

Is the Lord Among Us

by Duncan Campbell

Duncan Campbell's sermon emphasizes the necessity of knowing God and the importance of character in spiritual leadership amidst challenges of faith.

Duration: 1:21:36

Scripture: Exodus 17:5-12

Topics: "Consecration"

Description

In this sermon, the preacher begins by discussing his request to preach without his coat due to the warm temperature in the hall. Although he was denied permission, he mentions that Mr. Rose Rhodes allowed him to preach in his shirt sleeves. The preacher then turns to the book of Exodus, specifically chapter 17, and reads verses 5-16. He focuses on the story of Moses and the battle against Amalek, highlighting the significance of Moses' raised hands in determining the outcome of the battle. The sermon concludes with a prayer for God's presence and a reminder of the importance of drawing near to Him.

Transcript

A while ago, I asked permission from a minister if I could preach with my coat off. The hall was very, very warm and I felt it would help me if I could preach with my coat off. But the dear man did not feel that he could grant that.

To do so would mean the lowering of the dignity of the pulpit. The lowering of the dignity of the pulpit. I don't think Mr. Rhodes is greatly concerned about the dignity of the pulpit.

And he has given me permission just to preach to you in my shirt sleeves. Now you turn with me to the book of Exodus and to chapter 17. The book of Exodus, chapter 17.

And we shall read from verse 5. And the Lord said unto Moses, Go on before the people and take with thee of the elders of Israel and thy rod, wherewith thou smotest the river, take in thine hand and go. Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

And he called the name of the place Matah and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us or not? Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek.

Tomorrow I will stand on the top of the hill with the rod of God in mine hand.

So Joshua did as Moses had said to him, and fought with Amalek. And Moses and Aaron and Ur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed.

But Moses' hands were heavy, and they took a stone and put it under him. And he sat thereon, and Aaron and Ur stayed up his hands, the one on the one side and the other on the other side, and his hands were steady. I want you to note that, in passing, his hands were steady until the going down of the sun.

And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua. For I will utterly put out the remembrance of Amalek from under heaven.

And Moses built an altar, and called the name of it Jehovah-Nissi. For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation. Amen.

And God will add his blessing to that reading from his word. Shall we bow in a word of prayer, our gracious God and loving Father? We now linger before thy presence. Thou hast given us law to understand that it is a good thing to draw near to God.

O Father, what can we do without thee? We acknowledge in thy presence how vain and foolish mere human efforts are, apart from the touch of thy gracious hand. O God, touch us now, speaker and hearers alike. God, touch us into a living consciousness of thy presence.

Lord, again we tell thee that it is thy presence that makes a feast. So we commit ourselves to thee now, body, soul, and spirit. O God, be pleased to take it all.

For Jesus' sake. Amen. Now will you turn with me to the portion which we read together? Verse 7. Is the Lord among us or not? Is the Lord among us or not? And Moses said unto Joshua, Choose us out, men, and go out, fight with Amalek.

Tomorrow I will stand on the top of the hill with the rod of God in my hand. Is the Lord among us or not? Tomorrow I will stand on the top of the hill with the rod of God in my hand. God's answer to unbelief.

Is the Lord among us? I stand on the top of the hill with the rod of God in my hand. God's answer to the cry of unbelief. Those of you who are familiar with this part of Old Testament story will remember that on the way to the promised land Israel had many encounters with the enemy.

And one of these was Amalek. Suggesting to me that the man who is out to possess his possessions in God will discover that there is no easy way to blessing, no easy way to secure my possessions in God. I'm sure it is true to say that the highest values in life must be fought for and won.

No easy way. Oh, let me say it again. I feel that this is something we want to emphasize.

In these days of, oh, shallow, shallow thinking with equally shallow experiences. But I love that verse of Scripture that comes to my mind just now. They that know their God shall be strong and do exploits.

I love to think that it does not say they that know their God will hope to do exploits or will anticipate exploits. Revival will come. I'm glad that it is clearly stated that they that know their God shall be strong

and do.

No question about it. It's the Word of God. And I believe it.

Perhaps I could better explain if I told you of a remarkable incident that happened during the revival that I spoke about last night. It was, I think, in the second year of the movement. I'm preaching in a certain church when a message was handed to me that people were gathering in a farmhouse and many were in great distress of soul.

Could some ministers come to pray with them and give a word, a message from the Word of God? Oh, how they insisted upon that. Give us the Word. Give us the Word.

Well, I went along with several others, walked seven miles over the hill, seven and a half miles, and arrived to find the farmhouse crowded with men and women seeking God. No, there were no Christians among them. Men and women touched by God the Holy Ghost and brought under deep concern.

When we began to preach the Word, I personally felt absolutely bound. And it was quite obvious to me that the devil was there to frustrate the purposes of God. Brother, do you believe in the devil? I do.

Oh, I do. He was there. And he was there in such a way that he bound me.

My dear people, I've got to acknowledge that. He bound me. And, to be honest, I felt absolutely helpless.

Absolutely helpless. Oh, what would I not give just to run away from that meeting. I had left a wonderful service, God in the midst, the presence of God.

But here I am, just a worm. Nothing at all, without a word, without a message, without any sense of God. I'm standing now where I just couldn't preach.

And I saw a deacon standing in front of me. And somehow I felt that this man was in touch with God. I referred to him last night as a man that fell in a trance.

A man who knew God. I just looked at him and said, Kenneth, I believe that you're nearer to God. Oh, I've had to say this on more than one occasion.

Kenneth, I believe you're nearer to God at this moment than I am. You know, Kenneth, that the devil's in this meeting. And he looked at me and said, Yes, he is.

But God is also here. God is also here. Well, Kenneth, I want you to pray.

Now, perhaps this will shock you, but this is how he began his prayer. God, will you excuse me for a little? I want to address the devil. What a prayer.

Oh, what a prayer. I want to address the devil. And Kenneth began to address the devil.

And this is what he said. Devil, you're in this meeting. Devil, you've come to frustrate the purposes of God.

But devil, I now take upon myself, on the ground of Christ's victory on Calvary, when Jesus was manifest to destroy your world, I now in his name take upon myself to bind you. Now, you've heard people talk about binding the devil. My dear people, I saw it happening.

Then he went on to say, Devil, be gone. Devil, be gone. And I bind you by the blood of the Lamb.

Get out of this meeting. And at that moment, now I see right at that moment, five men who were standing in the kitchen of the farmhouse fell on their knees in the kitchen and were gloriously saved before four o'clock in the morning. They that know their God shall be strong and do X, Y. Well, I believe, dear people, that we all have our Amulek.

And I believe that he's here in this meeting. He may be in your own personal life, or he may be in the midst to frustrate the purposes of God regarding yourself and this meeting. But I believe that the devil can be defeated.

Jesus was manifested to destroy the works of the devil. And I believe that Jesus is here just to do that. Oh, how he came home to me in my room tonight.

They that know their God shall be strong and do X, Y. Oh, my dear people, how I felt. My God, am I there. Am I fit to stand before the people tonight.

And I cried for heaven's anointing, for the unction that comes from on high. But I see that one of the main essentials in the strategy of war is to know your enemy, to know your enemy. In other words, to know the devil.

And some of us can see that we know him. Was it not Paul who said we are not ignorant of his divinity? And I believe, dear people, that blessing and victory in this meeting will largely depend on how we react to the challenge, hell's challenge in this meeting, how we react to it. Now let me say that in every engagement with the enemy, it is deeds and not words or much activity that measures the value of my life.

It's my relationship with God. My relationship with God. Oh, I know, dear people, that you can be orthodox in sentiment and you can speak of yourself, of yourself, as fundamentally, as sound.

But I have met such to make this discovery, that they were sound asleep. I feel that it might be helpful this evening, if we faced ourselves with unqualified honesty. Am I rightly related? Yes, God.

I believe the Bible from cover to cover, of course I do. But tell me, brother, have you this consciousness? And I believe it is a consciousness, that as you linger before his presence now, gripped with this consciousness, that you are rightly related and one of God's choice men to meet the enemy tonight. You will have noticed how Moses reacted to the challenge, how he faced the enemy.

Is the Lord among us or not? Are you listening, Moses? Are you listening, brother? Is this the cry of unbelief? At this camp meeting, will you listen to the answer? Jews are out men. Tomorrow I will stand on the top of a hill with the rod of God in my hand. But notice that he began with men.

Notice that? Joshua, get among the people and Jews out men. Suggesting to me that the first requisite for the service of God upon the part of any man is just character. Now that's simple, isn't it? Yes, brother, but it's profound.

Character is what you are in the presence of God. Reputation is what you are in the presence of man. But I'm considering this evening what we are in the presence of God.

They were to be men of good rapport. Good rapport. They were chosen men whom, my dear people, Christian character is something distinctive.

We've got to be different. Oh, I know that there are those who say we must sit where they sat. We've got to act like them.

Some time ago an evangelist in England had a young woman come to him at the end of his service. She was seeking the Savior. Seeking the Savior.

And according to the report that the evangelist gave she professed to accept Jesus as her Savior. She professed. And then she turned to the evangelist and said I don't suppose you will have any objection to me wearing a miniskirt now that I am a Christian.

No objection to me wearing a miniskirt. The evangelist looked at her and said My dear woman, no, I have no objection to you wearing a miniskirt if you've decided just to be a mini-Christian. If you've decided to be a mini-Christian.

My dear people, there are far too many mini-Christians today. Conforming to the world. Bowing before the world's standards.

I'm amazed, my dear people. Don't find fault with me for saying this. I'm amazed at Christian people so willing, so ready to show so much of their body.

My dear people, we've got to face this truth. Character. A man different to the world.

And not bowing before the world's standards. I of course believe that the world expects us to live a higher type of life in the midst of the world. I knew two sisters in a certain village in the highlands of Scotland.

They were bitterly opposed to evangelism that stressed holiness. That stressed separation. Oh, they were opposed.

They were regular in church. They were teaching in the Sunday school. But oh my, they were bitter.

They were bitter. Father and mother were lovely Christians. But you can find very ungodly children in the midst of a godly environment.

You know that. And here they were. However, one evening one of the sisters met an uncle and in course of conversation he faced this sister and asked her this question.

Will you do the first thing I ask you to do? She looked at him and said, Well uncle, I know you would never ask an impossibility. Yes, I will. Well, will you attend the meeting tonight addressed by those two young men? And of course, having made a promise she felt that she had to fulfill it.

And she was at the meeting that night. I heard someone saying, Well listen, that's remarkable. Mary is at the meeting.

Another brother was preaching that night and he had at his text, he being often reprov'd and hardened at his heart, shall suddenly be destroyed and massed without remedy. And he made reference to young people brought up in Christian homes and said that they were resisting more life in a day than another would resist in ten years. Often reprov'd.

At the close of the meeting this young woman sat in her seat. We made no appeal. We never did.

She just sat. And I went down along with her uncle and he spoke and said, Mary, can we do anything to help you? She was crying bitterly. And she said, No uncle, I don't think you can help.

But I want to ask you this question. How is that young man, and she was referring to an Irish brother, how is it that that young man is so different to the average minister of today? Why, he hath a concern for our souls. Oh brother, have you a concern for the souls of men? He hath a concern for our souls and he hath transmitted that concern into my heart.

Boys, I tell you, that got me. In the Holy Ghost, our transmitter. Oh brother, may I ask, is that true relative to your life? In the midst of your character, when he, the spirit of truth, is come unto you, I'm quoting now from the Gaelic, when he is come unto you, he will convict of sin, of righteousness, and of judgment.

In other words, immediately you become a transmitter. Are you born again, brother? Oh, are you born again? If you are, you're a transmitter. There's something about your life that cries aloud God.

I'm not sure whether I told you already. If I did, it's worth telling again. But I received a letter from a communist, an atheist of the deepest dye, a man that did a lot of harm among the young people of the parish.

He owes a letter inviting me to meet him, call up his home, and of course I agreed. And in course of conversation with him, he faced me with this question, Can you prove to me logically that there is a God? Can you prove to me logically that there is a God? I looked at the dear man and said, Brother, I wouldn't attempt to do it. Because you do not discover God by logic.

The world by wisdom knew not God. And I quoted that back. But I said, If you wish to meet the God that I believe in, and the God who is real to me, spend half a day in the village of Arnall.

And I still see that proud communist bowing his head. I still see the tears streaming from his eyes. Ah, he said this, Did you say half a day? Half an hour, did he? I met little Donald MacPhail yesterday.

My dear people, I met little Donald MacPhail yesterday. A boy of sixteen years of age. And in meeting Donald MacPhail, he met God.

And a concern was transmitted to him that led him to Jesus. What a man. Oh, brother, sister, face it.

Face it. Are you a transmitter? Do men see Jesus? Choose out men. Why is he so different, brother? If God in his mercy has saved you, you are.

I'm not saying you ought to be. No. I say you are a transmitter.

Men chosen by God. Unbelief in our midst, I'm sure, has challenged the very existence of God. Is that not true today in America? Oh, is it not true? Humanism, materialism, communism, I believe are out today to defy the very existence of God.

I believe that. You have men like Swedenborg with his cheeks near Jesus, the pale Galilean. Or man is master of his faith.

He is master of all things. Man. That's the language of the humanists as represented in the atheist and humanist Swedenborg.

But it seems to me that God is saying tonight, choose me out, men. Oh, give me men of my choice. And I will prove to an incredulous world that my Jesus is no pale Galilean.

Oh, bless God. He's the lion of the tribe of Judah. The conquering savior.

My chains fell off when I met him. Oh, my dear people, beware chosen men. Paul could say I count all things but loss for the excellency of this knowledge.

Suggesting that only by giving our best could victory be won. That reminds me of a verse that I read sometime ago. Give me men to match my mountains.

Give me men to match my plains. Men with eras in their vision. Men with empires in their brains.

Give me men to pray for nations like Elijah on his knees. Who in hours of silence waits to catch the heavenly breeze. Give me men of faith and vision stripped of every earthly gain.

Till across our parched valleys dark will roll God's clouds of rain. I believe that God wants such men. Oh, may God find them in this meeting.

Men of faith. Men of vision. Again, suggesting that only by giving our best.

Is that not suggested? Joshua, choose them, choose them. I don't want anybody. I want men that I can count on.

Men of character, men of honesty, men of stability. And certainly today, men who have pure hearts. In other words, holy men.

Oh, let me stress this, dear people. I say, and I see at the risk of repetition, that the crying need of the Christian church today, I care not what denomination you belong to. You may be a Presbyterian, or a Baptist, or a Westerner, or what have you.

I believe that the crying need is for a demonstration of holiness. A demonstration of godliness. They that fear the Lord speak often one another.

And the Lord hearkened and heard in a book of remembrance of this. Oh, I wonder if the recording angel is kept busy tonight. He's a godly man.

He's a holy man, a holy woman. My cry is, and have been since I came into Yemen, in fact since I came to America, Oh God, raise up a holy people. A God-fearing people.

A people that you can count upon. Men upon whom God could depend. And sometimes in that connection think of the good scenario.

I find this truth brought clearly to light here. You remember, we saw a man half-dead by the roadside. And stooped, lifted him, and brought him to an inn.

And said to the host, now hear so much, look after him. And if you spend more, I'll repay you. What, in effect, did the good Samaritan say? Get him on his feet.

Do what you can, fine. And I'm behind you. That's what he said.

Oh, that God might find men in this meeting upon whom he can, God, I believe there's a need. I believe there's a need. And maybe a need here.

God, see it through. And I'm behind you. There's a need in the mission field.

Oh, there's a need. And you pray, oh God, send missionaries. But do you see, God, you do it, and I'm behind you.

I sometimes use an illustration in this connection. It was during the revival, and the minister in the church made an intimation. He was telling his congregation that a special evangelist was coming to a certain district, and the clerk of presbytery had written to every congregation asking for their assistance.

Asking for their assistance. A young man left the church and he's now standing in the room and he's telling of what the minister had said and the appeal that was made. And an old aunt, over 80 years of age, she's sitting in a chair listening.

And I happen to be in the room just at that moment. And I heard all the young man had said about the appeal. And then I heard the old woman speaking.

And this is what she said. Willie, you know that before my late husband died he put so much money in the post office savings bank just to give me a decent burial. Just to give me a decent burial.

Willie, tomorrow morning you go to the post office and lift every penny and send it to the clerk of presbytery. And you can bury me like a pauper. Give every penny and just bury me like a pauper.

And I saw in that the spirit of self-sacrifice. In other words, God you do it but count upon me, I'm behind you. Jesus asked men.

Oh brother, it's God coming to us this evening. You dear pastors, there are a number of you here. May I ask, are you there? Oh, are you there? God, God you can count on me.

Can he? Can he? What you say tonight, oh God. Do something in my congregation. Do something in my congregation.

God, I'm behind you. Can you honestly say that? I'm behind you in the place of prayer. In the place of prayer.

I'm behind you in self-sacrifice. I'm behind you. God is saying tonight, Jesus asked men.

Jesus asked men. I'm sure you believe that every attack of the enemy is against the character of God. Oh, do we vindicate his character.

Never forget, my dear people, never forget that God's character before the world is committed to his people. Oh, I believe that. Committed to his people.

When they fail, in a certain sense, in the eyes of the world, he fails. Is he a Christian? Oh, you've heard it asked. What? Is he a Christian? And acts like that? A Christian ought not to act like that.

My dear people, you and I have got to live to the world's conscience. Though we must ever avoid its taste, the world has a conscience. And you and I must stand to vindicate our God, Joseph, out to men.

But you will notice that Moses knew that more was demanded and more was needed. It wasn't sufficient to have men in the field. Jews are out men.

Tomorrow, oh, I love that verse, tomorrow I will stand on the top of the hill, but I will stand with the rod of God in my hand. Now, to me, that suggests two things. First, the place of vision.

I will stand on the top of the hill. Remember that before the great revival in the valley, in the midst of dry bones, it is recorded that the heavens opened and Ezekiel had visions of God. And then we read that the word of the Lord came expressly.

In other words, a direct communication from heaven that I believe created in the soul of this man a consciousness of God. The heavens opened. Yes, they're dead in the valley.

There is little use for me going to the valley. I can desire and I can plan and I can do all that is possible for a man to do, but oh God, I need the bread. I need the consciousness of thy presence.

And the word of the Lord came expressly and he tells us that he was caught up and the miracle happened. Now, I believe that we have a tooth here that we do well to take to heart. I went to that dear old woman that I spoke about last night.

I went to her and asked her if she could tell me a little of her own experience when God revealed to her that revival was coming. And I told you last night about it. That revelation came to her.

And she quietly and humbly said, This is just what happened. As I knelt in the presence of God, I found myself enveloped in a consciousness. Enveloped in a consciousness.

In a consciousness of God. And that consciousness created within me a strong confidence. Now, have you got that? A consciousness that brought a confidence.

In other words, God became so real to her that she could believe that God could do anything. That was it. He was the God of revival.

But, oh, there was a heart there by blood made clean. A godly woman. You remember what he said of Barnabas? It is said that he was full of faith and full of the Holy Ghost.

Why, these are great words. Suggesting, of course, that if he was full of faith and full of the Holy Ghost, there was nothing else. Nothing else.

He couldn't be full of faith. Now, I believe that scripture, dear people. Full of faith.

Full of the Holy Ghost. But, you remember God's estimate of him. He was a good man.

In other words, he was a holy man. He was a choice man. And he's full of faith and full of the Holy Ghost.

Now, I want to ask a simple question. Just a simple question. It's an imaginary one.

I believe that God allows us to use our imagination. But, what would happen if God chose to send Gabriel to this meeting and said, Gabriel, I want you to take a photograph of every heart, every life in that meeting. Of course, it's imaginary, you understand that.

I want you to take a photograph and have it developed immediately and on sale at the end of the meeting. A picture of your heart. A picture of your life.

A picture of your mode of living. There, God's photograph. Now, would you be happy to have it on sale? Now, brother, think of it, think of it.

Would you be happy for your picture to be seen by all? Oh, brother, listen. That will not take place here, but it's taken place yonder. Though God seeth me.

Are you happy about that? Are you at rest about that? That all is bare and open to the eye of Him with whom we have to do. Oh, brother, sister, tell me. Are you one of God's chosen ones? Men, women that He can depend upon? Well, a consciousness of God that creates within you a strong confidence.

They that know their God shall be strong and do explain. You, I'm sure, have read and you've studied the report brought by the spies. You remember? When they went out to view the land.

Listen to what they said. Moreover, we saw the children of Anak. We saw walled cities very high.

We saw the giants. That is what they saw. But you remember that it is written, Caleb, still the people.

Oh, no other voice. As he cried, let us go up and possess it. We are well able.

Yes, he saw the walled cities. He saw the children of Anak. He saw the giants.

But above all that, he saw God. He saw God. Oh, what confidence you have in the words.

Their defense is departed from them and the Lord is with us. Fear them not. Giants, yes.

Walled cities. But their defense is departed from them. Oh, for this realization of God.

My God becoming so real. God is through worlds into space. The God of the universe.

My God. Can a devil stand before Him? Oh, can a devil stand before Him? My dear people, get into grips with God. My dear people, that is what we need.

More than anything else, a true conception of God. He is the God of revival. He is of purer eyes than to behold iniquity.

Oh, brother, tell me, is your heart clean? Sister, are you rightly related to God? Simple question. My dear people, we've got to face them. Ah, but here stands Moses on the top of the hill.

But you will notice that he holds a rod in his hand. Now this to me suggests the supernatural in my preaching and in my witness. The supernatural.

God. God. You remember that John tells us that we have an anointing.

We have received an anointing from Him. Now, may I ask, what have we in this anointing? What have we? Well, I would suggest that we have authority and invincible power. A God that can become so real, said old Peggy, that God can do anything.

Oh, brother, get a right conception of God. A right conception. He's the God whose arm is not shortened but it cannot save.

His ear is not heavy but it cannot hear. My God. Yes, you have there authority and invincible power.

And this to me is what makes the word that I preach pungent and penetrating. Remember what happened at Pentecost? Oh, my dear people, it happens again. It happens again.

I say again, I believe that Pentecost can be repeated. Oh, we have seen it happening. Authority.

And power. With a word penetrating. Pricked in their hearts.

My dear people, that is surely what we want to see. In other words, we want to see conviction. Oh, this doctrine of simply believism.

I can say in the presence of God that I've lost all faith in mass evangelism. All faith in it. Mass evangelism is the worst thing that's happened to Scotland in this generation.

I make bold to say that. Mass evangelism. Simply believe.

Simply believe. Oh, brother, there's more in it than simply believism. That is why I have practically no faith in what people term deathbed repentance.

Very little faith. Oh, I thank God that he is merciful to the eleventh hour. I believe that.

But are all seeking him at the eleventh hour. Let me illustrate this point. I think I must have mentioned more than once that I am an old soldier.

And had my baptism of fire on Passchendaele Ridge during the First World War. I was then in the infantry before I was transferred into the cavalry. And during the preparation for the final attack on Passchendaele Ridge.

Oh, we're in the trenches. We're in the front line. And we're waiting for zero hour.

When seven men came to me and said this to me. Campbell, we know that you pray. We know that you pray.

And we have just come to ask you to pray for us. And I thought, this sincerity here, we want you to pray for us. And I began to pray for them.

And then I suggested that they pray for themselves. And what prayers. Oh, what prayers.

Promising God, there was one young man. And he was saying, God, I'll never neglect the church again. Oh, take me out of this engagement.

And I'll never neglect the church again. And I would say they were sincere. They appeared to me to be.

And I would say that they were repenting. That appeared to me. And then in the midst of our praying.

The very light appeared in the sky suggesting that we had to stand to it. And in a matter of minutes we were over the top and into this fearful engagement. In less minutes, less time than it takes me to tell the story.

Four of the men were in eternity. They were caught in a machine gun barrage. Eschewed into eternity.

In a flash. I say nothing about that. I leave that to God.

But we were so fearfully cut up. I refer to the Highland Brigade. We were so fearfully cut up.

That it was necessary to withdraw us. To reserve trenches. And on being brought back.

I felt it my duty and my responsibility. To call a prayer meeting. And I sent a messenger.

To the company in which the three men. The three of the seven. Who came out of the engagement like myself.

Without a scratch. Well. In body.

And in mind. I sent the messenger to say that. I was going to have a prayer meeting.

In one of the reserve trenches. The messenger arrived. Just after they had received the rum ration.

And when he told. What I had purpose doing. Do you know what they said? Go back and tell Campbell.

To go to hell with this prayer meeting. Were they saved? They were promising God. And what could have been their deathbed.

My brother and my sister. No more saved than the devil. Slavish fear.

Is one thing. But Godly sorrow. Worketh repentant.

Not to be repented of. The sorrow of the world. Worketh death.

Oh my dear people. These are truths. That we want to face.

And fight against. This gospel of simply believing. It's sending.

It's sending multitudes to hell. Proclaim. The whole council of God.

For though God's chosen men will do that. And they'll stand on the top of the hill. In a place of vision.

And they'll recognize. That. They need.

God. Brought. In.

I close. By asking this question. Are you in a place brother.

Sister. Where you can take. The rod into your hand.

With. Implicit confidence in God. I am poor and needy.

At my best. But an unprofitable servant. Oh just a worm.

But oh God. Can you trust me. Yes brother if your.

Hands are clean. If your heart is pure. If angels and archangels.

Gazing over the battlements of glory. Can turn and say a good man. Full of faith.

And full of the holy ghost. Is not ashamed. To show his photograph.
There are three things. Absolutely. Necessary.
If you're going to hold the rod. Fast. Your hands must be clean.
Oh have you got that brother. Search. Till thy fiery glance.
Has cast its sacred light through all. And I by grace am brought at last. Before.
Thy face to fall. A clean hand. Heart purity.
New testament holiness. That's it brother. Oh tell me.
Are you clean. In thought. In word.
In deed. I am sure that Wesley was right. When he penned the words.
If thou canst not cleanse. From every stain. You're dying and my faith is vain.
Terrible words. Great words. But in keeping with the word of God.
The blood of Jesus Christ. God's son cleanses from all sin. My dear people.
I've got to believe that. I may not understand it. I may not.
Fully realize it or experience it. But I've got to accept it. Oh I've got to accept it.
If thou canst not cleanse. From every stain. Thy dying and my faith is vain.
Oh brother. Have you been to the blood. The blood of Jesus cleansed.
And cleanses from all sin. Full of faith. Full of the Holy Ghost.
Because it's cleansed. But there's another thought here. If I'm going to hold a rod in my hand.
If I'm now in a place of vision. I'm sure to know Heaven's anointing upon my ministry. My hands must be empty.
I cannot hold a rod if I'm holding something else. A partial consecration. Oh may God deliver us from that.
I believe dear people. That often in the midst of our best moments. Of consecration.
Our very consecration is mingled with the destructive element of self-preservation. Oh self. Come in between.
Less than thyself. Oh do not give. Enlight thyself within me.
Come all thou hast and ask. That's it brother. But listen further.
It must be an outstretched hand. An outstretched hand. God I believe you can do it.
I believe you can do it. God I believe you can deal with me. And cleanse me.

Nothing in my hands I bring. Simply to thy cross I cling. My dear people what are the implications truly this? That when the Lord takes the field.

He is master of the situation. When he takes the field. Is there a thing beneath the sun? Said the poet.

Strive with thee my heart to share. Oh tear it then. And reign alone.

The Lord. The Lord of every motion. Oh my dear people.

May God get us there. You know I don't know how you feel. But I feel that God's in this meeting.

I feel that. I feel that God is in this meeting. Oh brother, sister.

Don't hinder him by disobedience. Don't grieve him by saying no. But tonight bow before him.

At thy feet I fall. I yield thee at my awe. To suffer, live or die.

For my Lord crucifies. Written by a daughter of William Booth. Mrs. Booth Clement.

I mourn, I mourn the sin that drove thee from me. The blackest darkness came to my soul. Now I renounce the cursed thing that hindered.

And turn once more to thee. To be made fully whole. Oh brother, sister.

Get on your feet before God tonight. That's my only appeal. My only appeal.

But I believe it comes from God. Oh, see as I said. One night I can't give slumber to my eyes.

Nor rest to my eyelids. Till I find a place for my God. That was my cry when God in his mercy said.

And God came in. And I believe that I am speaking tonight to some conscious of a need. Conscious of a need.

My dear brother, sister. God is here to meet you at the point of your need. And I believe that the Christ who is in you.

Can organize victory on the very ground of your defeat. Where you failed and he can organize victory. The word of the Lord came to Jonah the second time.

My dear people, I wouldn't be here tonight if God not speak to me the second time. The soul that comes to Jesus. Through failure, shame or pain.

By his wondrous love and mercy. May soar high again. You know that that was written in a cell of a prison.

By a man who used to sing that unscriptural song. The bird with the broken pinion never soared so high again. You've heard it.

A most unscriptural hymn. And there are such in almost every hymn book. But this dear man in that cell.

Came to know the recovering power of the blood of Jesus. Oh a Christian yes. But in an evil hour did something that dishonored God.

He found himself in prison. But in the prison cell he discovered the recovering power of Jesus. And he wrote that hymn.

That verse and requested that it might be added to that unscriptural hymn. But the soul that comes to Jesus. Through failure, shame or pain.

By his wondrous love and mercy. May soar high again my dear people. That's the gospel.

And that's the Christ that I believe. Amen.

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