

Principles That Govern Spiritual Awakenings - Part 2

by Duncan Campbell

Duncan Campbell emphasizes the principles of spiritual awakenings, highlighting the necessity of prayer, personal responsibility, and the transformative power of God's presence in revival.

Duration: 32:42

Scripture: Psalm 119:11, Matthew 6:33, John 3:16, John 10:27-28, Romans 10:17, Hebrews 9:22

Topics: "Spiritual Awakening"

Description

In this sermon, the speaker shares personal experiences and testimonies of encountering God's presence and salvation. He emphasizes the importance of knowing and following the word of God, and how revival can occur even in communities where the knowledge of scripture is limited. The speaker also recounts a powerful moment when a young woman cried out to God for salvation, and how her surrender and faith impacted his own ministry. He concludes by reflecting on his own conversion experience and the certainty he has in the work that God did in his heart.

Transcript

I never spoke to one single person in that village in an endeavor to help them to find the Savior. We just left them to God and God did it. That's why you haven't a single backslider in the whole of that community.

Oh, my dear people, when God does a work, He does it well. You can go back. You can go back again and you'll find them pressing on with the God that revealed not only Himself to them, but revealed Himself in them.

God, said David, God is the God of our salvation, the fact of ultimate reality. Surely is this, that salvation is of God. I was asked recently to help a young woman.

She was a nurse in Glasgow, now home in the Hebrides, and she was in terrible distress of soul and the distress continued for a long period. My father thought that perhaps a word from me might help her. So I called and I found the young woman in a terrible state, fearfully distressed about her soul, the sense of guilt, the sense of unworthiness, and behind it all the question, am I in the covenant? Am I in the covenant? So I knelt beside her and did my best to help her.

I quoted that great verse of scripture that I so often quote, John 10 and 27, my sheep hear my voice and I know them and they follow me and I give unto them eternal life and they shall never perish, never can any man pluck them out of my father's hand. I quoted it again and I tried to point out the two supreme characteristics of the sheep for whom Christ died. They hear his voice and they follow.

Have you heard his voice? Oh, have you heard his voice, young people? Have you heard his voice? It's different from the voice of man, the voice of the shepherd, speaking the word of conviction, speaking the word of pardon, speaking the word of assurance, speaking the word of power. Have you heard the voice of the shepherd? I spoke along these lines and then she looked at me through her tears and said, Mr. Campbell, I thank you for your kindly words of counsel, but surely, surely as a minister you believe that a verse of scripture won't save you. You got it? Oh, have you got it? There are thousands today living under a self-created delusion and a delusion given birth to in our evangelistic crusades who have nothing to rest upon but a verse of scripture.

Are you saved by a verse of scripture? Listen to the poet. The promise can't save, though the promise is sure, tis the blood we get under that cleanses us through. It cleanses me now.

Hallelujah to God. I rest on the promise but I'm under the blood. That's it.

That's it. Beyond, beyond the sacred page, I see thee, Lord. I seek thee, Lord.

My spirit yearns for thee, thou living word. Tell me, has the living word spoken? Has the living word spoken or are you just holding on to a verse of scripture? So she said, surely you're not suggesting that a verse of scripture will save me. My heart cries for Jesus.

That's it. My heart cries for Jesus. And Jesus, four or five days after that, revealed himself in her, revealed himself in her, and she was gloriously saved.

And today she rests upon the promise. She feeds upon the word that brings her to Jesus. Oh, let's get this clear.

It's a truth we want to lay hold of. It becomes so wonderfully real in revival. People have said to me, but you see, Mr. Campbell, up there, up there, they know the word of God and the Holy Spirit has to work on and they're not tied up with this doctrine and that doctrine and the other doctrine.

But listen, friends, I shall probably be talking to you tomorrow night about how God sweeps into communities where the word of God to a large extent is unknown. There are such communities in Britain, almost pagan, but I've seen God sweeping into such communities, for instance, the Midlands of England, just recently, sweeping into a godless community. And suddenly, men and women, understanding perfectly what it means to be born again and what it means to be sanctified, who before the movings of God, knew nothing or could not understand what Christ meant by saying you must be born again.

But the moment the Holy Spirit moves, the moment God the Holy Ghost takes the situation in hand, he is his own interpreter and the word becomes a living word in the twinkling of an eye. That's why I say there's hope for any community when God takes a situation in hand. The origin then, God, the way God works, I think we've seen that.

But his agents are his people. God, as I already said, is the God of revival. He is sovereign.

But as I already said, I quote again, we do not believe in any conception of sovereignty that nullifies my responsibility. But to say, as many do today, well, we can do nothing. We're just to wait for the wind to blow.

Well, that may be a very accommodating doctrine to the man at ease in Zion. But it will not stand in the light of divine revelation. If my people call by my name, we'll pray.

I wonder how many of us are praying. I wonder how many of us here, talking about revival and interested in the convention, are giving time to God in prayer. I am thankful that I was brought up in a home where prayer had a prominent place.

Mother saw that at least God had an hour every morning. Stonies in the farmhouse. No work from half past six in the morning till half past seven.

Horses fed at six. Oh yes, they had to be attended to. These were the days of horses.

I'm not sure, but they were better days than the days in which we're living. Half past six until half past seven. Quietness in the farmhouse.

In order that we might listen to God and give God an opportunity to speak to us. We are the human agents through which revival is possible. Let me ask this question.

Are you in the place where God can trust you with revival? He is sovereign. He is supernatural. But He comes down, and in His sovereign purpose and wise economy, He has placed this treasure in every vessel.

Are you one that He can use? Are you one that He can trust? Are you in intimate fellowship with God? I'm sure some of you will have heard of that lovely Scottish saint by the name of Murray McJane. Died at 27, but left his mark, an indelible mark, on Scotland. Murray McJane was wonderfully used in revival prior to the disruption of 43.

It was the revivals of McJane and Boner and others that led to that great disruption when the free church left the establishment. Murray McJane said this, If we are to walk worthy of our high and holy calling, we must live in daily consideration of the greatness and glory of Jesus. That's it now.

Living in daily consideration of the greatness and the glory of Jesus. The man who is there is just the man that God can trust. With revival He is sovereign, but I'm the instrument that He holds to you.

Oh, tell me, friend, tell me, are you there? Now I want to close my talk by telling you something of how God, in His mercy, met with me. I think I must go back to the days of my conversion. I was converted under strange circumstances.

I cannot take time to tell it all, but I was a piper and a step-dancer, and I was playing in a concert and dance outside of Auburn when God spoke to me. God spoke to me in the dance. I had a praying father and a praying mother.

I left the dance and went home, shut myself in the barn, knelt among the straw prepared for the horses in the morning, and cried, God, I do not know how to come, I know not what to do, but if you'll save me as I am, I'm coming now, and God save me. God save me. And I say here today that never for one single moment had I ever any occasion to doubt the work that God did in my heart that morning.

God did a sovereign and supernatural work and set me gloriously free. I believe that I can honestly say that godliness, godliness, characterized every part of my being, body, soul, and spirit in that wonderful experience. And I'm not talking of sanctification or the deeper life.

I'm just talking of a soul born again when God does the work. Well, shortly after that, I joined the forces and found myself in France during the First World War. And I wasn't long there until I discovered that there were powers resident within me that were more than a match for me.

You see, I was cradled in the midst of godliness, and I was sheltered in a godly home. But now I find myself in the midst of extreme ungodliness, extreme ungodliness. And I soon discovered, as I already said, forces resident within me that were more than a match for me.

And again and again I cried, O God, speak the word of deliverance along this particular avenue. However, to make a long story short, I'm in a cavalry charge. And in that cavalry charge, I at last found myself lying on the battlefield, badly wounded.

I thank God for a young trooper of the Canadian horse. I owe a great deal to Canada. For that reason, I'm happy to be here, to pay a long-standing debt.

I was lying on the ground when there was a second charge, and this charge was by the Canadian horse. The last charge, cavalry charge of the British Army, outside of Amiens on the 12th of April 1918. And as they charged over that bloody field, a horse's hoof struck me in the spine, and I must have groaned.

And that groan registered in the mind of the young trooper that was in the charge. So much so, that in the prevalence of God, he came right back to where I lay. After they had cleared the hills and took the guns, he came back.

Dismounted and freely across the horse's back, he carried me to the first casualty clearing station. I thank God for that young man, whoever or wherever he is. I, on that horse's back, entered into an experience that revolutionized my life.

I believe that I was dying. I knew that I was being carried to the casualty clearing station, but would I ever see it? And I prayed a prayer, frequently prayed by my father. God, make me as holy as a saved sinner can be.

That was a MacJame's prayer. Make me as holy as a saved sinner can be. Listen friends, God swept into my life.

God the Holy Ghost, I cannot explain it in any other way, swept into my life. And I was brought to the station. Now listen, I couldn't speak very much English then, and Gaelic was my language.

But I know this, that I began to talk about Jesus. In Gaelic, in Gaelic. There wasn't a soul there that could understand me, but God understood me.

And I want to say this, that before we left that casualty clearing station, seven Canadians were gloriously saved. Seven of them. Again, I must leave that casualty clearing station.

Not for a year in hospital, a year and a month, not for a few months of Bible claiming, I went out to proclaim the unsearchable riches of Jesus, and I saw the Nebergaei Revival. God moved in these parishes in a mighty war, and hundreds were swept into the kingdom of God. And then, an evil hour struck

me.

I stepped consciously out of the will of God, began to study for the ministry, and I'm sorry to say that during that period, I drifted far from God in my mind, in my mind, and in my heart. All was still evangelical, passed through, came out as a minister, and for seventeen years, ministered to two congregations. I was candle to the Nebergaei Revival, and I would be asked to address conventions and conferences.

Oh, the deceit of the human heart. I knew how unfit I was. Oh, I would never question my salvation.

And no one in the parish would question my salvation, because I tried to live consistently. But I knew barrenness, barrenness in my spirit. Prayer became a burden.

And the word of God, a dead word. Oh, brother, have you had that experience? So one day, oh, how I thanked God for that day. My young daughter came to me, thanked God for her.

The girl was sixteen years of age. She came to me, and she said, Daddy, I would like to see you in your study. I've been praying for you, Daddy.

I want to speak to you. And she took me to my study, and she pressed open my knees, as daughters sometimes do, to put her arms round my neck, and I can still see the tears streaming from her eyes, as she said, Daddy, when you were a pagan in the Third Mission, after the First World War, you saw a revival in Scotland. You saw a revival.

Daddy, how is it that God is not using me in revival today? Tell me, Daddy, when did you last lay the soul to Christ? Thank God for filthy daughters. Now I tell you, dear people, that shook me. Oh, it shook me.

I knew, I knew. Can there be a convention speaker? Can there be an evangelistic minister in his study, smashed and broken by a question from his daughter? Listen, I was booked to address the Curse Convention that year, along with a brother of Dr. William Fitch of Toronto, Dr. Fitch of Belfast. I went to the convention, oh, the deceit of the human heart.

I went to the convention, and I gave my address, and I was so thankful when it was over. The words kept ringing in my ears, when did you last lay the soul to Christ? When did you last lay the soul to Christ? Then God, in his own wonderful way, moved Dr. Tom Fitch to depart from the address that he had prepared, and give his own personal testimony. And Dr. Fitch gave his personal testimony.

And I went home resolved that unless God would do something for me, and give me back what I lost, that I certainly would resign from the ministry. I was absolutely decided on that. So I'm going home, I say to my wife and daughter, I'm going to my study, and I want you to leave me alone.

I'm going to seek the meeting with God. And I went to my study, I shut the door, I put the rug down on the floor in front of the fire, and I lay in the rug. Now I cannot take time to tell you all that God said to me in that hour.

I'm thankful to say that he spoke to me the word of pardon, and the word of forgiveness, and the word of re-commission. And I cried, God won't you give me again what you gave me on the battlefield. Listen friends, God did it.

My daughter came in at two o'clock in the morning, she lay down beside me, and she said this daddy, whatever it costs, go through with God. Whatever it costs, go through with God. And I said, Sheena, I am

going through whatever it may cost, and God knows what it cost me, to stand in my pulpit the following Sunday and make a public apology, for pretending what I was not in the midst of my congregation.

Five of my office bearers left me within a week. They wouldn't have a fool in the pulpit. So that may happen.

It sometimes happens in the revival of subtraction before addition. But listen friends, as I lay there, God the Holy Ghost came upon me. Wave after wave came rolling over me.

Until the love of God swept through me like a mighty river. So much so that there were moments, now listen, my daughter beside me put her hand on my shoulders, and she prayed, O God, keep his reason to daddy. I was never more saved in my life.

But I saw right upon by the Holy Ghost. But I cried, and I laughed, and I prayed. Oh, I cannot.

Someone asked me, did you speak in tongues? Oh, I have asked that again and again. No, my dear people, I have never spoken in tongues, nor have I ever been in a meeting for tongues have been practiced. But all I can say that that never came to me.

But I say the baptism of the Holy Ghost came to me. A mighty, cleansing, empowering power. A professor in Edinburgh met me sometime afterwards.

Of course, it is known abroad that something had happened to Campbell. Of course, something did happen to him. I was set free.

Glorious freedom. This professor said to me, now tell me, tell me Campbell, tell me that you had a wonderful experience in your study. Yes, I said, God came to me.

What difference did it make in your life? Well, I think, professor, that the difference must be obvious to you, that from what has already happened. I said, I went out to preach the same sermons that I have been preaching for seventeen years. Went out to preach the same sermons.

Is this difference that I now saw hundreds conduct? Hundreds brought saving me to Christ. If God is worthy, has been pleased to use me in some small measure since that hour, I can trace it back to that moment when she has said to me, whatever it costs, Daddy, go through this God. And I say to you, brother, whatever it costs, whatever it costs, go through this God.

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