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**GOD'S STANDARD**

Challenging Sermons  
By Duncan Campbell

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- (2) As hdm0963b.jpg -- a picture of "God's Standard" book cover

(3) As hdm0963c.jpg -- a color map of the United Kingdom, showing the Hebrides Islands off of the northwest coast of Scotland. This graphic was copied from a larger map on a web site. No copyright was seen on the larger map.

(4) As hdm0963d.jpg -- a color map of the Hebrides Islands, showing Lewis as the northernmost island of the Hebrides Islands.

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## HEBRIDES ISLANDS -- VERSUS -- NEW HEBRIDES ISLANDS

The HEBRIDES ISLANDS are off of the northwest coast of Scotland. The NEW HEBRIDES ISLANDS are off of the coast of Papua New Guinea. Duncan Campbell's labors were in the Scottish HEBRIDES ISLANDS. Since perhaps many, at least in the U.S., are not familiar with either the former or latter islands, this will help some readers better pinpoint the scene of Duncan Campbell's labors. See also in the following a sketch of the Hebrides Revival.

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## HOW DUNCAN CAMPBELL WAS SAVED AND SANCTIFIED

By Duncan Campbell from a Tract

My conversion happened under very strange circumstances. God didn't speak to me in a church or in a mission hall, though I went to church every Sabbath. God spoke to me at a dance. I happened to be a player and a step-dancer. I was very fond of bagpipe playing and just as fond of step-dancing. I was asked to play and dance at a concert and also to give several demonstrations of step-dancing. The concert had begun. I had already played several pieces when a minister came over to me and said, "There's a special request that you play "The Green Hills of Tyrone;" one of our favorite Scottish tunes.

As I came to the second part of that great tune, I found my mind altogether wandering from the tune. My thoughts centered on another green hill. At family worship on the farm, we frequently sang: "There Is A Green Hill Far Away." That was the green hill before my mind as I continued to play "The Green Hills of Tyrone." When finished, I was so gripped by the Spirit of God and so distressed in my mind that I turned to the other players and said, "Boys, you carry on. I'm leaving the concert. One piper turned to me and said, "Are you not well? I said, "I'm very well in body, but I'm terribly disturbed in my mind."

As I walked along the country road toward the farm, I saw a light in a church. I had been away in business and had just come home to play this dance. No one had told me that two workers of the Faith Mission were conducting a mission in the parish. And on that particular night they were having an all-night affair in the church along with the minister of that parish. I was curious to know what was happening. So I went up to the door and listened through the keyhole. Someone was praying. I listened and who did I discover praying but my own father. I am sure he was praying for his wayward son at the concert and dance. Horses could not have dragged me past that church. I was in my piper's regalia with its buckles and plates and whatnots, two swords in one hand with which I had been demonstrating sword dancing. and a set of bagpipes in the other. I laid them down in the back seat and walked up the aisle and sat beside my father.

The minister looked at me and then he looked at the two girls on the platform with him. I'm sure they thought I was either drunk or mad. Whoever heard of a piper in full regalia walking into a prayer meeting? I sat down beside my father, who turned to me and said, "I'm glad to see you here." That was all. After that, a young woman from the island of Skye, Mary Graham, a worker in

the mission, stood up and spoke for about ten minutes in Gaelic. She spoke from the text: "God speaketh once, yea twice, but man perceiveth it not." The arrow of conviction struck home, and now I became fearfully distressed in my spirit, so much so that I was afraid I would create a scene in the church.

I walked out, left the others there praying, and I made my way along the road outside of town, arriving home about three o'clock in the morning. If I prayed one time along that country road, I'm sure I prayed ten times, crying to God to have mercy on me. I saw myself so vile and sinful. Upon arriving at the farm, I found my mother on her knees by the kitchen fire. Oh, thank God for a Christian home! Thank God for Christian parents! Mother couldn't attend the prayer meeting because we had visitors on the farm that night. But she could pray at home. And there she was on her knees by the fireside. I'm sure she too was praying for her wayward son. I went over and told her my story, told her how distressed I was, and asked her to pray for me.

Like a wise woman, she said, "There are visitors with us this evening. Your cousins have come, and there's one occupying the bed in your room. I would suggest that you go out to the barn and tell God what you told me." I went out to the barn and knelt in the straw prepared for the horses in the morning. I still remember the prayer I uttered. It was in Gaelic. I'm thankful that God understands Gaelic! If He didn't, I wouldn't be saved today; for I had not a word of English then. I prayed, "Oh, God, I know not how to come and I know not, what to do; but, if you'll take me as I am, I'm coming now." And God, in less time than I take to tell it, swept into my life. It was miraculous! It was supernatural! Never for one minute, since that hour, have I had any occasion to doubt the work that God did that night.

I knew nothing about the doctrine of simply believing, or about this matter of making a decision. My cry was, "God, come into my life!" I was, that night, supernaturally altered, and so supernaturally altered that godliness characterized every part of my being, body, soul, and spirit. On the following Wednesday, I walked seven miles over the hill to attend a prayer meeting. I had aspirations and longings of the soul that found expression in being at prayer meeting. Shortly after my conversion, I found myself along with many others, on the battlefields of Flanders, a soldier in the king's army.

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It wasn't long before I discovered powers resident within me that were fighting against my desire for godliness and holiness -- a power well entrenched in my nature. A power that battled my best endeavors. And with the Apostle Paul I frequently cried, "Oh wretched man that I am, who shall deliver me from this body of death? The good that I would, I cannot do, the evil that I hate, that I do." Yet, in the midst of it all, I knew that I had entered into a saving and covenant

relationship with God, and that He had entered into a saving and covenant relationship with me. I knew that. And yet -- oh, the law of the spirit of life fighting the law of the spirit of death!

However, the day came when that was changed, and changed under very strange circumstances. I found myself severely wounded in a cavalry charge outside of Amiens -- The last cavalry charge of the British army, April 12, 1918. It is a terrible thing to be in a cavalry charge when machine guns are leveled at you, firing five and six hundred rounds-a-minute. That was what we had to face on that fearful morning. I lay wounded on the battlefield; the blood was flowing freely; I believed I was dying. I was very conscious of my unfitness to appear before the judge of all the earth. Two things troubled me: I felt so unpure, and I knew that I hadn't helped any soul to find the Saviour. We had often sung on the farm:

Must I empty-handed go?  
Must I meet my Saviour so?  
Not one soul with which to greet Him?  
Must I empty-handed go?

Could I but recall them now,  
Oh, the years of sin I've wasted!  
I would give them to my Saviour  
To His will I'd gladly bow.

But I was dying, I thought. And then, a miraculous thing happened. The Canadian horses were called out to second charge. They charged over that bloody battlefield toward the enemy in a body. Men were dying; men were lying wounded; the whole field was littered with men and horses in distress. As it happened, a horse's hoof struck me in the spine. The mark is still there, and I must have groaned. In the providence of God, that groan registered in the mind of a Canadian trooper. He might have said to himself, "There's a cowardly man of the Scotch Grays. He's still alive."

After the charge, again in the providence of God, that trooper came right to the place where I lay and saw that I was bleeding profusely. He lifted as gently as he could placed me on the horse's, back dug the stirrup right into the horses side; and that steed galloped with fury toward the casualty clearing station. Would I be alive to reach the casualty clearing station? Would my soul be in eternity before my body was lifted from the horse? These were the thoughts that coursed through my mind.

As I lay on that horse's back, I remembered a prayer Father frequently offered at family worship. The prayer came from my heart, "Oh, God, I'm dying. Will you make me as holy as a saved man can be?" It was McCheyne's prayer, frequently uttered by Father, "Make me as holy as a saved sinner can be." God the Holy Ghost fell upon me on that horse's back. You needn't say, "There isn't such a thing as a definite experience of the Holy Ghost subsequent to conversion. My confession was real; my regeneration was wonderful; but it paled before the revelation of Jesus that came to me on that horse's back.

Then the horse stood at the casualty clearing station. Loving hands lifted me and laid me down on a stretcher. The place was crowded with wounded and dying, mostly Canadians. I

couldn't speak English. But I tried to sing in Gaelic, and what I sang was a psalm: "Oh, thou my soul, bless God the Lord; and all that in me is, be stirred up. His holy name, I will magnify and bless." Oh, I was weak. My voice wasn't strong. But God swept in.

Mark you, there wasn't a man there who could understand me. To them it was a strange language. But within that hour seven Canadians were saved. Revival, a miniature revival, swept into the casualty clearing station! One young lad said, "Trooper, can you not speak to us in English? We are seeking Jesus." Men with little thought of God, here they were, moved by the Spirit, God, the personality of Jesus, making His impact upon sinners. That's why I constantly say that to me the baptism of the Holy Ghost in its final analysis is the revelation of Jesus.

It's not gifts. Gifts may come if God wills to give them. But I know nothing about gifts. I do know this, that when that baptism of the Holy Ghost came upon me on that horse's back, the supreme reality was Jesus. 'Twas Jesus. I loved Him "because He first loved me and purchased my pardon on Calvary's tree." Oh, how wonderful it was! There in the casualty clearing station, wave after wave of divine realization swept through; sinners cried to God for mercy and sinners found the Saviour.

[Duncan Campbell was mightily used of God in two great revival periods. Entire villages in the Hebrides Islands were smitten by the power of God, and saloons were nailed shut with signs reading: "Closed forever."]

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#### 1949 REVIVAL IN THE HEBRIDES ISLANDS, SCOTLAND

[I copied this sketch from an online web site, and I saw no copyright on the sketch. I do not know who wrote the sketch, but the writer quotes from Duncan Campbell. -- DVM]

Following the trauma of World War II, spiritual life was at a low ebb in the Scottish Hebrides. By 1949 Peggy and Christine Smith (84 and 82) had prayed constantly for revival in their cottage near Barvas village on the Isle of Lewis, the largest of the Hebrides Islands in the bleak northwest of Scotland. God showed Peggy in a dream that revival was coming. Months later, early one winter's morning as the sisters were praying, God give them an unshakable conviction that revival was near.

Peggy asked her minister James Murray Mackay to call the church leaders to prayer. Three nights a week the leaders prayed together for months. One night, having begun to pray at 10 p.m., a young deacon from the Free Church read Psalm 24 and challenged everyone to be clean before God. As they waited on God his awesome presence swept over them in the barn at 4 a.m.

Mackay invited Duncan Campbell to come and lead meetings. Within two weeks he came. God had intervened and changed Duncan's plans and commitments. At the close of his first meeting in the Presbyterian church in Barvas the travel weary preacher was invited to join an all night prayer meeting! Thirty people gathered for prayer in a nearby cottage. Duncan Campbell described it:

"God was beginning to move, the heavens were opening, we were there on our faces before God. Three o'clock in the morning came, and GOD SWEPT IN. About a dozen men and women lay prostrate on the floor, speechless. Something had happened; we knew that the forces of darkness were going to be driven back, and men were going to be delivered. We left the cottage at 3 am to discover men and women seeking God. I walked along a country road, and found three men on their faces, crying to God for mercy. There was a light in every home, no one seemed to think of sleep." (Whittaker 1984:159).

When Duncan and his friends arrived at the church that morning it was already crowded. People had gathered from all over the island, some coming in buses and vans. No one discovered who told them to come. God led them. Large numbers were converted as God's Spirit convicted multitudes of sin, many lying prostrate, many weeping. After that amazing day in the church, Duncan pronounced the benediction, but then a young man began to pray aloud. He prayed for 45 minutes. Again the church filled with people repenting and the service continued till 4 am the next morning before Duncan could pronounce the benediction again.

Even then he was unable to go home to bed. As he was leaving the church a messenger told him, "Mr. Campbell, people are gathered at the police station, from the other end of the parish; they are in great spiritual distress. Can anyone here come along and pray with them?"

"Campbell went and what a sight met him. Under the still starlit sky he found men and women on the road, others by the side of a cottage, and some behind a peat stack -- all crying to God for mercy. The revival had come.

"That went on for five weeks with services from early morning until late at night -- or into the early hours of the morning. Then it spread to the neighboring parishes. What had happened in Barvas was repeated over and over again. Duncan Campbell said that a feature of the revival was the overwhelming sense of the presence of God. His sacred presence was everywhere." (Whittaker 1984:160).

That move of God in answer to prevailing prayer continued in the area into the fifties and peaked again on the previously resistant island of North Uist in 1957. Meetings were again crowded and night after night people cried out to God for salvation.

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## FOREWORD

This book claims no literary merit. The sermons are for the most part messages that I was privileged to give to groups of Christian workers in different parts, including North and South Africa and Canada. It has pleased the Lord to use them in some small measure to the deepening of the spiritual life of not a few, and in some cases to intensify the longing for revival.

It will be generally agreed that the state of the world today presents a challenge to the Christian Church. There are forces at work that are out to defy every known Christian principle.

Indeed, those who have eyes to see can already detect ominous shadows aslant a world that is ripening for repentance or judgment. The Church today is living far below the norm of New Testament Christianity. Her witness is characterized by shallowness and a lowering of standards to worldly conformity, hence her ineffectiveness to deal with the appalling situation that confronts us. My prayer is that this little book may be used of God to create a hunger for the deeper things, and lead us back to the 'old paths' and away from the 'modern approach' and the 'new technique', especially in the field of evangelism. I trust that the truths propounded therein have been hammered out on the anvil of my own experience. I am happy to include as a last chapter testimonies from four converts of the Lewis revival. I would love to include many more from men and women who were born of the Spirit during that gracious period, but for the present, the following must suffice: Mrs. Hay is the wife of Dr. Hay of the China Inland Mission Overseas Missionary Fellowship, both laboring as missionaries in Thailand. Mary Morrison is a Pilgrim of the Faith Mission, at present engaged in Conference and Convention ministry in the British Isles, The Rev. William Macleod is the parish minister of the Church of Scotland in Uigen, Lewis, and Donald MacPhail is a missionary of the Church of Scotland, at present in Southern Arabia.

D.C.

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## Chapter 1 STEADFASTNESS OF CHARACTER

"My son, fear thou the Lord and the king: and meddle not with them that are given to change" (Proverbs 24.21).

In the reference given above we read of those who are given to change. That is the opposite of STEADFASTNESS, which is, without question, a prime virtue.

Someone has said: "Be sure you are right, and then hold on though the heavens fall." That, I think, is the truth suggested in this passage of Scripture. We must not always be wavering, always unsettled, always changing. A time must come when we must be settled in our minds. St. Paul says: "Prove all things; hold fast that which is good" (I Thess. 5.21). I believe it is due to our failure to follow Paul's advice here that we so often allow things which may appear to be quite legitimate in themselves, to divert us from what ought to be the supreme purpose of our life. In the Epistle to the Hebrews there is an arresting word: "Be not carried about with divers and strange doctrines, For it is a good thing that the heart be established with grace (Heb. 13.9).

In the first place we have STEADFASTNESS OF CHARACTER. Now we might ask ourselves what are the outstanding characteristics of a God-honoring Christian character? Paul gives the answer to the question in his letter to the Philippians: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2.15). Note the words 'without rebuke'. We naturally ask, is it really possible to attain to that standard of Christian character? I do not think Paul would make such a statement or demand, were it not possible.

"Walk before Me, and be thou perfect" was the standard God asked of Abram (Gen. 17.1), and no less demanding are the words of Christ: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5.48). This is the New Testament standard, and we dare not put it lightly aside. It was the Master Himself who said: "If any man will come after Me, let him deny himself and take up his cross daily, and follow Me" (Luke 9.23). From this we learn that the Cross that called Jesus to a sacrificial death now calls His disciples to a sacrificial life. One of the Puritans set this in clear light: "He is unworthy of his master 's service that is ashamed to wear his livery, and follow him in the Street with it on his back." And yet this is the stand that we are called upon to take, especially in view of the lowering of standards and the compromising tendency of our day. Is this a characteristic of the average Christian worker, the average evangelist? The man who, because of his conviction, refuses to lower his standard to worldly conformity, but rather chooses to suffer affliction with the people of God, is becoming increasingly rare. "The test of a man's religious life and character is not what he does in the exceptional moments of life, but how he reacts when made to face the implications of the Cross." (Oswald Chambers)

The late Dr. A. W. Tozer has a striking word to say about the contemporary approach in the field of evangelism: "The Cross of popular evangelism is not the Cross of the New Testament. It is rather a new, bright ornament upon the bosom of self-assured and carnal Christianity: its hands are indeed the hands of Esau, but its voice is the voice of Jacob. The old Cross slew men, the new Cross entertains them; the old Cross condemns, the new Cross amuses; the old Cross destroyed confidence in the flesh, the new Cross encourages it; the old Cross brought tears, the new Cross brings laughter."

I love to think of that picture historians have given us of Garibaldi standing on the steps of St. Peter's in Rome. To the men gathered around him he said: "I offer you neither pay nor provision; I offer you hunger, thirst, forced marches, battles and death: let him who loves his country with his heart and not with his lips only, follow me." Dare we offer anything less to our Leader? I have already referred to the call of the Cross to the early disciples. They responded, and went forth to proclaim with personal, passionate conviction that self-renunciation is the cardinal ethic of the Christian life. This is a truth that needs to be emphasized these days when we are being offered a Christianity that winks at separation, but at the same time glorifies self-realization. Here let me quote from James Chalmers of the South Sea Islands: "The life of holiness is not ease, but encounter; not song, but strife; not ecstasy, but energy; not calmness, but conquest." This is the life to which we are called, and to which we must respond if we are to be witnesses worthy of our Master in our day and generation.

I believe there is a sense in which we, as Christian workers, are greater than our message. How many are prepared to accept that! "As he who hath builded the house hath more honor than the house" (Heb. 3.3). This verse, of course, has reference to the creative energy of God, yet it has another application. What was the object of Christ's mission to the world, when emptying Himself of His glory, He tabernacled among men? Was it not to reproduce in His people His own moral image and life? This can be summarized in Paul's words: "That the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. 4.11). To the Philippians Paul uttered what must have been one of the most daring things ever uttered by man: "So now also Christ shall be magnified in my body, whether it be by life, or by death" (Phil. 1.20).

There is a kind of gospel being proclaimed today which conveniently accommodates itself to the spirit of the age, and makes no demand for godliness. To quote A. W. Tozer again: "The curse of superficiality is upon us." We must guard ourselves lest we imbibe this spirit. Live to the world's conscience, but avoid its taste, is a wise maxim.

I wonder what Christ meant when He addressed His disciples in the words: "Is it not written in your law, I said, Ye are gods?" (John 10. These are solemn words which fell from the lips of the Master. What did He mean? Did He mean that we hold the destiny of others in our hands -- that in a certain sense we determine their destiny? "For none of us liveth to himself" (Rom. 14.7).

In this connection we are not thinking of what we do or say, but of what we are. You have heard it said that we must never draw people to ourselves. Of course, there is a sense in which that is true, but there is also a sense in which it is not true! I would illustrate this from what is written concerning John the Baptist when he cried: "Behold the Lamb of God, which taketh away the sin of the world" (John 1.29). "He must increase, but I must decrease" (John 3.30). To whom did the Baptist utter these words? To the people that were drawn to him in the wilderness! There was something about this man, something about his personality, something about his mode of living that drew the crowds to the wilderness. Let us recall the questions Jesus asked relative to John: "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? . . . But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet" (Matt. 11.7-9). "A reed shaken by the wind? A reed would never attract people, because it is just one of the ordinary things of God's creation. They went not out to see a reed, nor to see a man clothed in soft raiment -- no! But a prophet! "And I say unto you, more than a prophet." What drew them? What created interest that drew men to a wilderness? Was it the eloquence of the man; was it his mode of living, or was it something other than all that? "What went ye out for to see? A reed shaken with the wind?" I want to suggest that it was that something more that drew the people. Was that something the AUTHORITY OF CHARACTER, something about him that cried: "God is in that life!"?

We sometimes speak of this as 'heaven's anointing' -- something that cannot be explained on the basis of the human, which demonstrates the supernatural power of God. I wonder, as we go forward to proclaim our message, do we go forward as mere reeds, shaken by the wind, or as prophets with a message from God? I have seen the difference between the reed and the prophet demonstrated again and again during the revival in the Hebrides, when the power of God was let loose as heaven's anointing rested on men who knew how to lay hold of God in prayer, or as they bore testimony to His saving power.

"An ill man in a church," said Joseph Hall, once Bishop of Norwich, "is like a shrubby tree in a garden whose shade keeps better plants from growing." May God save us from being 'shrubby trees', or reeds shaken by the wind! In the presence of John the Baptist, men felt themselves instinctively to be in the presence of a moral majesty. There was something about him, and I want to emphasize that something, so that we may take ourselves in hand and ask ourselves, do we know this AUTHORITY that makes all the difference between a dead orthodoxy and the anointed word that brings conviction and a sense of God? This is what the Church needs today, -- men and women

who have that something, that anointing that comes from God, as illustrated in the testimony of Dr. A. T. Pierson, as follows:

"For sixteen years I preached the Gospel with all the logic and eloquence I could command, The results were disappointing. An evangelist came to our city, and hundreds were swept into the kingdom. I saw that the secret of his power lay in his possession of the Holy Spirit. After praying that I might receive this power, it came to me on November 15th. In the following sixteen months I made more converts to Christ than I had gained in the previous sixteen years."

There was something about the words of John the Baptist that was missing in the words of the scribes. It was the prophetic anointing. "How true," said Richard Baxter, "that a holy life is a continual pain to sinners, stirring conscience and crying aloud, 'Oh, sinner, change your ways!'" One is suddenly reminded of the words of Christ: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment" (John 16.8). We should ever ask ourselves as Christian workers: "Is this happening?"

I believe God has a purpose for each one of us, but to attain to it may be no easy task. We must take ourselves in hand, and school ourselves, especially our wills, into a greater fitness for the serious business of living as Christian workers, of being ambassadors of Jesus Christ. There are times when we tend to take things too casually. But can we be casual in the work of God -- casual when the house is on fire, and people in danger of being burned? The analogy pales before the plight of immortal souls!

There is today an awful danger of allowing ourselves to drift in an easy current of conventional Christianity and conventional mission-work. Somehow, we have lost the sense of urgency because we have lost the subduing sense of God -- that sense of God that a past generation spoke of as 'the fear of God'. I know of no greater tragedy than to lose the sense of the immediate presence of God. We are living in a day when, in the field of Christian activity everything seems to be real but God, but it is still true that "the people that do know their God shall be strong, and do exploits" (Dan. 11.32). They shall not attempt to do exploits -- they do them! How much our churches and missions need this quality of Christian character that manifests the power that springs from an indwelling Christ. If our country is just what the churches make it, there is a need for us as Christian workers to take ourselves in hand and face ourselves with unqualified honesty, with the prayer of David on our lips: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139.23, 34).

If we are to know the **STEADFASTNESS OF CHRISTIAN CHARACTER** that is honoring to God, and convincing as to the reality of Christian experience in the midst of men, we would do well to take to heart the testimony of Robert Murray McCheyne, as we have it in the following words: "I am persuaded that I shall obtain the highest amount of personal holiness, I shall do most for God's glory and the good of men, and I shall have the fullest reward in eternity by maintaining a conscience always washed in the blood of Christ, by being filled with the Spirit at all times, and attaining the most entire likeness to Christ in my will and heart that it is possible for a redeemed sinner to attain in this world."

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## Chapter 2 STEADFASTNESS IN CONDUCT

"My son, fear thou the Lord and the king: and meddle not with them that are given to change" (Proverbs 24.21).

I came across an arresting statement in the Book of Job: "My witness is in heaven, and my record is on high" (Job 16.19), of which the Gaelic version reads as follows: "My witness is in the heavens, and He who bears testimony of me is on high."

Enoch had this testimony "that he pleased God" (Heb. 11.5), and the prayer of the writer to the Hebrews is in the following words: "The God of peace ... make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight" (Heb. 13.20, 21). This passage surely refers to the way we live and act, as those who profess to be followers of Christ.

There are two characters in Scripture, whose CONDUCT emphasizes this quality of life. In the Old Testament, the testimony of the woman of Shunem concerning Elisha is of interest in this connection: "I perceive that this is an holy man of God, which passeth by us continually" (2 Kings 4.9), There was a consistency and STEADFASTNESS about his mode of living that marked him out as a holy man whose walk was well-pleasing to God. In the New Testament, it is said of Barnabas: "He was a good man," again indicating that there was something about his life that spoke of goodness or godliness. How many of us would rather have that said of us than that we were good preachers or good organizers! I believe the greatest contribution we can make to the cause of Christ is in the impact of our unconscious influence. Today we are inclined to think a great deal of cleverness, and even of smartness, but the day is coming when there will be a startling reversal. Goodness will be first and greatness last. Here I would recall the testimony of one Christian worker concerning another: "She is all she professes to be and much more." The writer of the following verses puts this very aptly:

"I'd rather see a sermon than hear one any day,  
I'd rather one would walk with me than merely show the way;  
The eye's a better pupil, more willing than the ear,  
Fine counsel is confusing, but example's always clear;

The best of all the preachers are the men who live their creeds, For to see good put in action is what everybody needs; I soon can learn to do it if you'll let me see it done, I can watch your hands in action, but your tongue too fast may run; The lectures you deliver may be very wise and true, But I'd rather get my lessons by observing what you do; I may not understand the high advice that you may give, But there's no misunderstanding how you act and how you live."

The late Dr. Stuart Holden, speaking of the early disciples, said: "Here were men who were with Him long enough to capture His spirit, and so were made competent to go forth to reproduce Him in the world." The success or failure of our work as a church or mission depends,

in the last resort, largely, not in the number of preachers we put into the field, nor on the size of our congregations, but rather on the character of Christianity we and our work produce.

So we see that CONDUCT is the way we act or live. You have heard it said: "I do not care what people think of me." By way of comment, someone has said: "That may be all right as a statement of consecration, but it is a poor rule of conduct!" We ought to care what people think of us. Scripture clearly declares that we are called upon to be 'lights', so that men seeing our good works may glorify God. It is a solemn thought that God's character before the world is committed to His people so that in a true sense, His reputation is in our hands. This can be illustrated by the story of the traveler who, some years ago, called at an hotel. The appointments were the finest and the service the best that he had ever known. The proprietor was considered the most successful man in that business in that part of the country. One day the traveler found the secret. In the staff quarters, unseen by the public, but where it was visible to his employees, hung a card with the words: "My reputation is in your hands."

My appeal is for a more practical expression of our faith, the practical aspect springing from a pattern of life based on New Testament standards, as represented by the Sermon on the Mount. The average man whom we are anxious to win, will not be impressed by anything less. Whitefield was once asked: "Is such and such a man a Christian?" "I do not know," was the reply, "I never lived with him," suggesting that he was basing his judgment on CONDUCT rather than hearsay.

This theme often engages the powerful pen of the apostle, mention of which has already been made in the preceding chapter, where he clearly states that "none of us liveth to himself" (Romans 14.7), suggesting that our CONDUCT is touching others at a thousand points. Was it the CONDUCT of Nehemiah that impressed King Artaxerxes, and led him to act as he did? Nehemiah was the custodian of God's interests in the palace, and his CONDUCT must reflect that. We, too, are the custodians of God's interests in the world. We would do well to ask ourselves: "Do men see Jesus in us?"

Henry Ward Beecher, when asked what was the secret of so much blessing in his ministry, replied: "I have good reflectors in the pew!" Nehemiah was a 'good reflector' in the King's household. Notice that as the King's cup-bearer, he realized that his position was an opportunity of furthering the cause of God. His conduct did but reflect his burden and his sense of responsibility. That, I believe, led the King to ask: "Why is thy countenance sad, seeing thou art not sick?" (Neh. 2.2), to which Nehemiah replied: "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?" (Neh. 2.3).

One cannot read this interesting record without being profoundly impressed by the prayer life of God's servant. Often we have the words: "So I prayed to the God of heaven." His mode of living, his CONDUCT, indicated that his was a disciplined life. He found time to pray because he lived with a sense of responsibility and urgency. He was a trusted servant, but he found time to pray in the day-time and in the night (Neh. 1.6).

I know of nothing that demands greater discipline than prayer, i.e. if we are to remain STEADFAST, but I know of no place where the "lure of the lesser loyalty" is more felt. We must

ever remember that there is a sufficient latent power in the most trifling neglect of anything God shows us, to put an eternity of difference between us and His eternal purpose for our lives. Here is an entry in Robert Murray McCheyne's diary, dated February 23rd, 1834: "Sabbath. Rose early to seek God and found 'Him whom my soul loveth'. Who would not rise early to meet such company!"

Is it not remarkable, if not disturbing that we, as Christian workers, should often lose interest in the company that McCheyne loved to keep? It was also he who said: "No amount of activity in the King's service will make up for the neglect of the King Himself. Here, I would stress the need to guard carefully the morning watch. We should ever aim at coming into contact with God in the morning, so that hearing His voice we may be made conscious of His presence, and know the inspiration that comes from such a meeting.

I am fully persuaded that every man who has to speak for God to his fellows must first learn in himself to be silent before God. "My soul, wait thou only upon God; for my expectation is from Him," is the heart-cry of David (Psalm 62.5). He had come to learn that the way of duty, comfort, strength and stability was in fellowship with God. The prophet Isaiah also has an assuring word in this connection: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint" (Isaiah 40.31). Away from the din of men to be lost in the full realization of God and the wonder of His saving grace, is surely what is suggested in this passage. This, surely, is the essential qualification for responsible service; for all the powers of heaven are ready to co-operate with the man who thus waits. How many there are whose lives are weak and whose service is poor and ineffective, just because they have not zealously guarded the time and place of prayer! It is well, therefore, that we should pause and ask ourselves the question: "What place has prayer in my life?"

The history of many a moral and spiritual tragedy is the history of the man who, because of his failure to maintain close fellowship with God, has lost out, and has become that which Paul dreaded to become -- a castaway! The tragedy could have been avoided, if only through waiting upon God there had been infused into his Christian character the 'rock' quality of which David writes: "In God is my salvation and my glory: the rock of my strength, and my refuge, is in God" (Psalm 62.7). It is instructive to learn how practical such a life is in which such characteristics express themselves in a walk that is pleasing to God. There is a sincerity that is transparent, a goodness that is impressive, a walk that is upright and works that are righteous. Such a man lives in harmony with the truth he professes to believe.

When I want to discover the secret of a life that has left its mark on its day and generation, I find myself asking what lay behind that life; what was the motivating power that produced such character? The apostle answers that question: "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Peter 1.8). Peter suggests that the root and fruit of Christian character springs from a belief in the invisible God becoming the supreme reality, and it is this indescribable awareness that controls CONDUCT, and exerts an influence that is far-reaching.

In his Corinthian Epistle, Paul makes a bold statement: "Be ye followers of me" (I Cor. 4.16). Matthew Henry, commenting on this passage, says: "It is plain that Paul not only preached such doctrine as they ought to believe, but lived such a life as they ought to imitate." It was Dr.

Chalmers who said: "There is more moral persuasion in a good man's life than in the highest efforts of an orator's genius." This leads me to a consideration of the power of influence.

When Paul exhorted the Corinthians, "Be ye steadfast, unmoveable . . ." (I Cor. 15.58), he surely had in mind that quality of life that often creates in others a desire to emulate the CONDUCT of the person whose actions are governed by high principles. Is it not true that a disposition to imitate is observable in the human race? The boy, seeing his father chopping wood, must have an axe and a saw. This desire is in the very heart of man, for God has put it there, and it is this desire which, when actuated by the Holy Spirit, leads on to higher heights and deeper depths, creating a hunger, such as finds expression in the prayer of the apostle: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3.12), or in the words of the hymn writer:

"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 read somewhere that in a certain cemetery a small white stone marked the grave of a young child. On the stone these words were chiseled: "A little child of whom her playmates said, 'It was easier to be good when she was with us!'" Such was the conduct of a little girl.

During the revival in Lewis I was led to speak to a company of young converts from the text: "Am I my brother's keeper?" (Gen. 4.9), stressing the point that men judge us, not by what we say, but by what we are and do. At the close of the meeting an elderly man who had recently found the Saviour, came to me and said very brokenly: "I am a living evidence of the tragedy of a wasted influence. What would I not give to recall the wasted years!" If to be forewarned is to be forearmed, let us heed the warning: "He that soweth to his flesh shall of the flesh reap corruption" (Gal. 6.8).

Our Lord used His teaching as a guide to our CONDUCT, and we would do well to remember that there is no discipleship without the attempt at imitation. "Be ye followers of me, even as I also am of Christ" (I Cor. 11.1) is a Scriptural injunction. What is the worth of a discipleship which, day by day, contradicts Christ's life? It was John Stuart Mill who said, as quoted by Alexander MacLaren: "There was no better rule for life than to do as Christ would have done." Christ's own words to His disciples are clear and emphatic: "Ye call Me Master and Lord: and ye say well; for so I am... For I have given you an example, that ye should do as I have done to you" (John 13.13-15).

So let us bow to His kingly rule, and do those things that are pleasing in His sight.

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### Chapter 3 STEADFASTNESS IN CONVICTION

"My son, fear thou the Lord and the king: and meddle not with them that are given to change" (Proverbs 24.21).

During the Lewis revival I well recall the mighty impact made as the powerful breath of the Spirit touched community after community. Everywhere, men and women of all ages became convicted, and many came to a knowledge of the sovereign and saving grace of God. The past fifteen years of consistent Christian witness at home and abroad, whether in the everyday life of the community or as Christian workers, goes to demonstrate how deep and real the work was.

The question has often been asked: "Why the Hebrides?" While having regard to the sovereignty of God in revival, there are human factors which, in this case, merit consideration, and foremost among them is the fact that here we have a people who had not been robbed of their belief in the authority and inspiration of the Word of God. The Bible in the home, at family worship and in church was to them the Word of God: its authority and inspiration were not questioned. It was this living faith in the Divine facts revealed in the Gospels, and now made alive through the power of the Spirit, that gave such wonderful impetus to what were once slumbering congregations, and set them on their feet, "terrible as an army with banners" (Song of Sol. 6. 4).

CONVICTION regarding the Divine facts of God's justice, mercy and grace found expression in the heart-cry of a young woman as she lay prostrate on the floor of the church: "Oh, God, hell is too good for me: my sins are like mountains, but your mercy is great, and in that mercy I would trust!" An elder of the church who, with others, had been much in prayer that God would visit the parish, when he listened to this cry of soul-distress, declared: "This is God at work: His Word has become alive, bringing its own CONVICTION!"

Here I would quote from an article which appeared in the Church of Scotland record, Life and Work, from the pen of the late James Murray Mackay of Barvas:

"Many who had come under CONVICTION found the Lord at those prayer meetings. There were others who came out from them feeling no better -- if, indeed, they did not feel worse, but desiring with all their hearts to follow the Lord, and who, like the lepers of old, 'were healed as they went' -- some of them on the way home from the prayer meeting."

Is there not need today for an authoritative message based on the Word of God, and proclaimed with personal CONVICTION, relative to the great fundamental truths of Scripture? Surely we must stand for a positive Gospel, giving the Word of God its rightful place, and bringing back to a bewildered people the grand and eternal truths of grace, atonement, redemption, justification, sanctification, heaven and hell! -- the truths that Whitefield and Wesley preached.

What is CONVICTION? Surely the state of being convinced. Paul, in writing to the Romans said: "Let every man be fully persuaded in his own mind" (Rom. 14.5), suggesting that there must be no uncertainty. It is said of the Master that He spoke with "authority and not as the scribes" (Matt. 7.29). He laid down laws, He declared truths with the authority and assurance of intimate knowledge. "I say unto you," was His formula. Follow His teaching and you will discover that there is never a 'guess', a 'perhaps', or a 'maybe', in His speech: all is calm, authoritative, sure. He moves amid the great themes of the soul as one perfectly at home. To Nicodemus He said:

"Except a man be born again, he cannot see the kingdom of God" (John 3.3). In that statement Jesus clearly reveals that in order to know God, a person must have a supernatural experience, and Paul refers to this experience thus: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour" (Titus 3.5, 6).

Are we STEADFAST in our CONVICTION regarding what constitutes Christian experience? More than mere decision is necessary! "The Holy Spirit entered, and I was born of God," was how someone put it. We need to proclaim this truth, and to do so with CONVICTION, especially in a day when we are being offered a Christianity that is easy, when the emphasis is on decision, without any real reference to the miraculous impact, as the redeeming, regenerating power of God invades the soul. How often one has heard preachers stress the point: "What you must do is just accept Christ: do not bother as yet about the pictures, theater or the dance; all that will be dealt with as you go on." I have no hesitation in saying that no more damnable advice was ever forged on the anvils of hell! Where does repentance come in? Is repentance not "a saving grace, whereby a sinner, out of a true sense of sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it, unto God, with full purpose of, and endeavor after, new obedience" (Shorter Catechism). Repentance must ever precede salvation. We must give forth a clear-cut message: "He that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil" (I John 3.7, 8). Paul makes it crystal-clear in his exhortation to the Corinthians: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6.17). When does He receive us? When we come out from that which is unclean! Henry Ward Beecher, in an address dealing with the truth of separation from worldly things, said: "If anyone can invent a quicker way to send souls to hell than by the moving picture, they ought to be given a patent right for their infernal ingenuity!"

Our business is to proclaim the whole counsel of God. "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him" (Isa. 3.10, 11). Of the apostles it is said: "Ye have filled Jerusalem with your doctrine" (Acts 5.28). Here were men who knew the truth and proclaimed it. "Christ died for our sins" (I Cor. 15.3): the substitutionary work of Christ was central in their message. "Who . . . was raised again for our justification" (Rom. 4.25); "Who shall judge the quick and the dead at His appearing" (2 Tim. 4.1). These were the truths that "filled Jerusalem." If we are to see the Church of God revived, we must again proclaim to the people the message of AUTHORITY -- the Word of God. Are we not called to be His witnesses? A witness speaks from experience and knowledge. "I know" is his watchword.

Michael Faraday was once asked: "What are your speculations now?" "Speculations I have none," replied Faraday, "my soul rests upon certainties!" The testimony of the blind man who was healed by Christ, was: "One thing I know, that, whereas I was blind, now I see" (John 9.25). That testimony was beyond philosophy. "One thing I know"; this must be our CONVICTION and confidence as we handle the Word of Truth, which alone makes us "wise unto salvation" (2 Tim. 3.15).

The late Dr. James Black, in his book, *The Mystery of Preaching*, says: "If there is anything that creates a peculiar passion, it is truth. It generates its own white heat. And if you preach what

you believe, as if you believed it, as if it meant everything to you, there will be a natural ring and passion in your word that is infinitely better than any extraneous type of eloquence. Truth is the one thing in every age and station that has set the heather on fire."

C. H. Spurgeon said: "Avoid contributing to the shallow thinking of today by preaching without truth." Goethe, the German poet and philosopher said: "Give us your convictions: we have doubts enough of our own," and it was Charles Finney who declared: "Sinners are not converted to God by the direct contact of the Holy Spirit, but by truth employed as a means. To expect the conversion of sinners by prayer alone, without the employment of truth, is to tempt God." How often one has witnessed this in revival. The young convert does not speak of being 'changed', he speaks of being 'saved': he does not speak of a 'new start', no, he speaks of a 'new life', a 'new creation'. The Word of Truth has changed his whole conception. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John 3.16). It is the impact of truth borne home by the power of the Spirit that has brought about that change. That is why I believe that it is absolutely necessary to keep to the Word of God when dealing with matters concerning man's state and future destiny.

Let me affirm also what I have already tried to point out, viz., that the avowed purpose of Jesus Christ was to propagate the great truths relative to God's eternal purpose for man. That purpose is set in clear light in Deut. 10.12, 13: "And now, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, To keep the commandments of the Lord, and His statutes, which I command thee this day for thy good?" Are we fully persuaded that in God's great scheme of redemption provision is made that makes possible such a life and walk? A young man, now a minister in the Western Isles, a convert of the revival, when staying in one of our colleges, came to know the wonder of this life and walk. In conversation with him, he said: "I never thought such a life was possible this side of heaven." He had found the secret as he pondered the words of Christ: "I am come that they might have life, and that they might have it more abundantly" (John 10.10). But, it was the testimony and witness of a young minister that so impressed him that into his heart there came a longing to know this abundant life.

How true are the words of Oswald Chambers: "You can never give another person that found, but you can make him homesick for what you have," and surely this is what was in the mind of the apostle when he wrote to the Philippians: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1.27). In that passage of Scripture Paul pleads for reality, consistency and STEADFASTNESS. Your "manner of life" (2 Tim. 3.10), is how he puts it -- a "manner of life" such as will cry aloud that this is "the work of God" (John 6.29). The Apostle Paul also wrote: "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5.25). So, in its final analysis, the secret of such a life is in the fullness of the Holy Ghost.

I read some time ago of a pair of scales, so exquisitely poised and balanced, that if you wrote your name on a sheet of paper and put it on the scale, and at the same time put the companion sheet on the other side of the scale, the paper with the signature would tilt down the scale, and the other would go up. On ordinary scales the signature would make no difference, but on the

exquisitely balanced scale, it made all the difference. It is the signature of the Holy Ghost upon our work and witness that makes all the difference.

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## Chapter 4 STEADFASTNESS IN CONFLICT

"My son, fear thou the Lord and the king: and meddle not with them that are given to change" (Proverbs 24.21).

In the way to the Promised Land Israel had many trials to encounter. One of these was warfare with Amalek. The enemy tried hard to turn Israel aside and defeat her in her purpose. Israel had been redeemed from Egypt and was now on her way to Canaan, but the enemy was there to bar the way, and Israel must fight if she would win. The Amalekites were a mighty host, skillful and brave warriors. Joshua had only an army of liberated slaves, but the story of the Battle of Rephidim proclaims aloud that one with God is a majority, and "with God all things are possible" (Matt. 19.26).

But this record of CONFLICT from the pages of an Old Testament story is also a picture of life, and especially the Christian life. The man who is out to possess his possessions will soon discover that there is no easy way to victory. The highest values in life must be fought for and won. We all have our Amalekites to face, and blessing will depend upon how we react to the challenge.

On the spiritual battlefield of the present day, the Lord Jesus Christ has taken up His position, and those who have eyes to see and ears to hear, are fully persuaded that the last great CONFLICT has begun and Jesus is summoning His followers to stand with Him. But the enemy is there, strong and well entrenched, and equipped with armor, with which a past generation did not have to contend.

Those battles of Old Testament days are suggestive of the CONFLICT to which the redeemed people of God are called. True, we may not have to contend with flesh and blood, although the day may yet come when we may be called upon to "resist unto blood," standing for the Crown Rights of the Redeemer, as did the Covenanters of old. Should that day come, may God find us faithful! No, not contending with "flesh and blood," but with "the rulers of the darkness of this world" (Eph. 6.12).

Now, it is of interest to note how Moses prepared to face the enemy. To Joshua he said: "Choose us out men" (Exod. 17.9). He began by utilizing the human forces at his command. In effect, Moses was saying: "Unbelief in the midst is challenging the very existence of God." "Is the Lord among us, or not?" (Exod. 17.7), were the words with which Moses was challenged. What chance was there of victory, with the spirit of mutiny among the people? "What shall I do unto this people? they be almost ready to stone me" (Exod. 17.4), was how Moses described the situation, as reflected in the attitude of the people. But, how true, that often it is the sheer weight of our own helplessness which casts us upon the Lord. So, Moses, in the hour of his extremity, cries unto the

Lord, and at once God is at hand to help. How true, "when we come to an end of ourselves, we have reached the beginning of God" (Dr. W. Graham Scroggie).

To me, it has been a source of great comfort and strength in the day of battle, just to remember that the secret of STEADFASTNESS, and indeed, of victory, is the recognition that "the Lord is at hand" (Phil. 4.5). So Moses prepared for the battle, and calls upon Joshua to choose out men. They were to be chosen men, suggesting that only by giving of their best could victory be won. Here we have a general and universal principle -- that we count upon God when God can count upon us. In this word of command to Joshua there rings a note of confidence: "Go out, fight with Amalek" (Exod. 17.9). Moses was strong in the assurance that "no weapon that is formed against God can prosper" (Isa. 54.17). The enemy may be strong, but he must be faced with holy confidence in God.

Who present could ever forget a certain midnight meeting during the Hebridean revival! The enemy was attacking and the going was hard: it looked as though the battle was lost. Just then a young man rose to his feet, and with words that gripped the souls of all present, he challenged God to fulfill His covenant engagement, and called upon the Most High to vindicate His name by commanding deliverance. He kept repeating the words of Scripture: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59.19). With Pentecostal suddenness, the power of God swept into the meeting house, and many were the "slain of the Lord." We speak of 'mighty moments' in the history of this gracious revival, and this certainly was one of them. What was it that changed defeat into 'victory's ringing cheer'? Surely the STEADFAST confidence of one man who, in the hour of test and trial, personified the truth that: "If our heart condemn us not, then have we confidence toward God" (1 John 3.21).

God teaches men largely by the example of others, and in this case the example of Moses is impressive and instructive. He has surveyed the possibilities within the limits of his resources, and in this the Church has both an example and a lesson.

There is today a certain school of thought, growing in intensity. Its main emphasis is on the sovereignty of God: man can do nothing. We all believe in the sovereignty of God in the affairs of men, but when this view is strained to the point of eliminating man's responsibility, we have no hesitation in saying it borders on heresy. God makes use of men. One is reminded of words spoken Bouds: "The Church is looking for better methods, but God is looking for better men." In Exod. 18.21, we get an insight into the men whom God could trust, not only in the field of administration, but also in the field of battle, "able men such as fear God, men of truth, hating covetousness."

Mention could be made of many who, in response to the call of God, like the chosen men of Israel, went forth to do battle against the forces of darkness, impelled by the conviction that while God alone could provide the victory, they must dig the ditches (2 Kings 3.16), and in this connection we might mention a few. One's thoughts go back to pre-Reformation days. Think of the [Roman] Church of that period. What mighty defenses she had raised around her; she seemed impregnable! Outside her boundaries there was no salvation. She could make monarchs and cast them down again. Her wealth was boundless, her civil power supreme. To be her favorites was to be blessed, but to be excommunicated was death. Then across Europe came the cry of Luther: "The just shall live by faith" (Rom. 1.17). Soon the mighty defenses of this [Roman] Church were

crumbling to the ground! From its ruin there arose the Bride of Christ -- a Church, unfettered, free! Luther was steadfast in the day of battle, and like the warrior of a later day, he could sing:

"Faith, mighty faith, the promise sees,  
And looks to that alone;  
Laughs at impossibilities,  
And cries 'it shall be done!'"

The story is often told of Luther burning the 'Pope's Bull'. Standing in the presence of the crowd, with the flaming paper in his hand, he said: "See, here, this is the 'Pope's Bull!'" Spurgeon, referring to the incident, says: "What cared he for all the Popes that were ever in, or out of, hell!" He was God's instrument and the human agent in revival.

One thinks of the great revival of New England, and of Jonathan Edwards' great address to the people around him, on the subject of "Sinners in the hands of an angry God." God's instrument in this revival was so mightily used by God that, on this occasion, trembling sinners were heard to cry: "Edwards, Edwards, be merciful!" When this awakening swept that part of New England, another chosen instrument was preaching to the Red Indians, and thousands were brought to a saving knowledge of Jesus Christ. David Brainerd was God's instrument. By day and by night he gave himself to prayer. It is said of him that whole nights were spent in agonizing prayer until his clothes were drenched in the sweat of his travail.

Coming nearer our own day we have Evan Roberts. Was he not God's man for Wales for his day and generation? It is estimated that in a very short period thousands were added to the Church. God is the God of revival, but He found Evan Roberts an instrument whom He could use, and the story of this mighty awakening might be regarded as the story of a man chosen by God for his day and generation also. "Choose us out men" is still God's method. Such men may have been in the mind of the one who penned the words:

"Give me men to match my mountains,  
Give me men to match my plains;  
Men with empires in their purpose,  
Men with eras in their brains.  
Give me men to plead for nations,  
As Elijah on his knees,  
Who, in hours of death-like stillness  
Wait to catch the heavenly breeze;  
Give me men of faith and vision,  
Stripped of every earthly gain,  
Till across the fissured valleys  
Black will roll the clouds of rain."

"From the very beginning of things God has purposed that His people should be the communicating means of His blessing to the world," said someone. That, of course, implies that the one who would be a channel of blessing must recognize that God is sovereign and that it is his responsibility to carry out His instructions. We read: "So Joshua did as Moses had said to him"

(Exod. 17.10). The blessing that flowed from the intercession on the hill was conditioned by the obedience of the men in the valley. We have a further lesson to learn from this Old Testament story -- a lesson suggested by the words of Moses: "Tomorrow I will stand on the top of the hill with the rod of God in mine hand" (Exod. 17.9).

It is well to remember that human efforts, however commendable and well-intentioned, are futile apart from the Divine enabling, so Moses sought Divine assistance. He stood on the top of the hill with the rod of God in his hand, not only as an inspiration to the soldiers, but as representing intercession with God for success and victory.

How often the missionary at home and abroad has been inspired and encouraged by the knowledge that there are those who are praying for him, and the lesson we must learn from the victory at Rephidim is, that the determining factor in this encounter is unchanged today. The words of Azariah brought to Asa set this in clear light: "The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you" (2 Chron. 15.2). Moses recognized that strength in the day of battle must come from on high, so away from the din of battle, he goes to the top of the hill -- the place of blessing, and there, with holy hands uplifted, he seeks the Divine aid that alone assures victory.

But active resistance to the forces of evil by prayer means CONFLICT -- a conflict that often brings physical and mental strain, so we read that "Moses' hands were heavy" (Exod. 17.12). Is it not interesting to note that strength came through the help of others? Aaron and Hur came to his assistance, and together, strengthened by fellowship and unity in the place of prayer, they held on until the sun went down and Israel's victory was complete. How arresting are the words: "I will utterly put out the remembrance of Amalek from under heaven" (Exod. 17.14). When God takes the field He does a thorough work, but in this connection we do well to remember that it takes the supernatural to burst the bands of the natural.

The lesson that comes from the three men on the hill clearly proclaims that man must have God. Think of the confidence expressed in the words of Wesley:

"Is there a thing beneath the sun  
That strives with Thee my heart to share?  
Ah, tear it thence, and reign alone,  
The Lord of every motion there!  
Then shall my heart from earth be free,  
When it hath found repose in Thee."

What are the implications? Surely this, that when God takes the field He is 'Lord of every motion!'

Let us lay hold upon this truth, and make it basic in our Christian experience, that with the rod of God in our hand, or in Scriptural terms, "God's anointing" resting upon us, we will know the power that will grip the soul's scattered energies, and send us forth to do battle, and know victory through Him who was "manifested, that He might destroy the works of the devil" (1 John 3.8).

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## Chapter 5 THE DOOR OF VISION

"I looked... behold, a door was opened in heaven and, behold a throne... and... I saw four and twenty elders sitting, clothed in white raiment... and there were seven lamps of fire burning before the throne, which are the seven Spirits of God" (Revelation 4.1-5).

Following upon the vision of the closed door of Rev. 3.10, John lifts his eyes towards heaven, and in vision is transported through an open door. The vision must have filled him with a sense of awe and wonder as he is made to gaze upon the throne. How arresting is his description of what he saw -- "a throne was set in heaven, and one sat on the throne" (Rev. 4.2). Suddenly, the sense of awe and wonder is broken by a voice speaking with trumpet clarity to him: "Come up hither, and I will shew thee things which must be hereafter" (Rev. 4.1).

I do not propose to deal with the prophetic aspect of this great passage. My purpose is to direct attention to several thoughts it suggests.

We have here the DOOR OF VISION: "I looked." What a conception John had of the transcendent majesty of God! The throne in heaven immediately suggests authority and power. Here one is reminded of the words of the Psalmist: "Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre" (Psalm 45.6). That was David's comprehensive description of the throne of God. Behind this declaration is the implied conviction of the almightiness of God.

Here I would record the prayer of a young man during the Lewis revival. A goodly congregation had gathered in the parish church, but so far, revival blessing had not touched the parish. The minister in the pulpit found the going hard, and was about to end the address when he saw a young man strangely moved, and obviously under a burden. The minister closed his Bible and stood in silence -- a silence that was tense. Suddenly that silence was broken by the cry of this young man as he prayed: "God, I am now looking through the open door, and I see the Lamb in the midst of the throne, with the keys of death and hell at his girdle." Again, there is silence in the congregation, to be broken once more by the continued prayer of this young man: "Lord, there is power there; let it loose!" What followed can never be adequately described. "Miracle" would be the only definition! Suddenly, the congregation was gripped by the power of God, and not only the congregation, but every community in the parish, and many souls that night felt the mighty impact of the convicting and converting power of Almighty God. Following this visitation the local press reported that "more were now attending the prayer meetings than had attended public worship before the revival." What was it that brought about this gracious visitation? The sovereignty of God? Yes! But God had found His agent in a young man who had the Throne Vision.

I sometimes wonder if our weakness in face of the problems that confront us, is not due to the fact that we are not in touch with the Throne. How easy it is to develop a mentality that unconsciously ignores the fact that the need of Divine help is greater than we imagine, and especially when we remember that the issues of our words and actions are so influential. How true

are the words of McCheyne: "If we are to walk worthy of our high and holy calling, we must live daily in consideration of the greatness and glory of Jesus." This is the prime qualification of any man for the service of Christ's Kingdom, and is clearly set forth in the words of Ananias to Saul of Tarsus: "The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth" (Acts 22.14), i.e. to have personal and intimate communion with Christ. This surely, is the secret of all that is of enduring value and influence. To see the face and hear the voice of that Just One, is to know the vision that inspires, and the fellowship that alone moves the soul to a life of sacrificial service. In the case of Paul, the vision and the voice sent him to be a witness unto all men of what he had seen and heard.

There are few men who do not, more or less, make their own life and character the theme of occasional study. It is good to look back. David found it so: "I thought on my ways, and turned my feet unto Thy testimonies" (Psalm 119.59). Jeremiah calls upon Israel to look back: "See thy way in the valley, know what thou hast done" (Jer. 2.23). By so doing, he reminds them of their backslidden state.

It is good that we should ponder Vision in Retrospect. Henry Ward Beecher, surveying the past, and remembering the greatness of God's mercy towards him, writes: "I recall three or four instances in which it seemed to me that if certain occurrences had not taken place just as they did I should have been overthrown. If I had not been taken out of Boston at one time, as I was, I do not see what would have prevented me from going to destruction. I look back upon passionate moments, upon moments of willfulness, which would have led me to worse disaster, had not events in the providence of God transpired to check me in my course and change my career." That, surely, could be the testimony of many of us. As we review our past, we see many instances that would have proved fatal to our character, testimony, and witness if they had been allowed to go undisturbed.

I read somewhere the story of a traveler who, at night, shouted to the keeper of a toll bridge, to let the gate rise in order that he might pass through. A terrible storm was raging and the night was dark. The keeper was prevailed upon to come out and open the gate. When he did so, he found the traveler on the bridge side of the gate, and said to him: "In the name of God, where did you come from?" The traveler replied, "I crossed the bridge." The gate-keeper kept him that night, and in the morning showed him the bridge which he had crossed. The storm had so destroyed the footpath that night, that only one beam remained, and the sure-footed horse had kept to the beam, the rider quite unconscious of how near he was to being hurled into the raging torrent 100 feet below! "See thy way in the valley," said the prophet. And as we look back, some of us see how very narrow and slippery was the path on which we trod, and but for the mercy of God, we would have fallen to destruction. The Psalmist, remembering the sustaining and protecting hand of God, exclaims: "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" (Psalm 107.8). That, I am sure, would be the language of many a heart on contemplating the goodness and the sustaining mercy of God. The hymn-writer, Addison, dwelling on the wonder of God's protecting and sustaining grace, pens these imperishable words:

"When in the slippery paths of youth  
With heedless steps I ran,  
Thine arm, unseen, conveyed me safe,

And led me up to man.

"Through hidden dangers, toils, and deaths,  
It gently cleared my way;  
And through the pleasing snares of vice,  
More to be feared than they."

There is another aspect relative to Vision in Retrospect, to which I would draw attention: it is what one might call the Disturbing Vision. Looking back, we see moments that gave birth to great resolutions. We had our dreams, and we aspired to something good and great. The call of Christ was full of appeal, and at that time it appeared easy to sing: "Make me a channel of blessing." As we look back, what is it that we now see: what has the 'way in the valley' recorded? It is true, we had our dreams, and we aspired to a life of usefulness in the cause of Christ, but today, looking back, we cannot record positive achievement. Broken vows and resolutions are the sad reminder of our failure and defeat, and with David we say: "I remembered God, and was troubled" (Psalm 77.3). What caused the failure? Was it that the Throne Vision did not dominate, inspire, and empower? Self-confidence and an unwarranted self-sufficiency that finds expression in the neglect of an utter dependence upon God has blinded the eye of the Throne Vision. How many there are today who began well, whose lives were full of promise, and radiant with hope, but who today live to remember their neglect of the Throne of Grace -- the pathway to the Throne. Oh, how great is our need ever to seek the constant ministry of sustaining grace which alone enables us to stand "in the evil day," and our prayer should ever be that of David:

"Shew me Thy ways, O Lord;  
Thy paths, O teach Thou me:  
And do Thou lead me in Thy truth,  
Therein my teacher be:  
For Thou art God that dost  
To me salvation send,  
And I upon Thee all the day  
Expecting do attend" (Psalm 25.4-5).

We come now to consider Vision in Prospect, and here the words of David bring encouragement:

"I to the hills will lift mine eyes,  
From whence doth come mine aid.  
My safety cometh from the Lord,  
Who heaven and earth hath made."  
(Psalm 121.1-2).

'Aid' and 'safety' are assured by the Throne Vision. How precious to the man conscious of failure are the words: "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: And... have the petitions that we desired of Him" (I John 5.14-15). That is the measure of God's provision, and it is our privilege, unworthy though we are, to avail ourselves of all the resources of His saving and sanctifying grace. How frequently we

need to remind ourselves of this when faced with temptations and trials that so often beset us. Worthy views of the throne, and all that the throne stands for, are the secret of victorious living, for no man is stronger than what his communion with God makes him. It is the men of faith who see the hand that grips us when tempted to disregard the voice that speaks from the throne. Such are the heroes of faith, who have a God who sits upon the throne as a present help, and who is ever at their side to lead them to victory. Confident in the God who has never failed them, they are not moved from their steadfast purpose.

Here, let it be said that there are occasions in life when faithfulness to the throne involves persecution, and the faithful servant may have to stand alone. It is an easy thing to go with the crowd, and to do as others do, without any reference to God's claims, but the man who takes his directions from on high, will not be moved. "Men of Athens," cried Socrates, "I hold you in the highest reverence and love, but I am going to obey God rather than you."

The story of the Church of God down through the ages is one of conflict, but also of conquest: "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12.11). John saw in "the blood of the Lamb" the eternal sign of Satan's defeat, and the assurance of ultimate victory. Here I would quote from an address by the late Gordon B. Watt: "The finished work of Christ is our plea before the throne, and our weapon against the enemy. Our right it is in Christ to ask God to bear witness on the battlefield of life, to the power of the blood and the effectiveness of the Cross against Satan and all his forces. He will not disappoint us. He cannot fail."

Here let me stress one truth: the obedience to the known will of God. It was Christ Himself who declared that entrance to the heavenly kingdom is denied to those who merely say, "Lord, Lord," and is awarded only to those who do the will of the Father. The path of His will may be narrow but it is never obscure, as to His requirements. But the Throne Vision, while it reveals the measure of our responsibility and possibility, also reveals the measure of our resources.

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## Chapter 6 HEART PURITY

"I looked... behold, a door was opened in heaven. .. and, behold a throne... and... I saw four and twenty elders sitting, clothed in white raiment... and there were seven lamps of fire burning before the throne, which are the seven Spirits of God" (Revelation 4.1-5).

The language of the text is figurative, but the truth suggested comes into the practical experience of the Christian life. The words "clothed in white raiment; and they had on their heads crowns of gold" are suggestive and speak of HEART PURITY. It is unfortunate that the term 'heart purity' in relation to Christian experience has largely ceased as a term expressive of a very blessed and gracious work of grace. This is surprising when we think of the place and emphasis it has in the Word of God and in the countless testimonies of men and women who honored God and gave Him full credit for the excellency of His work in redemption, in providing a Saviour who could save from sin.

We have sometimes erred in thinking that this is an experience we can only aspire to but never hope to reach until faith is lost in sight. It was the Lord Jesus Christ who said: "Blessed are the pure in heart" (Matt. 5.8). This surely is the experience that David prayed for, when conscious of his great need he cried: "Create in me a clean heart" (Psa. 51.10). Charles Wesley, in one of his great hymns expresses the same longing:

"Oh for a heart to praise my God,  
A heart from sin set free,  
A heart that always feels the blood  
So freely shed for me."

If words mean anything, David and Wesley are referring to an experience that is actual and blessedly real. John in his vision sees "white raiment" and "crowns of gold"; "white" suggestive of purity and "crowns" speaking of power made possible through purity.

There is a certain school of thought that stresses suppression. Another finds the answer to the sin problem in counteraction. Personally, I much prefer the New Testament word 'cleansing'. Thank God, He has made provision by which we can become the possessors of a life of purity and power. There are, of course, those who tell us that no mere man since the Fall can attain to such a life. Charles Wesley has the answer to such:

"Saviour from sin, I wait to prove  
That Jesus is Thy healing name;  
To lose, when perfected in love,  
Whate'er I have, or can, or am:  
I stay me on Thy faithful word--  
The servant shall be as His Lord!

"Answer that gracious end in me,  
For which Thy precious life was given;  
Redeem from all iniquity;  
Restore and make me meet for Heaven:  
Unless Thou purge my every stain,  
Thy suffering and my faith are vain.

There is a sense, of course, in which it is true that 'no mere man' can reach this standard of holiness. But this is not a question of a 'mere man'. It seems to me that this is where we see how easy it is for human reasoning to err in the sphere of Divine realities. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2.14.) So Paul, exhorting the Corinthian believers to purity of life, writes: "... let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7.1). So we ask: "Is it possible to relate truth to duty and revelation to experience?" If it is, then we can wear the 'white raiment' and the 'crown of gold'.

What was the secret of the pre-eminent piety of Paul and the primitive Christians? Was it not in the fact that they gave God full credit for the excellency of His work in redemption? Their faith saw the perfect humanity of Jesus and what His death made possible in redemption, and that vision created unrest and they cried for the 'white raiment' and the 'crown of gold'.

Here I would stress that purity of heart is not maturity of Christian experience. For instance, the acorn is perfect as an acorn, but the perfection of the acorn is not the perfection of the oak. There is a perfection in the rudimentary element and Nature sees nothing to censure, but there is room for growth. Brengle, in his book *The Way of Holiness*, referring to the subject "What is Holiness?" writes: "Holiness, then, for you and for me, is not maturity, but purity: a clean heart in which the Holy Spirit dwells, filling it with pure, tender, and constant love to God and man." He adds: "There is a plant in South America called the 'pitcher plant', on the stalk of which, below each leaf, is a little cup-like formation which is always full of water. When it is very small it is full; as it grows larger it is still full. All that God asks is that the heart should be cleansed from sin, full of love, whether it be the tender heart of a little child, with feeble powers of loving, or of the full-grown man." Now it seems to me that this illustrates Holiness.

But let it be understood, the blessing of a clean heart does not come by growth. It implies a crisis. Just as we obtain pardon by simple faith, so we must obtain purity. Thomas Cook, in his book *New Testament Holiness*, points out that "Sin is not a thing to be grown out of, but something to be cleansed away." This desire for heart purity is a creation of the Holy Spirit at work in the heart.

We speak of the crisis of conversion as a conviction of guilt, but the crisis of sanctification as a conviction of want. It speaks of a hunger. When gripped by this longing the hungry soul will live no longer under a self-created delusion about life, whether in its immediate or ultimate aspect. What the Scripture says must be the determining factor in what one believes. Passages such as Psalm 24 at once come to mind: "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation"; or I John 1.9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The preacher who will proclaim this glorious truth and magnify the cleansing power of the blood of Christ will find that his message of full deliverance touches life at every point. He is doing a disservice to his hearers and is dishonoring his God if he substitutes any other theme.

No reader of Paul's letters can be in any doubt as to the strength of his emphasis upon the ethical interests of human life. He himself did "works of righteousness" (Titus 3.5), and he could say that "touching the righteousness which is in the law, blameless" (Phil. 3.6). But his own experience under the law convinced him that without a good heart -- a clean heart -- he could never be the man God wanted him to be. However, there came an hour in his experience when he could write: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it" (I Thess. 5.23-24). Surely we must believe that Paul is writing of an experience he himself knew, and in that experience he found the secret of holiness.

Here we have a prayer from the heart of one who longed for heart rest. He found it in the 'God of peace' who can 'sanctify wholly'. Incidentally, we have here a prayer for perfect and perpetual holiness, dictated by the direct inspiration of the Holy Spirit. Who can believe that the Holy Spirit would dictate a prayer that is not in accordance with the will of God?

Dr. Asa Mahan, in his book *Christian Perfection*, points out that in the words "Faithful is He that calleth you, who also will do it," we have a positive declaration by God Himself regarding His willingness to sanctify wholly.

There is a very significant passage in 2 Kings 2.19 referring to the healing of the bitter waters: "The men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant... but the water is naught, and the ground barren." Labor as they would, the ground would not yield, so they go to the prophet and he at once suggests a cure. He asks for a cruse into which salt has been put. The prophet then proceeded to put the salt water into the springs and immediately the "waters were healed." The salt could not work any healing virtue on the stream until it came into contact with the fountain. Here the salt water represents the cleansing, healing power of God. This, surely, is our need. When sin exerts itself and we know its power and by its power we are held in bondage, surely our dire need is for God to deal with the cause, a sinful heart.

Peter, referring to the completeness of Christ's redemption, writes: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2.24). To be 'dead to sin and 'alive unto righteousness' implies a state of heart in which the cleansing power of the blood is made real and the 'white raiment' of godliness is made visible. But let it be clearly understood that in sanctification, as in regeneration, God must speak the word: "I will, be thou clean." "The word on paper needs to be imparted into our consciousness and to effect this, the word must be spoken into us by the power of the Holy Spirit. No true soul will be satisfied with a dead, legal imputation of holiness. Nothing less than God Himself pouring His assurance into our spirit will answer our need." Nothing is clearer than the promises of God on this point. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you" (Ezek. 36.25). When all filthiness is removed, nothing remains. When all the idols are taken away, none are left. We speak of the sins of the flesh and sins of the spirit. Here is a power that can deal effectively with both. "... from all filthiness of the flesh and spirit" (2 Cor. 7.1) is how God puts it.

The Bible positively affirms that provision is made in the gospel for full deliverance. Surely it was to this end that Christ died and rose again. Paul, in his letter to the Romans, affirms this truth: "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Rom. 6.5-7), If Christ should justify only, and not to the same extent sanctify His people, He would save them in and not from their sins.

Here I would sound a note of warning. Nowhere does the Word of God promise a once-for-all cleansing. We are to walk in the light if we are to know continuous cleansing. Let this

be clearly understood and then we shall not fall into the error of trying to live today on the cleansing of yesterday. We must guard against any deliberate choice of things unclean and ever cultivate the attitude of entire surrender to the known will of God. If we are to be clothed in white garments and wear the crown of gold we must cultivate the most sensitive relationship with Him, whose habitation is light, and in whom is no darkness at all.

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## Chapter 7 ADDRESS ON REVIVAL

[Notes of an address given at a meeting for ministers at Oxford and Manchester. Reprinted from The Lewis Awakening by request.]

"Wilt Thou not revive us again: that Thy people may rejoice in thee?" (Psalm 85.6).

These words of the Psalmist express the heart-cry of many of God's children today. There is a growing conviction everywhere, and especially among thoughtful people, that unless revival comes, other forces will take the field, that will sink us still deeper into the mire of humanism and materialism.

With that conviction there is also a deepening hunger for a fresh manifestation of God. Indeed, so intense is the longing and so heavy the burden, that the words of the prophet Isaiah are frequently on the lips of God's children: "Oh that Thou wouldest rend the heavens, that Thou wouldest come down."

We have seen man's best endeavors in the field of evangelism leaving the communities untouched; true, we may have seen crowded churches, and many professions, but then all that is possible on the plane of human activity, as has been witnessed over and over again. It has been said that "the Kingdom of God is not going to be advanced by our churches becoming filled with men, but by men in our churches becoming filled with God." Today, we have a Christianity made easy as an accommodation to an age that is unwilling to face the implication of Calvary, and the gospel of 'simply believism' has produced a harvest of professions which have done untold harm to the cause of Christ.

We use all the modern means and facilities for the propagation of the gospel -- our technique in Christian work and witness has been developed to a fine art, and during recent years 'evangelize' has been heard from Congress, Convocation and Assembly; but as we look back over much activity in church work and witness, what do we see? Not flags of victory that tell of communities won for Christ; not congregations throbbing with spiritual life, and the desert made to "rejoice and blossom as the rose." No, not flags, but gravestones -- like the stones of our Scottish Culloden, that tell their pitiful tale of frustration and defeat. So we are today faced with the need -- pressing, urgent and awful -- for God to manifest His power: the need of a God-sent Holy Ghost revival.

Many years ago Dr. Henry Drummond wrote of a "natural law in a spiritual world." It seems to me that our great need today is to rediscover a spiritual law in a natural world. The ills that shake the very foundation of our civilization have their roots in the spiritual and not in the material. Man has gone wrong at the center of things and he must get right there. Was it not Gladstone who said: "My only hope for our country is in bringing the human mind into contact with divine revelation"? Now let us be perfectly clear that only God can do that. Is this not the conviction that finds expression in the words of the Psalmist? If there was to be a revival, God must do the reviving, and it was God's people who were to be revived. I read in a little book recently, "We do not have revivals to get men saved -- men get saved because we have revival."

Let us now consider three aspects of revival: its origin, its agency, its outcome.

**THE ORIGIN OF REVIVAL.** -- "Wilt thou not...?" We do well to remember that in the whole field of Christian experience, the first step is with God: thought, feeling, and endeavor must find their basis and inspiration in the sovereign mercy of God. To me, one of the most disturbing features of present-day evangelism is the over-emphasis on what man can do, and I believe this to be the reason why we so often fail to get men and women to make the contact with Christ that is vital. How few there are today who, in the supreme moment of conversion or decision, become conscious within themselves of a new and overpowering reality -- the knowledge of God having done a saving work within them. The Apostle Paul puts it in clear light in his letter to the Galatians, when he writes: "it pleased God to reveal His Son in me." The fact of ultimate reality, surely, is this, that salvation is of God. He is the God of revival, and we must look to Him and to Him alone.

I have already referred to the cry of the prophet Isaiah -- his convictions were that the mountains would flow, and nations would tremble only when God came down. In other words, he is just saying that nothing will happen unless there is a mighty demonstration of God. It is my own deep conviction that the average man is not going to be impressed by our publicity, our posters or our programs, but let there be a demonstration of the supernatural in the realm of religion, and at once man is arrested. I have seen this happen over and over again during the recent movement in the Western Isles. Suddenly an awareness of God would take hold of a community, and, under the pressure of this divine presence, men and women would fall prostrate on the ground, while their cry of distress was made the means in God's hand, to awaken the indifferent who had sat unmoved for years under the preaching of the gospel.

**THE AGENCY OF REVIVAL.** -- "Wilt Thou not revive us again that Thy people...?" God is the God of revival. He is sovereign in the affairs of men. But we must not believe in any conception of God's sovereignty that nullifies man's responsibility. We are the human agents through whom revival is possible. To say, as so many do, "We can do nothing," may be a very accommodating doctrine to "them that are at ease in Zion," but it will not stand in the light of Divine revelation. Samuel Chadwick, in his book *Humanity and God*, writes: "The operation of Divine sovereignty and the freedom of human will are not irreconcilable to the wisdom of God. Our responsibility is not in the explanation of mystery, but in "obedience to obligation and privilege."

I wonder if we are really alive to our responsibility and privilege. I have read that Robert Murray McCheyne had the picture of the setting sun painted on the dial of his watch, and underneath written, "The night cometh". Every time he looked at his watch, he was reminded of his responsibility as a minister of the gospel, and of the charge entrusted to him. If we study the life of the early disciples, we see how their whole being was animated and actuated by one great purpose -- to be at their best for God. They carried the seriousness into their witness that the man of the world carried into his business, or the explorer into his journeys and toils: they lived for God, and for souls.

I am disturbed by the attitude of the Church in general toward aggressive evangelism or revival. By evangelism I do not mean just an effort to get people back into the Church; this effort, while commendable, does not get us very far. What I mean is something much more: it is the getting of men and women into vital, saving and covenant relationship with Jesus Christ, and so supernaturally altered that holiness will characterize their whole being: body, soul and spirit. It seems to me that the time has surely come when we must, with open mind and true heart, face ourselves with unqualified honesty and ask the question: "Am I alive to my responsibility as a laborer in God's vineyard?" I, personally, have constantly to remind myself that I can be a very busy man, yet a very idle minister. How easy it is to live more or less in the enjoyment of God's free grace, and yet not realize that we are called to fulfill a divinely appointed purpose. Our commission is to declare the whole counsel of God in the midst of men: "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" -- that, brethren, is our privilege and our task. And yet we must confess that too often the great things of God have not been the predominating things: the lesser things of life have been allowed to absorb our interest, and the lure of the lesser loyalty has blurred our vision and robbed us of our passion to win souls for Jesus Christ.

What, then, is the essential to recovery and revival? Surely a whole-hearted desire to be right with God, to stand before Him in an adjusted relationship. I am convinced that if we are to see the hand of God at work, we must give to our lives the propulsion of a sacred vow, and with Hezekiah of old say: "Now it is in mine heart to make a covenant with the Lord God of Israel." Brethren, the new truths that grip us this morning must find expression and embodiment in a new dedication -- that is, if we are to be men whom God can trust with revival.

As a young student in Edinburgh it was my privilege to sit under the ministry of the late Dr. of St. Columba's. How well I recall the subduing sense of the presence of God that came over us, as that prince of preachers called us to our task. "Upon you," said the Doctor, "Christ lays the great task of evangelizing. We talk of the great trust of human life; the tremendous responsibility of an engine driver, the sea captain, or the leader of an army. There is entrusted to them the care of human lives. But to us there is entrusted the care of human souls, souls to be brought to Christ for pardon and healing through His precious blood, to be sunlit by His presence and consecrated to His service, and at last to be set as gleaming jewels in the crown of His eternal glory: or, because of our lack of vision, be allowed to wander further and further from God, and, as the years go on, trample out the lingering image of their Maker and at last be shut out for ever in the dark despair of unending woe."

"Perishing, Perishing! Thou wast not willing;

Master, forgive, and inspire us anew;  
Banish our worldliness, help us to ever  
Live with eternity's values in views."

May God help us to make this our prayer!

THE OUTCOME OF REVIVAL. -- Here, I may be allowed to give a word of personal testimony indicating what revival has meant to me. Some years ago, along with Dr. Thomas Fitch, I was speaking at the Edinburgh Convention for the deepening of spiritual life. We had come to the closing meeting, and I had given my address. As I sat listening to Dr. Fitch giving his last message, I suddenly became conscious of my unfitness to be on that platform. I saw the barrenness of my life and ministry. I saw the pride of my own heart. How very humiliating it was to discover that I was proud of the fact that I was booked to speak at five conventions that year! That night, in desperation on the floor of my study, I cast myself afresh on the mercy of God. He heard my cry for pardon and cleansing, and, as I lay prostrate before Him, wave after wave of Divine consciousness came over me, and the love of the Saviour flooded my being; and in that hour I knew that my life and ministry could never be the same again. Nor could I ever doubt the Baptism of the Holy Spirit -- brethren, explain it as you will, to me it was a baptism from on high, and if in any small measure God has been pleased to use me, it is all because of what He did for me that night, when two things became clear to me: Christ's willingness to save the 'whosoever,' and the awful state of the eternally lost in hell. That is what revival has meant to me, personally; and is not that just what happens in a general sense in the community. "Revival," said Professor James S. Stewart, "is a new discovery of Jesus": God becoming real in the midst of men. I have known the Spirit of God laying hold of a community in such a way that you would hardly meet a person that was not seeking after God. Is it not of the reality of God's presence in revival power that Paul is writing -- "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"? Brethren, is this light visible in us? Are our lives, are our churches, lights that mark the road that leads men to the Lamb?

In closing, let me use a simple illustration. Some years ago I was on holiday on the Island of Jura. While there I had the use of a very fine sailing boat. One day, with my daughter, I sailed past a lighthouse that seemed to stand erect out of the ocean. It being high tide the rock on which it was built was covered. While passing, the thought occurred to me, "That lighthouse could be as treacherous as the rock on which it is built, but for the light." It was the light that made the difference. The structure was perfect and the building the work of a master -- but a positive danger to navigation apart from the light! Is the lighthouse a far-fetched comparison, or do I see in it a representation of the institution we call the Church and the vocation we call the Ministry -- without the anointing of the Holy Spirit, a positive danger in the community; with the anointing, giving direction because men see God?

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## TESTIMONIES

[The following are testimonies of those who were seekers and finders in the Hebrides Revival where Duncan Campbell was laboring.]

\* \* \*

Testimony of F. Hay  
(A Young Woman)

It was autumn in the Hebrides, the season of faithfulness and of fulfillment. Simultaneously with the gathering-in of field after field of golden grain was going on the steady ripening of a greater, if unseen, harvest for the Great Reaper -- the Holy Spirit of God.

God's people were praying. Despite the bleak outlook of no change in the longed-for, pleasure-bent, God-forsaking young people, the Lord's laborers did not lose heart. They had a promise from a covenant-keeping God, who is not unrighteous to forget a 'work of faith' and a 'labour of love'. Thus unceasing prayer and unfainting faith continued to await the promised harvest. It is my privilege to relate to His glory how the Lord of the Harvest worked silently, steadily, utterly faithfully, until the time of the thrusting in of the sickle should come.

In 1949 I was in my last year at High School at Stornoway, and drinking to the full of the current teenage pleasures. Life was too sweet and too full for anything but the merest flicker of a thought for God or an eternity ahead. The only thing that made us different from the restless teenagers of the South was that we had been clearly taught at home, at school and at church, of a better way, and most of us accepted without question the presence of a God 'somewhere in the shadows'. One day we would have to face Him, but not yet. Into this sad and universally-prevalent state of affairs stepped the seeking love of the Son of God. He called upon His people to pray, and to pray prevailingly. He Himself then set to answering these prayers in sovereign grace.

Perhaps Psalm 45, verse 5, best describes my experiences during the months before the Revival: "Thine arrows are sharp in the hearts of the king's enemies; whereby the people fall under thee," says the Word, and so it was -- to the downfall of the citadel of self and sin.

One of the earliest barbed arrows came one evening while a group of us sat together in the fifth-year study. Someone casually threw out the question: "What is a Christian anyway? What happens when folk get converted?" A babel of views followed, but it became obvious that not one of us present had any clear idea of what a Christian really was -- this, despite our very excellent and thorough Scripture knowledge. On one point, however, we were all agreed -- they were good-living, we were not! As far as I was concerned, this revelation of my ignorance of so vital a matter was most disquieting.

A second arrow came unexpectedly during the singing of a hymn. One evening while plowing my unmelodious way through a new hymn, my senses suddenly focused on the words I was so heedlessly repeating. My voice dried up, and tears began to flood the page, as the meaning of those majestic lines reached my consciousness. I had been singing a lie:

"Bearing shame and scoffing rude,  
In my place condemned He stood:  
Sealed my pardon with His blood.

Hallelujah, what a Saviour!"

It was starkly clear to me now that He was not my Saviour, and so sharp was this arrow that I could not even use His Name ". . . for Jesus' sake, Amen," to wind up my ritual prayer from then on. I had no right to cash in on His merits.

Another shot found its mark when my bosom pal dumbfounded me one day by producing a New Testament from her bag and by telling me she was going to seek for God until she found Him. No more dances, pictures, concerts for her! He wasn't there! What about me? Wouldn't I do the same? Not yet! But then a curious thing began to happen to the dances: while I still enjoyed every minute I spent there I found that the pleasure turned to very ashes in my mouth after I got back to the silence of my own room. What was I getting out of my giddy round? Absolutely nothing of any value! So the Spirit of God moves in answer to prevailing prayer.

It was now November 1949, and outwardly there was nothing to show for the months of countless prayers by the Lord's intercessors. But if God's people could hold on for the last dark hour, victory was at hand. And what a glorious victory that was! I myself was by then truly exercised -- reading my Bible under the bedclothes each evening and gleaning but the one indubitable fact: I was a sinner, and far away from God. I knew it sorely. Each church service now drove this fact home mercilessly. When a preacher would extol the loveliness of Christ, I would weep for sorrow that between us there was a 'great gulf fixed'. A program of earnest good works did nothing but aggravate the sore, so that by the time Revival came, I had but one heart cry: "What must I do to be saved?" (Acts 16.30).

My seeking friend was one of the very first sheaves gathered on that memorable first break in revival power. When I looked into her eyes I saw that, whatever conversion was, it had happened to her. "You've got it!" I cried. Lovingly she corrected me. "I have found Him," she said, "the Lord Jesus who died for sinners, not for good people." Would I follow her this time? I surely would!

Words cannot describe the kindly welcome this lost one received at Shadar, Barvas. I was smothered in a loving hug by her saintly parents, while a message was sent to their newly-saved neighbor (now a fine minister of Jesus Christ) to come and join them in prayer for the afternoon. So the time was passed until the evening meeting, leaving me with one awareness only -- of my abysmal poverty and their unspeakable riches in the Saviour.

The church was crowded. People sat in the windows and along benches in the passage way, even up the very steps to the pulpit! As we entered late, the words of the Psalm hit my ear like a blow: "O set ye open unto me the gates of righteousness" (Psalm 118.19, met. ver.). My prayer indeed! I doubt if I spared the preacher a passing glance that evening, for God was present, and that to deal with souls. From the very outset of the sermon on Song of Solomon 2.8-12, I had my life minutely and inexorably exposed for the shoddy, selfish, useless thing it was -- worse, for the God-dishonoring, sinful, hell-bound thing it was. Then, when utter despair had been reached, I heard the preacher's words come through like a clarion call: "Who His own self bare our sins in His own body on the tree . . . by whose stripes ye were healed" (1 Peter 2.24. I understood the gospel in a flash. "O fools and slow of heart to believe!" It was the old, old story of Jesus and His

love, the story I could have told to any pagan, but could not apply to my own heart's need. "He (Satan) hath blinded their eyes," says the Word truly, but thank God, One came "to preach deliverance to the captives, and recovering of sight to the blind" (Luke 4.18).

Then followed such a time of singing of birds that it seemed like heaven upon earth -- songs of deliverance as friends were saved, songs of praise for help in testings and trials, songs of penitence as one grieved the Holy Spirit through zeal without knowledge. After such a meeting with the strong Son of God one could not but offer all that one was or hoped to be -- for missionary service if He would require. Nine years later the Lord took me up on this offer, and I have had the privilege and joy of seeking with Himself His lost ones in Central Thailand (as the wife of a missionary doctor). "Hath He said, and shall He not do it?" (Num. 23.19). "I, even I, will both search of My sheep, and seek them out . . . I will feed them in a good pasture . . . there shall they lie in a good fold" (Ezek. 34.11, 14).

F. Hay, C.I.M.  
Overseas Missionary Fellowship

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Testimony of Mary J. Morrison

Charles Finney said we should never testify of our own experience but of the truth of the Word of God. I can never remember a time when I was prejudiced against God's Word; I could not have been, for its truth was not only taught but demonstrated before my eyes from my earliest years. The church, though not strong in membership was strong in influence, because many of its members lived its creed. The word 'godly' aptly described their lives. Stories of such men and their deeds were often related by the fireside by those who sought to encourage one another in the ways of the Lord. Unknown to the story-teller, we children benefited although we had never read a Christian book apart from Pilgrim's Progress, which was one of our school books.

I attended neither Sunday School nor church, but like all other children brought up in Lewis, I had to learn chapters of Scripture off by heart in the day school, both in English and in Gaelic, the latter being my native language. Family worship and grace at meals were the custom in most homes, yet at the same time drink was the ruin of many of the men, and in seasons of festivity one was accustomed to seeing them helplessly drunk.

When God visited my island home in revival blessing I was in Glasgow. Having escaped from the restraints of home I began to learn what it meant to be free -- so I thought! It was not easy to get away from the influence of home, for at heart we islanders are 'home birds', and the fear of bringing shame to the family is a very real one. As a result I never really got away from a certain measure of restraint. I greatly enjoyed my round of entertainment night by night, but to the grosser sins I never could stoop. I had a real dread of such! That, however, did not prevent me from being unclean in heart. The books I read and the language I used, revealed the hidden nature within -- the heritage of fallen man.

News of revival came as a real blow to me, and my first reaction was that of anger. Though I dared not put it in words, my attitude was, why should God intrude and spoil our enjoyment, just when everything was going so well for us! There was no God before my eyes, and I certainly did not wish Him to intrude at this stage. I was booked to sing at a concert for the Comunn Ghaidhealach, and prospects for the future were bright in that realm.

Just then, God arranged in His providence that I should return to Lewis on account of the illness of my parents. I was not at all happy in making my way home, and felt less so when I arrived to find myself in the midst of an atmosphere of religious expectancy. The circumstances which brought me home were soon over-ruled, and my parents joined the many others who attended the crowded church nightly. I was determined to evade God, and refused to attend. News of the meetings and nightly conversions greatly disturbed me; I wanted to escape from it all, and wished that I had remained in Glasgow. I seemed to be hemmed in, like a bird in a cage, and longed to be set free. My rebellion, however, made no difference to the working of God's Spirit in other lives: God had come!

My parents finally prevailed upon me to attend the meetings, in order to see and hear for myself. I went against my will, and continued so to do. When I saw the enthusiasm of others, I was annoyed with myself, because I was different. What turmoil went on in my heart! My mother's conversion shook me even more and I found myself being solemnly subdued by the things of eternity, while the truths of Scripture kept repeating themselves in my mind. My soul was being awakened from its sleep of death!

The climax came one memorable morning after a cottage meeting had been held, at which two of my friends had sought the Lord. Feeling like a 'fish out of water' I stood listening to the singing of the young converts outside, and as I did so the words of the hymn penetrated my hard heart:

"Take the world, but give me Jesus,  
All its joys are but a name."

The arrow went home to its mark, and the truth dawned upon me that here were people who had something I didn't possess, and a deep hunger for that 'something' filled my heart.

Almost four months of conviction and desire followed. It appeared as though all hope of salvation was lost, and I was resigned to living a reformed, but empty life. It seemed that God could not be just and forgive me: I was destined to be lost forever! Still I continued to attend the meetings. In my heart I cried: "Though He slay me, yet will I trust in Him" (Job 13.15). I was acquainted with the warnings from Sinai, but to the promises of Calvary I was still a stranger.

On August 24th 1950, the 'Sun of Righteousness' finally rose 'with healing in His wings', as I sat in the weekly prayer meeting of the church. Through Isaiah 53.5, the truth of Calvary came as a healing balm to my soul. That familiar truth, illumined by the Spirit to my despairing soul, became my anchor for time and eternity. "Then are they glad because they be quiet (calm); so He bringeth them unto their desired haven" (Psalm 107.30). At last I had arrived at my haven, and my

soul rejoiced with unspeakable joy. In the peaceful hours of that morning (2 a.m.), while the village slept, my friends and I walked along the shore, singing:

"Now none but Christ can satisfy,  
None other name for me!  
There's love, and life, and lasting joy,  
Lord Jesus, found in Thee!"

One could continue the story from there, relating the precious experiences of God's truth during those days of 'heaven upon earth', but I would conclude this testimony with the words of Charles Wesley:

"My chains fell off, my heart was free;  
I rose, went forth, and followed Thee."

All glory be to God for saving this worthless soul, and for leading me into His will for my life.

Mary J. Morrison  
The Faith Mission

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### The Testimony of William Macleod

Someone has rightly said that only eternity will reveal the full record of the mysteries of the Lord's Kingdom. How true! Yet God has often used the printed page as a means of awakening many a soul concerning its eternal need: hence this short testimony.

Like the scribe in the New Testament I was "not far from the Kingdom of God" but far enough away from the Kingdom to be lost.

I was brought up in the village of Barvas, on the Island of Lewis, and since cradle days I was reared and influenced in the atmosphere of a God-fearing people. The solemnity and reality of their prayer life and conversation were genuine marks that the 'secret of the Lord' was with them. I never doubted that the Lord was their portion and that His Word was their daily bread.

With such a faith we came in contact, in church and in home, and yet there was no sign in my life of "repentance toward God, and faith toward our Lord Jesus Christ." On the other hand there was within my reach the luring power of sin. There I joined in many a sinful action with the whole consent of my youthful heart. The world had much to give and I could take it all, but after years of frustrating sinful habits and just as many years of ignoring the strivings of the Holy Spirit, I found little satisfaction, but more than enough of inward confusion.

Then at Christmas, 1949, while in my early twenties, I found to my amazement that I was interested in the Lord's gracious movement, as seen in the transformed lives of young men and

women. By this time it was evident that "times of refreshing" had "come from the presence of the Lord." For myself, what was once a good influence on my life had now become a saving grace, and like the rejoicing Samaritans in the fourth chapter of John's Gospel I could say: "Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

If you were to ask me what this saving grace brought about in my life, I would gladly offer you these answers: The first is, that my estimation of myself has diminished down through the years, and I say with the Psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Secondly, my estimation of my Saviour has steadily increased, and because of His gracious sustenance I am privileged to convey to others the eternal truths of "this grace wherein we stand."

William Macleod.  
Church of Scotland,  
Uigen, Lewis

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#### The Testimony of Donald MacPhail

"Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain" (Proverbs 30.8-9).

It was in the early spring of 1950, at the age of sixteen, that I found myself really gripped by fundamental thoughts which concerned the eternal welfare of my soul. I just wanted to be alone and contemplate. Often I took a walk across the moorland from our little village of Arnol on the Island of Lewis, and sometimes I caught myself crying as I sat down to watch and listen to the water running and rippling in the burn beside me.

"Why am I alive in this complicated world? Surely there must be a purpose in it all. Something inside me tells me that I am accountable for the life I live, and I am afraid: I cannot bear the thought which convinces me of a life after death." With heaviness, depression, and inward tension, these convictions captivated my simple mind.

At this time the news spread of a spiritual awakening down the coast in the villages of Barvas and Shadar. In the secondary school which I attended, boys and girls from these villages spoke of how a certain wild minister by the name of Duncan Campbell, preached fearlessly and forcibly, hitting and thumping the pulpits, and pointing his finger at people who automatically became infected with the 'coorum' -- a term for conversion that seems to be considered by non-Christians in the Hebrides as a spiritual disease from which you may not recover. The next news I heard was that Mr. Campbell was to conduct a series of meetings in the mission hall at my home.

As far as I could recollect, I had never attended the parish church, and to avoid 'spiritual infection' I had more or less decided I would not be seen within its walls. However, this was a chance not to be missed. Out of curiosity I attended the first meeting in order that I might know for myself whether what I heard was really the truth. That very first night I was gripped by the Word read and preached, and could not stay away the following nights. Perhaps for the first time in my life I became aware of the presence of God, and began to understand something of my need of Christ as my Saviour from sin. From then on there followed days of secret struggle in prayer.

After a week of attending those meetings I could not resist the gospel call any longer. Vividly do I recall that dark Thursday night when the Word of God reiterated with conviction through my enlightened mind: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life that both thou and thy seed may live" (Deut. 30.19). With what clarity I saw and understood the way of salvation in Christ, yet at the same time I was given an insight into the terrible consequences of rejecting Christ, the Lord's provision for my salvation.

After the midnight cottage meeting I endeavored to leave for home, but on looking around, outside the house, I noticed a man praying by the side of the wall. Shouts and heavy sighs were heard from people within, as if crying for help. I could not restrain myself any longer and touched that godly man. In a broken voice I told him that I wanted to get right with God before it would be too late. As he turned, I saw Christ in the very expression on his face. In compassion he took me by the hand and led me into the prayer meeting where nine other villagers were on their knees, seeking the Saviour. That night I was considerably relieved to have made a decision for Christ. At a subsequent prayer meeting, while a godly man from Shadar prayed, I became aware of the peace and joy of the Holy Spirit flooding my soul. I knew without doubt that my sins were forgiven. I confess with honesty that I had never known such deep peace, real joy, and inward liberty and freedom.

With considerable detail I could refer to other incidents which took place during the two following years on the Island of Lewis, of how we knew God's blessing in the meetings and saw many souls deciding for Christ. It was during a communion service conducted by Mr. Campbell at one of those meetings, that I heard God calling me to His service in a real way, through the text preached from Mark 11.1-11, with special reference to verse 3: "Say ye that the Lord hath need of him." With shame I confess that I sought to ignore His call for some five years, and tried to console myself by taking opportunities of witnessing for Christ at my home where I was employed as a Harris Tweed weaver. After a rather hard, sifting experience, I pursued a definite conviction which was confirmed to me by the Lord's guidance, and now, I cannot but rejoice daily in that He has called me by His grace from the paths of sin, and set me apart to bring the glorious message of salvation to small Muslim communities who live under the shadow of spiritual death in the Federal States of South Arabia.

"Not until the loom is silent,  
And the shuttles cease to fly,  
Will God unroll the canvas  
And explain the reason why.  
The dark threads are as needful

In the weaver's skillful hand  
As the threads of gold and silver  
In the pattern He has planned."

Donald Macphail.  
Church of Scotland Mission,  
South Arabia.

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## THE FAITH MISSION 1886-1964

Over eighty years ago, a young man with life before him was sitting on a hillside on the Island of Arran. Below, on the Firth of Clyde, steamers and liners bound for America were passing, and yachts sailing hither and thither. As he watched, God spoke to him, challenging him as to what his life was to be -- like a pleasure yacht sailing to and fro, or like a liner bound for its ocean goal. He had trusted Christ as his Saviour: now he determined to yield his life utterly to Him, to do His will. Later, he heard of the fullness of the blessing, and by faith received this wonderful gift, and God's purposes became clear: He was calling him to evangelize the villages and country districts of Scotland. So in obedience to the heavenly vision, leaving business and home, with a few kindred spirits, John George Govan launched the Faith Mission.

The early years were glorious times of revival, with awakening in many communities, when many were saved and others became inspired with the same heavenly vision, joining the new band of missionaries as Pilgrims -- the name by which the workers are still known. The work has continued strong and vigorous throughout seventy-seven years, and today almost one hundred are engaged in it.

The vision was carried to South Africa in 1916 by the Misses Garratt, who went forth from the Mission in the homeland and formed the Africa Evangelistic Band. In 1927 the work was extended to Canada. An invitation from a nucleus of friends in Toronto came as a clear call from God to the Founder, just before his Home-call. In 1960 an associate Mission came into being in France, commenced by the Kremer family who had worked in the Faith Mission in Britain.

Working in pairs the Pilgrims give missions of three to six weeks or more to rural and industrial villages and scattered country or highland districts; included in the work have been the Shetland and Orkney Islands, as well as the islands off the west coast of Scotland, and many out of the way places in Eire. Recently work has been commenced in Yorkshire and the English Midlands. Over two hundred missions are held each year, including seaside campaigns in the summer, for which the Pilgrims usually group in fours. Missions are held by invitation of the various evangelical denominations, or independently -- frequently in places where no one locally has any concern to see such work done. The Pilgrims devote much time to meeting the people in their homes, and at night evangelistic meetings are conducted -- in public halls, churches, schools, barns, portable halls, tents and kitchens or drawing-rooms; in recent years the difficulty of getting lodgings in remote places has been overcome by the use of caravans.

The Mission is interdenominational and the work itinerant: not the establishing of permanent mission stations. The co-operation of all who are favorably disposed is sought, and denominational preferences and distinctions are not interfered with. Those who get help are encouraged to witness for Christ in their own churches. Contact with converts and others who may be blessed is maintained through the Prayer Union, the members of which gather on a suitable week-night for fellowship and prayer, and receive a quarterly visit from a representative of the Faith Mission to take the weekly meeting. There are more than 500 of these little fellowships throughout Scotland, Ireland, East Anglia and Yorkshire and the English Midlands, and often the Prayer Union is the only prayer meeting for many miles around.

Well over 200 Christian conferences are held annually, to which Christians in outlying places, who have opportunities, gather to hear of the fullness of the blessing. The annual Conventions in Edinburgh, in the end of August and early September, and at Bangor, in Northern Ireland, at Easter, are looked forward to with expectancy by very many.

Much interest and support for work in other lands is created, and from among the Pilgrims and Prayer Unions a great number have gone forth into the Christian ministry at home, and in connection with well-known foreign Missions.

In the well-appointed Training Home and Bible College in Edinburgh there are some fifty students in session for a two-year course of instruction in the knowledge of God and His Word, the Person and work of the Lord Jesus Christ and of the Holy Spirit, the prayer life, holiness in every-day living, the art of preaching and personal work, work among children and other related subjects. Experience is received in visiting, preaching, personal work, open-air witnessing and many practical things of everyday life. Lecturers with regular classes include ministers of most denominations, and other leaders in Christian work, with members of the Mission's own staff, also have regular appointments.

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THE END