Methodistiaeth Cymru*, vol. ii.,  
page 133, vol. iii., page 185,  
237; *Y Goleuad*, Chwefror 27,  
1907.

THOMAS, MR. JOHN, LLANBERIS, Carnarvonshire, was the son of Mr. Thomas Griffiths, Waunfawr, and the brother of Dafydd Ddu Eryri. In conjunction with his father, he started the cause at Llwyn-celyn, alias Capel Coch. He was a rather timid, though for the saints, an edifying preacher. On one occasion he was preaching in a house near Plasyn-Mhentir, when he was considerably frightened. His audience consisted of only seven people. But there was in a field near by a crowd of reckless men met together for a game of football. Mr. Thomas and his little company were afraid to sing lest the footballers should hear, and be moved to rush in upon them. However, they timidly ventured to start a tune, and, as they feared, the attention of those outside was attracted by the singing of the little company, and they rushed in with oaths upon their lips, threatening to pull the house down upon their

heads unless Thomas would come out to preach to them. So in fear and trembling he yielded. However, they listened to him in quiet, and afterwards returned to their sport. He began to preach in 1768, and continued to do so until Feb., 1831, when he died, aged 83 years. *Methodistiaeth Cymru*, vol. ii., page 209.

THOMAS, MR. JOHN, LLANIDLOES, Montgomeryshire, was one of the early exhorters, and was at the same time a schoolmaster.

THOMAS, MR. JOHN, RHOSFAWR, Montgomeryshire, was one of the early preachers of Methodism, and began to preach at Llanwyddelan. He visited Llanfyllin in 1778, purposing to start a cause there, but the noise made by the enemies of the Gospel was so great that he and his companion, William Jones, had to desist, and he was moreover severely treated by the mob, so much so that he narrowly escaped with his life.—*Methodistiaeth Cymru*, vol. ii., pages 394, 421.

THOMAS, MR. JOHN, TREFECCA, Breconshire, lived for 21 years at Bantllefrith, near Brecon. He spent the remainder of his life at Trefecca, where he died in 1823.

THOMAS, MR. JOHN, WTRAWEN, LLANFAIRCAEREINION, Montgomeryshire, was the son of Thomas Abel. He was one of the disciples of Howel Harris,

and went on preaching itinerancies. He dropt his father's surname and was known simply as John Thomas. Evan Thomas, who is said to have had to do with editing the *Eurgrawn Cymreig*, the first Welsh periodical, in conjunction with the Rev. Peter Williams, was his son. Both father and son were poets.

THOMAS, MR. MICHAEL, GARNAN-WEN, near GAERWEN, Anglesea, was one of the earliest preachers of Methodism in Anglesea. At great personal danger, he re-started preaching at Beaumaris, after it had been discontinued for some time in consequence of the persecution it had provoked. There were but two good women in the town who made a profession of religion. He informed them that he would come there to preach on the following Sunday. When they heard this they were troubled and hardly knew what to do. However, they prayed and prepared a place for the service, and got the co-operation of a strong man, who promised to preserve the preacher from being molested. In company with five or six brethren, he started on Sunday morning for Beaumaris, but when he approached the town his heart well-nigh failed him. After united prayer, however, his courage revived, and having reached the town, a successful meeting was held, and from

that time forward the preaching was regularly continued. He died Oct. 18th, 1784, aged 40 years, and was buried in Llanddaniel churchyard, in the same year as Hugh Griffith, who had been the means of his conversion. *Drych yr Amseroedd*, page 184; *Methodistiaeth Mon*, page 59.

THOMAS, MR. RHYS, RHYDFENDIGAID, Cardiganshire, is referred to by the Rev. William Williams, Pantycelyn, in one of his reports to the Association, as superintendent of some of the churches of Cardiganshire in 1744. He represents him as preaching once a week to the church at Tregaron.

THOMAS, MR. RICHARD, LLANFECHELL, Anglesea, was one of the first, if not the very first, of the preachers of Methodism in Anglesea. In his early years he was thoroughly worldly and ungodly. During this period, he involved himself heavily in debt, and fled to South Waes to avoid his creditors. Here, he heard the Gospel, and became a new man. He at once forsook his old habits and succeeded in making a little money. He afterwards returned to his native county, paid his old debts, and began to preach the Gospel to those who were perishing through lack of knowledge. The change in him was so great, and the proof of his

honesty so unmistakeable, that his neighbours were disposed the more readily to hearken to him, and his ministry was blessed to many. He resided at Llanfechell. According to an article in the *Drysorfa*, Nov., 1813, he resided at Llanfeches, where he followed the occupation of a butcher. But the Rev. John Pritchard, in his *Methodistiaeth Mon*, page 27, states that there is no such place as "Llanfeches" in the island, and that the "s" must be a printer's blunder for "ll." *Drych yr Amseroedd*, page 182.

THOMAS, MR. SAMPSON, CAERFARCHELL, Pembrokeshire, was a native of Trelech, Carmarthenshire, and was born about the year 1739. In his early years he spent a rollicking life, fond of drink and pugilistic practices. When 21 years of age, he underwent a great change. At the time of his marriage with a widow living near Solva, thirteen years later, he removed there to reside, and for the remainder of his life he laboured chiefly as a preacher in Pembrokeshire. It is known that he preached at Llanllyfni, Carnarvonshire, in 1792. He was well-versed in the Scriptures, and excelled in his ability in conducting church meetings. He died in 1807, aged 68 years. His wife also died on the same day, and both were buried at the same time.

*Methodistiaeth Cymru*, vol. ii., page 298.

THOMAS, MR. THOMAS, LONDON, was one of the early Welsh Methodist preachers in the metropolis. In consequence of a case of discipline in which he felt much interest, and to which he was strongly opposed, he left the Methodists jointly with Mr. Daniel Jenkins—a son-in-law of the Rev. Daniel Rowland—who was also a preacher. Under the joint influence of these two, almost the whole church in Gravel Lane Chapel went over to the Congregationalists, and at the same time held possession of the chapel. It is not known whether was it in London or in the country that Thomas began to preach.

THOMAS, MR. WILLIAM, BETWS, Merionethshire, was a preacher in the year 1824.

THOMAS, MR. WILLIAM, PYLE, better known as PIL, Glamorganshire, was born in the year 1723, at Dyffryn Uchaf, in the parish of Margam, Glamorganshire. He was one of the early workers of Methodism, having been converted when he was sixteen years of age, under the powerful ministry of Howel Harris in 1739. In 1760 he removed from the Dyffryn to Ty-Draw, Pil. He travelled frequently to Llangeitho, a distance of sixty miles or more from his home, to be present with the saints on Communion

Sunday. After his conversion, his house was ever open for God's servants, and he became himself a preacher of the Gospel from house to house. He was often treated, like others of his brethren, with a shower of rotten eggs, when he would stand up on the village green to proclaim the glad tidings of salvation. He had faith and patience to persevere, and he lived to see a great change in the attitude of the people. The Lord prospered him in his secular calling, so that he became a great helper to the cause of Methodism in his locality. He was more renowned for his praying than his preaching: on his knees he was a prince with God. He died August 22nd, 1811, aged 88 years. In consequence of failing health, he had not taken part in ministerial work for some time previous to his death.—*Y Drysorfa*, 1849, page 33.

TIBBOTT, MR. RICHARD, LLANBRYNMAIR, Montgomeryshire, was born at Hafodypant, Llanbrynmair, January 18th, 1719. He was the youngest of five sons, all of whom were brought up to fear the Lord from their youth. He was received into membership at Llanbrynmair when but fourteen years of age: and in the year 1738, when but nineteen years of age, he began to preach. He was a great reader, and acquired considerable knowledge of Greek and

Latin. In the year 1741, he went for a time to Llanddowror, to attend Rev. Griffith Jones's school, and subsequently, for a short time, he conducted a school himself in the neighbourhood. He joined the early Calvinistic Methodists, and became intimately associated with them. He was present at their first Association at Watford, January, 1743, and was appointed overseer of the Societies of Radnorshire and Montgomeryshire. At a Monthly Meeting at Glanyrafonddu, Carmarthenshire, March 1st, 1743, it was resolved that he should open a school in Pembrokeshire. At a Monthly Meeting held at Nantmel, Radnorshire, April 18th, 1744, he was appointed to visit all the Societies in Montgomeryshire once every week. But in the following autumn it was resolved that he should go to brother John Richard to learn *book-binding*. It is not known how long he was with this brother, who superintended a section of the Societies in Carmarthenshire and Glamorganshire. He was however back in Montgomeryshire in 1745, and carried on his former work of visiting the churches. As the work spread, his diocese extended, and he was appointed to superintend all the Societies in the counties of Merioneth, Carnarvon, Denbigh, and Montgomery. For fifteen years and

upwards he visited each of the Societies once in three months, and every question of importance was submitted to him for decision. Time and again he suffered much at the hands of the enemies of the Methodist movement. When the rupture took place between Harris and Rowland in 1751, he was intensely grieved. At first he hardly knew which side to take, but ultimately he joined Rowland and his co-workers, and continued to labour with them until the year 1762. In that year, he accepted the call of the Independent Church at Llanbrynmair to become its pastor, in succession to the Rev. Lewis Rees, who had left for Glamorganshire; and in November, 1762, he was ordained as such. For the remaining 35 years of his life he laboured with much zeal in that capacity, still preaching with the Methodists and attending their Associations as before, when circumstances would permit, making no difference between the one denomination and the other. He was the first to preach at Carnarvon, in 1770, when he was severely treated. He and his horse were imprisoned in the castle over night. Though not a great orator, he was a most successful preacher, and a broad-minded man: he loved the essential doctrines of religion far more than those which are peculiar to the several denom-

inations. He was widely known and gladly welcomed throughout the churches of all denominations. He died March 18th, 1798, in the eightieth year of his age, and was buried at the parish church of Llanbrynmair. —*Methodistiaeth Cymru*, vol. i., page 118; *Montgomeryshire Worthies*, page 298.

WALTERS, REV. THOMAS, NEW INN, Monmouthshire, began his ministerial life with the Methodists, and lived at Mynyddislwyn. His abilities were of the brightest, and during the early years of his ministry he was reckoned among the popular preachers of his denomination. Under a sermon by him, the Rev. Ebenezer Morris, according to his own testimony, received very deep religious impressions. He was ordained a minister of the New Inn Church, near Newport, Monmouthshire. At first, his ministry here was highly esteemed, but gradually his popularity waned, through that he became a prey to a worldly spirit which greatly affected his ministry, and the aspect of affairs changed for the worse. He held his position in this church for 35 years. He then resigned and rejoined the Methodists, and continued for four years to preach, wherever his services would be required. It is said that during this brief period he was renewed in the spirit of his mind. He died in the year 1819.

WATKIN, MR. EDWARD, LLANIDLOES. This good man was born at Trefeglwys, Montgomeryshire, but lived the greater part of his life at Llanidloes. He travelled much as a preacher of the Gospel throughout the whole of Wales, and was fairly popular. He was remarkable for his witty and pithy sayings, which seldom failed him. Preaching at Dolgelley Association at the early morning service, he was preceded by the venerable Robert Jones, Rhoslan, whose text was Exodus xvii. 42, and he preached upon Moses smiting the rock. His own text was the third verse of the same chapter, and he began by saying, "My brother has been smiting the rock, and I shall open the sea: and according to all order I should have been first." Speaking of believing, he said that the believer frequently knew of three failures in the great matter of believing. 1, Unable to believe. 2, Unable to be at peace without believing. 3, Unable not to believe. He sometimes finds believing as difficult as were he to try to create a world, and yet he cannot possibly remain at ease in the condition of not believing, and yet in this condition, when the Christian gets a clear view of God's testimony, to believe is as easy as to breathe. Preaching on another occasion from the words, "Look unto me and be ye saved, all the

ends of the earth, for I am God and there is none else," Isaiah xlv. 22, he remarked, "that man's face is in the wrong direction (o chwyth); in the direction his back should be; and his back is in the direction his face should be, and God calls upon him to turn about. You must understand, friends, that God takes no one to heaven backwards." In this style he would usually discourse, and hence he readily won the attention of his hearers. On his last itinerancy he went as far as Holyhead, where he was overtaken by man's last enemy, and died, November, 1815, aged 71 years, after having been a preacher of the Gospel for 47 years. *Y Drysorfa*, page 248; *Drych yr Amseroedd*, page 175.

WATKIN, MR. JOHN EDWARD, LLANDEWEI, Cardiganshire, was usually a very ordinary preacher, but, in his case, as that of many others, a revival, which spread far and wide, began under one of his sermons. This was in 1779. It came to pass in this way. He was preaching one Sabbath afternoon at Soar, a lonely place in the midst of the mountains that lie between Llanwrtyd and Tregaron. During the sermon, a deep feeling came over his hearers, which led them to rejoice in an unusual degree, and they continued singing, praying, and rejoicing, until the break of dawn on Monday morning. Rev. Daniel

Rowland hearing of it, resolved to visit the congregation the following Sabbath. He did so, and he marvelled at what he witnessed. When he returned home on Monday, he said, "It is a heath fire and will spread." So it did. A general revival of religion took place throughout the country, and continued for four years, and spread throughout both North and South Wales. *Methodistiaeth De Aber-teifi*, page 50.

WILLIAMS, MR. BENJAMIN, PONTYPRIDD, died August 5th, 1844, aged 71 years, after having preached the Gospel for forty-five years. He was well-known throughout North and South Wales. He itinerated almost more than any of his brethren, and his ministry was of much comfort to the saints. It may be said of him what cannot be said of any other individual, whether ministerial or lay, that he was present at every ordination service in connection with his denomination, both in North and South Wales, until the time of his death: he did not miss one. Indeed, he had just returned home from Bala Association when he was seized by the illness which proved fatal to him. Though he spent so much time itinerating, he died at home in the midst of his family, and was buried at Radyr, near Cardiff. *Y Drysorfa*, vol. xiv., page 288.



WILLIAMS, MR. BENJAMIN, GYFVLCHI, Glamorganshire, kept a school at his home, and preached frequently at Aberdare at the beginning of the Cause in the district.

WILLIAMS, REV. DANIEL, TREGYNON, Montgomeryshire, was a native of Llanwyddelan, where he was born, October 20th, 1785. He was early impressed by Divine truth, and began to preach when he was quite young. His preparation for the work of the ministry embraced, not years of collegiate training, but whole nights spent in prayer at Dol-y-gaer Wood, near New Mills, in company with his "comrade through the wilderness," H. Gwalchmai, and with whom he laboured much as a pioneer in the establishment of English causes throughout the Goror, and this for scant remuneration. He was also a popular Welsh preacher, and was ordained at Bala, June 8th, 1842. He died September 25th of the same year, aged 56 years, and was interred in the graveyard of Adfa Chapel. He was married to a daughter of Mr. Ismael Jones, Llandinam. The Rev. Moses Williams, Aberavon, is his youngest son. *The Treasury*, vol. xxi., page 333.

WILLIAMS, MR. DANIEL, LLANDOVERY, Carmarthenshire, preached at Cayo in the year 1777.

WILLIAMS, MR. DAVID, CEMMAES, Montgomeryshire, came to Cemmaes as a teacher in connection with Madame Bevan's school. He was also stationed for a time at Aberangell. At these places and elsewhere he often preached. Among his converts was one Owain Sion, who took a prominent part in the early history of Methodism in his district.

WILLIAMS, MR. DAVID, LLANDOVERY, Carmarthenshire. His career as a preacher was short.

WILLIAMS, REV. DAVID, LLYS-YFRONYDD, Glamorganshire, was, according to the author of *Methodistiaeth Cymru*, a native of Llandyfeilog, Carmarthenshire; but according to the author of the "Tadau Methodistiaidd," he was a native of Tregaron. However, he was among the early preachers of the Methodist movement. He travelled much through the northern as well as the southern province of the Principality, and was spoken of frequently as Dafydd William Dafydd. At the second Association held at Watford, in April, 1743, he was appointed Superintendent of Lledrod and several other churches in Cardiganshire, but there is no reference to any report having been received from him. He was also one of four appointed by the South Wales Association to officiate at Bala in rotation, when the cause was

very weak, and there was no preacher resident anywhere in North Wales. The few who formed the church were so poor that they could hardly afford to give the preacher lodging accommodation, much less any financial support; but the friends in South Wales were full of sympathy with them, and rendered all the help they could. Mr. Williams was so highly thought of at Bala that he was invited and urged upon to settle there. John Evans, Bala, speaks of him as being meek and gentle in disposition, and his ministry as accompanied with much unction. After travelling for some years, and suffering much persecution, many hardships and reproaches, he married Miss Prichard, Talygarn, and settled at Llysyfronydd. His life was endangered at Caergwrle, Flintshire, on one of his visits to North Wales, through the violence of his opponents. Through the lack of clergymen to administer the church ordinances to the numerous little flocks in the Vale of Glamorgan, David Williams was ordained a minister of the church at Aberthyn, near Cowbridge, where in 1749 a chapel had been built—the first built by the Methodists in Glamorganshire. His ordination was similar to that of Morgan John Lewis, at New Inn, Monmouthshire, in simple response to the call of the church. This course was

pursued under the advice of the Rev. Daniel Rowland. He administered the ordinances here regularly every month to the end of his life, and the service was attended by many from districts round about. Though thus ordained, he continued his connection with the Methodists, frequenting their Monthly Meetings and Associations, and also itinerating more or less through Wales like other preachers. He was well-versed in the Scriptures. His ministry was characterised by gentleness and tenderness; he was a Barnabas, a son of comfort, rather than a Boanerges. He died May 5th, 1792, aged 75 years. *Drych yr Amseroedd*, page 103; *Methodistiaeth Cymru*, vol. iii., page 20, 51; *Y Tadau Methodistiaidd*, vol. i., page 232.

WILLIAMS, MR. EDWARD, BUCKLEY, Flintshire, was born in 1799. When about twenty years of age he began to think in earnest of his soul, and joined the Methodists at Caergwrle. He was a young man endowed with strong and clear faculties. In October, 1827, he was given permission to exercise his gifts as a preacher, and for the five years that followed, he was most earnest, and attained to considerable popularity. But his days came to an end before he had time to become known outside the limits

of his own Monthly Meeting. He died March 10th, 1833.

**WILLIAMS, MR. EDWARD, LLANGWYRYFON**, Cardiganshire. Nothing is known of him beyond the fact that he was a preacher.

**WILLIAMS, MR. EDWARD, MEIFOD**, Montgomeryshire, was an acceptable preacher during the latter half of the eighteenth century. He was the son of Robert Williams, a miller at Meifod. He died February 13th, 1806, aged 82 years.

**WILLIAMS, MR. EVAN, GUILSFIELD** (Cegidfa), Montgomeryshire, was converted under the ministry of George Whitfield in London. When he returned from the metropolis, he settled down at Fegin, in the parish of Llandrinio. He was the first who preached in the Mardy Mill, where the cause, which became that of the Tabernacle, was begun. He was a very godly man and devoted to the Methodist movement. He preached at the first Association held at Machynlleth a powerful sermon on the words "The judgment sat and the books were opened." He married a sister of the Rev. Evan Griffiths, Meifod's, mother.

**WILLIAMS, MR. EVAN, YSTRAD-GYNLAIS**, was the child of religious parents. He was himself converted partly through the ministry of one Lewis Jones, a Congregational minister, and partly through reading

Bunyan's booklet, entitled "Come and welcome to Jesus Christ." He was so taken up by this book of Bunyan's that he committed it to memory, and it was of much service to him as a preacher. Shortly after his conversion, he joined the Methodists, and visited the Rev. Griffith Jones, Llanddowror, who, on February 27th, 1742, sent him to Lleyrn to open one of his Free Schools. But the persecution he met with was so fierce that he fled for his life. The press-gang came to Tyddyn Mawr farm to seize him, but as the family had been warned of their coming, they hid him under lock in a large cupboard. After searching everywhere and failing to find him, one of them came to the cupboard, exclaiming, with an oath, at the same time kicking it with his foot, "Possibly, he may be here." However, they did not find him, and he hastened away under cover of night. Amid many hardships, he found his way back to South Wales. He continued about two years with the Methodists, and then took charge of a Congregational church.

**WILLIAMS, MR. GRIFFITH, BWLAN**, Carnarvonshire, died February 27th, 1844. He had not been long a preacher before he was cut down. He worked whilst it was day, but the night came upon him quickly. He was full of fire and energy.

His ministry was very effective, and he was himself much respected. He was the means of doing very much good. He was summoned in mid-life to dwell in the country of which he loved to speak, both in the pulpit and in private conversation. *Y Drysorfa*, vol. xiv., page 222.

**WILLIAMS, MR. GRIFFITH, TREFRIW**, Denbighshire. His name is included in the list of deceased preachers in the *Drysorfa*, 1836.

**WILLIAMS, MR. HENRY, BANGOR**, began to preach in the year 1814. He was a brother much beloved, but his career as a preacher was short. He died in 1823, aged 52 years.

**WILLIAMS, MR. HUGH, LLANRUG**, Carnarvonshire, was one of the early preachers.

**WILLIAMS, MR. JAMES, LAMPETER**, Cardiganshire, was one of the early overseers of the churches in Carmarthenshire, and the southern parts of Cardiganshire. Of these churches he speaks in his Report in the highest terms; he considered that they excelled all other churches known to him, in their love of God and the Gospel, in their earnest desire to walk worthy of their vocation, and also for their loving fellowship, free from persecution or any disturbances from without, except some little opposition at Lampeter. Whilst the members of the Society were together

singing Psalms and praying, a justice of the peace with his servants came upon them, and he who was at the time leading in prayer was taken into custody. A report of the state of the Societies under his charge, written by him and presented to the Association in 1743, is in the Trevecca Minutes. *Methodistaeth Cymru*, vol. i., page 169.

**WILLIAMS, MR. JEREMIAH, LLANWYDDELAN**, Montgomeryshire, was converted under a sermon by Howel Harris in the parish of Llanllugan. There were many others converted at the same service. He began to preach in the year 1760 and continued to do so for 54 years, oftentimes enduring much hardship. He lived for some time successively at Llanidloes and Llanbrynmair. Through his faithfulness, he occupied a prominent place in his Monthly Meeting, though he was but a very ordinary preacher. He exercised much care over the cause in his sphere. He was anything but meek and gentle in his treatment of his young brethren, both lay and ministerial. He considered that it was well to be a little severe towards them, and keep them under foot, when they were being received into office. He was wont to say, "if he is a dog he will bite, but if a sheep he will suffer." He died in 1814. *Drych yr Amseroedd*, page 174.

WILLIAMS, MR. JOHN, BANGOR, was born at Carneddi, Carnarvonshire, in the year 1794, and died Nov. 21st, 1845, aged 51 years. His father was a deeply religious man, but died when John was seven years of age. He had no early education, and was twenty-one years of age before he knew the alphabet. But he applied himself with such ardour and constancy to the attainment of knowledge that he soon came to read and to master the elements of the Welsh Grammar and to acquire considerable general knowledge, and an acquaintance with theology; at the same time pursuing his ordinary avocation. He was twenty-six years of age when he joined the church, and received shortly afterwards permission to preach. He was an earnest and resolute man. As a Christian, his chief features were his respect for the Bible, his faithfulness to the means of grace, his consistent Christian character, and his desire to do good to others. As a preacher he was not popular his style being heavy, but his sermons always contained solid matter for attentive hearers. He worked hard under considerable disadvantages to prepare worthily for the pulpit. He was fond of poetry and wrote much himself. His early death thwarted some literary work he had hoped to

accomplish. *Y Drysorfa*, vol. xviii., page 33.

WILLIAMS, MR. JOHN, CAETHRAW, Carnarvonshire, was one of the early preachers.

WILLIAMS, MR. JOHN, DOLGELLAU's name is included in the list of deceased preachers in the *Drysorfa*, 1836.

WILLIAMS, MR. JOHN (first), DOLYDDELEN, Merionethshire. His name is frequently met with in the history of Methodism, in North Wales; he was for 52 years a preacher of considerable note. He was born in the year 1757, at Fedw-deg, in the parish of Penmachno. He was one of the thousands who benefited through the Circulating Schools of the Rev. Griffith Jones. When sixteen years of age also he was for twelve-months in a school in England. Soon after his return, he left his father, who was a widower, and went to reside with his grandparents at Dolyddelen. By this time he had taken to evil ways—card-playing, wakes, drinking, and all manner of corrupt practices. Though his grandfather had some good books in his house which John read, and by which he was pricked in his conscience and slightly checked in his deeds, yet he had not much sympathy with the Methodists or religion of any kind, and resented any enquiry from those who were able to direct him as regards his soul's salvation. However,

about the year 1778, he heard one John Jones, Hafod-Ifan, preach, and got a promise from him to come and hold a service at Dolyddelen. As a result the cause there was commenced, a church was formed, and John Williams joined it. In 1786, he married Margaret Richards, Bertheos. It is supposed that he began to preach about the year 1787, when he was 30 years of age, and his preaching during the subsequent years of his life was exceedingly acceptable throughout the Principality. He was of a gentle and kind disposition, ever seeking to win the hearts of the people rather than command and drive them. During the years of his ministry he was never absent from the Association held annually at Bala, nor was anything, except illness, or a great depth of snow, allowed to hinder him from fulfilling his pulpit engagements. He spent the last three years of his life at Conway, with his daughter and her husband, Mr. E. Richardson. He died March 27th, 1839, aged 82 years, and his remains were buried at Dolyddelen. Dr. Owen Thomas records of him the following incident which he heard him repeat. On one of his visits to Llangeitho he had walked the whole distance from Dolyddelen. "I was so tired," he said, "that I was more fit to go to bed than to attend a service.

But Rowland began to preach. His text was 'And in this mountain shall the Lord make unto all people a feast of fat things, a feast of wines on the lees . . . of wines on the lees well refined.' And you never heard such a thing. He set to tapping the barrels of the covenant of grace, and to let the pure wine run, and break the thirst of the people therewith. Indeed, it seemed to be pouring through the chapel. I drank thereof until I was as drunk as a fool, and there I was, and scores with me, thinking nothing of our fatigue, shouting, and some of us jumping, for hours." — *Methodistiaeth Cymru*, vol. i., page 529.

WILLIAMS, MR. JOHN (second), DOLYDDELEN, Merionethshire, was the eldest child of William and Mary Jones, Ty'nllan, Dolyddelen, and a nephew, the son of a cousin, of Mr. J. Williams, first, Dolyddelen. He was born in 1804. He had the misfortune of losing his father when he was six years of age. His parents were members of the church at Dolyddelen, so he had the privilege of being brought up under religious influences, and when he reached a suitable age he was received into full communion. He was fond of attending religious services. From his twelfth birthday onward, he annually attended the Bala Association, though he had twenty miles to

walk. Towards the end of 1817, Dolyddelen was favoured with a great revival which left a deep impression upon his mind, and called forth his activities with the work of God, especially in the Sabbath School. In the year 1829, he was chosen a deacon, and in that same year, in the month of December, he began to preach. In 1834, he married Anne, the eldest daughter of the Rev. Cadwaladr Owen, Dolyddelen, who bore him two children. As a preacher he was evangelical and popular: his style was lively and his themes were plain and pleasing. But his career was short: he died Oct. 26th, 1836, when he was but 32 years of age, and had been a preacher but 6 years.

WILLIAMS, MR. JOHN, HENLLAN, near DENBIGH, joined the church at Brynbugad, and became a very fervent preacher. He died at Aberffraw whilst on an itinerancy, in Anglesea. *Methodistiaeth Cymru*, vol. iii., page 122.

WILLIAMS, MR. JOHN, LLANDEGAI, Carnarvonshire, was born in the year 1756. He is said to have been the first Methodist in the parish of Llandegai. In his early years he was a thorough man of the world, but he underwent a complete change of heart and life quite accidentally. He was preparing to attend a baptismal feast, at which he expected to join in

the festivities of the occasion. Just as he had completed his preparations, he opened a Bible which was near him at the 50th Psalm, and read until the 21st verse—"These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself." The words pierced his heart. He did not however forsake his evil ways at once. He was for months under considerable distress of mind. Hearing that a stranger—the Rev. D. Jones, Llangan—was to preach in Anglesea, he went to hear him, with the result that he declared—"these people shall be my people henceforth and for ever." In 1787, he succeeded in getting preaching in his own house at Felinisa: and services were held here for about 8 years. By occupation he was a blacksmith; and in the year 1800, he began to preach, and continued to do so with great faithfulness until the year 1816, when he passed to his reward. He rendered much service in the district of Llandegai. *Methodistiaeth Cymru*, vol. ii., page 246.

WILLIAMS, MR. JOHN, LLANFACHRETH, Anglesea, came here from Carnarvonshire. His name is included in the list of deceased ministers in the *Drysorfa*, 1836

WILLIAMS, MR. JOHN, LLANGETHO, Cardiganshire, died September 6th, 1839, aged 100

years, having been a preacher for 60 years. At first, he only accompanied other preachers, on their itinerancies, and introduced the services for them. On one occasion when he accompanied William Richard Llwyd on an itinerancy, Llwyd, for some reason or other was obliged to return home before he had completed his tour. But John Williams proceeded on the journey, and delivered a sermon at each place where W. R. Llwyd was to have done so. Thus he first developed into a preacher, and he continued to exercise the gift to the end of his days. His chief feature however was his excellence in prayer. He was locally known as "Shon Scubor." After a chapel was built at Llangeitho he lived in the barn in which services were previously held and which was converted into a dwelling house for him. He held for years the position of steward of Rowland's two farms—Gwenallt and Meidrim.

WILLIAMS, REV. JOHN, LLED-ROD, Cardiganshire, was one of the few clergymen who adhered to the Methodist church after its complete severance from the Established Church in the year 1811. He had been in co-operation with the Methodists since the year 1781, when he was received a member by the church at Swyddfynon. He was born at Pengwenhir, a farmhouse near Pontrhydfendigaid, in

1747, and was educated at the Ystradmeurig school, purposing to take Orders in the Church. He was even then a wild and thoughtless youth, and took part in all the ways of young men of the world. During the same period he felt some leaning towards the Methodists, and occasionally attended their services. This last fact placed him in danger of being refused ordination. Indeed, the old clergyman, who had promised to present him, refused for a time to do so on the plea of having heard a rumour that he was in sympathy with the Methodists. This old gentleman took no exception to his wild escapades, of which he could hardly have missed hearing: but his sympathy with the Methodists was an insuperable barrier to his being presented for Holy Orders. But Williams assumed the role of one who did not know who the Methodists were, and asked the clergyman who were these people? In reply, he described them in very strong terms as people who traversed the country to deceive innocent people, spreading seeds of poisonous heresies. To this, Williams replied that he knew no such *devils*. He offered also to get testimonials from respectable persons as to his innocence of having anything to do with such miserable miscreants. Hearing him speak thus, the clergyman was satis-



fied and at once fulfilled his promise, and the young candidate was ordained deacon on August 19th, 1770, and priest, September 1st, 1771. For some years after, Williams continued his wild habits, often taking off his coat, immediately after reading prayers in Church on Sunday, to play ball with young men of a similar class to himself. But a change came to pass. He was converted under a sermon preached in his own Church at Lledrod by a clergyman named Williams of Llanfaircludogau. He then joined the Methodists, as already stated at Swyddffynon in 1781, when he was thirty-two years of age. From this time forth he became as conspicuous for his zeal in the service of Christ as he had previously been in sin and folly. His sermons poured forth wrath upon the wicked until they quailed with fear. He continued to officiate in the Church at Lledrod after this great change came to pass, and also travelled through the country preaching in all churches that were open to him. It is said that he spent 62 years in the ministry, during the last 50 of which he was heart and soul in co-operation with the Methodists. He took part at the first ordination service held at Llandilo in 1811. He died in 1831, aged 82 years. His ministerial gifts were not re-

markably bright, but he was an earnest preacher, a true friend of Methodism after his conversion, a man of peace, and of an humble mind. The age in which he lived was dark; ignorance covered the land and gross darkness the people. One Sabbath evening at Lledrod, his soul was exceedingly anxious about the salvation of the people, so he announced that he would be in the Church on a specified evening of the week, and would be glad to have a word of conversation with any one distressed about his soul. When the evening came, there were two women and one man who acted upon the invitation. After reading and prayer, he asked one of the women what was her trouble? She replied, "I have a nasty pain, sir, in my side, so that I cannot sleep at night, or walk, or do anything else, and so I have come here, sir, to ask you for a word of advice." He at once asked, if she was troubled at all about her soul? "Oh, no," she replied, "I am perfectly at ease as regards my soul." He then asked the other old woman—"What was her special trouble?" "I am come here, sir, to ask you to plead with the overseer on my behalf; he has lowered my small pittance, and I cannot possibly live on the small sum given me." Mr. Williams was much distressed at seeing how earthly their

thoughts were, and how unconcerned they were about their spiritual welfare, and spoke to them in a serious manner about their spiritual state, seeking to bring home to them as to how they would fare in the world to come, and telling them how there was a deep river to cross in going from this world to the next. Upon hearing of the deep river, the old man who was present jumped up and said, "Do you know, sir, I had an old horse which would swim any river in the world, but alas! I have sold it." Such were those who first responded to his invitation to meet him for private conversation as to their spiritual interests. *Methodistiaeth Cymru*, vol. ii., page 88; *Enwogion Ceredigion*, page 254.

WILLIAMS, MR. JOHN, NEWTOWN, Montgomeryshire, was born at Machynlleth in the year 1773. He was converted at the first Association held in the town. He began to preach when he was nineteen years of age, and continued to do so until he reached the end of his earthly course, which came to pass at Newtown, April 26th, 1847. He was one of the faithful ones in Israel. In his preaching he made much use of the Scriptures, in his general conversation he was edifying, and in his method of conducting Church Meetings, he was lively. *Methodistiaeth Cymru*, vol. ii., page 398.

WILLIAMS, REV. JOHN, PANTYCELYN, was the second son of the renowned sweet singer of Methodism, yea of Wales—Rev. William Williams, Pantycelyn. He was born May 23, 1754. He received his early education with his father at home; and then for some time at a school at Coed-cochion, conducted by a Mr. J. Williams, who afterwards became a clergyman of the Church of England, and at the same time co-operated freely with the Methodists. When fifteen years of age, John was removed from the school of this godly man to the Grammar School at Carmarthen. Through his ability and diligence, he soon outshone his schoolfellows, and indeed he became a match even for his teachers. He was at this time too young to receive Orders in the Church, and hardly knew what to do. One evening, looking out through the window of his apartments, he saw the Bishop and his wife. He at once went out, and ventured to address his Lordship in these words:—"My Lord, will you kindly allow me to have a word with you?" His request being granted, he proceeded—"My Lord, it is known to your lordship that I have learnt everything that can be taught me in this College, and as I do not wish to waste any of my time in idleness, I should be glad if you would kindly direct me

what course I had better pursue until I become of age to be ordained. What I earnestly seek from your lordship is a word of advice under my present circumstances." It was a bold step, but the Bishop kindly replied, "You may expect to hear from me, John Williams, about this time to-morrow." The Bishop, true to his word, informed him that he was appointed assistant-master in the school.

He received Deacon's Orders from Bishop Warren, Oct. 17th, 1779, and on Sept. 3rd following, he was ordained Priest. The only theological questions asked him on the occasion were,—"1, What was justification? and 2, What did he understand by faith only?" Having satisfied his lordship on these two points, the only advice given him, was "Go on, my son, and prosper. Guard against being on intimate terms with the Methodists, and then you will doubtless be a comfort to yourself, and an ornament to the Church." Following upon this, he, for a time, under the direction of the Rev. David Jones, Llangan, kept a school at Llangrallo, Glamorganshire, at the same time preaching in some of the neighbouring churches. Indicative of his popularity, he was honoured on one occasion, with having to preach at the same service with Bishop Berrington—his lordship in Eng-

lish and he in Welsh. Having obtained the curacy of Builth and Llanddewi-cwm, Breconshire, he removed to Builth in August, 1782.

It would seem that when he entered upon this curacy he had not been truly converted, though he was the son of so godly a father. Indeed he had contracted a fondness for strong drink, which brought him trouble and disgrace. A painful scene occurred at a funeral at which he was officiating, and it served effectually to change his heart and life. It brought him great shame and sorrow, and proved a turning point in his career. He became a new man. He earnestly sought forgiveness from the Lord, and strength to overcome what had been his besetting sin. His prayer was heard, and strong drink never afterwards proved a temptation to him. He commenced a new life, devoting himself to his duties as a minister of the Gospel, preaching three times on the Sabbath in the Established Church, and associating during the week with the Methodists in Alpha Chapel who became very dear to him.

The news of his conversion spread through Breconshire, and Lady Huntingdon at Trevecca heard of it. From her great regard for his father, and her knowledge of his own scholarship, she pressed him to undertake the charge of her Col-

lege at Trevecca, during the necessary absence of the Principal, for some months. He accepted the invitation and had charge of the Institution from August to December, 1784. He fulfilled his duties with much acceptance, and was greatly beloved by the students and her Ladyship. In January, 1786, circumstances led to the dismissal of Mr. Phillips, the Principal of the College, and Mr. Williams was at once offered the post, which he accepted and occupied for five years, resigning the same in April, 1791, much to the sorrow of the Trustees and her Ladyship. He retired for two reasons; first, his father having recently died, he felt it his duty to return to Pantycelyn to be a comfort to his mother in her widowhood and old age: and, secondly, that he might devote himself more thoroughly to the preaching of the Gospel. Whilst at Trevecca, the whole work of tuition devolved upon him. His labours were ceaseless. He usually rose at 4 o'clock in the morning, and often slept but two out of the twenty-four hours. After labouring thus hard for six days, there was no rest for him on the Sabbath, as he usually preached three times on that day, and often travelled ten, twenty, and sometimes forty miles, to and fro, to his appointments.

After retiring to Pantycelyn,

he threw himself heartily into the work of the ministry with the Methodists, though he did not itinerate so continuously as his father and the fathers of Methodism. He was not however idle, when his health permitted him to leave home. He several times visited all the churches of South Wales, and made two lengthened visits to North Wales. Writing to his brother, upon his return from one of these visits, he says,—“I have just returned from a journey of 600 miles in North Wales. I did not throughout the whole of it hear of a single awakened Clergyman in the Established Church.” Thus, at the beginning of the nineteenth century the whole of the clergy of the Established Church in North Wales were apparently spiritually asleep.

He willingly assisted at the first setting apart of lay preachers to the full work of the ministry at Llandilo in 1811, and continued his connection with the Methodists after this event. Writing to his brother in 1812, he says, “There is no Clergyman but myself connected with the Methodists in the county (that was Breconshire, for he retained his membership as a minister with the Monthly Meeting of that county to the end of his days, though he held his church membership in the small Methodist church at Llandovery). The rift between us

and the Established Church is daily becoming wider, and the young people are taking it for granted that the Church is only a kind of national Christianity. Though the old people continue to feel a kind of prejudice in favour of the Church, the younger section of us would not care a straw were all the Clergymen transported beyond the Ganges. Notwithstanding this, the clergymen of South Wales have not published anything against our denomination; and, on the other hand, no one among us has said a word, publicly or privately, disrespectfully of the National Church." He did not wish to be considered an enemy of the Church, though he was not blind to her faults. Writing again to his brother, who was a little sensitive at the course pursued by him, he says, "You will understand that I have a great regard for the Church, not only for persons in the Church, but its constitution, when I tell you that the first thing I do every morning is, read the Psalm appointed by the Church."

In his last illness he was ceaselessly praying, repudiating altogether his own righteousness as the basis of his acceptance with God. He would not tolerate any reference to the good he had done in his life. To all the kind words of his

friends, he would say, "I am but an unprofitable servant." Yet, he was strong in his assurance of eternal life as a free gift through our Lord Jesus Christ. The last words he wrote in his Diary were: "Into Thy hands I commend my spirit." This was on May 11th, 1828, and on June 5th, following, he departed this life for the life beyond. His mortal remains were buried in Llanfair-ar-y-bryn Churchyard, near to those of his far-famed father. In our early days, we heard much of Mr. Williams from an old lady named Mrs. Walters, who knew him well, when he and his students at Trevecca frequently preached at Brecon. In the chapel, which was in the Struet, there were at the time two preaching desks. From the one Williams and ordained clergymen alone would preach: whilst the lay preachers and students preached from the other. She often said that Mr. Williams was remarkably shy and retiring. On his way to or from chapel he would generally walk on the other side of the street from the people of the congregation, so as to avoid being spoken to. Apparently, he was a little melancholy and sad. As he advanced in life, he often thought himself far more ill than he really was. He was extremely generous to his poor brethren in the ministry, and to all good

Societies which commended themselves to his judgment.

His *Memoir* was published by the Rev. Maurice Davies, Builth, by permission of the South Wales Association in 1830. A second edition was published the following year, printed at Pontypool. *Methodistiaeth Cymru*, vol. ii., page 452.

WILLIAMS, MR. JOHN, RHYDYGELE, Pembrokeshire, sometimes spoken of as Williams, *the Student*, because he had been for some time a student at Lady Huntingdon's College at Trevecca. He is said to have been a strong advocate of the principles of the Christian religion. His gift of speech was not equal to that of some of his brother preachers, but his stay at Trevecca had been of much advantage to him as regards his general knowledge and refinement. He lived for some time at St. David's, but his later years were spent at Rhydygele, where he died. His ministry was of great service throughout the county, especially as he preached both in English and Welsh. *Methodistiaeth Cymru*, vol. ii., page 302.

WILLIAMS, MR. JOHN, SWANSEA, was a native of Meidrim, Carmarthenshire, where he began to preach, and where he resided for many years. Indeed, as John Williams, Meidrim, he is best known in the history of Methodism. It was

only during the later years of his life, he dwelt at Swansea. He lived for a time at Llanedi, where the preaching services were held in his house. Whilst a popular preacher, he was rather careless of the Rules of the Denomination. On one occasion, he got himself into considerable trouble through baptizing an infant, whilst he was but a lay preacher. This was in the year 1807, or thereabouts, and the Clergy, who were identified with the Methodist movement were indignant at his action, and would have stopped him from preaching had it not been for the interference of some influential friends. On another occasion, he got the Rev. Henry Rees into trouble, when he was just beginning to preach. Williams was on an itinerancy in Denbighshire, and got young Rees to accompany him for a fortnight until he reached Bala, where an Association was held. Henry Rees had not at the time received the permission of his Monthly Meeting to preach beyond his own district, but Williams induced him to do so, though in starting it was understood that he was only to introduce the services. Williams was so delighted with Rees' preaching, that he got him to do so repeatedly, and this brought Rees into hot water. Rev. John Roberts, Llangwm,

happened to be at the Monthly Meeting in Denbighshire shortly afterwards when Rees was examined on being received as a member of the Monthly Meeting, and he came down upon him very heavily for his breach of the Rules of the Connexion.

Dr. Owen Thomas in his life of the Rev. Henry Rees says that John Williams, whom he had heard preach, was a very acceptable preacher and occasionally had very powerful services. In 1805, he was the supply in London for some months. He died in the year 1823, aged 61 years. *Methodistiaeth Cymru*, vol. ii., page 472; *Cofiant y Parch. John Parry, Chester*.

WILLIAMS, MR. JONATHAN, TALYBONT, Denbighshire, began to preach in the year 1829, and died November 2nd, 1834, aged 42 years.

WILLIAMS, MR. OWEN, CAPEL COCH, Anglesea, was sent at the cost of the denomination to Hoxton College, near London, to pursue his studies, and thus qualify himself to conduct a seminary for young preachers, which it was designed to establish. He was the son of Mr. William Williams, Tynewydd, Rhosymeirch, near Llangefni. His parents were of rather humble circumstances but rich in faith and of a noble character among the saints. Owen early revealed a studious

disposition, and his piety was beyond dispute. He acquired knowledge rapidly, and became proverbial for his ability as a teacher. So the leaders of the denomination in North Wales sent him to Hoxton. Llangollen was fixed upon as the most suitable place for the school for young preachers. But the purpose of the friends was foiled. Owen's health succumbed, and in the month of April, 1819, he passed away, aged 24 years. His funeral sermon was preached by the Rev. John Elias, in Wilderness Row Chapel, London, on April 17th. Previous to going to Hoxton, he had conducted a school for a time at Tremadoc. He was remarkable for his godliness, his delight in literature, and his ministerial gifts. *Methodistiaeth Mon*, page 349.

WILLIAMS, REV. PETER, LLANDEFILOG, Carmarthenshire — usually spoken of as Rev. Peter Williams, Carmarthen, was one of the fathers of Methodism, though the movement had been in the field some eight or ten years before he joined it. Through his conspicuous abilities and earnest efforts, he quickly rose to the front rank of those who laboured for its spread, through preaching the Gospel and seeking the overthrow of the prevailing low and wicked habits of the people. In many parts both of North and South Wales, he act-

ed the part of a pioneer. As he had no personal charge, he was able to travel hither and thither continually, and make even long excursions. In his early visits to several districts, he suffered most severely at the hands of fierce persecutors. Let two or three instances suffice, one at Llanrwst, North Wales, and one at Kidwely, South Wales, a few miles from his own home.

In the year 1746, he visited Llanrwst, purposing to preach near the Town Hall. When he began, a young woman pelted him with rotten eggs, until his clothes were in a pitiful condition. She only desisted when she observed a near relative of hers standing by his side, and that some of the eggs hit him. When she ceased her game, a number of rough men seized him and took him to the river, where, whilst some held up his arms, others poured water down the sleeves of his coat. As the weather was frosty, his life was endangered through the drenching he thus got. Were it not for the deliverance brought him through the interference of a strong man who happened to be passing at the time, no doubt his life would have been in greatest peril. This stranger compelled the ruffians to desist from their inhuman work, and took Mr. Williams to his own house, where he had every comfort for

the night, and on the morrow he accompanied him for three miles on his journey, so as to make sure of his safety.

At Kidwely, he stood up one Sabbath afternoon, on a horse block near the house of one John Rees, to preach. Upon this, a number of men, primed by the clergyman of the parish with drink, appeared on the scene for the purpose of disturbing the service. They were headed by a man named Deio Goch, and another. Mr. Williams had read a chapter from the Bible, and was about to lead in prayer, when this ruffian jumped at him, seized the Bible, and drew Mr. Williams from the horseblock on which he stood. They beat him mercilessly with sticks, and, having placed him on his horse, drove him along the marsh, compelling the horse to jump across broad and deep gullies, expecting that the horse would break its legs, and the rider his neck. They then took him to the tavern, and, if possible, compel him to drink and make him drunk, in the hope of bringing him into contempt. They got the drink, but he managed to pour it into his top boots secretly, until they were full. Seeing that he was late in returning home, his wife sent a number of servants in quest of him. Through their timely arrival, he was delivered from the hands of these barbarians.



These are but typical instances of the treatment he suffered many a time at the hands of the enemies of the Gospel, as preached by the little band of Methodist preachers in Wales.

His usual course was to suffer quietly the severest treatment, and that without having recourse to the revenge of the law of the land. But on one occasion when he had returned home, and related to his friends how he had been maltreated at Denbigh, and his pockets more-over rifled of what money he had, it was resolved to appeal to the law. The chief opponents in this case, eight in number, were summoned to appear in London to take their trial. One of the eight was the son of a most respectable family in the neighbourhood, and was able to secure the best legal advocate. The eight however were found guilty, and were proclaimed outlaws. Some of them it is said, died soon after of despondency; others withdrew from ordinary society and no more was heard of them. And the wealthy young man was in exile until his relatives purchased his freedom, when he returned to the protection of the laws of his country. The action of the Court in London in this case, exercised an abiding influence for good on the treatment which the Methodist preachers received. For some years, however, Peter Williams

quietly endured most inhuman treatment at the hands of the enemies of the Gospel.

Apart from the persecution which he and his co-workers suffered, it must be remembered that he had to put up with much hardship in the form of accommodation and fare. When starting forth upon his itinerancy, at the beginning of his labours, he had no fixed plan as to where he would preach, and no idea whose hospitality he should receive. All was uncertainty and he knew not whether he should be welcomed or rejected and reviled.

He was born in a farm house named the Morfa, near Laugharne, Carmarthenshire, January 7th, 1722. His parents were respectable people. Peter was the eldest of three children, two boys and one girl, and was a great favourite with his mother, who frequently took him with her to Llanddowror church on Sundays to hear the renowned Rev. Griffith Jones preach. Her intention was that he should be trained for the ministry. But she died suddenly, when Peter was only eleven years of age. His father also died the following year. A complete change therefore took place in his environment. He was taken by his uncle, his mother's brother, to live with him.

From a lad he was fond of reading, and took but little in-

terest in the games of the youths of his district. His studies occupied all his thoughts and he made considerable progress in the acquisition of knowledge. When seventeen years of age he entered Carmarthen Grammar School, then under the charge of the Rev. Thomas Einion. He remained here three years, paying special attention to the Classics. During this period he began to be deeply concerned about his spiritual welfare, but his thoughts concerning the essentials of religion were vague. Just then George Whitfield visited Carmarthen. When it was known that he was coming, Mr. Einion prohibited his scholars from attending the service. Peter, however, and three of his fellow students, managed to be present, attracted by the great fame of the preacher, and the excitement which his proposed visit awakened in the town. The doctrines of the fall of man, and the necessity of regeneration by the Spirit of God and justification by faith to which Whitfield gave prominence in his preaching, were distasteful to the Clergy. The service was blessed to Peter's soul. It was for him the beginning of a new life. From this time forth he was a Methodist in spirit, though he did not join the Methodists at once. Indeed, there was no Methodist society in the town which he

could join, but he was recognized as a Methodist and was forsaken by his former companions.

When about twenty-one years of age, he left the College, and opened a school at Conwil, a village about five miles from Carmarthen, on the road to Newcastle Emlyn. At the same time he carried on his preparation for Holy Orders in the Established Church. In this he was successful, and was ordained by Bishop Burgess, of St. David's, to the curacy of Cymmun, a parish on the borders of Carmarthenshire and Pembrokeshire, where he had the whole charge of the parish, as the rector lived in England, and visited the district but once a year, to receive the tithe-rent. Shortly after entering upon his duties, he started a prayer-meeting, which was held in various places in the parish. At these he usually gave a brief address, seeking to stir up the people to a new and holy life. His efforts of this kind soon awakened a suspicion in the minds of the people of his Methodist sympathies, especially as he sought to repress some popish practices customary in the district in connection with funerals. The suspicion was confirmed through that he dared one Sabbath morning to reprove sharply a number of young men who behaved in an unseemly manner at the church

service. This drew down upon him the wrath of the gentry. The rector's wife happened to be present at the service and informed her husband of what had taken place. And, notwithstanding the blamelessness of his character, the faithfulness of his preaching, and his efforts for the moral and spiritual welfare of the people, he was summarily dismissed. He appealed to the bishop, but from him he received scant courtesy. In his hour of need, the Rev. Griffith Jones proved to him a true friend, and informed him of a curacy that was vacant at Swansea, which he secured. But his stay here was short, as he gave offence to the Mayor, Corporation, and Member of Parliament for Swansea, who were present in Church one Sabbath morning. On that occasion he presumed to deliver a sermon, whilst these officials had not been accustomed to any such thing, and he actually presumed to lecture the authorities upon their duties. His presumption cost him his post. He was at Swansea only one month. He then obtained a curacy at Llangrannog and Llantysilio, Cardiganshire. But his stay here again only lasted two months—his Methodist proclivities giving great offence to his patron.

Upon this he resolved to quit the Establishment, and seek his sphere of work as a

preacher of the Gospel with the Methodists. This took place when he was about twenty-four years of age. First of all he went to a service conducted by the Rev. Howel Davies, at Castell-y-gwair. Mr. Davies on the morrow took him to a Monthly Association held somewhere on the borders of Pembrokeshire. Here his name was written as a member of the Methodist body. Shortly after he went to Abergorlech Chapel to hear Daniel Rowland, who made him preach, and after the service took him to Llangeitho, where he again preached with much fervour and success. He then went on his first itinerancy through what was at that time an almost untrodden territory by the pioneers of Methodism. Such an enterprise involved him in many hardships and much danger. He had but little welcome anywhere, and in some places he had to escape for his life, for his opponents were numerous and fierce. He passed through Montgomeryshire, Carnarvonshire and Anglesea. He paid a visit to Anglesea in 1746. It appears that he was on this journey persecuted at Llanerchymedd. At Mynydd Mechell, the clergyman of the parish, a school-fellow of his, said to him, "Ffei! Ffei! Peter! how can you dare to preach on unconsecrated ground." Peter replied, "Forgive me my ignorance, I

am under the impression that the whole earth has been consecrated since the first day the Saviour of sinners placed His feet thereon." At Newborough, the vicar and his clerk and servants came to him when he was in the middle of his sermon and asked him for his license to preach. In reply Peter lifted up the Bible and said "Here is my license to preach the Gospel, and it is signed by three persons, the Father and the Son and the Holy Ghost." The clerk and the servants had brought their pockets full of cockle shells to throw at the preacher, but the vicar prevented them from carrying forth their design. He returned through Denbighshire: and had a rough experience, sufficient, one would think, to damp his ardour, and lead him to break with the movement which he had so recently joined. But his hardships only served to weld him more firmly with the noble men who yearned to enrich the country with the Gospel of Jesus Christ, and sweep away the evils that were rife.

Upon his return, it became a question where should he reside. Ultimately he settled upon Llandefeilog, about five miles distant from Carmarthen, on the Kidwely road. Here he dwelt at a farm called, Gelli-Ilednais, to the end of his life, except during a brief period,

when he resided in the town of Carmarthen.

After casting his lot with the Methodists, he at once took a high position among the brethren. His intellectual powers, his learning, his unceasing labours, his undoubted piety, and his clerical orders contributed to this end. The main points of his preaching were the fall of man in Adam, his helplessness in himself, and his restoration through Christ. At the time he joined the Methodists, the unfortunate dispute between Rowland and Harris, which ended in a complete rupture between these two leaders, and in a wide cleavage between them and their respective followers, had not begun. Though he attended some of the Association meetings at which rather warm debates took place, he, apparently abstained from taking part in the discussion. Possibly, he considered that it would ill become him, a new comer into the circle, to take sides in the matter. So far as he spoke, it was, so far as is known, for peace. However, when the cleavage took place, he co-operated with Rowland and his party. By the time the two leaders became reconciled, after a separation of about eighteen years, Mr. Williams was in the front rank of the leaders. Throughout this period he made frequent itinerancies, confirming the believers

and seeking the conversion of the ungodly. He was physically, mentally and spiritually eminently qualified for the work. It seemed as if he were specially prepared for it. At the peril of his life and at the cost of much hardship as has been said he acted the part of a pioneer in many a district. He was instrumental in founding many a church. At Carmarthen, in a great degree at his own expense, he built the Water Street Chapel.

The work he did for Methodism and his country through the Press was important, especially, through the Bible with notes at the end of each chapter, which he prepared and published, and is known as Peter Williams' Bible. This was the beginning of a new epoch in Welsh literature, and exercised a deep and wide spread influence upon the religious welfare of many. It was widely circulated and widely read. Eight thousand copies of it were sold, and this at a time when the population of Wales was not a third of what it is to-day, and the families of Methodism were in the main poor. It became a great success, and successive editions were published. It was looked upon as a household treasure in religious families—the notes being looked at by many as almost equally inspired with the text itself. He also prepared and published a

Biblical Concordance, which must have entailed upon him immense labour, and proved of much service to Biblical students. In 1770 also, he published the first Welsh periodical Magazine, entitled "Trysorfa Gwybodaeth, neu yr Eurgrawn Cymraeg." It was issued fortnightly, and its price three pence. He also edited and published in Welsh, an edition of John Canne's Bible.

But whilst he created a new epoch in Welsh literature, he brought upon himself much worry and painful trouble through certain expressions in his expository notes regarding the Holy Trinity. His so-called heresy, became a topic of discussion at several Quarterly Associations. His views were considered to be rank Sandemanianism. And at an Association held at Llanidloes in 1791, it was resolved that he should no longer be considered a minister of the Connexion unless he would retract his views, and promise that he would no more teach them. Retract and promise accordingly he would not, so at the following Association held at Llandilo, he was finally expelled, though he occasionally afterwards preached in Methodist chapels. It is not for us to enter upon the discussion between Mr. Williams and his friends. Suffice it to say, that there were those who were opposed to drastic

measures being taken against him, though it must be admitted that his views on the Sonship of Christ and the Holy Trinity were utterly opposed to those accepted and taught by the Connexion. It was a sad affair, and caused much grief to many. The end of his life was not far off, for, at the time of his expulsion, he was 71 years of age. It is most painful to think that one who had been so pure in life, so faithful and successful a labourer in the Lord's vineyard for so long a time, and had suffered so much through his work, should be sent adrift in his old age.

It should be recorded that shortly after he settled at Gellillednais, Llandefeilog, he married Miss Mary Jenkins, the daughter of a gentleman who lived near Llanlluan, not far away from his own home. He had six children—three sons and three daughters,—the daughters were Deborah, Margaret and Betty. Two of his sons, Eliezer, and Peter Bayley, became clergymen of the Church of England: his son John died when young. One of the daughters married Mr. David Humphreys, the father of the Rev. David Humphreys, Llandyfeilog, and grandfather of Mrs. R. J. Davies, Cwrtmawr, Cardiganshire.

He died August 8th, 1796, aged 76 years, and was buried in Llandyfeilog churchyard.

*Drych yr Amseroedd*, page 86, 102; *Methodistaeth Cymru*, vol. i., page 84, 86; *Y Tadau Methodistiaidd*, vol. i., page 433; *Y Traethodydd*, vol. xlix., pages 304, 415.

WILLIAMS, MR. RICHARD, BRYNENGAN, Carnarvonshire, was one of the early preachers of Methodism in his county, and rendered yeoman service to the cause of Christ in his district. He was a son-in-law of the well-known Robert Davies, Brynengan. *Y Traethodydd*, vol. xlix., page 118.

WILLIAMS, MR. RICHARD, HENWALIAU, Carnarvon. His preaching career was short, as he was called away early in life. His godliness was beyond dispute. He was present at the church meeting, when John Huxley, Carnarvon, joined the church. *Drych yr Amseroedd*, page 189; *Y Drysorfa*, vol. xix., page 48.

WILLIAMS, REV. RICHARD, LIVERPOOL, was the second son of Richard and Mary Williams, of Winllan, afterwards of Weeg, Llanbrynmair, Montgomeryshire, and was born January 31, 1802. His father was a flannel manufacturer and farmer, and also a preacher. His mother was a sister of the Rev. John Roberts, Llanbrynmair. He received his early education at a school kept by his uncle. When twenty years of age, he began to preach, and laboured in the ministry twenty

years, the last fifteen years of which he spent in Liverpool. His purpose in going to Liverpool was to prepare for Cheshunt College, but his funds failing him he opened a school on his own account. In the summer of 1830 he married Mary, the daughter of the Rev. Thomas Hughes, Liverpool. In 1834 he gave up the school, and the following year he was ordained at Bala. For some time, until the removal of the Rev. Henry Rees to the town, he was the only resident minister of the denomination in Liverpool. He had a weak constitution but a strong mind, and he was well versed in theology. He not only laboured in the ministry of the Word with much acceptance, but wrote a good deal to the periodical press. He wrote one book entitled "Y Pregethwr a'r Gwrandawr" (*The Preacher and Hearer*), which had a large sale at the time and continued for many years a work considerably sought after and read. The work appeared first in a series of articles in the *Drysorfa*, in the form of a dialogue between a preacher and his hearer. He commenced another series in the *Athraw* entitled "Y Methodist a'r Llanwr" (*A Methodist and Churchman*) on ecclesiastical questions. He was also joint editor with the Rev. Joseph Williams of a Welsh Hymnal, and a serial publica-

tion entitled "Y Pregethwr" (*The Preacher*). He worked with great energy on behalf of all Connexional movements, and was one of those who had a great hand in founding the Welsh Calvinistic Methodist Foreign Missionary Society. His strength gradually gave way, but he enjoyed much of the consolation of the Gospel. To an old dear friend who called upon him and remarked "there are many very wonderful things to be seen in heaven," he said. "Yes, yes, one very remarkable thing will be to see a man who has never sinned, for not one of us has ever seen such a man, and another will be the Blessed Man in whom the fulness of the Godhead dwells bodily." To another old friend who asked him "How it fared with him?" he replied, "I have been endeavouring to gather together all the sermons I have preached, and all the essays I have written, and all the sins I have committed into one bundle to throw them at the feet of my forgiving Jesus for pardon and acceptance." He died August 30th, 1842, aged 40 years, and was buried at Sion Hill Cemetery, Liverpool. *Y Drysorfa*, vol. xii., page 318; *Methodistiaeth Cymru*, vol. iii., page 410; *Montgomeryshire Worthies*, page 313.

WILLIAMS, MR. RICHARD, WINLLAN, afterwards of Weeg,

LLANBRYNMAIR, Montgomeryshire, was a flannel manufacturer in rather a small way, to which business he added that of a farmer, some years after his marriage to Miss Roberts, a sister of the Rev. John Roberts, Llanbrynmair. He began to preach after removing to the Weeg, and continued to do so until his death, November 11th, 1819, aged 68 years. He was a man of high moral character and deep piety. Rev. Richard Williams, Liverpool, author of "Y Pregethwr a'r Gwrandawr," was his son. *Montgomeryshire Worthies*, page 313.

WILLIAMS, MR. ROBERT, BWLCHDERWYN, Carnarvonshire, began to preach in the year 1840, and was received by the Association at Pwllheli, Sept. 7th, 1843. He died March 11th, 1846, aged 32 years.

WILLIAMS, MR. ROBERT, DREWEN, Lleyn, was one of the early preachers of Lleyn. He was weak in health, but yet he was not idle in the Lord's vineyard. Through his serious deportment, simplicity and meekness he commended his ministry to his hearers.

WILLIAMS, REV. THOMAS, MERTHYR CYNOG, Breconshire, was a popular preacher and was ordained at Llangeitho, August 8th, 1822. One of the revivals at Gorwydd, Breconshire, broke out at a service conducted by him. He died in the year 1833, and was buried in the grave-

yard connected with the chapel at Merthyr Cynog. Mr. David Williams, a preacher at Merthyr Cynog, was his son.

WILLIAMS, REV. THOMAS, GROESWEN, Glamorganshire, was one of Howel Harris' converts, when he visited the parish of Eglwys Ifan, Glamorganshire in 1738. At the Monthly Association held at Glanyrafonddu, March 1st, 1743, he was appointed overseer of the societies in the eastern parts of Glamorganshire, as far as Llantrisant, comprising those of Groeswen, Dinas Powis, Llanedeyrn, Newton Nottage, St. Nicholas, Aberthaw, Berthyn, Llanharri, Llanilid Cynfig, Hafod, Llantrisant and Pentyrch. In his report in September of the same year he gave a description of the spiritual state of the several members in the churches. Of the church at Groeswen, which consisted of 63 members, he reported that 48 "were justified," and that the remainder were "under the law." An accusation was brought against him at an Association held at Watford, Sept. 27, 1744, of having spoken against the gown and cassock worn by the clergy. After some discussion, and Mr. Williams had an opportunity of defending himself, it was found that he had not spoken anything derogatory of the garments in themselves, but simply spoken against any undue and



idolatrous conduct towards them. He was one of five who signed the historical letter to the Cayo Association in 1745, and as the reply was not considered satisfactory, he took to be ordained as the minister of Groeswen. In taking this course, however, he did not consider that he was breaking entirely with the Methodists. But he did not live long after his ordination: he died in the midst of his usefulness, and was buried in the parish church of Eglwys Elan. *Methodist-iaith Cymru*, vol. iii., page 3.

WILLIAMS, MR. WATKIN, Pembroke-shire. The Rev. Owen Thomas, D.D., in a letter in the Rev. Robert Owen (Eryron Gwyllt Walia) of London's Memoir, page 30, relates how Mr. Owen had told him of a service at an Association at Carnarvon, at which his mother was present, and at which Mr. Watkin Williams preached on the field with very great power. This was in 1818. The Beddgelert Revival was at its height at the time. Mr. Williams' sermon was based on Isaiah xxxch. 33v.—“For Tophet is ordained of old; yea, for the king it is prepared: he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.” The feeling produced under the sermon was most intense: the groanings and

shoutings of the audience were fearful as if “the stream of brimstone” was already being poured over the field. But when he turned to declare the Gospel as the old remedy—not something “since yesterday,” but “from everlasting,” to save the lost from going to Tophet, the shoutings of the people were so great that the preacher could not proceed any further. The Rev. Ebenezer Morris reluctantly preached after him, the excitement being so great, but as he proceeded he had one of the most powerful services he ever had. (*See Appendix*).

WILLIAMS, CAPTAIN WILLIAM, CHESTER, began to preach in the year 1798, and did good work especially among sailors, and also at home. When at home he took an active part in church work, co-operating heartily with the Rev. John Parry. He was warmly welcomed by Welsh sailors as a messenger from God in whatsoever port he might be met. His knowledge was crude, yet he would speak to sailors with much effect: he knew their habits, their weakness and virtues, and would preach to them in their own familiar sea-faring language. They would listen to him more readily than to any other preacher. He laboured for more than twenty years as a true reformer whenever he had the opportunity. He continued to work in his Lord's vineyard with unremit-

ting zeal and earnestness until his last voyage, when on December 17th, 1819, his ship was wrecked on the Carnarvonshire coast, and all lives on board were lost excepting one. The Rev. John Parry and other brethren frequently quoted his sayings at the church meetings. *Drych yr Amseroedd*, page 178; *Methodistiaeth Cymru*, vol. iii., page 427; *Cofiant y Parch. John Parry, Caerlleon*, page 70.

WILLIAMS, REV. WILLIAM, LLANDILO'RVANE, Breconshire, was a clergyman who co-operated with the Methodists, and preached in their chapels.

WILLIAMS, MR. WILLIAM, LLYWELAN MAWR, Carmarthen-shire, preached in connection with the church at Llansawel, when the cause was first started.

WILLIAMS, REV. WILLIAM, GLANGWENLAS, CILYCWYM, Carmarthenshire, was the son of Mr. Rhys Williams, of the same place, who was a member of the first Methodist church at Cilycwm. He was trained for the Church, and was away in England as a clergyman for 37 years, but in consequence of ill-health he returned to his native home in the year 1785. He then joined the Methodists. Before this, he had sought to start a Sunday School at Carmarthen, but the prejudice against the movement was so fierce that the effort had to be given up at the time. It was he who succeeded in getting

Mr. Robert Davies and Mr. Owen Jones to carry on at its start the Sunday School at Aberystwyth. When he returned to Cilycwm, he started a School in the house of Mr. David Elias—the father of the Rev. Thomas Elias, Sennybridge: he also succeeded in starting one at Llanwrtyd. He was a quiet, unassuming and religious man, having in view the religious welfare of the people and the glory of God. *Methodistiaeth Cymru*, vol. ii., page 340.

WILLIAMS, MR. WILLIAM, LLANFACHRETH, Anglesea, died September 11th, 1843. He had been a preacher for about sixteen years. He was not blessed with great preaching gifts, but the best fruits of religion were conspicuous in his life: he held the position of a steward in Llanfachreth Mills and he performed his duties with honesty and faithfulness. His sermons were well composed, bearing evidence to much care and effort. His aim and endeavour were to do good, and his character shone with greater brilliance towards the end of his days. His remains were interred in the graveyard of Trefdraeth. *Y Drysorfa*, vol. xiii., page 352; *Methodistiaeth Mon*, page 200.

WILLIAMS, MR. WILLIAM, MERTHYR CYNOG, Breconshire, was one of the early exhorters. Thomas James, the superintendent of his district, reported of

him that he was an amiable and humble Christian, clear in his conception of divine truth.

WILLIAMS, REV. WILLIAM, LONDON, died January 13th, 1847, aged 70 years. He had been a preacher forty years, and was ordained at Llangeitho, August, 1827. He rendered great service to Welsh Methodism in London, and this under considerable difficulties. He was exceedingly faithful. In his death the churches lost one who did the work of a good pastor. He was eminently qualified to lead the flock of Christ, and his prayers on behalf of the hearers of the Gospel were frequent and fervent. *Methodistiaeth Cymru*, vol. iii., page 442; *Y Drysorfa*, vol. xvii., page 94.

WILLIAMS, REV. WILLIAM, MANCHESTER, previously of Bryndu, Anglesea, was born about the year 1805. He was endowed with considerable pulpit gifts, and was at the same time a good man of business. He removed from Anglesea to Manchester to take charge of a business concern; and in this capacity he was often under the necessity of travelling much and lodging in hotels, but not a breath of suspicion was ever uttered of anything in his conduct unbecoming his position as a minister of the Gospel. He was an acceptable preacher, increasing continually in usefulness, and was ordained to the

full work of the ministry at Carnarvon, September 10, 1845. His career, however, was brought to a sudden close on June 2, 1846, when he was but 41 years of age. *Methodistiaeth Mon*, page 200.

WILLIAMS, REV. WILLIAM, PANTYCELYN, Carmarthenshire. The precise date of Mr. Williams' birth is not known, but it took place towards the end of the year 1717, at Cefnycoed, in the parish of Llanfair-ar-y-bryn, near Llandovery. His parents were John and Dorothy Williams, both of them members with the Congregationalists at Cefnarthen: his father was a deacon in the church. But a dissension having arisen through the introduction of Arminian doctrines, both parents seceded with others, and erected a chapel at Pentretygwyn, on a piece of ground given by Williams' mother. William was the fourth of four brothers, but the only one who reached years of maturity. He had two sisters, but these also died young. The parents purposed William to enter the medical profession, and he was sent accordingly as a lay student to Llwynllwyd, a farm house, near Hay, Breconshire, where the College, known as the Carmarthen Presbyterian College, was being conducted at the time, by the Rev. Vavasor Griffiths, minister of Maesgwyn, Radnorshire. When Mr. Griffiths was

appointed tutor, he refused to remove to Carmarthen, and so the College was shifted to suit his convenience.

During William's stay at Llwynllwyd, no doubt he heard much of the wonderful preaching of a young layman named Howel Harris at Talgarth, about six miles away, and in other places in the county. But for some reason, whether was it religious indifference, or his application to his studies, or some other cause, is not known, he took no particular interest in this young layman's proceedings, though his preaching had caused so great a stir in the country around. But one morning, in 1738, when on his way home from Llwynllwyd, and passing through Talgarth, it happened that Harris was preaching at the time in the churchyard to a crowd of people who had come to hear, and he went and stood among the crowd who were listening attentively to his powerful words. The preacher,

"O flaen porth yr eglwys eang  
Heb un twmpath dan ei droed,"

poured forth with burning eloquence the message given him to declare. He rivetted the attention of all present. His words were as nails fastened by the master of an assembly. Among those into whose heart the arrow of conviction pierced was young Williams. His soul

was moved to its depths. And ere the service closed a complete change came to pass in his heart, as sudden as in the case of St. Paul on the way to Damascus. His course henceforth took a direction very different from anything he had previously thought. He had become a new man in Christ Jesus. He left the place under feelings very different from what he had in coming. A great crisis had been reached, destined to change the whole course of his life, and result in priceless blessings for the church of Christ for generations. Without much delay he resolved upon casting aside his purpose of entering the medical profession, and become a messenger of the Cross. Under the counsel, no doubt, of Howel Harris and Daniel Rowland, who were Churchmen, he resolved upon taking Orders in the Established Church, especially as the Congregationalists — his father's people,—were not at that time keenly alive to evangelistic work. After two years preparation for Holy Orders, he was ordained deacon in 1740 by Nicholas Claret, Bishop of St. David's, and was appointed to the curacy of Llanwrtyd and Llanddewi, Abergwessin; a thinly populated district in the midst of the mountains, in the northern parts of Breconshire. He never resided here, but continued to live at Cefn-y-coed,

about twelve miles distant, with his mother who had recently become a widow. He held this curacy for about three years. But having been refused Priest's Orders because of his practice of preaching with the Methodists in unconsecrated places, he withdrew, upon the advice again of Harris and Rowland, from the Established Church, and threw his whole soul into the Methodist movement, assisting Rowland at Llangeitho, and travelling up and down the country preaching the Gospel. But as he had not received Priest's Orders, he never administered the ordinances of Baptism and the Lord's Supper.

It was soon discovered where lay his great forte. No doubt he was an excellent preacher, and gave himself with great zeal and energy to the work, but he was not equal to Rowland and Harris in this. They were his superiors in pulpit eloquence. His great service to the revival movement and to the church of Christ, was the sacred hymns he composed, and which became the vehicle of praise and adoration and prayer for the crowds who gathered to hear the Gospel, and to talk about their spiritual welfare. He helped on the work pre-eminently along the lines pointed out by the Apostle in the words,—"Let the word of Christ dwell in you richly in all wis-

dom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians iii. 16). He struck thus upon a vein of wealth for the churches which has proved, for more than a century and a half, of richest value for the people of God, and will be so yet again for untold ages. In the Welsh language, he had no worthy predecessor, nor has there been his equal since, though many have done well, especially in a few hymns. His resources seemed endless. He wrote and wrote until he provided the church with a variety of hymns which will bear comparison favourably with the production of any hymn-writer of any age or country. Of course, they are of unequal merit, many attaining to the highest altitude of sacred verse both in conception and language, in rhythm and rhyme; the words flow as natural as a stream, and the thoughts expressed are of the finest character. Others are not above mediocrity, and still others are slipshod. Several of his hymns, too, it should be observed, are translations from Watts and Doddridge. But taken as a whole, his hymns hold the pre-eminence by far over all other hymns in the Welsh language.

He was present at Watford, Glamorganshire, January 5th

and 6th, 1743, in company with Rowland and Harris, and some other lay preachers, when the first Welsh Methodist Association was held. Whitfield was also present, and was Moderator. Up to this time, the efforts of the fathers of Welsh Methodism were spontaneous and irregular without order of any kind. But henceforth an organization existed, alongside that of the Established Church, and the leaders met at stated intervals for counsel, prayer and the preaching of the Gospel. It was at one of these meetings, held also at Watford, April 6th and 7th, 1743, Williams, as already stated, was advised to leave his curacies and assist Rowland. He thus seceded from his official position in the Church, and was the first clergyman who did so.

In 1749, he married Miss Francis, Llanfynydd, Carmarthenshire, who had been for some time a lady-companion of Mrs. G. Jones, Llanddowror—widow of the eminent evangelist, the Rev. Griffith Jones. Miss Francis was a sensible and piously disposed young lady, and moreover of considerable culture. Living in a retired part of the country, away from society, she had to sacrifice much of her own comfort through his frequent long absence from home on his preaching tours. Two sons and five daughters were born to them.

The two sons became clergymen—one, John, left the Church and joined the Methodists, but William, the eldest, held his position as a clergyman to the end of his life.

His life was most active: he was never idle. His labours were often carried on to the small hours of the morning. He was a prolific writer. His pen was ever in his hand. In the depth of the night he would often call upon his wife to light a candle at once that he might commit to writing the thoughts that were passing through his wakeful mind. His fault possibly was that he would at times let his hymns go forth from his hands, as they came at the moment of inspiration, without exercising that care in diction, which he ought to have done, and was able to do.

In the unfortunate separation between Rowland and Harris which came to pass at Llanidloes in the year 1751 and which continued for many years, Williams sided with the former, and kept true to him to the end. It would be out of place for us to enter into the discussion here. No doubt there was fault on both sides. The two great men, whilst men of God, showed themselves to be but men. But it can hardly fail to be observed that some of Williams' hymns express the very form of Harris' views, with

which Rowland and he professed to disagree.

Excepting the English Hymns, numbering 123, and two Elegies on the Rev. Howel Davies and George Whitefield, Williams' whole published writings were in Welsh. In a memoir of him by the Rev. N. Cynhafal Jones, D.D., prefixed to a collected edition of Williams' poetical works and some of his prose writings, a list of fifteen prose works written by him is given, of which three are translations and the remaining twelve are original. The Welsh Hymns found in this collected edition number 993, and English Hymns 123. A few of the latter, but not many, are translations from the former. He published one collection of Welsh Hymns under the title of "Gloria in Excelsis," but they are not the same as the Hymns published under the same name in English. A few of the verses would seem to be free translations, but they are few and far from literal. Besides his Hymns, his two chief poetic effusions are his "Golwg ar Deyrnas Crist" (A view of the Kingdom of God); and his "Bywyd a Marwolaeth Theomemphus" (the life and death of Theomemphus) in which he traces the course of the Christian before and after his conversion, until he reaches the better land above, where he leaves him,

"Heb saeth, heb fraw, heb ofn, heb ofid  
ac heb boen,  
Yn canu o flaen yr orsedd, ogoniant pur  
yr Oen,  
Yn nghanol myrdd myrddiynau yn canu  
oll heb drai.  
Yr anthem ydyw cariad a chariad i bar-  
hau."

These two books have passed through several editions, and have been of greatest help and a priceless blessing to many a weary pilgrim on his way to glory.

His death took place at Pantycelyn, on the 11th of January, 1791. The following note of this event appeared in the GENTLEMAN'S MAGAZINE for 1791:—At Pantycelyn, near Llandovery, Carmarthenshire, died the Rev. W. Williams, aged 74, a clergyman of distinguished talents and character. In early life a pious but amiable enthusiasm induced him to adopt the itinerant but Apostolic mode of Methodism, and uniting a talent for poetry to an insinuating and captive eloquence, he contributed greatly to its prevalence and support. He is perhaps the last lyric poet of South Wales, the language of the country giving way. His muse was wholly religious, yet many of his hymns have the property of the ode, true poetic fire, striking imagery, and glowing expressions, united with the plaintive muse of the country. Their effect on the people is astonishing; and the veneration in which they

were held is little short of devotion. Of this veneration the author greatly participated, and it will not be wondered at, when it is known that for fifty years he continually traversed the Principality in the ardent discharge of the duties of his ministry. His imagination gave variety and interest to his orations, his piety was warm, yet candid and charitable, his manners simple, yet affectionate and obliging; and his moral conduct without blemish or imputation."

He was buried in the churchyard of Llanfair-ar-y-bryn, and his grave is still visited by many pilgrims who with uncovered heads and throbbing hearts read the following inscription :—

"Sacred to the memory of the late Rev. William Williams, Pantycelyn, in this parish, author of several works in prose and verse. He waits here the coming of the Morning Star, which shall usher in the Glories of the First Resurrection, when at the sound of the Archangel's Trumpet, the sleeping dust shall be re-animated, and Death for ever shall be swallowed up in Victory. He laboured in the service of the Gospel for near half-a-century, and continued incessantly to promote it both by his labours and writings; and to his inexpressible joy he beheld its influence extending, and its efficacy witnessed, in the

conviction and conversion of many thousands. After languishing some time, he finished his course and life together, Jan. 15th, 1791, aged 74." A handsome monument has been placed recently on his grave, and a memorial chapel has been erected at Llandoverly. *Gweithiau Williams Pantycelyn; Album Williams Pantycelyn, Methodistiaeth Cymru*, vol. i., page 72; *Y Tadau Methodistiaidd*, vol. i., page 141.

WILLIAMS, MR. WILLIAM, TYHEN, Carmarthenshire, was born in the year 1769. His mother left him when he was but three months old, and was never afterwards heard of. Kind-hearted people in the neighbourhood of Meidrim took charge of him until he was able to go out to service. Ungodly companions for a time led him partly astray, but he had treasured up in his memory some of Williams of Pantycelyn's hymns which exercised a good influence upon him. He joined the church at Bancyfelin. For some time he held a large farm near Cwmbach, which however he had to leave through that he failed to make it pay. At the earnest request of the church at Meidrim he entered upon the ministry, and continued therein for the thirty-four remaining years of his life. He died Dec. 6th, 1840, aged 80 years, and was buried at Tyhen, where he had held his membership for



some time, and had been of much service to the church and cause of Methodism in the neighbourhood. *Cenhadon Hedd*, page 11.

WOOD, MR. ABRAHAM, LLAN-BRYNMAIR, Montgomeryshire, was the son of Mr. Richard Wood, Bron-derw-goed, who was a deeply religious man.

After commencing to preach he proceeded to Lady Huntingdon's College at Trevecca, but he died in the year 1779, aged 31 years. During his brief day, he preached the Gospel with much zeal and success. The Rev. William Williams, Pantycelyn, wrote an Elegy to his memory in 1781.



## APPENDIX.

DAVIES, MR. JONATHAN, was born in the parish of Llywel, Breconshire in the year 1796. When twenty-three years of age he began to preach, according to Isaac Foulkes in his "Enwogion Cymreig," with the Calvinistic Methodists. No reference however is made to him, so far as the present writer knows, in any Methodist work. Nor does the Rev. Thomas Rees, D.D., of Cefn, Merthyr Tydfil, though born and bred at Devynock, four miles from Trecastle, remember his name ever spoken of. According to Isaac Foulkes, he soon enjoyed great popularity, his method of expounding and applying texts of Scripture being exceptionally clear and practical. He received his ministerial training at Neuaddlwyd, under the Rev. Dr. Phillips, and then settled in his native parish. He was a considerable essayist, many of his productions being published in "Lleuad yr Oes": he also left many others in manuscript. He died in 1831, when but 35 years of age.

WILLIAMS, MR. WATKIN (see page 328) Rev. George Williams, Llys Bran, informs us

that he lived at Newport, Pembrokeshire. He came there from Breconshire, and was a White-smith or Bell-hanger by trade, but whether was he a preacher when he removed to Pembrokeshire is not known. It is possible that he came to Newport in connection with his calling. He was however suspended from preaching some years before he died. Mr. Williams writes, "I remember meeting him once. It was in the year 1833. During a part of that summer I was at my aunt's house (my mother's sister) Velindre not far from here. The late Rev. David Griffiths, of Llantood, Pem., preached one evening at Velindre—a crowded house. As soon as we went to the other room, Mr. Griffiths asked, 'Where is Watkin?' He had noticed him in the crowd. He was sent after, brought back, and he remained to supper. In the confusion at Newport, on Watkin's account, Mr. Griffiths had taken his part, and held to the last that he was more 'sinned against than sinning'! and from all I have ever found this was the case. The best description of him is 'Pregethwr tanllyd' (a fiery preacher),

but generally overdone. He once visited in prison a man under the death-sentence. For months he went about the country relating the experience, and frightening the people, telling them that they were all under the death-sentence, etc. One evening he came to Newcastle-emlyn, and the deacon, old Mr. John James, who was very outspoken, took him in hand. 'Now, Watkin,' he said, 'you are to say nothing to-night about the prison and the man, etc.,—not a word, mind what I tell you.' In the sermon Watkin said, that he had intended to say so and so, but he had been charged not to do so; and again he had intended to say this and that, but had been told not to do so, and thus he managed to say all. Old Mr.

James said to him 'Nothing shows the folly of Newcastle-emlyn people more than your coming here, and having the chapel crammed, and when Mr. Charles, of Carmarthen (senior), comes the chapel is empty, and all you say is not worth a pipe of tobacco.'" These particulars help us in forming our estimate of him as a man and as a preacher. Through all changes there was much respect for him. Mr. Williams remembers Dr. Owen Thomas at an Association at Dowlais in a sermon referring to Watkin Williams "pregethwr hynod o Sir Benfro." (a remarkable preacher from Pembrokeshire), preaching from the text—"For Tophet is ordained of old; yea for the king it is prepared" (Isaiah xxx. 35).



## ERRATA.

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Page 6, First column, 2nd line from the bottom, 1810 should be 1830.

Page 70, Second column, 20th line from the top, EVANS EVANS should be Evan Evans.

Page 98, Second column, 21st line from the top, course should be coarse.

Page 141, First column, 8th line from the top, DAVID should be DANIEL.

Page 173, First column, 5th line from the bottom, Barry should be Burry.

Page 196, First column, 2nd and 3rd lines from the bottom, Llanddeusant in Carmarthenshire to be deleted.

Page 234, Second column, 14th line from the top, quality should be qualify.















