

Then the Fire of the Lord Fell

by Duncan Campbell

Revival is when God steps down and his presence fills a community, bringing people to saving knowledge of the Lord Jesus Christ.

Duration: 1:22:35

Scripture: 1 Kings 18:38, 1 Kings 18:40, Isaiah 63:1, Acts 2:38

Topics: "Baptism Of The Holy Spirit"

Description

In this sermon transcript, the preacher emphasizes the need for conviction and the fear of God in our lives. He describes a powerful experience of God's presence during a church service, where the congregation was deeply moved and cried out for God to do it again. The preacher shares how the Holy Spirit was at work, convicting people of sin, righteousness, and judgment. The sermon concludes with a prayer for God's continued presence and a reference to biblical visions of God's glory.

Transcript

So charged with gracious meaning that we find ourselves turning to them again and yet again. The portion that I am now going to read is one such. So come with me for a reading of 1 Kings chapter 18, reading from verse 30.

And Elijah said unto all the people, Come near unto me. And all the people came near unto him, and he repaired the altar of the Lord that was broken down. And Elijah took twelve stones according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came saying, Israel shall be thy name.

And with the stones he built an altar in the name of the Lord, and he made a trench about the altar as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice and on the wood. And he said, Do it the second time, and they did it the second time.

And he said, Do it the third time, and they did it the third time. And the water ran round about the altar, and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice that Elijah the prophet came near and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and they said, The Lord, he is the God, the Lord, he is the God.

And Elijah said unto them, Take the prophets of Baal, let not one of them escape. And they took them, and Elijah brought them down to the brook Kishon, and slew them there. Amen.

God will add his blessing to the reading of his own word. I am most grateful to Dr. Eppleman for his emphasis in his address this evening. I refer to his word on a Pentecostal experience that is gloriously possible today.

I would say that if Pentecost cannot be repeated, then we are living in a period in world history when the word of God has neither pattern or precedent. If Pentecost is the living link between the eternal purposes of God and the world that must inevitably perish, surely our supreme need is a Pentecostal visitation, a moving of God in the place of miracle. Now will you turn with me to one verse of scripture in the portion read? Verse 38.

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. Especially the words, then the fire of the Lord fell. In drawing your attention to the subject of revival, I would like to make it quite clear what I mean by revival.

Revival begins in an awareness of God gripping a community. This is where we see the difference between a special effort in the field of evangelism, a special mission, or a special crusade. In such efforts we thank God for what is frequently seen, souls bought to Christ, ten, twenty, fifty, a hundred, and on occasions more than that.

That is the fruit of a special effort in evangelism. But to my mind that in itself does not constitute revival. You can have all that and the community remains untouched.

The picture houses are as full, the drinking saloons are as full, yes, and our prisons are as full, and the churches almost as empty. But in revival, God steps down and his presence fills the community. And perhaps in a matter of hours, scores are brought into saving knowledge with the Lord Jesus Christ before they come near any place of worship.

I would say that in the gracious revival that swept the Hebrides in 49, 50, 51, and 52, and in the gracious movement that is sweeping the Hebrides just now, seventy-five percent of those who come into saving relationship with the Lord Jesus Christ come into that experience before listening to a sermon or attending a place of worship. The minister of the parish in which the movement began made this statement speaking at the General Assembly in Edinburgh. On the morning following the great prayer meeting where God came down, an awareness of God was felt everywhere.

You felt his presence and his power on Meadow and Moorland. You met him in the homes of the people. Indeed, God was everywhere.

You could not escape Him. That, to my mind, is revival. And of course, it is what I understand revival to be.

Now, it is my desire this evening to tell you something. Of the beginning of this present movement in the Hebrides and also on the mainland of Scotland. It began in the bedroom of a young minister and his wife.

This young minister was brought to a saving knowledge of the truth during the 49 revival. He had a most gracious experience, both he and the young girl to whom he was then engaged. God met with him.

God saved him. And like many other young men of that time, he was called by God into the ministry and graduated in Aberdeen University and in Trinity College in the same city. He was then called to this congregation.

Now, this is one part of God's vineyard in the Hebrides that wasn't touched by the previous revival. I believe largely because the minister was very opposed to myself. He did not believe in my message because in almost every address that I gave, I stressed the baptism of the Holy Ghost.

The baptism of the Holy Ghost. And this dear man did not agree. Perhaps he was a bit disturbed about the pipe that he frequently had in his mouth.

I'm not sure about that. But he did say that if I brought the plague to his parish, he would put the dogs in me. Now, that gives you an idea of their attitude.

It is true that he had some men in the congregation who knew God. And they definitely were disturbed at the attitude of the minister. But God, in his sovereign purpose, removed that dear man from the parish.

Now, the congregation is vacant. And looking round and praying for a successor, they were directed to this young man. And he felt it to be the will of God that he should accept the call and he was inducted to this charge.

After the induction, his young wife said to him, Are we really prepared to begin this ministry? Somehow I feel in my heart that I need a deeper work of grace. Do you believe in a deeper work of grace? Thank God I do. A second, oh bless God for the experience, a second deep work of grace subsequent to conversion.

You may not agree with me, but that is a deep-seated conviction with me. No one need ever tell me that in the wonderful economy of grace, there is a deeper work. That took place in my life during the First World War under very strange circumstances, on a horse's back in a cavalry charge.

This young woman addressed her husband in that fashion. And he looked at her and said, My dear, I am gripped by the same conviction. I feel in my heart that there is an enemy in the garrison of my soul that God must deal with before I'm ready to begin this ministry.

And together they decided to wait upon God in prayer that night. And to their knees they went, asking God to deal with sin. After all, is sin not the supreme human problem in the life of the sinner and in the soul of the believer? The supreme human problem, sin.

Between two and three o'clock in the morning, those two young people had a baptism of the Holy Ghost. You ask me, did they speak in tongues? No, no. I never heard anybody speak in tongues or exercise that gift in the Hebrides.

And personally, I know nothing at all about it myself. But bless God, I know the baptism. There's a Savior from all sin, if you only let Him in.

To your heart He there will reign while you trust Him. He will put the evil out, save from every fear and doubt, and you'll soon begin to shout hallelujah. As I sometimes say, man, it takes that experience to make a Highlander shout hallelujah.

But that happened. Oh, bless God, it happened that night. And on the following day, following the patron that was followed in Barvers in 49, he went round his elders and suggested to the elders that they should give themselves to prayer.

And they followed the patron two nights a week. Waiting upon God in prayer until God came down. Oh, until God came down.

You remember that in the Gospel by John, it is said that Jesus breathed upon them and said, Receive ye the Holy Ghost. And I believe that they had an experience of the Holy Ghost in that room. But to me that was preparation for Pentecost.

Waiting, God searching them, the Holy Spirit in the midst, and things were put right, perhaps among themselves. I can almost imagine Peter saying to the others, Boys, I'm not fit to go out to fulfill our commission. I have it in me that which would deny him again.

And I believe he could have said that. I am not fit. God must do a deeper work.

And the deeper work was done when God saw that they were fit for it. Pentecost. The outpouring of the Spirit of God on hearts prepared through the breathing.

And that is exactly what happened in this parish. Men and women were fired by God. And waiting with joyful anticipation the visitation that was coming.

It was then that the young minister phoned me and got in touch with me in Edinburgh. Could you come to my first communion? My first communion. Well, remembering the attitude of bygone days in that parish, I could not resist.

So I said, Yes, I'll go to your communion. Now let me say that a communion in the Hebrides and in the north of Scotland is similar to your conventions and camp meetings. The first service of the communion season begins on Wednesday at a prayer meeting.

Now I was at a pre-communion prayer meeting in the town on that island some time ago. I'm not referring to this communion. But do you know that there were 1,100 at the prayer meeting? 1,100 in a church that seated 1,500.

It was a pre-communion prayer meeting. Here in this parish they had their pre-communion prayer meeting. And there was an overwhelming sense of God.

One felt that God was hovering over us and that something was going to happen. The heavens would pour out blessing in abundance. And God was going to do it again.

And I was reminded in that prayer meeting of the prayer of Evan Roberts during the Welsh Revival. God bend us. God bend us.

Oh, my dear people, don't we need bending? Don't we need bending? Oh, may God bend us tonight. May God bend us. Thursday we have what is termed in these days and in that district the fast day.

Now on the fast day in the Highlands, shops are closed. Schools are closed. No work.

Men give themselves to waiting upon God. Saint and sinner alike. They give themselves to the communion.

And we had a tremendous meeting but nothing broke out. There was no break. And then on Thursday we have what is commonly called the men's meeting.

The reason being that the dear sisters are encouraged to remain silent. And the menfolk give their testimonies. And that meeting generally lasts for about three hours.

On Saturday we gather again when the tokens are given out. That is a little card given to members who have been before the session and have been accepted as members. They have to give a testimony of having been saved by sovereign grace and live accordingly.

Finally they get a token to sit at the Lord's table. Then Sunday or the Sabbath. There came also to that communion another young man who was converted during the revival under Mary Morrison on the island of Uist.

Graduate of Edinburgh University and New College Edinburgh. An M.A. and a B.D. and studying just now for his Ph.D. A clever, brilliant scholar but a man who knows God. Oh how we thank God for such, for such.

And he is called upon to preach the action sermon. Now the action sermon is the main sermon of the communion. At a communion service there are generally five addresses.

There is the action sermon. There is the fencing of the table, making it clear to those listening who ought to be at the table and who ought not to be at the table. Then an address before the sacraments are administered.

And then an address following the sacraments. And lastly a word of guidance, comfort and strength to God's people. Five addresses.

Now during the action sermon suddenly the fire of God fell. Oh my dear people you've got to be in the midst of it to recognize what that means. It just meant that it became increasingly difficult to administer the sacraments.

Because of the distress among the people. Oh to see holy ghost conviction. The people of God, the few who are there, are bowed under a burden.

And their cry was, God do it again. God do it again. Give us to see Barthas again.

Give us to see the revival of 49 again. God do it. That was the burden.

However, we got through the communion. And the benediction was pronounced. And the people left the church.

The church was crowded to capacity. Some had come long distances to be at the communion. Many of them converts of the 49 revival.

Now elders in different churches. They're there. After a meal the people began to stream back to the church.

And in a very short time we're back in the midst of the congregation again. It was my turn to preach that night. And after some singing, oh what singing.

We sang when Zion's bondage, God turn back. Us men that dreamed were we. Then filled with laughter was our mouth.

Our tongues with melody. Psalm 102. I then give out my text.

Who is this that cometh from Edom? With dyed garments from Bosra? This that is glorious in his apparel. Travelling in the greatness of his strength. I that speak in righteousness.

Mighty to say. I give out the text. And give it out again.

But preaching was impossible. The convicting power of God. Swept, swept over the gathering.

When he is come unto you. He will convict the world of sin, of righteousness and of judgment. And the Holy Ghost in his threefold office.

Was in the midst of the congregation. We stood there in the pulpit. Just gazing upon God.

Seeing the salvation of God at work. It was glorious. The young minister bent over to me.

He was with me in the pulpit and said. Oh bless God, this is Barba's over again. This is Barba's over again.

And I am sure he felt it. Because I believe that he was remembering. The night that he himself was gloriously saved among many others.

However, we are now almost four hours in the church. There is not a move. Oh, there were times when the silence was tense.

And then a burst. A cry of distress. How often during these days I heard men sing.

Oh God, hell is too good for me. Have you seen conviction like that? Canes of hell took hold of me. Said David.

And man is crying. It's too good for me. Distress.

Anxiety. Conviction. My dear people, that is the supreme need of our day.

A wave of God that will bring Holy Ghost conviction. The fear of God which is the beginning of wisdom. Is that not our deed today? And then the young minister pronounced the benediction.

But not a soul moved from a seat. He then went down to the door of the church indicating that the service was over. But not a move.

So he came back to the pulpit and said to me, What are we going to do? What are we going to do? Oh, ministers, is this not something that you long to see? Baffled. Wondering. What can we do? So I said to him, Well, you remember what happened the night you were converted.

You remember that we're in the church for about five hours. And people are unwilling to move. And I knew that there were many in that congregation who had come long distances.

There were farmers there who had been away all day and the cows weren't milked. And naturally they would be thinking of the cattle at home. But not a move.

And then I said, Now you've been in here five hours. We're going to continue this service. But seeing you have been in so long, perhaps you would like to go out for a breath of air.

And then, if you so desire, come back to the church. Now I said, Was that not what happened? You went out and you came back. And at before five o'clock in the morning you were saved.

He said, Yes. Well, I said, Just tell them to go out. And if they so desire to come back again.

And in less than ten minutes the church is crowded again. Crowded again. My dear people, this is revival.

This is God at work. It's not something worked up. It's something coming down.

And that meeting continued until five o'clock in the morning. Now I couldn't tell you how many were saved. God has delivered me from keeping numbers.

Oh, I thank God for that. Water deliverance. Counting hands.

I believe, dear people, that the record is kept in heaven and we can leave it there. But I do know this. That there must have been a very large number who passed from death into life in that service.

On the following day, work was put aside. And again the church became crowded. Word came that morning that the fire had spread to another parish.

And God was at work. Now that is over, well over a year. A year last January.

And to this day God is moving. The young minister was on the phone with me just before I left to come over here. And he told me that the fire continues.

And prayer meetings continue until five o'clock in the morning. My dear people, that's happening just now. Prayer meetings in different centers.

And many of them convened and conducted by teenagers. Oh, it would stir your heart to its depths to hear of the movings of God among teenagers on the island of Louis just now. There is a gracious, soul-saving work going on over the whole island now.

This revival has spread. It has left the bounds of different parishes. And I heard just during that phone conversation that on a previous night, forty-seven men, forty-seven men were gloriously saved in one service.

Yes, my dear people, this is God at work. No special effort. No special evangelist.

No prominent personality. God himself. Oh, my dear people, this is revival.

Now you may ask me, what are the main characteristics of the revivals that we have witnessed? First of all, I think of the forty-nine revival, fifty, fifty-one, fifty-two. What was the main, would I say, the supreme characteristic? Well, I would say the fear of God. Atmosphere.

You know that a spiritual atmosphere can find you where words fail to reach you. Do you believe in a spiritual atmosphere? Created by God, it comes down. Like dew in the morning, suddenly you find a community gripped by God.

You find people making their way to a house of God, to the churches. And in a matter of hours, the church is crowded. And men and women crying to God, no preaching, no preaching.

Praying, yes. And then the minister comes along. It could be myself, or it could be another minister.

And for a solid hour, and sometimes longer, we preach the word. Now I believe that the fact that we know practically nothing of backsliding, this is a fact that cannot be gainsaid. I could count on my five fingers all who dropped away from the prayer meetings since forty-nine.

It has been a deep and a glorious work of grace, of course. They're scattered all over the world today. I think of the large number of missionaries in the mission fields saved at that time.

I think of the many congregations on the mainland of Scotland and in the Hebrides supplied by graduates of our different universities and colleges in congregations today. It has been a remarkable work of grace, and I believe perhaps the main reason for that is perhaps the knowledge that they had of the word of God before they were saved. I believe, dear people, that the average person in the Hebrides today has a far greater knowledge of the word of God as an unsaved man than the average Christian in many parts of the world today.

This, to me, is unique. They read the word. Family worship morning and evening.

The word of God read. And the families so respect their parents that they're in for family worship in the evening and are up in the morning to share in it. That is, would I say, a tradition.

Would I say a habit. Call it what you like. I believe it's of God, and I have no hesitation whatsoever in saying that when the fire falls, oh, when the fire falls, the word in the mind becomes the incarnate word in the heart.

God becomes real. And that is how we witness such deep conviction of sin. The awareness of God.

The fear of God. A certain professor in Edinburgh sent for me some time ago and asked if I could explain to him how was it that these parts were experiencing revival periodically. 49, yes, revival again.

Now, how is it? Can you explain? And I said, yes, I believe I can. The people of the northwest of Scotland, men and women in the Hebrides, believe in the authority and in the inspiration of the word of God. If the word of God says she must be born again, they accept that.

They accept that. It's the word of God and they believe. But here in the south, I said, you ministers and you professors among them have robbed the people of the authority and inspiration of the word of God with your damnable philosophy and theology.

These are the words that I use. And you know that he had the grace to rise to his feet, took my hand and said, I believe you're right. I believe you're right.

Of course, I knew I was right. Word of God, a lamp and a light. And then I would say that perhaps the next characteristic or feature of the movement was the very deep conviction.

Now, I'm going to tell you two incidents that bring this out clearly. I could keep you perhaps half the night relating such incidents, but here are two. I was called to a certain island, one of the smaller islands in the group of Hebridean islands.

This island up until then had not been visited by revival. And the stream of vital Christianity was running low. It was a communion season, and along with another minister, I was there to officiate.

But oh, I found the going hard. It was almost impossible. The very powers of hell appeared to be let loose around us, and I felt bound.

Ministers, have you ever felt like that? Bound. And suddenly, in that pulpit, I resolved to get in touch with the praying men of Barabbas. And I got in touch with this dear man, and suggested that he and several others should come and pray with me.

And, if at all possible, bring little Donald MacPhail with them. Now, Donald MacPhail, I think I referred to him already, was a young boy of about sixteen years of age. But a boy that had a mighty baptism of the Holy Ghost, a fortnight after he was saved.

Oh, what a difference it made. What a difference it made. We're caught up into high places with God.

This young fellow was caught to such a high place. Well, they came, and they brought this young lad with them. And I am now in the pulpit preaching.

It was on the Friday evening meeting. And I find the going hard. Then I looked down, and I saw this young boy with his head bowed.

And I could see the tears wet on the floor. And I knew that that boy was nearer to God than I was. My dear people, we've got to be honest.

We've got to be honest. And I stopped preaching. And I said, Donald, I find it extremely difficult to preach in this church.

I want you to pray. And that boy rose to his feet with the congregation in Lewis. We stand to pray.

We sit to sing. The whole congregation stood, and he stood with them. And he began his prayer by saying, Lord, I seem to be gazing in through the open door.

They had been reading at family worship that morning, Revelation chapter 4, when John saw the vision of the open door. I seem to be gazing in through the open door, and I see the Lamb in the midst of the throne. What a vision! Oh, one is reminded of Ezekiel's vision.

The heavens opened, and I heard visions of God. And then the word of the Lord came expressly to me. And then his vision of the valley, Ezekiel.

But this is young Donald MacPhail. I see the Lamb with the keys of death and of hell at His girdle. What a vision! He stopped praying.

He began to cry, to weep. And then, when he was able to control himself, he lifted his right hand to the heavens and cried, My God, there's power there! Let it loose! My God, there's power there! Let it loose! And what a manifestation! Talk about the fire falling! I tell you, the fire fell that night. Now, I cannot explain

the physical manifestations that took place in that meeting, except to say this, that God was in it.

Oh, be careful, brother, that you don't dictate terms of revival to God. Let God work His own way. But on my right, in that congregation, the whole body of people lifted their two hands toward the heavens and fell back in a trance.

Their hands were there for two hours. They would break before you could pull them down. On the other side, they slumped on the top of each other and I and the other minister left them there.

As he said to me, God will take care of them. God will take care of them. Of course He will.

I know this, that there wasn't one single person who was exercised in that way that wasn't gloriously saved within the week. They shall seek Me and shall find Me when they shall search for Me with all their heart. And what a transformation! But the remarkable thing about that meeting was what happened outside the church.

This again indicates God at work in a sovereign way. Five miles away from the church there was a village. There wasn't one single person from that village in the church that night.

Not one single person. But when this remarkable manifestation took place in the church, the power of God swept through the village. Not a preacher, nothing organized.

There wasn't a single house that hadn't a person saved. Now my dear people, I can't explain this except to say God is sovereign. God is sovereign.

A vessel of the Klan line was sailing down the channel we call the Minch. The captain of that large vessel was lying in his bunk and according to himself reading a dirty novel. No thought of God.

He fell asleep. Night came on. The other officers are in charge.

The vessel was making for Australia. Were any of his officers at the door switched on the light? No. He inquired and there wasn't one.

And then suddenly he began to ask questions. Was this something supernatural? Was it a manifestation from heaven? Oh, he had heard his Christian wife talk about such manifestations. The news of the first wave of the revival had reached Southport where his home was.

And she had been talking about it. And suddenly that proud, godless captain was arrested by God. He knew that there was a young deckhand on the vessel from the island and it was reported that he spent much time in prayer and reading his Bible.

So to that young man he went and that young man led him to Christ. I didn't know that until a few years ago when I was addressing the Liverpool Convention. This captain, now a member of a brethren assembly, along with several others came to the convention to see if I would be prepared to go for a month to their assembly.

Rather an unheard of thing to ask a brethren assembly to invite a Presbyterian minister to address it. But that was what happened. Now that happened.

Now a girl, a young woman in the medical profession in London was walking down Oxford Street when she was suddenly arrested by God, cried to God for mercy and she was gloriously saved. She is today the wife of a Baptist minister in Tasmania. These are indications that God is sovereign in the field of revival.

But in mentioning that, let me say that I do not believe in any sovereignty that nullifies man's responsibility. God is the God of revival, but we are the human agents through which revival is possible. It's my people.

Oh, that's it. But one other incident. I was bitterly opposed by a certain section of the Christian community in this particular parish.

They did not believe in my doctrine. All this talk about the clean heart and the baptism of the Holy Ghost, oh, it wasn't according to the Confession of Faith, the subordinate standards of the Presbyterian Church, the Westminster Confession. I was speaking against certain articles of the Confession and I kept proclaiming that there was an experience that brought you into a large place with God.

They were against me. And ministers came from the mainland to hold opposition meetings. My, what the devil can do, but there are times when he oversteps himself.

The crowds went to listen to them. Very, very few people came out to my meetings. One elder said to me, there's only one thing that we can do and that is give ourselves to prayer.

Give ourselves to prayer. And he told me that he had spoken to a certain man, his wife, and they were happy to give the youth of the house for a prayer meeting. We gathered there, I would say over thirty of us, there were five ministers, and we are there to pray.

Now, I've got short knowledge that I felt it hard and difficult. Quite a number prayed, but all the prayers were formless. They lacked the fire.

There was a lack of patience. About twelve o'clock, between that and one, I spoke to a man who had been silent up until then. Now, the incident that I'm telling, I'm sure many of you have read about.

It has been recorded in books, the heralds of his coming had it, and books have been written about it. It will go down in the annals of revival so long as revival is spoken of. I asked this man to pray, and he stood to his feet and began.

He prayed for about half an hour, and then stopped. After a second or two, he began again, and addressed God in this fashion. God, do you know that your honour is at stake? A man who intimately knew God.

Do you know that your honour is at stake? You promised to pour water on the thirsty and fledged upon the dry ground, and God, you know you're not doing it. Oh, you say, what presumption. Brother, a man in touch with God.

And then a pause. Then he said this. There are five ministers in this meeting, and I do not know where one of them really stands in your presence, not even Mr. Campbell.

Ah, he was an honest man, an honest man. But he said, God, if I know my own heart, I think I can save thine thirsty for revival. I'm thirsty to see a manifestation of thy power in this parish as in other parishes.

And you promised to pour water on the thirsty. And then this Christ. My God, I now on the basis of Christ's atonement challenge you to fulfill your covenant engagement and do it now.

Could you pray that prayer? Oh, brother, could I pray. At that moment, that huge farmhouse shook like a leaf. Shook like a leaf.

A minister standing beside me said, And I said, Yes. But my thoughts went back to Revelation chapter four. When they prayed, the place was shaken.

Could your God do it again? My dear people, he was doing it. And because again, the acts of the apostle, again, a little after two o'clock, I pronounced the benediction and opened the church door to see the whole community alive. Alive! Men carrying chairs, women carrying stools and asking, Is there room for us in the churches? And the Arnold revival broke out.

And water dissipated. The drinking house of the parish was closed that night and it's never been opened since. And I was visiting that parish a short time ago and while walking through the parish, I met an old man.

And he pointed to a house, a large house, boarded up, every window boarded, the door boarded. And then he said to me, Of course, you know, Mr. Campbell, that was the drinking house of the parish where men gathered to drink. It's closed and it will never be opened again.

And fourteen of the men who frequented that house were praying in our prayer meetings last week. My dear people, that revival and perhaps the outstanding feature lies in the fact that there are more people attending the prayer meetings in Lewis today than attended public worship before the revival. More people attending the prayer meetings.

That appeared in the local press not so very long ago and added more people than attended just on a communion Sunday attending the prayer meetings. Now, dear people, I want just for a minute or two to come back to the text. Then the fire of the Lord set.

Now, here I refer to this as a very significant fact. There are three main thoughts in this story that I generally speak from, but I'm not doing that tonight. First of all, there's a vital necessity.

Oh, we need rain. We need revival. We acknowledge that, don't we? A vital, oh, a vital necessity.

And then you have a significant fact. The miracle happened when the altar was built. When the altar was built.

And then a divine visitation. The rain fell. The people fell.

The fire fell. And, of course, the people fell. Now, having said that, may I just touch for a minute on the divine visitation.

When did the fire fall? I already said when the altar was built. When the altar was built. How could the prophet address God as he did? Well, I believe he could because his own altar wasn't broken.

Because his own altar wasn't broken. It's not stated. It's true that the altar there was broken.

But I believe that this man of God was in a relationship with God that would indicate that his altar was not broken. And I want to ask this of you. What about your altar, brother or sister? It once burned with sacrifice, but that's in the yesterday of your experience.

Is the fire burning there this evening? Or is the altar broken? Listen, brother. God can enable you to build it again. I believe that God can organize glorious victories on the very ground of my visitation.

The soul that comes to Jesus through failure, shame or pain, by his wondrous love and mercy may soar high again. My dear people, if that were not true, I wouldn't be here this evening. Because for seventeen years as a Presbyterian minister, my altar was broken.

Broken. But he took me back. And my vessel he made again.

Oh, thank God he made again. He gave back the years of the locusts and eaters. And led me again into the stream that I left years before, the stream of glorious revival.

I refer to the Middergyle revival of 21 and 22. Brother, we can make it again. I perhaps use my imagination here.

I think we are permitted to do that. And I visualize the prophet. And he calls for a bulwark.

And the bulwark is brought. And complete awful. The fire hasn't fallen.

And then I see the prophet lay the bulwark. And it lies dead beneath the altar. The fire hasn't fallen.

And then I see the prophet take his knife. And he cuts the bulwark in piece. Piece after piece.

It's placed on the altar. But nothing happens. The fire hasn't fallen.

And then can it be possible that in the excitement of the moment he overlooks a small piece. He just overlooks it. And this, of course, is the last piece.

And I see the prophet move round. And I see him lift that last piece. And I see him place it upon the altar.

I see it in my imagination. And I see he places it on the altar. The fire has.

The fire has. But listen, brothers. For God's sake! Demanded that the last piece be placed on.

And this is my challenge in this meeting. How many in this gathering have placed the last piece on the altar? Oh, you have given much, I believe. And you have consecrated again and again.

But your consecration was too often mingled with the destructive element of self-preservation. And there have been reserves in your consecration. Reserves.

The last piece has been held on. My dear brother, listen. You can talk and pray about revival till doomsday, and your prayer and your consecration will be just the laughingstock of devils if the last piece hasn't been offered.

If there has been a reservation. God demands all. Hudson Taylor addressing meeting in Perth in Scotland.

He will have all or nothing at all. My dear people, do you believe that? Do you believe that? Now, I want to ask, who will offer and give the last piece in this meeting? Now, most of you know that it is not my custom

to make appeals unless I'm definitely moved by God to do it. Unless I'm definitely moved by God to do it.

Do you know, dear people, that in this meeting there is the atmosphere of revival? My eyes felt it when my dear brother was speaking about the baptism of the Holy Ghost, about Pentecost. And I kept saying, my God, do it again. Do it again.

And I was praising God for the truth proclaimed in that address. And as the meetings continued, I felt an atmosphere coming. I don't know how you feel, but I feel, my dear people, that God is here.

That God is here. And I believe the angels and archangels gazing over the documents of glory are looking on, wondering who is going to place the last piece. The last piece.

Lord, I give my all. My time, my talent, my wealth. Yes, brother, but above all, myself.

Myself. And I just want to ask this one thing. Those to whom God has spoken these days, and who with purpose and intention, oh, get that, purpose and intention, decide above everything else to be rightly related to God, and at this moment are going to place the last piece on the altar.

Now, I don't want every person to stand. I don't want spectators. Oh, may God deliver us from that.

I'm only speaking to the sincere, honest soul who means business with God in the interest of revival. I'm just asking you this one thing. This one thing.

And I'll finish. I'll not stress the appeal, nor will I repeat it. If you mean business with God in this meeting tonight, will you stand to your feet now, the gentlemen of the meeting? Yes, there it is.

Will you come forward and commit this meeting to God in his presence? Our Heavenly Father, tonight, it is with thou and thy presence we are aware of the fact that you are here. Our Father, we've come so close to revival so many times, and then we've walked away. Father, we pray in Jesus' name tonight that somehow, somehow, that thou wouldst bring us on through.

Heavenly Father, if it takes midnight weeping, if it takes a night of prayer, oh, God, help us not to walk away from this service tonight and futilely forget that which we've heard. But, our Father, we pray that you'd so grip our hearts tonight that in the midnight hour there'd be cries and agonies all over this church property, people crying out to God for revival. Father, we don't believe that you're any respecter of person, but, God, we pray that if you gave revival there, you can give revival here.

Our Father, if you gave revival there in that convention, we've been told so many times it had to come in local churches and so forth, but, God, if that meeting broke out in conventions, thou canst give revival here. Oh, God, tonight we pray that you'd wipe away all of our excuses and help us to be shut up to thee, that we'd just confess that it's our sins that separate us from thee. Oh, God, tonight deal with us severely about our sins.

Deal with us about any grievance or hindrance tonight in this service. Heavenly Father, grant in my own heart, Lord, that I'd have the grace to say, Lord, I'm putting the last piece on the altar. May there be no reservations in my own heart.

Oh, God, tonight I'm asking you to try me and see if there'd be any wicked way in me. Oh, God, any grievance or hindrance to the Holy Spirit tonight. And, Father, we pray that that be the heart cry of every man, woman, boy or girl in this building tonight.

Oh, God, that we'd open our hearts to thee that thou couldst see if there'd be any wicked way in us. Move on our hearts through the night. Oh, God, may this service just be begun.

In Jesus' name and for his sake we pray. Amen.

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