Well, before I begin the story, I would like to say one thing and that is that I did not bring

revival to Lewis. It has grieved my heart again and again to read articles about the man

that brought revival to Lewis, notices on church doors, "Come and hear the man that

brought revival to Lewis." My dear people, it's not true. I don't carry revival about with

me in my pocket. Revival broke out in Lewis sometime before I went to the island. I

thank God for the privilege of being in its midst for over three years. I went at the

invitation of one parish minister for 10 days but God kept me there for three years and I

am thankful to God for the privilege of perhaps in some small way leading that

movement and teaching the young converts in the deep things of God.

Now having said that, I want to read you a few lines from this little book, "The Lewis

Awakening." It will give you an idea of the desperate state of this island prior to this

gracious movement. The presbytery of Lewis met to consider the terrible drift away from

the ordinances of the church, especially the drift away from the church by the young

people of the island. Now here are words from a declaration that was read in all the

congregations, the presbytery affectionately plead with their people especially with the

youth of the church to take these matters to heart and to make serious inquiry as to what

must be the end should there be no repentance. My dear people, take that to heart, should

there be no repentance, and they call upon every individual as before God to examine his

or her life in the light of that responsibility which pertains to us all, that happily in the

divine master we may be visited with the spirit of repentance and return again unto the

Lord whom we have so grieved with our iniquities and waywardness, especially would

they warn their young people of the devil's man-traps, the cinema and the public house.

That was a declaration by the presbytery read in all the congregations and published in

the local press.

Now you might ask me what do you mean by revival? There are a great many views held

by people today as to what revival is. So you hear men say, "Are you going out to the

revival meetings? We are having a revival crusade," and so on. There is a world of

difference between a crusade or a special effort in the field of evangelism. My dear

people, that is not revival. As I already said from this platform, I thank God for every

soul brought to Christ through our special efforts and for every season of blessing at our

conferences and at our conventions. We pray God for such moments, but is it not true that

such moments do not as a general rule touch the community? The community remains

more or less the same and the masses go past us to hell. But in revival the community

suddenly becomes conscious of the movings of God beginning among his own people so

that in a matter of hours, not days, in a matter of hours the churches become crowded, no

inclination of any special meeting but something happening that moves men and women

to the house of God and you find within hours scores of men and women crying to God

for mercy before they went near a church. You have read the history of revivals, the

Jonathan Edward Revival in America, that was what happened, the Welsh Revival, that is

what happened, and the more recent Lewis Revival, that is what happened. When God

stepped down, suddenly men and women all over the parish were gripped by the fear of

God.

Now how did it happen? This, to me, is an interesting story and I want to tell it in full.

One evening an old woman, 84 years of age and blind, had a vision. Now don't ask me to

explain this vision because I cannot but strange things happen when God begins to move

and this dear old lady in the vision saw the church of her fathers crowded with young

people, crowded with young people, and she saw a strange minister in the pulpit, and she

was so impressed by this revelation because a revelation it was, she sent for the minister

and told her story. The parish minister was a God-fearing man, a man that longed to see

God work. Oh, he had tried ever so many things to get the youth of the parish interested

but not one single teenager attended the church. That was the situation. Well, what had

this dear old lady to say to him? I'll tell you what she said, "I'm sure, Mr. Mackay, that

you're longing to see God working, what about calling your office-bearers together and

suggest to them that you spend two nights a week waiting upon God as you've tried

missions, you've tried special evangelists, Mr. Mackay, have you tried God?" Oh, I tell

you this a wonderful old woman. So he meekly obeyed and said, "Yes, I'll call the session

together and I will suggest that we meet on Tuesday nights and Friday nights and we'll

spend the whole night in prayer." I tell you, dear people, here were men that meant

business. The dear old lady said, "Well, if you do that, my sister and I will get on our

knees at 10 o'clock on Tuesday, 10 o'clock on Friday and we'll wait on our knees until 4

o'clock in the morning." I tell you, this puts us to shame.

So they went to prayer and I want to mention that they had but one promise from God

and that promise said, "I will pour water on him that is thirsty, flooding dry ground."

That's God's promise and in their prayers according to the minister, they would say again

and again, "God, you're a covenant-keeping God and you must be true to your covenant

engagements." And the praying and the meeting continued for several nights until one

night, a very remarkable thing happened. They're kneeling amongst straw in the barn, the

barn of a farmhouse, when suddenly one young man rose and read part of Psalm 24,

"Who shall ascend the hill of God? Who shall stand in his holy place? He that hath clean

hands, and a pure heart; who hath not lifted up his soul to vanity, nor sworn deceitfully.

He shall receive the blessing of the LORD," and he shut his Bible, and then looking down

at the minister and at the other men who were kneeling there, he said this, rather crude

words, not so crude in Gallic but this is what he said, "Brethren, it seems to me just so

much humbug to be praying as we are praying to be waiting, that we are waiting if we

ourselves are not rightly related to God." Oh my dear brethren, let's take that to heart.

He began to pray, "God, are my hands clean, is my heart pure?" And that dear man got no

further. He fell on his knees and then on his face among the straw and within a matter of

minutes three of the elders fell into a trance. Now please don't come to me at the end of

this meeting and ask me what did I really mean by men falling into a trance. I cannot

answer that question. All that I know is this, that when that happened in the barn, now it

happened in the Jonathan Edwards Revival, remember that. Not peculiar by any means to

Lewis, it happened in America. It happened in the '59 Revival in Wales, not the 1900

Revival but the '59 Revival. But this I can say, the moment that that happened in the barn,

a power was let loose in Barvas that shook the whole of Lewis. I say shook Lewis. God

stepped down. The Holy Spirit began to move among the people and the minister writing

about what happened on the following morning said this, "You met God on Meadow and

Moreland. You met him in the homes of the people. God seemed to be everywhere."

What was that? Revival. Revival. Not an evangelist, not a special effort, not anything at

all organized on the basis of human endeavor but an awareness of God that gripped the

whole community, so much so that work stopped. What was happening? The people were

meeting in groups. Young men would gather in a field and begin to talk about this strange

consciousness of God that had gripped the community.

In a matter of days, I received a letter inviting me to the island. I was at that time in the

midst of a very gracious movement on the island of Skye. It wasn't revival but men and

women were coming to Christ and God was glorified in the number of prominent men

who found the Savior at that time. But it wasn't revival, I mention that in Canada or in

America they would refer to it as a big revival but it was definitely a move of God.

So I received this invitation to come to Lewis for 10 days and I wrote back to say that it

wasn't possible for me to do that because I was involved in a holiday convention on this

island and the speakers were arranged and accommodations in the different hotels for the

people that were coming from all over Britain, and I cannot take time to tell you how that

convention had to be canceled largely because the tourist board took the hotel over my

head for a special Skye week that they were going to have so I had to cancel everything,

however the minister received the letter and he went to the old lady with it and read the

letter to her, and this is what she said, "Mr. Mackay, that is what man is saying but God

has said something else and he'll be here within a fortnight." And I tell you, the

convention wasn't canceled then but she knew. Oh, my dear people, listen, the secret of

the Lord is with them that fear him and she knew God's secret.

Well, I was on the island within 10 days to spend 10 days among the people. I was met at

the pier by the minister and two of his office-bearers. Just as I stepped off the boat, an old

elder came over to me and faced me with this question, "Mr. Campbell, may I ask you

this question? Are you walking with God?" Oh, here were men who meant business, men

who were afraid that a strange hand would touch the ark. "Are you walking with God?"

Well, I was glad to be able to say, "Well, I think I can say this, that I fear God." The dear

man looked at me and said, "Well, if you fear God, that will do."

Then the minister turned and said, "We're sure, Mr. Campbell, that you're tired and you

must be longing for your supper and supper will be ready for you in the manse, but I

wonder if you would address a meeting in the parish church just on the way to the manse

to show yourself to the people? There will be a fair congregation, I'm not saying a great

number but, oh, anything between 200-300, I expect. You see, there's a movement among

us." Well, it will interest you dear people to know that I never got that supper because I

didn't arrive at the manse until 20 minutes past 5 in the morning.

I went to the church, now this is the interesting bit because it deals with the outbreak of

God in supernatural power, the God of miracle revealing himself in revival. I preached in

the church to a congregation of about 300 and I would say a good meeting, a wonderful

sense of God, something that I hadn't known since the 1921 movement in [unintelligible],

but nothing really happened and I pronounced the benediction and I'm walking down the

aisle when this young man came to me and said, "Nothing has broken out tonight but God

is hovering over us, he's hovering over us," and he did this, "and he'll break through any

moment." Well, I must be perfectly honest, I didn't feel anything but, you see, here was a

man much nearer to God than I was. Oh, he knew the secret.

We're moving down the aisle and the congregation is moving out, they're all out now

except this man and myself. He lifted his two hands and started to pray, "God, you made

a promise to pour water on the thirsty and floods upon the dry ground and you're not

doing it." And he prayed and prayed and prayed again until he fell again onto the floor in

a trance. He's lying there, I'm standing beside him for about five minutes, and then the

door of the church opened and the session clerk came in, "Mr. Campbell, something

wonderful has happened. Revival has broken out. Will you come to the door and see the

crowd that's here?" 11 o'clock, mind you, 11 o'clock. And I went to the door and there

must have been a congregation of between 600-700 people gathered round the church.

This dear man stood at the door and suggested that we might sing a Psalm. He gave out

Psalm 102, "When Zion's bondage God turned back, of men that dreamed were we, then

filled with laughter was our mouth, our tongue with melody." And they sang and they

sang and they sang and in the midst of it I could hear the cry of the penitent, I could hear

men crying to God for mercy, and I turned to the elder and said, "I think we'd better open

the doors again and let them in." And within a matter of minutes, the church was crowded

at a quarter to 12.

Now where did the people come from? How did they know that a meeting was in

progress in the church? Well, I cannot tell you but I know this, that from village and

hamlet, the people came. Were you to ask some of them today, "What was it that moved

you," they couldn't tell you, only that they were lured by a power that they could not

explain and the power was such as to give them to understand and see that they were hell

deserving sinners and, of course, the only place they could think of where they might find

help was at the church.

Here they were between 600-700. There was a dance in progress that night in the parish

and while this young man was praying in the aisle, the power of God moved into that

dance and the young people, over 100 of them, fled from the dance as though fleeing

from a plague and they made for the church. When I endeavored to get up into the pulpit,

I found the way blocked with young people who had been at the dance. When I went into

the pulpit, I found a young woman, a graduate of Aberdeen University who was at the

dance and she's lying on the floor of the pulpit crying, "Is there mercy for me? Is there

mercy for me? Is there mercy for me?" God was at work and Peggy's vision now actual

and real, a church crowded with young people as well as old.

Well, that meeting continued until 4 o'clock in the morning. As I was leaving the church,

a young man came. Oh, he's not a Christian but he's a God-fearing young man and told

me this story. "Mr. Campbell, there must be anything between 200-300 people at the

police station. They're gathered there and some are on their knees. Now I can't understand

this." Now he wasn't in the church, you see, but here a crowd of men and women from a

neighboring village five and six miles away were so moved by God that they found

themselves moving to the police station because the constable there was a God-fearing

and well-saved man and just next to the door Peggy's cottage.

They were there and this young man begged of me to go along to the police station and I

went along and I shall never never forget what my ears heard and my eyes saw that

morning. Young men were kneeling by the roadside. I think just now of a group of half a

dozen, one of them under the influence of drink and his old mother kneeling beside him

and saying, "Oh, Willy, Willy, is it coming at last? Willy, Willy, have you come? Are

you coming at last?" And Willy today is the parish minister of [unintelligible]. And from

the group of young men who sought the Lord that night, there are nine in the ministry

today.

God moved. My dear people, that's revival. That's God at work and [unintelligible] the

crying need of the Christian church in Canada today. Not his effort and that effort, on the

basis of human endeavor, but a manifestation of God that moves sinners to cry for mercy

before they go near a place of worship. My dear people, that was how it began there. That

was how it began and then it lept over the bound of the parish to neighboring parishes.

We're now addressing meetings through the day, we're addressing meetings right through

the night. I can remember one within 24 hours addressing eight meetings, crowded

churches five times, twice out in a field, once down at the shore where men have come

across a loch there, old men, and they were so moved that night, so many of them found

the Savior that we followed them to the shore and there we sang the songs of Zion at 2

o'clock in the morning before they left for their homes. Oh, my dear people, that's God at

work. That's God at work. That's revival.

I remember one night a man coming to me and saying, "Would it be possible for you to

visit our parish?" "Well," I said, "it all depends on when I could visit the parish. I think it

would be possible for me to go if you could have me between 1 and 2 o'clock in the

morning." So it was decided that I should go 1 o'clock. At half past 1 I arrived there to

find a large church, one of the large churches in Lewis crowded to capacity with as many

outside and I spoke there for an hour and then left the church with hundreds crying to

God, I say hundreds crying to God for mercy.

I left the church and another young man came to me and said, "Mr. Campbell, there must

be between 300-500 people in a field down here and they were wondering, the elders

there were wondering if you could come down and address them." And I went down and

I found this crowd. Oh, it was easy to address them because the Spirit of God was

hovering over us, the Spirit of God moving. And I see a man lying on the ground, oh, he's

in distress of soul, in terrible distress, and then four young girls, I would say about 16

years of age, they came over and they knelt beside him and I hear one of them saying,

"Listen to Jesus that saved us last night, he can save you now." And that man was saved

as the four young lassies prayed around him. My dear people, that's revival.

Now I think I ought to tell you a rather amusing incident. We weren't in favor with all.

There was a certain section of the Christian church that bitterly opposed me. Oh, I was a

mad Arminian and I was teaching strange doctrines when I was proclaiming that's a

baptism of the Holy Ghost was a definite subsequent experience to convert them. Now

my dear people, I believe that [unintelligible]. There it is. I want to say this in passing,

that I believe it was because the people of Lewis grasped that too that we can say today

we know practically nothing of backsliding from that gracious movement of years ago. It

is because they entered into the fullness, and because of that a stream of men and women

going out into full-time service.

Well, we're singing at this meeting when I saw the door of a cottage opening and I saw an

old woman coming out with a black shawl on her, and she walked over and she got ahold

of one of the elders, a tall man, a strong man, a heavy man, and she said to him, "I wish

you people would go home and let people sleep." I can still see that dear man going over

to her and taking her by the shoulders and shaking her and saying, "Woman, get away

home. You've been asleep long enough."

But from that meeting I went back, back to Barvas, and when we arrived at the manse,

the minister was with me, we found an elder waiting us to say that a farmer was in great

distress of soul. Now this man hadn't been near a church for 12 years. He just lived for

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

and they were concerned about him. They invited me prior to this incident to the farm

and I spoke to the old man and he said, "Oh well, I may turn up at the church sometime."

A year or two after that he was seen walking down the road to the church and one of the

elders said, "Have you [unintelligible] the suit that he married in." It wasn't certainly a

modern one. He went to the church and the church was so crowded that he had to sit on

the pulpit steps just quite near to me and God spoke to him. Oh, he was in a fearful state,

crying and repeating, "God, hell is too good for me! Hell is too good for me!" Oh, but we

could see conviction. There is one thing that I've been crying for after this conference,

that conviction of sin that will get men and women prostrate in the presence of God. Oh,

give it us. Give it to us!

But that night after being at this field meeting, I along with the elder and the minister

went to the farm. We found every room in the farmhouse packed with people praying.

Oh, they were praying for the farmer. They were afraid that he would go mental. So I said

to the wife, "Where is Donald?" "Oh, he's down in the room there. He's in a terrible state.

Oh, but God have mercy on the mightiest sinner." Oh, she was speaking truth. "May God

have mercy on the mightiest sinner."

So we went down the passage and she gently opened the door and there's the farmer on

his knees and again he kept repeating, "God, can you have mercy on me? Can you have

mercy on me? I seem to feel that hell is too good for me." And there he is and we're

standing at the door. He's quite unconscious of us being there and then the wife spoke.

Now you needn't laugh at this, I'm just stating a fact. The wife spoke and this is what she

said, "There's the mighty sinner and may he take his tummy-full of it." Well, that wasn't

the word she used. "May he take his tummy-full of it." What did she mean? Oh, she was

crying to God that God would so shake him out of his sin that his experience of God

would be real. Let him stew in his sin. Conviction. In the words of [unintelligible], "Let

them stew in their conviction. Leave them there." Oh, how often I heard her say that

during the US Revival. "Leave them there. Let God deal with them." Know that I

sometimes feel there are people that we take things out of the hand of God by our

counseling. Oh, that we might get to the place where with confidence in God we leave the

work to him. The following night, he asked for a meeting in the house. In the morning,

God met with him in a glorious deliverance and he asked for a prayer meeting. Do you

know that out of that prayer meeting there are four ministers in the church today? Donald

McCloud's prayer meeting.

Well, now I could go on talking to you about [unintelligible] and how it began but I think

I ought to mention one or two of the supreme features of the movement. First of all, of

course, it was the awareness of God. That, to me, was the outstanding thing. This sense of

God, the fear of God in the parish and in the neighboring parish, you could speak to any

person and you would find them thinking about God and crying for mercy. Now that is a

fact that cannot be disputed. God was everywhere and because of this awareness of God,

the churches were crowded, crowded through the day right on through the night until 5

and 6 o'clock in the morning. In revival time does not exist. You see, the presence of God

broke out and how often I cried to God to so move in our midst that the programs will go

and the presence take the place.

Well, that is what happened but perhaps one of the main and outstanding features was

this deep deep conviction of sin. Now I can't explain this. You would have to be there to

see it, but here are two incidents. That dear old lady came to me one day and she said, "I

feel led to ask you to go to this particular part of this parish. There are mighty sinners

there that need salvation." "Well," I said to her, "you know, I've no leadings to go there.

They will be opposing me and I don't suppose I could get any place to hold a meeting."

And she looked at me and said this, "Mr. Campbell, if you were living as near to God as

you ought to be, he would reveal his secrets to you also." And I took that as a rebuke and

I went back to the manse and I said to the minister, "I think we ought to spend the

morning with [unintelligible] and wait upon God with her in the room."

So she agreed and she and her sister knelt with us in their little room and that dear woman

began to pray and I can give you her prayer. "Lord, you remember the conversation we

had this morning at 2 o'clock and you told me you were going to visit this part of the

parish with revival? And I've just spoken to Mr. Campbell about it but he's not prepared

to think of it. You better give him wisdom because the man badly needs it." Well, that

was what the dear woman said and when we arose from our knees, I said to her, "Well,

Peggy, now where do you wish me to go and where is the meeting to be held?" "Oh, you

go and God will provide the congregation and the meeting place." "Well, Peggy, I'll go."

"Oh, you'd better," she said. "You'd better.”

And I went on the following evening and there must have been a congregation of

anything between 300-400 gathered round this bungalow, a seven room bungalow, and

this bungalow was so packed and so many young people anxious to be in that the man of

the house who wasn't a Christian but a God-fearing man suggested that they should get

into the beds in rows of three, take off their shoes and pack themselves like herring. So

that was what they did. Rows of three on their knees in the different beds and perhaps as

many outside. I gave out my text, the times of ignorance God winked at but now

commanded men everywhere to repent because he has appointed a day in which he will

judge the world in righteousness by the man whom he hath ordained. There are five

ministers there. Were you to go to them today and ask what it was that brought them to

that village, not one of them could tell you but, oh, by a sovereign God they were there.

I spoke for about 10 minutes when one of the elders came to me and said, "Mr. Campbell,

will you come round to the end of the house? Some of the leading men in the village are

crying to God for mercy, and if you go there, we'll go to the peat stack over here where

you see those women crying to God on their knees." And I went round to the end of the

house and there they were, the men that old Peggy saw that would become pillars in the

church of our fathers, and today those men are pillars in the church. My dear people,

that's the revival that I believe in.

But in the midst of those crying to God for mercy there were two pipers. I think most of

you know that I was a piper and playing the bagpipes at a concert and dance when God

met with me and spoke to me and saved me. Miracle-working God. Well, two of them are

there. Now those two pipers were advertised to play at a concert and dance in a

neighboring parish and the minister of that parish was there, he was the man who spoke

to me and said, "Go to the end." He and his wife are looking at the two pipers, oh, they're

there crying to God for mercy. He turned to his wife and he said, "Look here, we'll go

back to the parish and we'll go to the dance and we'll tell them there what is happening in

Barvas."

So off they went 15 miles, arrived when the dance was in progress, went to the door and

was met by the son of a schoolmaster. "What are you wanting here, Mr. M.?" "Oh, I've

just come to the dance." "Oh, but we know you haven't come to the dance to dance." But

as parish minister he claimed the right and went in. They're dancing and then there's a

lull. He stepped onto the floor. "Young men, young women, I've an interesting story to

tell you. The Smith pipers aren't with you, they're not with you, they're crying to God for

mercy in Barvas." A stillness. Oh, the stillness of eternity and putting the words of the

minister came over the dance and then he said, "Young folk, listen, listen, I would like

you to sing a Psalm with me and I think we ought to sing Psalm 50 where God is depicted

as a flame of fire," and he began to sing, he's leading it himself. Into the second verse,

suddenly there was a cry and the young man fell on the floor and began to cry to God for

mercy. In five minutes the hall was empty and they're now in three buses, coaches that

brought young people from other parishes and they're in the coaches on their knees

crying to God for mercy. And listen, the young man who fell on his knees that night was

inducted to a parish church just before I came across to Canada. That's God. The Spirit of

God so moved, the conviction was so terrible that we could only leave them there.

I suppose you've read about the most remarkable movement, the Acts of the Apostles

repeated again, it's in the village of Arnold. A young girl who was with you here for

several years and came to us last year, she was up there just now and she was over at the

house that shook when the elder prayed, it happened about midnight. The situation was

difficult. Again bitter opposition, bitter opposition. “He's teaching error,” so it went on. But

at midnight, this man got up to pray and I still recall his words, "God, do you know that

your honor is at stake? Do you know that you made a promise that you're not fulfilling?

Now there are five ministers here along with Mr. Campbell, I don't know where any of

them stand, not even Mr. Campbell, but if I know anything at all about my own poor

heart, I think I can say that I'm thirsty, I'm thirsting for a manifestation of your power."

And then about a quarter to 2 in the morning, stopped and said this, "God, on the basis of

your promise to pour water on the thirsty, I now take upon myself to challenge you to

fulfill your covenant engagement." And when that man said that, the farmhouse shook

like a leaf. An elder, rather a minister said to me, "An earth tremor." I said, "Yes, my own

thought." And when John Smith stopped praying, I pronounced the benediction and went

out of the church to find the whole community alive, the whole community alive.

Opposition had fled and the gracious movement broke out that is spoken of in Scotland

today as the Arnold Revival, one of the mighty movements in the midst of this gracious

visitation. Do you know that the drinking house was closed that night and it's never been

opened since. Never been opened since. The men who used to drink there and spend the

evening there are now praying in our prayer meetings and one of them is a minister,

Donald M.

Well, I could go on but that was how the movement began. Conviction, distress of soul,

14 young men standing at a hall discussing the amount of beer that is to be brought to the

parish for a dance on Friday, suddenly one of them turns to the others and said, "Boys, let

us increase the amount. I believe that this is the last time beer is going to come to this

parish." Another young man said angered, "Are you suggesting that revival is going to

come to this godless parish?" "I cannot say what is going to happen or what is going to

come, but something is happening to me." And that was all that he said but listen, dear

people, 14 young men fell on their knees in front of the public hall and were there for

over an hour and all of them saved and 11 of them are office-bearers in that church today.

And that is one community after that gracious movement when you find a single and

saved soul in the parish or in that part of it.

My dear people, do you good folk understand what revival means? Have you a

conception of what it means to see God working, the God of miracles, sovereign,

supernatural, moving in the midst of men and hundreds swept into the kingdom? Oh, that

we might see it, that we might see it.

Now my time's gone but you ask, "Now what are the fruits of it? You've already said that

you know nothing about backsliding." Now that is true. I could count on my five fingers

all who dropped off from the prayer meetings. You see, in Lewis and in the Highlands

generally, they would no more believe that you were a Christian than they would believe

that the devil was a Christian if you don't attend the prayer meetings. And I agree with

them. I certainly agree with them. When a soul is born again, suddenly there is created a

hunger to be among the praying people of God and the prayer meetings become crowded.

You couldn't find a parish in Lewis today that hasn't five prayer meetings. The local press

stated in the midst of the movement there are more people attending the prayer meetings

now than attended public worship on a Communion Sunday. That's true.

Well, that is one of the outstanding features relative to the fruit that remains and from

those prayer meetings, now get ahold of this: from those prayer meetings a movement has

begun now that is sweeping through Lewis. Where is it? Among whom? Among the

teenagers, among young men and young women that some time ago would be making

their way to the town to the pictures, or to the dance, or to the drinking houses in the

town, but today in their scores, now I'm not saying it's revival, not in the sense that we

witnessed it some years ago, but in parishes tonight you will find perhaps half a dozen

prayer meetings in progress. They are in the church and from the church they go for a bite

of supper and then to houses here and there to wait upon God until 2 o'clock in the

morning, and in those prayer meetings young people, young men and women, teenagers

and others are coming savingly to Christ.

Your Miss B. was among them recently and she has a story to tell. Perhaps when she

comes back to prayer meeting, she'll tell you all about it, and that is if we let her go.

We're going to hold her. I think I said to her and it's so natural, "If you can give us half a

dozen other Miss B.'s, we'll welcome them with open arms in the work of the mission in

pagan England." [unintelligible] Well, it may [unintelligible] somewhere.

But that is true, the movement continues and perhaps another feature relative to the fruits

is the number of men and women that have gone forth into full-time service in the

ministry and in the foreign field.