

The King's Highway

AN ADVOCATE OF SCRIPTURAL HOLINESS

VOL. XXXVIII

MONCTON, N. B., AUGUST 31ST, 1959

No. 569

PASSION THAT PERPETUATES — REVIVAL

James Chrispell, Evangelist,

A revival needs to be perpetuated both in its scope and influence. That which flares in the night and dies in the morning is neither good nor desirable.

Real revival ought to touch every phase of church life. It ought also to provide for the new convert and his problems and ways. The laity should show a very definite reaction to the filling with the Spirit by responding to these new needs with support and substance. The leaders likewise should respond with a broadening of vision and the initiative of necessary measures to enlarge the sphere of activity.

These things, however, need a common basis to succeed, and that basis is found in our text which expresses a perfect unity of passion—"And the multitude of them that believed were of one heart and one mind."

This is different than the thought of "one accord" found in the Scriptures to denote the harmony that precedes the coming of the Spirit. In the first and second chapters of Acts, and also in the fourth chapter, verse 24, the "one accord" means the agreement of mind or harmony of thought. There is a definite implication that this type of harmony is a requisite to the coming of the Spirit.

Much could be said about this type of unity, but let us remember that the "one accord" of the first two chapters is used to describe an accomplishment of men who had as yet never experienced heart cleansing. They were, however, obviously walking in the light.

The unity of passion spoken of here was not a requisite for the marvelous filling they had just received, rather it was the PRODUCT of that filling. One heart and one soul means that this multitude had their affections and desires melted into one great unified passion to promote The Word. The filling with the Spirit melts hearts and solidifies harmony.

What lesser inference can be implied than that their whole beings were poured into one great desire that captivated and subjected their entire life to its fulfillment.

This was indeed more than human inspiration—human inspiration reaches a pinnacle in emotion and then subsides. Divine inspiration reaches a pinnacle in sacrificial action—it consecrates bodies, talents, possessions, time and hopes and ambitions, it lays upon the altar human rights and holdings. Follow this passion born of this marvelous filling and see—"Neither said any that ought of the things which he possessed was his own—" all exclusiveness disappeared, individuality was lost in the greater interest of the Kingdom.

What a wonderful proof of the unity of their passion. With the doors of their possessions open, as well as the doors of their hearts, the perpetuation of the revival was assured.

We note now that the crescendo of the revival increases in action with each step in the light taken by the participants.

The movement of the leaders is first described, "And with great power gave the apostles witness of the resurrection of the Lord Jesus."

Here is an observation that needs to be made, notice that the filling of all by the Spirit did not change the positions of authority under God. The laity did not take over the preaching nor the tasks assigned the leaders who were already under Divine appointment.

There is neither chaos nor confusion resulting from the coming of the Spirit. Divine enablement works hand in hand with divine appointment. The great power of witness was given to those who had been called, chosen and sent. We need to expect this.

There seems to be an erroneous view by some, consisting of the thought that the filling with the Spirit will make the recipients leaders, teachers or preachers. It is true that many answer the call under the ministration of the Spirit in a revival atmosphere and we need to encourage this, but let us also remember that the Spirit speaks to the Church of His Divine appointments (note Acts 13:1-3).

It is also true that callings and talents are invariably accompanied by greater abilities under the sway of the Spirit. The amplified New Testament says of this verse: "And with great strength and ability and power the apostles delivered their testimony to the resurrection of the Lord Jesus."

The responsibility of leaders to respond to the Spirit is a desperate one in this day and age. It is easy to drop back into the routines and habits that have been formed by continual usage, often the decreed program of the church militates against much needed change. Convenience needs to be set aside for conflict. Form needs to be discarded for force. Ease must be abandoned for assault. Lookout posts need to be left for positions of vantage.

Remember that revivals contained are revivals lost. As fire held within bounds soon expires, so Divine fire held within the bounds of man-made ruts and programs dies without any evidence of a conflagration.

The reward of responding to the Spirit is not only more ability and force upon the message, but the consciousness of being part of the great passion that, with one heart and one mind, is seeking out the lost. Is it any wonder that the last clause of this verse says, "And great grace was on them all."

"Great grace!" What a marvelous expression of blessing! Not little grace or poverty-rationed grace, but great grace, big grace, much grace, yea—God's special grace. His favor, loving-kindness, and good will rested richly upon them all. Laity and leaders alike were partakers of this grace. It teaches us that all can be enriched by heaven if we but allow Him to fill and use us. How smooth the way becomes, how joyful the tasks of the Kingdom, how glorious the anticipation of tomorrow.

(Continued on Page 6)