

When God Stepped Down - Part 2 (Cd Quality)

by Duncan Campbell

Duncan Campbell's sermon highlights the transformative power of revival through deep conviction of sin, fervent prayer, and the overwhelming presence of God in the community.

Duration: 29:32

Scripture: Acts 2:17

Topics: "Revival History", "Conviction of Sin", "Revival"

Description

Duncan Campbell shares powerful testimonies of revival, recounting his experiences of addressing numerous meetings day and night, where the presence of God was palpable and many souls were saved. He describes the deep conviction of sin that gripped individuals, leading them to cry out for mercy, and the overwhelming awareness of God's presence that filled the churches and fields. Campbell emphasizes the importance of leaving people in their conviction, allowing God to work in their hearts, and highlights the lasting impact of revival on communities, with many individuals entering full-time ministry. He calls for a renewed hunger for God's presence and a desire to witness His miraculous work among His people.

Transcript

We are now addressing meetings through the day. We're addressing meetings right through the night. I can remember once, within 24 hours, addressing eight meetings.

Crowded churches, five times, twice out in a field, once down at the shore, where men had come across a loch there, old men. And they were so moved that night, so many of them found the Saviour, that we followed them to the shore. And there we sang the songs of Zion at two o'clock in the morning before they left for their homes.

Oh, my dear people, that's God at work. That's God at work. That's revival.

I remember one night a man coming to me and saying, would it be possible for you to visit our parish? Well, I said, it all depends on when I could visit the parish. I think it would be possible for me to go if you could have me between one at two o'clock in the morning. So it was decided that I should go at one o'clock, half past one, I arrived there to find a large church, one of the large churches in Lewis, crowded to capacity with us many outside.

I spoke there for an hour and then left the church with hundreds crying to God. I say hundreds crying to God for mercy. I left the church and another young man came to me and said, Mr. Campbell, there must be between three and five hundred people on a field down here.

And they're wondering, the elders there are wondering if you could come down and address them. And I went down and I found this crowd. Oh, it was easy to address them because the Spirit of God was hovering over us, the Spirit of God moving.

And I see a man lying on the ground. Oh, he's in distress of soul, in terrible distress. Then four young girls, I would say about 16 years of age, they came over and they knelt beside him.

And I hear one of them saying, listen, the Jesus that saved us last night can save you now. And that man was saved of the four young laffies sprayed around him. My dear people, that's revival.

I think I ought to tell you a rather amusing incident. We weren't in favor with all. There was a certain section of the Christian church that bitterly opposed me.

Oh, I was a mad Armenian. And I was teaching strange doctrine when I was proclaiming that the baptism of the Holy Ghost was a definite subsequent experience to conversion. Now, my dear people, I believe that because you are part of it.

There it is. I want to say this in passing, that I believe it was because the people of Louis grasped that truth that we can say today we know practically nothing of backsliding from that gracious movement of years ago. It is because they entered into the fullness.

Because of that, a stream of men and women going out into full time service. Well, we're singing at this meeting when I saw the door of a cottage opening and I saw an old woman coming out with a black shawl on her. And she walked over and she got a hold of one of the elders, a tall man, a strong man, heavy man.

And she said to him, I wish you people would go home and let people sleep. I can still see that dear man going over to her and taking her by the shoulders and shaking her and saying, woman, get away home, you've been asleep long enough. But from that meeting, I went back, back to the house.

And when we arrived at the manse, the minister was with me. We found an elder waiting us to say that a farmer was in great distress of soul. Now this man hadn't been near a church for 12 years.

He just lived for his cattle and horses. He lived for the earth. But he had a godly wife and a godly daughter.

And they were concerned about him. They invited me prior to this incident to the farm and I spoke to the old man and he said, oh, well, I may turn up at the church sometime. A day or two after that, he was seen walking down the road to the church and one of the elders said that he thought the suit he had on was the suit that he married in.

It wasn't certainly a mother-in-law. He went to the church at any rate. And the church was so crowded that he had to sit on the pulpit steps just quite near to me.

And God spoke to him. Oh, he was in a fearful state. Crying and repeating, God, hell is too good for me.

Hell is too good for me. Oh, but we could see conviction. That is one thing that I've been crying for after this conference.

That conviction of sin that will get men and women prostrate in the presence of God. Oh, give it to us. Give it to us.

But that night, after being at this field meeting, I, along with the elder and the minister, went to the farm. We found every room in the farmhouse packed with people praying. Oh, they were praying for the farmer.

They were afraid that he would go mental. So I said to the wife, where is Donald? Oh, he's down in the room there. He's in a terrible state.

Oh, that God may have mercy on the mighty sinner. Oh, she was speaking truth. May God have mercy on the mighty sinner.

So we went down the passage and she gently opened the door. And there's a farmer on his knees. And again, he kept repeating, God, can you have mercy on me? Can you have mercy on me? I seem to feel that hell is too good for me.

And there he is. We're standing at the door. He's quite unconscious of us being there.

And then the wife spoke. Now, you needn't laugh at this. I'm just stating a fact.

The wife spoke. And this is what she said. There's the mighty sinner.

And may he take his tummy full of it. That wasn't the word she used. May he take his tummy full of it.

What does she mean? Oh, she was crying to God that God would so shake him out of his sin. That his experience of God would be real. Let him stew in his conviction, in the words of Mary Morris.

Let them stew in their conviction. Leave them there. Oh, how often I heard her say that during the U.S. Revival.

Leave them there. Let God deal with them. Know that I sometimes feel, dear people, that we take things out of the hand of God by our counsel.

Oh, that we might get to the place where with implicit confidence in God we leave the work to him. The following night, he asked for a meeting in the house. In the morning, God met with him in a glorious deliverance.

And he asked for a prayer meeting. Do you know that out of that prayer meeting there are four ministers in the church today? Donald MacLeod's prayer meeting. Well, now, I could go on talking to you about incidents and how it began.

But I think I ought to mention one or two of the supreme features of the movement. First of all, of course, it was the awareness of God. That, to me, was the outstanding thing.

This sense of God, the fear of God in the parish and in the neighboring parishes. You could speak to any person and you would find them thinking about God and crying for mercy. Now, that is a fact that cannot be disputed.

God was everywhere. And because of this awareness of God, the churches were crowded. Crowded through the day, right on through the night till five and six o'clock in the morning.

In revival, time does not exist. You see, the presence of God puts to flight programs. Now, often I've cried to God, to so move in our midst that the program will go in the present, take the place.

Well, that was what happened. But perhaps one of the main and outstanding features was this deep, deep conviction of sin. Now, I can't explain this.

You would have to be there to see. But here are two incidents. That dear old lady came to me one day and she said, I feel led to ask you to go to this particular part of this parish.

There are mighty sinners there that need salvation. Well, I said to her, you know, I've no leadings to go there. There are men there that are bitterly opposing me and I don't suppose I could get any place to hold a meeting.

And she looked at me and said this, Mr. Campbell, if you were living as near to God as you ought to be, he would reveal his secrets to you also. And I took that as a rebuke and I went back to the manse and I said to the minister, I think we ought to spend the morning with old Peggy and wait upon God with her in the room. So she agreed and she and her sister knelt with her in their little room.

And that dear woman began to pray. And I can give you her prayer. Lord, you remember the conversation we had this morning at two o'clock.

And you told me you were going to visit this part of the parish with revival. And I've just spoken to Mr. Campbell about it, but he's not prepared to think of it. You better give him wisdom because the man badly needs it.

Well, that was what the dear woman said. And when we rose from our knees, I said to her, well, Peggy, now, where do you wish me to go? And where is the meeting to be held? For you go and God will provide the congregation and the meeting place. Well, Peggy, I'll go.

Oh, you better. You better. And I went on the following evening.

And there must have been a congregation of anything between three and four hundred gathered around this bungalow, a seven-room bungalow. And the bungalow was so packed and so many young people anxious to be in that the man of the house, who wasn't a Christian, but a God-fearing man, suggested that they should get into the beds in rows of three, take off their shoes and pack themselves like Harry. Well, that was what they did.

Rows of threes on their knees in the different beds. Not one of them could tell you, but moved by a sovereign God, they were there. I spoke for about ten minutes when one of the elders came to me and said, Mr. Campbell, will you come round to the end of the house? Some of the leading men in the village are crying to God for mercy.

And if you go there, we'll go to the beach shack over here where you see those women crying to God under me. I went round to the end of the house and there they were, the men that old Peggy saw that would become pillars in the church of her father. And today, those men are pillars in the church.

My dear people, that's the revival that I believe in. But in the midst of those crying to God for mercy, there were two pipers. I think most of you know that I was a piper and play in the bagpipes at a concert and dance when God met with me and spoke to me and saved me.

Miracle working God. Well, two of them are there. Now, those two pipers were advertised to play at a concert and dance in a neighboring parish.

And the minister of that parish was there. He was a man who spoke to me and said, go to the end of the house. And he and his wife are looking at the two pipers.

Oh, they're there crying to God for mercy. He turned to his wife and he said, look here, we'll go back to the parish and we'll go to the dance and we'll tell them there what is happening in Barber. So off they went 15 miles, arrived when the dance was in progress, went to the door and was met by the son of a schoolmaster.

What are you wanting here, Mr. McLennan? Oh, I've just come to the dance. Oh, but we know you haven't come to the dance to dance. But as parish minister, he came the right and went in.

They're dancing. Then there was a lull. He stepped onto the floor.

Young men, young women. I have an interesting story to tell you. The Smith pipers aren't with you.

They're not with you. They're crying to God for mercy in Barber. A stillness.

Oh, the stillness of eternity and quoting the words of the minister came over the dance. And then he said, young folk, listen, I would like you to sing a song with me. And I think we ought to sing Psalm 50 where God is depicted as a flame of fire.

He began to sing, he's leading it himself. When they came to the second verse, suddenly there was a cry. The young man fell on the floor and began to cry to God for mercy.

In five minutes, the hall was empty. And they're now in three buses, coaches that brought young people from other parishes. And they're in the coaches on their knees crying to God for mercy.

And listen, the young man who fell on his knees that night was inducted to a parish church just before I came across to Canada. That's God. At work, the spirit of God so moved, the conviction was so terrible that we could only leave them there.

I suppose you've read about the most remarkable movement. The Acts of the Apostles repeated again. It's in the village of Arnaud.

Young girl who was with you here for several years and came to us last year. She was up there just now. And she was over at the house at Shook when the elder prayed.

Now that was what happened at midnight. Situation was difficult. Again, bitter opposition.

Bitter opposition. He's teaching error. So it went on.

But at midnight, this man got up to pray. And I still recall his words. God, do you know that your honor is at stake? Do you know that you made a promise that you're not fulfilling? Now there are five ministers here along with Mr. Campbell.

I don't know how any of them stand, not even Mr. Campbell. But if I know anything at all about my own poor heart, I think I can say that I'm thirsty. I'm thirsting for a manifestation of your power.

And then about a quarter to two in the morning, he stood up and said this. God, on the basis of your promise to pour water on the thirsty, I now take it for myself to challenge you to fulfill your covenant engagement. And when that man said that, the farmer shook the galley.

The elder, or rather a minister, said to me, and I ran off. I said, yes, but I had my own thoughts. And when John Smith stopped praying, I pronounced the benediction and went out of the church to find the whole community alive.

The whole community alive. Opposition had fled. And the gracious movement broke out.

That is spoken of in Scotland today as the Arnold Revival. One of the mighty movements in the midst of this gracious dissertation. You know that the drinking house was closed that night and it's never been opened since.

Never been opened since. The men who used to drink there and spend the evening there are now praying in our prayer meetings. And one of them is a minister in southern Arabia, Donald MacPhail.

Well, I could go on. But that was how the movement began. Conviction, distress of soul, 14 young men standing in a hall discussing the amount of beer that was to be brought to the parish for a dance on Friday.

Suddenly one of them turns to the others and says, boys, let us increase the amount. I believe that this is the last time that beer is going to come to this parish. Another young man said, Angus, are you suggesting that the revival is going to come to this godless parish? I can't say what is going to happen or what is going to come.

But something is happening to me. That was all that he said. But listen, dear people, 14 young men held on their knees in front of the public hall and were there for over an hour and all of them stayed.

And 11 of them are office bearers in that church today. And that is one community. After that gracious movement, when you couldn't find a single unsaved soul in the parish or in that part of it.

My dear people, do you good folk understand what revival means? Have you a conception of what it means to see God working? The God of miracles, sovereign, supernatural, moving in the midst of men and hundreds swept into the kingdom. Oh, that we might see it, that we might see it. Now, my time's gone.

But you ask, now, what are the fruits of it? You've already said that you know nothing about backsliding. Now, that is true. I could count on my five fingers all who dropped off from the prayer meetings.

You see, in Lewis and in the Highlands generally, they would no more believe that you were a Christian than they would believe that the devil was a Christian if you don't attend the prayer meetings. And I agree with them. I certainly agree with them.

When a soul is born again, suddenly there is created a hunger to be among the praying people of God. The prayer meetings become crowded. You couldn't find a parish in Lewis today that hasn't five prayer meetings.

A local press stated in the midst of the movement there are more people attending the prayer meetings now than attended public worship on a communion Sunday. Now, that's true. Well, that is one of the outstanding features relative to the fruit that remains.

And from those prayer meetings, now get a hold of this, from those prayer meetings a movement has begun now that is sweeping through Lewis. Where is it? Among whom? Among the teenagers. Among young men and young women.

That some time ago would be making their way to the town to the pictures or to the dance or to the drinking houses in the town. But today in their scores. Now, I'm not saying it's revival.

Not in the sense that we witnessed it some years ago. But in parishes tonight, you will find perhaps half a dozen prayer meetings in progress. They were in the church and from the church they go for a bite of supper and then to houses here and there to wait upon God till two o'clock in the morning.

And in those prayer meetings young people, young men and women, teenagers and others are coming savingly to Christ. Your Miss Bengal was among them recently and she has a story to tell. Perhaps when she comes back to Prairie, she'll tell you all about it.

Not easy if we let her go. I think I said to Minister Maxwell, if you can give us half a dozen other Miss Bengals, we'll welcome them with open arms in the work of the mission in Kagan, England. But that is true.

The movement continues. And that's another feature relative to the fruits. The number of men and women that have gone forth into full-time service in the ministry and in the foreign field.

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