



Order of Service for Sun Feb 28 : 15th Anniversary Celebration

The Road Ahead : Equip To Pioneer

APC began in a small way on Sun Feb 18, 2001. We now have completed 15 years of our existence. We are very grateful to God for the journey so far.

We've said often in the past and continue to state, that APC is not the work of a man, or an organization or denomination. We are a work of the Holy Spirit through ordinary people.

During the first 15 years our focus has been on EQUIPPING God's people. Everything we've done, has in some way been towards this: EQUIPPING believers to grow strong in the Word and the Spirit and be ready to serve the Lord.

In 2016 we move from being an EQUIPPING church to being a PIONEERING church. We have pioneered in small ways thus far. But we will make PIONEERING for God's Kingdom a major thrust.

While we will continue to EQUIP God's people and we will never stop doing that, the focus and thrust will be to PIONEER.

We EQUIP to PIONEER.

What does it mean to PIONEER:

- to do things that have not been done before
- to go where no one has gone before
- to step into uncharted territory and break new ground
- to do things that are new, innovative and creative
- to break past barriers and limitations

“Pioneers have the ability to advance ahead of the others to instill greater confidence into the heart of the rest of the Body of Christ who are following behind. Their forward advancement opens up new doors for effective service for the Church. Their ministry provides a cutting edge to influence and impact society” (Dr. Jonathan David)

AT CHURCH :

- We pioneer understanding and application of truth and revelation in our generation

IN MINISTRY :



- We pioneer the expansion of the Kingdom into new territories leading from the front

You are a pioneer!

Look for ways in which you can take the Word of God and what the Spirit is saying and break new ground for the advancement of God's Kingdom in every sphere.

Testimony: Anand Mathew

Sunday February 28, 2016
Stewarding Revival
Part 6 in the series on Revivals, Visitations and Moves of God

This entire series will become available in print form shortly.

Every visitation of God should become a habitation of God and become a move of God released through the church into the community and world.

The story of the 1904 Welsh Revival

Wales has often been referred to as the nation of revivals

Before the 1904 revival Wales was in a bad spiritual state. Many churches were empty. Seemed like Christianity was disappearing.

Seven years before the revival broke out, since about 1897 there was a notable increase in prayer across Wales. From 1902 prayer intensified as more churches engaged in prayer and more prayer meetings started taking place. The year 1904 proved to be crucial. Prayer meetings for world revival were being held in many places throughout Great Britain.

Evan Roberts, born 8 June 1878 to a coal miner and was raised in a Calvinistic Methodist home, and was a devout child who attended church regularly and memorized scripture at night. From the ages of 11 to 23, he worked in the coal mines with his father. Roberts was widely known as a young man who spent many hours praying each week both personally and at group prayer meetings. Young Roberts already had prayed for thirteen years for the Holy Spirit to control him. He determined to read and speak often about revival. He would spend much time in prayer pleading with God for revival. Later, for a short period, he worked for his uncle as a blacksmith's apprentice and in 1904 about 26 years of age he joined a Bible School to prepare to go in the ministry. His



personal prayer effort culminated early that year in 1904 when he felt the need to spend seven hours with God in prayer and Bible study each day.

By October 1904 the Lord's Spirit had communicated to Roberts that he was the preacher of revival. Seth Joshua, a leading Bible teacher, had prayed for four years, asking God to select some able person to present revival truths. The Lord answered by calling Evan Roberts. After the Word of God had accomplished its work in his own life, Roberts intensified his praying in travail of soul for a great spiritual awakening in his beloved Wales. His spiritual thirst to see people saved was evident. He was not interested in mere intellectual renaissance.

Seth Joshua, the Presbyterian evangelist, came to Newcastle Emlyn College where a former coal miner, Evan Roberts aged 26, was studying for the ministry. The students were so moved that they asked if they could attend Joshua's next campaign nearby. So they cancelled classes to go to Blaenarnerch where Seth Joshua prayed publicly, 'O God, bend us.' Roberts went forward where he prayed with great agony, 'O God, bend me.' Upon his return he could not concentrate on his studies. He went to the principal of his college and explained, 'I keep hearing a voice that tells me I must go home and speak to our young people in my home church. Principal Phillips, is that the voice of the devil or the voice of the Spirit?'

Principal Phillips answered wisely, 'The devil never gives orders like that. You can have a week off.' So he went back home to Loughor and announced to the pastor, 'I've come to preach.' The pastor was not at all convinced, but asked, 'How about speaking at the prayer meeting on Monday?' He did not even let him speak to the prayer meeting, but told the praying people, 'Our young brother, Evan Roberts, feels he has a message for you if you care to wait.' Seventeen people waited behind that day on October 31, 1904. They were impressed with the directness of the young man's words. Evan Roberts told his fellow members, 'I have a message for you from God.

- You must confess any known sin to God and put any wrong done to others right.
- Second, you must put away any doubtful habit.
- Third, you must obey the Spirit promptly.
- Finally, you must confess your faith in Christ publicly.'

By ten o'clock all seventeen had responded. The pastor was so pleased that he asked, 'How about your speaking at the mission service tomorrow night? Midweek service Wednesday night?' He preached all week, and was asked to stay another week. Then the break came.

Moriah Chapel Loughor. Moriah is known throughout the world as the birthplace of the 1904 Welsh Revival. The chapel is situated in a residential area in the small town of



Loughor in South Wales. It is seven miles west of the city of Swansea and five miles east of the town of Llanelli.

Suddenly the dull ecclesiastical columns in the Welsh papers changed: 'Great crowds of people drawn to Loughor.' The main road between Llanelly and Swansea on which the church was situated was packed with people trying to get into the church. Shopkeepers closed early to find a place in the big church. Now the news was out. A reporter was sent down and he described vividly what he saw: a strange meeting which closed at 4.25 in the morning, and even then people did not seem willing to go home. There was a very British summary: 'I felt that this was no ordinary gathering.' Next day, every grocery shop in that industrial valley was emptied of groceries by people attending the meetings, and on Sunday every church was filled.

In the first five weeks of the revival between 20,000 and 30,000 souls were saved, apart from the thousands that were revived again. Lists of converts were sent to the newspapers, giving a record of professed conversions of over 70,000 names by December 1904—just two months only since the life-streams broke out, the number reaching over 85,000 by the end of March 1905! Many of the young people were thrust out by the Lord to share in the services, many leading Revival meetings with the manifest blessing of God.

The movement went like a tidal wave over Wales, in five months there being a hundred thousand people converted throughout the country. Five years later, Dr J. V. Morgan wrote a book to debunk the revival, his main criticism being that, of a hundred thousand joining the churches in five months of excitement, after five years only seventy-five thousand still stood in the membership of those churches!

The social impact was astounding. For example, judges were presented with white gloves, not a case to try; no robberies, no burglaries, no rapes, no murders, and no embezzlements, nothing. District councils held emergency meetings to discuss what to do with the police now that they were unemployed. In one place the sergeant of police was sent for and asked, 'What do you do with your time?' He replied, 'Before the revival, we had two main jobs, to prevent crime and to control crowds, as at football games. Since the revival started there is practically no crime. So we just go with the crowds.'

A councilor asked, 'What does that mean?' The sergeant replied, 'You know where the crowds are. They are packing out the churches.' 'But how does that affect the police?' He was told, 'We have seventeen police in our station, but we have three quartets, and if any church wants a quartet to sing, they simply call the police station.'



As the revival swept Wales, drunkenness was cut in half. There was a wave of bankruptcies, but nearly all taverns. There was even a slowdown in the mines, for so many Welsh coal miners were converted and stopped using bad language that the horses that dragged the coal trucks in the mines could not understand what was being said to them. That revival also affected sexual moral standards. I had discovered through the figures given by British government experts that in Radnorshire and Merionethshire the illegitimate birth rate had dropped 44% within a year of the beginning of the revival.

The revival swept Britain, Scandinavia, Germany, North America, Australasia, Africa, Brazil, Mexico, Chile. As always, it began through a movement of prayer.

Evan Roberts soon succumbed to the pressure of his rigorous schedule, and, in the Fall of 1905, suffered a physical and emotional collapse. Though very strong of body, having been a miner, the spiritual burden and intensity of the work had a telling effect. Evan retained his faith though clearly suffered from depression. He found some solace in writing poetry. A number of letters reflect his deep faith retained. He developed a discipline to his life as he turned to prayer as his main ministry. Evan Roberts spent much of the rest of his life in seclusion under the care of the Penn-Lewis. He went to his eternal reward in 1951. After Roberts withdrew from revival work, other people of God carried on with great success. Many joined local churches; industrial production spiraled, and criminal court activity was reduced to a minimum.

What God did in Wales through Evan Roberts should be an object lesson to the world. We desperately need revival today in order to see God glorified and to stem the tide of godlessness. A heaven-sent burden is needed concerning the sins of our world and of our churches. Sustained prayer must be the norm if we are to experience the birth pangs of a new spiritual era.

Stewarding Revival

Part 6 in the series on Revivals, Visitations and Moves of God

Separating The Wheat from The Chaff

Matthew 13:24-30

Stewarding A Visitation Into A Habitation of God

- ✓ ***Keep the house clean - no sin in the house***
- ✓ ***Keep the unity of the Spirit - God finds this good and pleasant***
- ✓ ***Keep a humble heart - God resists the proud***



In the 1904 Welsh Revival Evan Robert's special burden always was the "Church." "Bend the Church, and save the world," was his cry. The word "bend" in Welsh conveying the meaning of submission to God, and the taking away of resistance to His will. And his one aim seemed to be first to get the Christians right with God so that the Spirit might breakout in converting power upon the unsaved. And Calvary was the power both for sinner and saved. The Revivalist would break down in heart-anguished sobbing when he touched the theme. "You would not be cold if you had come here by Calvary," he would say. "Thanks, thanks for Calvary," was the burden of many prayers. The hymns rang with Calvary, the one most often sung was "Pen Calfaria"-the Mount of Calvary-an exultant song of triumph telling of Christ's victory over death and hell at the Cross. Another hymn sung with melting power was "Dyma Gariad" - "Here is love vast as the ocean." (THE AWAKENING IN WALES by Mrs. Penn-Lewis)

- ✓ *Keep Him as the focus - He is the Lord over His own House*
- ✓ *Continue to maintain prayer that fuels revival*
- ✓ *Stay with what is important*
- ✓ *Provide a Biblical perspective on what is happening*
- ✓ *Create and maintain revival culture to sustain revival*
- ✓ *Take care of the people*
- ✓ *Guard what has been committed from human or demonic attacks*

Stewarding A Visitation Into A Move of God

Every visitation of God should become a habitation of God and become a move of God released through the church into the community and world.

The Holy Spirit is in us, not as a lake, but as a river, to flow out of us.

- ✓ Share the story to inspire others
- ✓ Fire spreads when it finds right combustible material. Find people who are ready to catch the fire.
- ✓ Impart in the spirit - not necessarily the 'methods' or 'way of doing things'
- ✓ Transfer key elements of the visitation which are (A)the revelation and (B)demonstrations, but stay out of the way for God to do things as He desires
- ✓ Release carriers of revival to take it far and wide

It's Our Turn Now - The Nations Are Waiting

Once, about twenty years after the Welsh revival of 1906, Evan Roberts was asked if he thought that they could expect another revival in Wales. Roberts answered, "Yes, but who will pay the price?"



Salvation Call : A short gospel message and prayer