

The Lewis Revival 1949 - Part 6

by Colin Peckham

Duncan Campbell's preaching style was characterized by its simplicity, scripture-based, and personal application, which had a profound impact on the people during the Lewis Revival of 1949.

Duration: 9:08

Scripture: 2 Chronicles 7:14, Matthew 11:28, Luke 13:3, Romans 6:23, Ephesians 2:8

Topics: "Revival Meetings", "Personal Repentance"

Description

This sermon recounts the powerful revival meetings led by Reverend Duncan Campbell, where supernatural strength sustained attendees despite long hours, intense preaching, and deep spiritual conviction. The gatherings were marked by a strong sense of God's presence, with people from various parishes deeply engaged in prayer and seeking God. Reverend Campbell's preaching was described as fiery, practical, and filled with scripture, emphasizing themes of judgment, salvation, and the sovereignty of God, while highlighting the need for personal repentance and response to the gospel message.

Transcript

Up until three and four in the morning at the meetings, and then up again at seven and eight to go to work, and we were not tired. Reverend Alistair Macdonald joins the chorus. And usually we did not return home until early hours in the morning, but still we wait to work at eight o'clock.

Now we are feeling tired. One seems to have supernatural strength. In Douglas Campbell's reports he says, on several nights the meetings continued until three and four in the morning.

Buses came to collect people for a concert in the town, but they returned empty for not one person went. I addressed five meetings today, he said. We simply cannot get the people away, and the meetings just continue on until tomorrow morning.

People are here from every parish in Lewis and Harris. So deep is the interest that during my visit to a certain district, all work stopped on the day regarded as a Sabbath. Meetings were held during the day and night.

Yesterday buses brought people to a certain district, others came by boats, but most came over the hill and wore by foot. Very few cars in those days. So eager were they a few nights ago on the hearing that we were to be at a certain church at eleven o'clock at night, they secured buses and arrived an hour before

the service, filling the church so that the people of the district, when they came to the church at eleven o'clock, had to remain outside for two hours.

We had a praise meeting this morning at 1.30. At four o'clock this morning we were assembled at the shore, singing the praise songs of Zion, as the boats carried them across the Sound to the main island. Four o'clock in the morning. One of the elders, he said assured me last night that every person on this island, I think it was Bergerac, Harris, every person on this island who could be out was in church.

Fighting the clock on it. Preaching. Preaching.

Whatever I was preaching. Norman Campbell says, Duncan Campbell was a fiery preacher, he preached the full gospel. At first he preached the law and the judgment, then he would go on to Jesus as the Savior.

There he says, every night now I walk to the church to hear this preacher thunder forth the judgments of God. He stormed up and down the pulpit, expounding scripture, preaching damnation to the lost and salvation to those who repented and savingly believed. I knew one thing, this man was sincere.

Maggie Mary remembers, the preaching had been searching, but the night the Bible broke out in Arnold it was simply overpowering. The Holy Spirit was applying the word to so many hearts as we listened to the intense presentation of the gospel. The text rang out again and again, and thou Capernaum, who art lifted up to heaven, will be cast down to hell.

And the preacher applied the word personally. The word personally, you are here tonight, and you have turned your back on God. Once, twice, even three times you have said and are continuing to say, I don't want to know Christ.

You have been lifted up to heaven. You will be cast down to hell. And the power, the power of the Holy Spirit was overwhelming.

The sense of the presence of God bowed all around. Duncan Campbell preached from the heart. His preaching was practical, plain, personal, passionate, penetrating, powerful.

He spoke to the heart with tremendous authority and boldness. Andrew Woolsey says, There was nothing complicated about Duncan Campbell's preaching. It was fearless and uncompromising.

He exposed sin in its ugliness and blotted length on the consequences of dying, living and dying without Christ. Mr. Campbell's messages were on paper, written on paper of all bits of paper of different sizes, scribbled notes, scraps. They weren't written out in detail at all.

He would simply write a word to remind him of a particular illustration so nobody would understand the scribbles which were his messages. They were in gap. And Mary, my wife, had mercy on him and took the scraps of paper, sorting out the material as best she could, and with his help and comments, printed them down clearly in an exercise book.

We have the exercise book there. They are preserved in this book. Each sermon would take up about a page or two of A5.

That's all he had to preach. It would consist of three or four headings with a few explanatory notes, and on each head, the side of each sermon, would be the dates and times when it was preached. We have thus preserved a record not completed in any means, of the sermons preached in the various places in which

he ministered during the divine.

But as we worked together on this thing, and Mary translated, it was absolutely amazing, the simplicity, the absolute simplicity of the preaching. It was just filled with scripture, scripture, quotations, quotations, quotations. But the matter, there were no Greek verbs explained, there were no theological concepts unraveled, there was no detailed analysis of biblical passages.

He was just preaching his heart, and he had plenty of scripture stored in his mind to fill the words which he was speaking, and fill the minds of the people who listened. Preaching. Theology.

Mary says, he preached on an eternity without God, on the doom of the sinner, on the wrath of God, on the power of the cross, on the glory of the Lord, on the wonders of heaven. Oh, the gospel ran forth. It was terrible in the eyes of sinners, but thrilling to those who responded and yielded to the Savior.

It was no easy belief. We understood very well that there was a hell to shun on the heavenly day. He preached on the depravity of the heart.

People knew this doctrine very well. They heard it from the prophets. Yet he applied it to the hearts, and they had nowhere to hide.

Sin's wickedness had ruined their lives and distorted their nature. Their lives were corrupt. Their understanding was darkened.

Their hearts were deceitful and desperately wicked. They were carnal and defiled. I mean he went through it.

He preached on the judgment of God. Man cannot will his way back to God. He is doomed.

He cannot work his way back to God. He cannot free himself from sin's bondage. He is defiled and cannot claim himself from sin.

He is without hope and without God in the world. He is under the terrible wrath of an almighty God. He preached on the sovereignty of God.

Because in that area, sovereignty is made by God. And he preached it. But he said this, I believe in the sovereignty of God, but I do not believe in a sovereignty that nullifies man's responsibility.

Very interesting. He said, In his sovereignty, God has given to man responsibility. He never actually led people to the Lord.

He never made appeals. There were no appeals made in Jerusalem. Come to the front, seek God.

No, that didn't happen. They sought God. The presence of God drove them to seeking God.

The conviction of the Spirit of God drove them out and they sought God. He would at times clear a room and have an afternoon and pray there. So we have the depravity of the heart, the judgment of God, the sovereignty of God.

Holiness was another emphasis. Because when you come into the presence of God and revival, you are dealing with a holy God. And that comes through the holiness of God.

God is holy. And then he emphasized prayer. This was always to the point.

Prayer was at the heart of the whole movement. Martin McLeod, remember, said, it was a community of prayer. Those are marvelous words.

If my people humble themselves, seek my face and so on. If my people, 2 Chronicles 7.14, you know that verse. If my people, not just a few here and a few there of my people, but if my people, the community, the community was praying, God answered.

The two old ladies prayed, yes. The men in the barn prayed, or the house prayed, but it was a community. They were united with one heart and with one voice, God, come, come.

Then, the afternoon. The afternoon. Duncan never led people to God.

He would, for instance, the house would be filled.

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