

Unrest

by Duncan Campbell

The sermon emphasizes the importance of the unrest of faith, a necessary element of Christian experience, and calls believers to a life of total warfare and surrender to the lordship of Christ.

Duration: 1:30:46

Scripture: Hosea 6:1

Topics: "Urgent Evangelism", "Holy Spirit"

Description

In this sermon, the preacher emphasizes the urgency of preaching the gospel and doing the work of God while there is still time. He shares a story about a man who had a picture of a setting sun on his watch, reminding him of the brevity of time. The preacher encourages the listeners to have a sense of purpose, purity, and power in their work for God. He also discusses the importance of being open to the conviction of the Holy Spirit and allowing God to speak to their hearts. The sermon concludes with a reminder that the new truths that grip us should be expressed and embodied in our lives.

Transcript

May I say that this was one of Mary Magdalene's great chapters, one great chapter. She has several addresses from it. From here, chapter six.

Come and let us return unto the Lord, for he hath torn and he will heal us. He hath smitten and he will bind us up. After two days will he revive us.

In the third day he will raise us up and we shall live in his sight. Then shall we know if we follow on to know the Lord. His going forth is prepared as the morning.

And he shall come unto us as the rain, as the latter and former rain unto the earth. O Ephraim, what shall I do unto thee? O Judea, what shall I do unto thee? For mere goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I heard them by the prophets.

I have seen them by the words of my mouth. And thy judgments are as the light that goeth forth. For I desire mercy and not sacrifice, and the knowledge of God more than bound offerings.

Will you come with me now to the third verse of that portion? Then shall we know if we follow on to know the Lord. His going forth is prepared as the morning. And he shall come unto us as the rain, as the latter and former rain unto the earth.

Particularly to the words, then shall we know if we follow on to know the Lord. I believe that the Lord has made it upon my heart this morning to speak to you on a somewhat neglected aspect of Christian experience. The aspect of unrest.

Then shall we know if we follow on to know the Lord. We frequently speak of the rest of faith. I'm sure some of you must have read that great Peterson classic, Baxter's Seat Rest.

And I believe that this is a very blessed and a very real experience. Thank God we are brought into a place of rest. You remember that the writer to the Hebrews tells us that there remains a rest for the people of God.

That is what Baxter writes about. And do we not read that we which have believed do enter into rest. I believe that there is an abiding rest from condemnation, from bondage and from fear.

O how do you not come unto me and I will give you rest. And we often sing peace, perfect peace. In this dark world of sin the blood of Jesus, O precious blood, the blood of Jesus whispers peace within.

And I fear that in our endeavor to save God, this precious truth, we have lost sight of the other. That there is an element of ambré in every truly born again soul. I think I can say that I can speak from experience here.

An ambré, a disturbing element within the bounds of my Christian experience. O I believe that there is at the very heart of Christian experience this ambré, and I believe placed there by God. God who knows.

With God who understands. I believe how firmly necessary to leave this element of ambré in the heart and in the soul of the believer. Indeed I would say that unless we know something of this ambré, our character and our self will be void of achievement.

I wonder how many of us have made a study of the I must of Jesus. The I must. You remember, I must be about my Father's business.

I must preach the gospel in other cities. I must work the works of him that set me while it is day. The night cometh.

You will have heard, I am sure, that the great McCain is mentioned several times during this conference, had a picture painted on the dial of his watch. It was a picture of the setting sun. And every time that man looked at that picture he was reminded of time's brevity, if you have read the words written beneath the picture.

I must work the works of him that set me while it is day, conscious of time's brevity, and gripped and possessed by the spirit of ambré. I must. And it was my prayer this morning as I thought of this message and went over certain passages of scripture relative to it.

My prayer was that God might create within my heart and within yours this stage of ambré. I heard some say, I can never be the same again. This isn't it.

Ambré. Forgetting the things that are behind, I reach out to the things that are before. That speaks to me of ambré.

Indeed, if I apprehend the teaching of Jesus rightly, he calls us not to a life of ease, but to one of endeavour. I must. I must.

Indeed, is it not true that he calls us to tether warfare, to fight, to struggle, to In the midst of our endeavour, in the midst of our ambré, there comes the glory of assurance that Jesus was manifested to destroy the works of the devil and his inner. My dear people, that is a great source of comfort and strength and blessing to me. It comes to me again and again, oh God, God, you're in me.

God, you've taken possession. I'm poor and needy and at my best I'm but an unprofitable servant. I'm so thankful that God has said that he takes up the weak things and the things that are not.

My dear friend, I find myself in that category. I've got to say that. But, oh, what a strength, what an encouragement to know that my God is strong.

Ambré, that he was manifested to destroy the works of the devil and is doing it still. I believe that. I believe, dear people, that hell has been defeated within these walls.

I believe that. Ambré, I say this spirit of Ambré, oh, in that testimony of his dear servant, there is no playing with shadows. And I do trust that there will be a deep-seated conviction within this home and within mine that I'm not going to play with shadows.

Total warfare, total commitment to the lordship of Christ. I was thinking early this morning of something that John Burham, the writer, said concerning Oliver Cromwell in the book that he wrote on that great man. This is what he said.

Cromwell entered upon a wall in which there was no discharge, no rest for him this side of hell. And this verse that I've just quoted from Hosea tells me that there is no completeness of experience here on earth. Oh, I know that there are those who somehow try to make it out that they've arrived.

They've arrived. If they can now speak in tongues, stop misunderstanding, I'm not denying the game. I know nothing about it.

But there are those who give me the impression that there is nothing further in God's provisions than just to know a baptism that leads me to speak in tongues. My dear people, there are no limits to the attainment in the divine life. I'm thankful to God for that.

We can press upwards, we can press onwards. Oh, I've said it already, in our approach to God. Indeed, I would say that if at any stage I believed we had exhausted the possibilities of advance, we would be the most miserable creatures alive.

I say that. I thank God for this unrest. I think I can tell you this, that I felt unrest in my heart last night.

The only night since coming to this camp that I didn't sleep. Very, very restless night. And again and again the thought would come to me, oh, have you failed those dear people? Have you failed that good man that invited you to come to this camp? Unrest.

And I could only say, God have mercy on me and help me to do better. The spirit of unrest, oh brother, listen, conflict will never cease. Where enemies remain, and so new conflict is always possible.

Then shall we know if they follow us. To know the Lord. Those of you who have read the history of the First World War may remember the message that that great French general sent to his commander when the enemy was beating at the gates of Paris, there at the Marne, that great river.

And when he was there, pressed hard by the enemy, defeat on almost every side, France sent this message, my flanks are broken, my center is deleted, this to me is a glorious opportunity and I will attack. And he attacked, and that was the beginning of the end that led to victory. He stemmed the tide from the enemy's attack.

Let me quote it again. Oh, a dark day, my flanks are broken. If I am speaking to a soldier who knew something about the First World War and the Second World War, he will understand what is meant by the flanks breaking.

And the center healed. Oh, I remember a day when I saw that happening. An English regiment in front of us.

I refer to the Highland Brigade, the 56th Highland Division that you must have read about. And I saw this company throwing down their arms and walking right into the ranks of the enemy. Pressed hard, yes.

Broken up. And now unwilling to stand, my center is yielding. Perhaps I should finish this story by saying that the Highland Brigade, the 51st Highland Division were called back from reserve after being smashed and broken on the previous day.

Called back again. Drive the enemy back. My flanks are broken.

Center healed. What a glorious opportunity. My dear people, I believe that it can be said of the Christian Church today, the Church that you know, the Church that I know, that her flanks are broken and her center is yielding, if not in retreat.

I believe, dear people, that the issues are drawn today between a militant atheism and a militant world at war with God. Oh, it is true that we see defeat on almost every side. But I listen to say my God is alive and he knows the end from the beginning.

Oh, I wonder, dear people, if we regard this as a glorious opportunity. I'm in the morning to make an attack on the enemy. Brother, are you going back to attack the enemy? Are you possessed of this spirit of unrest? I must be about my father's business.

I must preach the gospel in our city. That may mean your community. But let me say again that what you are as a soldier in the army is far greater and more convincing Oh, I've said it already than what you say.

Am I a soldier of the cross, a follower of the Lamb? That is the question, brother, that you and I must face and honestly answer. Oh, let me ask again. Are you possessed of this spirit of unrest? God, I can never be the same again.

Do you mean that? Oh, brother, sister, do you mean that? Because something has happened during these days akin to that which happened in the life of Peter. Peter, when you're converted. People! When you have had that deeper experience, oh, brother, call it what you like.

Call it what you like. It's the experience that counts. The honesty and the sincerity.

The finest expression in the world. I can never be the same again. That, to me, is the language of honesty and the language of sincerity.

I find it in my heart. Oh, I've quoted it already. To me, a covenant with the Lord God of Israel.

In other words, God, I find it in my heart again, to my life, the perfection of a sacred vow. God, I can never be the same again. Simple? Oh, simple.

But so profound. Now, first of all, I feel that there ought to be an unrest regarding my own relationship with God. There ought to be an unrest.

And so you have Paul praying that I might know him. When did he say that? At his confession? Oh, no. Oh, no.

In his very heart there is an unrest that I might know him. And the power of his resurrection, the power that is vested in him, that I might know him, and the power of his resurrection. Oh, God, I want to be conformed.

In other words, I want to be more like Jesus. I think that I can say, as I stand before you and as I stand before God, that that perhaps is my supreme desire, that I become more like Jesus, more like my Savior, conformed to his image. And I believe, dear people, that that process goes on.

I was at a large convention some time ago. I refer to the Tessie Convention. It was at the time when I was principal of the college in Edinburgh.

And at this convention, the chairman intimated that a leader in foreign mission enterprise was anxious to meet all the college conventions attending Tessie. If they are in the meeting today, he would like to meet him at three o'clock this afternoon. So a good number of principals from different schools in Britain found themselves waiting upon this dear man of God.

And I was arrested and deeply impressed by something that he said to us, our college principal. And this is what he said. In Great Britain and in America, he quoted both, in Great Britain and in America, our colleges, our Bible colleges, are sending forth young men and young women, cultured and polished, cultured and polished, with academic qualifications.

He did not remain silent for a second and said that. But young men and young women destitute of purpose, purity and power. My dear people, that shook me.

That shook me. Is it disturbing? Young people, does that disturb you? That I might know him and the power of his resurrection. Oh God, make that real.

Death to the world in all its poise, its anger, falsehood, shame and joy. Jesus. Oh Jesus.

My glory be. And I remember saying to my own students in Edinburgh, when I got back from the convention, and was addressing them, Oh may God save you all from leaving this college, cultured and polished, with academic qualifications, but destitute of purpose, purity and power. And brother, God forbid that you should leave this conference with thoughts that you never had before, with a deeper grounding in certain aspects of truth, doctrine, when I believe that doctrine is good and we must know doctrine.

I believe that. But what brother, oh what if you leave this place destitute of purpose, of purity, and of power. You want to ask that question? And we want to listen to the voice that speaks of the ear of the soul.

God, you've spoken to me. The Holy Spirit has convicted me. And I have said I can never do the same again.

But brother, has God said that to you? I know it may come to you as a human aspiration. But brother, has God said it? God knows what's in your heart. And he also knows the end from the beginning.

That's the God that I love to deal with. And I'm so thankful that he's merciful. I would like you to listen this morning to David's description of his God.

David's description. There, is it the third or the fourth verse in Psalm 50? And he's speaking about his God, and this is what he says. Our God shall come and shall not keep silent.

A fire shall devour this forum and it shall be very tempestuous. May I ask, is David's conception of his God true conception? David's God was a speaking God. He will not keep silent.

He will continue disturbing me. Oh, he will continue probing me. A God that speaks.

But notice that David also makes mention of a God very tempestuous. A fire shall devour this forum, this forum, and it shall be very tempestuous. Mary Paul sought to ask this question.

Have you felt a fire? A consuming fire. A fire of divinity. Tell me how the fire of the Holy Ghost applied the cleansing efficacy of the precious blood to your heart and to your life.

Brother, is that the God that you know this morning? Is that the God disturbing in the midst of this glorious operation that speaks to me of cleansing? Blessed, oh, blessed are the pure in heart. According to my Gaelic Bible, they see God. Your Bible, they shall see God.

And I'm led to understand. Now, the Gaelic there is near the original. Blessed are the pure in heart.

They see God. Brother, listening to me this morning, sitting where you are, is that the God that you're gazing at? The God that answers thy fire. The purging God, the cleansing God.

Oh, brother, the disturbing God. I am thankful that that is the God we are called upon to worship. That continues disturbing when peace like a river.

Is that not what you were saying? And I believe that there is, as I already said, a peace like a river. But unless the river is disturbed, it's stagnant. And I want the river to be stagnant.

I don't want to be stagnant. There is an arresting verse in this chapter, you find it in verse 6. For I desire mercy and not sacrifice, and the knowledge of God more than burnt offering. It's more than burnt offering.

That is what led me to say a night or two ago that there can be a very good measure of generous giving at this convention, at this conference. Call it what you will. But it's the sacrificial blessing, the sacrificial gift that brings blessing, an experience that is touched by fire.

And the fire that consumes the self-life. I heard one of our workers, she's addressing this conference of ministers, and in her address she asked the question, What do I understand by the sacrifice of faith? And she answered her own question by saying, The ecstasy of joy, ah, I desire to praise the one that I love the

most. Ecstasy of joy, ah, I desire to praise the one that I love the most.

I would say that is the language of the soul desirous of knowing more about Jesus. More about Jesus, let me learn, oh that lovely hymn, sung so often by my own mother at family worship. More about Jesus, let me learn.

More of his holy will discern spirit of God, my teacher be, showing the things of Christ to me. I know, dear people, that there is a great deal of muddled thinking today on what constitutes the knowledge of God. Oh, muddled, muddled thinking.

I remember that Christ addressed some people who must have had some great and impressive experiences, I think. My dear brother here quoted this, was it last night? Or was it today? Have we not prophesied in thy name? And in thy name have cast out devils, and in thy name have done many wonderful works. My, they had a knowledge.

They must have had some kind of knowledge. Were they living today, they would say we had a wonderful experience, in that great crusade meeting, oh, especially when the appeal was made. And we saw the thousand spinning out to the front.

A wonderful experience. Oh, how remarkable to have this knowledge of God. Have you heard them say that? But listen.

Then will I profess unto them I never knew the path for me to give up work iniquity. And yet they were thinking, they were working, and evidently working for God. But Jesus said, I never knew.

Brother, brother, listen. You better examine yourself. Lest you leave this current meeting under a self-created illusion, prostituting self-realization to the consciousness of God.

I will not stay to play with shadows. I will not stoop to pluck earthly flowers, till I my work have done and I render my account. What have you there? I say this spirit of unrest, oh, in that testimony of his dear servant, there is no playing with shadows.

And I do trust that this will be a deep-seated conviction within your soul and within mine. And I'm not going to play with shadows. Total warfare, total commitment to the lordship of Christ.

I was thinking early this morning of something that John Bahan, the writer, said concerning Oliver Cromwell in the book that he wrote on that great man. This is what he said. Cromwell entered upon a war in which there was no discharge, no rest for him this side of heaven.

And this verse that I've just quoted from Hosea tells me that there is no completeness of experience here on earth. Oh, I know that there are those who somehow try to make it out that they've arrived. They've arrived.

If they can now speak in tongues, not misunderstand me, I'm not denying the gift. I know nothing about it. But there are those who give me the impression that there is nothing further in God's provision than just to know a baptism that leads me to speak in tongues.

My dear people, there are no limits to the attainment in the divine life. I'm thankful to God for that. We can press upward, we can press onward.

Oh, I said it already, in our approach to God. Indeed, I would say that if at any stage, I believe, we had exhausted the possibilities of advance, we would be the most miserable creatures alive. I say that.

I thank God for this unrest. I think I can tell you this, that I felt unrest in my heart last night, the only night since coming to the camp that I didn't sleep. Very, very restless night.

And again and again the thought would come to me, oh, have you failed those dear people? Have you failed that good man that invited you to come to this camp? Unrest. And I could only say, and I could only say, God have mercy on me and help me to do better. The spirit of unrest, oh, brother, listen, conflict will never cease.

While enemies remain, and so new conquest is always possible, then shall they know if they follow us. To know the Lord. Those of you who have read the history of the First World War may remember the message that that great French general sent to his commander when the enemy was beating at the gates of Paris, there at the Marne, that great river.

And while there, pressed hard by the enemy, defeat on almost every side. For sent this message, my flanks are broken, my center is yielding. This to me is a glorious opportunity and I will attack.

And he attacked. And that was the beginning of the end that led to victory. He stemmed the tide from the enemy's attack.

Let me quote it again. Oh, a dark day. My flanks are broken.

If I am speaking to a soldier who knew something about the First World War and the Second World War, he will understand what is meant by the flanks breaking and the center yielding. Oh, I remember a day when I saw that happening, an English regiment in front of us. I refer to the Highland Brigade, the 51st Highland Division that you must have read about.

And I saw this company throwing down their arms and walking right into the ranks of the enemy. Pressed hard, yes. Broken up.

And now unwilling to stand, my center is yielding. Perhaps I should finish this story by saying that the Highland Brigade, the 51st Highland Division, were called back from reserve after being smashed and broken on the previous day. Called back again.

Drive the enemy back. My flanks are broken. Center yielding.

What a glorious opportunity. My dear people, I believe that it can be said of the Christian church today, the church that you know, the church that I know, that her flanks are broken and her center is yielding, if not in retreat. I believe, dear people, that the issues are drawn today between a militant atheism and a militant world at war with God.

Oh, it is true that we see defeat on almost every side. But I listen to say my God is alive and He knows the end from the beginning. Oh, I wonder, dear people, if we regard this as a glorious opportunity and a moment to make an attack on the enemy.

Brother, are you going back to attack the enemy? Are you possessed of this spirit of unrest? I must be about my father's business. I must preach the gospel in our city. That may mean your community.

But let me say again that what you are as a soldier in the army is far greater and more convincing, though I've said it already, than what you say. Am I a soldier of the cross, a follower of the Lamb? That is a question, brother, that you and I must face and honestly answer. Oh, let me ask again, are you possessed of this spirit of unrest? God, I can never be the same again.

Do you mean that? Oh, brother, sister, do you mean that? Because something has happened during these days akin to that which happened in the life of Peter. Peter, when you're converted. Peter! When you have had that deeper experience.

Oh, brother, call it what you like. Call it what you like. It's the experience that counts.

The honesty and the sincerity. The finest expression in the world. I can never be the same again.

That, to me, is the language of honesty and the language of sincerity. I found it in my heart. Oh, I quoted it already.

To me, a covenant with the Lord God of Israel. In other words, God, I find it in my heart to give to my life the propulsion of a sacred vow. God, I can never be the same again.

Simple? Oh, simple, but so profound. Now, first of all, I feel that there ought to be an unrest regarding my own relationship with God. There ought to be an unrest.

And so you have Paul praying that I might know him. When did he say that? At his conversion? Oh, no. Oh, no.

In his very heart there is an unrest that I might know him. And the power of his resurrection, the power that is vested in him, that I might know him and the power of his resurrection. Oh, God, I want to be conformed.

In other words, I want to be more like Jesus. I think that I can say, as I stand before you and as I stand before God, that that perhaps is my supreme desire, that I become more like Jesus, more like my Savior, conformed to his image. And I believe, dear people, that that process goes on.

I was at a large convention some time ago. I refer to the SESI convention. It was at the time when I was principal of a college in Edinburgh.

And at this convention, the chairman intimated that a leader in foreign mission enterprise was anxious to meet all the college conventions attending Keswick. If they are in the meeting today, he would like you to meet him at three o'clock this afternoon. So a good number of principals from different schools in Britain found themselves waiting upon this dear man of God.

And I was arrested and deeply impressed by something that he said to us, our college principals. And this is what he said. In Great Britain and in America, he quoted both, in Great Britain and in America, our colleges, our Bible colleges, are sending forth young men and young women, cultured and polished, cultured and polished, with academic qualifications, but he remained silent for a second and said this, but young men and young women, destitute of purpose, purity and power.

My dear people, that shook me. That shook me. Is it disturbing? Young people, does that disturb you? That I might know him and the power of his resurrection, oh God, make that real, dead to the world and all its toys, its idle pompous fading joys, Jesus, oh Jesus, my glory be.

And I remember saying to my own students in Edinburgh, when I got back from the convention and was addressing them, oh may God save you all from leaving this college, cultured and polished, with academic qualifications, but destitute of purpose, purity and power. And brother, God forbid that you should leave this conference with thoughts that you never had before, with a deeper grounding in certain aspects of truth, doctrine, when I believe that doctrine is good and we must know doctrine. I believe that.

But what, brother, oh what if you leave this place destitute of purpose, of purity and of power? We want to ask that question. And we want to listen to the voice that speaks at the ear of the soul. God, you've spoken to me.

The Holy Spirit has convicted me. And I have said I can never be the same again. But brother, has God said that to you? I know it may come to you as a human aspiration.

But brother, has God said it? Because God knows what's in your heart. And he also knows the end from the beginning. That's the God that I love to deal with.

And I'm so thankful that he's merciful. I would like you to listen this morning to David's description of his God. David's description.

Verse, is it the third or the fourth verse in Psalm 50? And he's speaking about his God and this is what he said. Our God shall come and shall not keep silent. A fire shall devour before him and it shall be very tempestuous.

Might I ask, is David's conception of his God your conception? David's God was a speaking God. He will not keep silent. He will continue disturbing.

Oh, he will continue probing me. A God that speaks. But notice that David also makes mention of a God very tempestuous.

A fire shall devour before it. Before it. And it shall be very tempestuous.

Here I'll pause just to ask this question. Have you felt the fire? A consuming fire. A fire devouring.

Tell me, has the fire of the Holy Ghost applied the cleansing efficacy of the precious blood to your heart and to your life? Brother, is that the God that you know this morning? Is that the God disturbing in the midst of this glorious operation that speaks to me of cleansing? Blessed, oh, blessed of the pure in heart. Quoting from my Gaelic Bible, they see God. Your Bible, they shall see God.

And I'm led to understand. Now, the Gaelic there is nearer the original. Blessed of the pure in heart, they see God.

Brother, listening to me this morning, sitting where you are, is that the God that you're gazing at? A God that answers by fire. The purging God, the cleansing God. Oh, brother, the disturbing God.

I am thankful that that is the God we are called upon to worship. That continues disturbing when peace like a river. Is that not what they were singing? And I believe that there is, as I already said, a peace like a river.

But unless the river is disturbed, it's stagnant. And I want the river to be stagnant. I don't want to be stagnant.

There is an arresting verse in this chapter. You'll find it in verse 6. For I desire mercy and not sacrifice, and the knowledge of God more than burnt offering. That is what led me to say a night or two ago, that there can be a very good measure of generous giving at this convention, at this conference.

Call it what you will. But it's the sacrificial blessing, the sacrificial giving that brings blessing. An experience that is touched by fire.

And a fire that consumes the self-life. I heard one of our workers, she's addressing this conference of ministers, and in her address she asked the question, What do I understand by the sacrifice of praise? And she answered her own question by saying, The ecstasy of joy, ah, I desire to praise the one that I love the most. Ecstasy of joy.

Ah, I desire to praise the one that I love the most. I would say that is the language of the soul desirous of knowing more about Jesus. More about Jesus, let me learn.

Oh, that lovely hymn. Sang so often by my own mother at family worship. More about Jesus, let me learn.

More of his holy will discern spirit of God, my teacher be. Showing the things of Christ to me. I know, dear people, that there is a great deal of muddled thinking today on what constitutes the knowledge of God.

Oh, muddled, muddled thinking. Do you remember that Christ addressed some people who must have had some great and impressive experiences, I think. My dear brother here quoted this, was it last night? Or was it today? Have we not prophesied in thy name? And in thy name have cast out devils, and in thy name have done many wonderful works.

My, they had a knowledge. They must have had some kind of knowledge. Were they living today, they would say we had a wonderful experience in that great crusade meeting.

Oh, especially when the appeal was made. And we saw the thousands streaming out to the front. A wonderful experience.

Oh, how remarkable to have this knowledge of God. Have you heard them say that? But listen. Then will I profess unto them I never knew.

Depart from me, ye that work iniquity. And yet they were thinking, they were working, and evidently working for God. But Jesus said, I never knew.

Brother, brother, listen. You better examine yourself. Lest you leave this camp meeting under a self-created illusion, substituting self-realization for the consciousness of God within the bounds of your soul.

It's possible, oh, it's possible for that to happen. That to me is a delusion. In connection with that I would say this, that the devil is not greatly concerned about getting between you and work.

Oh, you can go back to work. Don't be silent on that question. Listen, I want to ask again, Oh, brother, sister, has he spoken to you? Tell me, what did he say to you during the night? I don't know what night it was, but there was a terrible disturbance in the camp last night.

From all out of this morning I could hear people talking. And I said to myself, oh God, are they crazy. And somehow I felt that somewhere, what has God been saying to you, brother? I know what God said to me.

There are times when I thank God when sleep leaves me. Alone with God, oh, blessed retreat. Alone with God and in him hidden, to find in him a communion sweet.

Tell me, what has he been saying to you? But before I sit down, I feel that I ought to say something about another fallacy that is common among Christian people today. It goes like this, Christ can be both saviour and Lord. And consequently you can accept him as saviour without accepting him as Lord.

My dear people, Oh, let me say again, no more damnable theory was ever forged in the annals of hell than that. If you believe that, you've accepted a two compartment Christ. Two compartments.

I know him as my saviour, but I do not know him as my Lord. So I'm going to the camp meeting. Oh, I'm going to the conference and I'm going to the convention.

And I listen to this truth that tells me that I can accept him as my Lord. Oh, I've made a decision. I believe that I'm a Christian.

Are you a Christian? And yet you know that he has not been Lord of your life. You're no more saved than the devil. Oh brother, sister, take it home.

Oh, take it home. Do I not read, if thou shalt confess with thy mouth, the law of Jesus. The law of Jesus.

As ye have therefore received Christ Jesus, the Lord, so walk ye in him. Lord, what wilt thou have me to do? Let me say again, oh, I keep saying these days that I do not believe that one single soul can be saved until he's prepared to accept the Lordship of Christ. Until he's crowned Jesus.

Lord of my life, I crown thee now. That's the language of a sinner thinking of failure. I crown thee now, Jesus, my glory be.

Oh my dear people, let us ever remember that when I say the sovereignty of Christ is intimately related to the condition and the goal of salvation. I would say that a heart recognition of his right to reign is the supreme principle of the new creation. We believe that.

It is at once the effect, would I say, and also the evidence of the new creation. Oh, may God save us from being snared in this strange and this spurious logic. The two-compartment Christ.

If you have Christ, you'll recognize his Lordship. Then shall we go on to know the Lord. And then, I'm afraid my time is gone already, but oh, well, you addressed a highlander, invited a highlander to address you, and you've got to be pleased with long sermon.

I find here an unrest toward ourselves. Then shall we know, if we follow on to know the Lord. Now, what shall we know? Well, I would say simply and quietly that we shall know the possibility of a heart by blood made clean.

I want to stress that because to me it is a thought and a conviction that transformed my own life. Transformed it. Oh, say, yes, knew a gracious experience of salvation when I was willing to crown Christ, Lord of my life.

But there came a moment, now I want to be perfectly frank with you, there came a moment during World War I that I, while in the Army, discovered that there was an enemy well-encaged in the garrison of my soul. And I very soon discovered that there was a measure of uncleanness there. I can well remember

falling on my knees in a trench.

Oh, they knew that I prayed and I would ask God to forgive me for the thoughts of my heart. Forgive me for the unclean thoughts. Oh, my dear people, I must be honest.

The unclean thoughts of my heart. There came a moment, I think I mentioned it already, when in a cavalry charge, wounded and broken, and lying on a horse's back, galloping to the nearest casualty station, I prayed, God made me as holy as a saved sinner can be. And God in His mercy did that.

So that no one need ever say to me that there isn't a deeper work of grace. And I believe that I may be speaking to some here this morning. And you have traveled along the same line.

Frank? Yes? My dear people, we've got to be frank in dealing with Satan. Dealing with Satan. Listen to this word.

Paul is writing to the Corinthians and he exhorts them to cleanse themselves. Have you thought of that? Oh, brother, you've got to do something. Cleanse yourselves from all filthiness of the flesh and spirit.

Perfecting holiness in the fear of the Lord. Boy, that to me is a great word. That, and I will go as far as to say this, that his words mean anything.

Paul is there writing of an experience that is vital, that is radical, and that is blessedly real. When I say that, don't misunderstand me. I'm not preaching absolute perfection or sinless perfection because I don't believe it.

I don't believe it. But what I am preaching is scriptural perfection. God's perfection.

God says, be holy, for I am holy. I wonder what does Paul mean by perfecting holiness. Oh, I remember when facing this truth some years ago on my knees before God, I kept asking, God, God, what do you mean? What do you mean? This is your word.

You speak of cleansing. Oh, you speak of cleansing. David spoke about it.

Jesus spoke about it. Blessed are the pure in heart. They see God.

I suddenly came to recognize that purity has to do with the heart. And I believe it is an instant experience when God steps in and I trust him to cleanse me. God, you're in me doing.

But I sometimes think that perfecting has to do with the mind and is a process. Sanctification, an act, but also a process unless with a disturbing element. Let me explain what I mean.

During the Tyree revival under Mary Morrison that I mentioned already, a most gracious movement, and while I had very little part in that movement, God's hand was on two girls. But I was invited to spend a weekend with them. They were at it the whole winter, meetings during the night, meetings during the day, and physically they were a bit exhausted.

I felt it was my duty to go and perhaps give them a little help. So I went. And we were in a meeting where God was moving, where souls were being saved.

Now, I think I ought to tell you a story while just departing from what I had in my mind. I was taught a lesson there that was worth much to me since then. I was sitting in the plane the following morning waiting

for the plane to leave for the south when a young man came and sat beside me and in course of conversation said this to me, a fortnight ago you would be the last person that I would ever dream of sitting beside.

I said, that's interesting. And why is it that you now desire to sit beside me? Well, he said, it was because of what happened last night. You must have known that a lot of people couldn't get into the church.

They were outside. And you remember the windows were open. And you were preaching.

You were preaching. And then when you finished preaching you asked one of the sisters to sing a solo. And while she was singing the spirit of God laid hold of me and along with eight other men, all men, eight other men we fell on our knees on the Lord and cried to God for mercy.

And of course I was interested that, oh dear people, we can be so human. We can be so human. And I looked at the man and said, now, I'm interested to hear that.

What was it now in the address that got you, that brought conviction to you? Oh, he says, nothing, nothing. I, indeed, I don't remember the text that he used. And oh, my dear people, I found myself on the ground.

I found myself crushed and humbled. I tell you it was good for me. It was when that young woman sang that solo.

But God the Holy Ghost swept through the window. And in a matter of minutes I and those other men were on our knees crying to God for mercy. Well, that was a lesson to me.

My dear people, we are so slow to learn and so prone to lean to self. God taught me a lesson. He's been doing that down through the years.

Listen, dear people. He has taught me a lesson in this camp. And I thank him for it.

But I come back to my story. That night, when we arrived home at our lodgings, I was staying in the same house with the sisters. All members of the family were at the meeting except old granny.

Old granny, over 80 years of age. A lovely Christian woman. And on arriving home, we discover that she had the bedroom slippers of the two girls in front of the fire.

Just to have them warm and foggy. It was a cold, wintry night. And dear granny was thinking of that.

And she brought the bedroom slippers, put them in front of the fire. But dear granny forgot that if she put slippers too near the fire, they'll burn. And the sole of one pair was completely burnt.

Now I believe that it was love in the heart that made granny do that. But she had to learn that if she put slippers too near the fire, they're going to be burnt. Perfect.

That I believe has to do with the mind. I would say, brother, no profession of salvation is real that has not in it this element of unrest. So yesterday's goal should be today's starting point.

The new truth that grips me at this very moment must find embodiment and expression.

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