

# Revival on the Isle of Lewis

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Now before I begin this 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 boards: “Come and hear the man that brought revival to Lewis.”

My dear people, it is not true. I don't carry revival about with me in my pocket. Revival broke out in Lewis some time 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 affectionate 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 mercy we may be visited with the spirit of repentance and may turn again unto the Lord whom we have so grieved with our iniquities and waywardness, especially good they warned their young people of the devil's man trap, 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 praise God for such movements. But is it not true that such movements 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 churches become crowded. No intimation 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 Edwards revival in America, that was what happened; the Welsh revival, that is what has 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 working. 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 did this dear old lady say to him? I'll tell you she said. "I am sure, Mr. McKay that you are 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. You have tried missions. You have tried special evangelists. Mr. McKay, have you tried God?" Oh, I tell you. This was a wonderful old woman.

So he meekly obeyed and said, "Yes, I will call the session together and I will suggest that we meet on Tuesday night and Friday night and we will 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 will wait on our knees until four 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 they plead. “I will pour water upon him that is thirsty, and floods upon the dry ground.”<sup>1</sup> That is God’s promise.

And in their prayers, according to the minister, they would say again and again, “God, you are a covenant keeping God and you must be true to your covenant engagements.” And the praying and the meetings continued for several nights until one night a very remarkable thing happened. There kneeling amongst straw in the barn, in the barn of a farm house when suddenly one young man rose and read part of Psalm 24.

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<sup>2</sup>

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 Gaelic, 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 as 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 farther. 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 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 lose 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

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<sup>1</sup> Isaiah 44:3

<sup>2</sup> Psalm 24:3-5

meadow and moorland. You met him in the homes of the people. God seemed to be everywhere.”

What of 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?

And the people were meeting in groups. Young men would gather in a field and begin to talk about the 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 cancelled largely because the tourist board took the hotels 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. McKay that I what man is saying. But God has said something else and he will be here within a fortnight.”

And I tell you the convention wasn't cancelled 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."

And then the minister turned and said, "We are sure, Mr. Campbell, that you are 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. It will be a fair congregation. I am not saying a great number, but oh, anything between 200 and 300 I expect. You see, there is 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 five in the morning. I went to the church. Now this is 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 [?]. But nothing really happened. And I pronounced the benediction. And I am walking down the aisle when this young man came to me and said, "Nothing has broken out to-night, but God is hovering over us. He is hovering over us." And he did this. "And he will 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 are moving down the aisle and the congregation is moving out. They are 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 are not doing it." And he prayed, prayed and prayed again until he fell again on to the floor in a trance. He is lying there. I am 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 is here."

Eleven o'clock, Matthew, 11 o'clock.

And I went to the door and there must have been a congregation of between 600 and 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 as 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 had 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 moved 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.

And here they were between 600 and 700. There was a dance in progress that night in the parish. And while this young man was praying in the aisles 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 is 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 four o'clock in the morning. And as I was leaving the church a young man came. Oh, he is not a Christian. But he is a God-fearing young man and told me this story. "Mr. Campbell, there must be anything between 200 and 300 people at the police station. They are 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. And 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, Willie, Willie, are you coming at last? Willie, Willie, are you coming at last?" And Willie today is the parish minister of [?]. 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 is revival. That is God at work and I [?] that is a crying need of the Christian Church in Canada today. Not this 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 then. That was how it began. And then it leapt over the bounds of the parish to neighboring parishes. We are now addressing meetings through the day. We are addressing meetings right through the night. I can remember once within 24 hours addressing eight meetings, crowded churches five times. Twice out in a field, once down at the shore where men had come across a loch there, old men and they were so moved that night, so many of them found the Savior that we followed them to the shore and there we sang the songs of Zion at two o'clock in the morning before they left for their homes.

Oh my dear people, that is God at work. That is God at work. That is 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 to go if you could have me between and two o'clock in the morning."

Oh, it was decided that I should go at one o'clock. At half past one I arrived there and I find a large church, one of those 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 and 500 people in a field down here and they are wondering, the elders there are wondering if you could come down and address them."

And I went down and I found this crowd. Oh, it was easy to address them because the Spirit of God was hovering over us. The Spirit of God moving. And I see a man lying on the ground. Oh, he is in distress of soul, in terrible distress. And then poor young girls—I would say about 16 years of age—they came over and they knelt beside him and I hear one of them saying, "Listen. The Jesus that saved us last night can save you now." And that man was saved as the four young lassies prayed around him.

My dear people, that is revival.

But 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 madder minion. And I was teaching strange doctrines. When I was proclaiming not the baptism of the Holy Ghost or the definite subsequent experience of conversion. No, my dear people, I believe that. It may cross your path, but there it is. I want to say this in passing, that I believe it was because the people of Lewis grasped that truth that we can say today we know practically nothing of backsliding from that gracious movement of years ago. It is because they entered into the fulness and because of that a stream of men and women going out into full time service.

Well, we are singing at this meeting when I saw the door of a cottage opening and I saw an old woman coming out with a black shawl on her. And she walked over and she got a hold of one of the elders, a tall man, a strong man, a heavy man. And she said to him, "I wish you people you 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 here and saying, "Woman, get away home. You have 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 some time."

A year or two after that he was seen walking down the road to the church and one of the elders said, "Have you thought the suit he had on was the suit he was married in." It wasn't certainly a modern one.

He went to the church at [?] 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 good for me."

Oh that we could see conviction. That is one thing that I have been crying for at this conference, that conviction of sin that will get men and women prostrate in the presence of God. Oh give it to us. Give it to us.

But that night after being at this field meeting I along with the elder and the minister went to the farm. We found every room in the farm house 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 is down in the room there. He is in a terrible state. Oh that God may have mercy on the mighty sinner."

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

So we went down the passage and she gently opened the door and there is the farmer on the 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 are standing at the door. He is quite unconscious of us being there. And then the wife spoke.



Now, you needn't laugh at this. I am just stating a fact. The wife spoke and this is what she said, "There is 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 Mary Murray, "Let them stew in their conviction. Leave them there."

Oh how often I heard her say that during the Lewis revival. "Leave them there. Let God deal with them." And though I sometimes feel, dear 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 therein.

The following night he asked for a meeting in the house. In the morning God met with them 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, Donld McLeod's prayer meeting.

Well, now I could go on talking to you about incidents and how it began. But I think I ought to mention one or two of the supreme features of the movement. First of all, of course, it was the awareness of God. That, to me, was the outstanding thing, the presence, the fear of God in the parish and in the neighboring parishes. You could speak to any person and you would find them thinking about God and crying for mercy.

Now that is the 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 five and six o'clock in the morning. In revival time does not exist.

You see, the presence of God [?] and there was and I cried to God to so move in our midst that the program will go in the present. 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 have no leadings to go there. They will be opposing me and I don't suppose I could get any place to hold a meeting in."

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 [?] and wait upon God with her in the room.”

So she agreed and she and her sister knelt with us in the little room. And that dear woman began to pray and I can give you her prayer. “Lord, you remember the conversation we had this morning at two o’clock and you told me you were going to visit this part of the parish with revival. And I have just spoken to Mr. Campbell about it, but he is not prepared to think of it. You better give him wisdom because the man badly needs it.”

Well, that was what the dear woman said. And when we rose from our knees I said to her, “Well, Peggy, now where do you wish me to go and where is the meeting to be held?”

“Oh, you go and God will provide the congregation and the meeting place.”

“Well, Peggy, I will go.”

“Well, you better,” she said. “You better.”

And I went on the following evening and there must have been a congregation of anything between 300 and 400 gathered round this bungalow, a seven roomed bungalow. And the bungalow was so packed and so many young people anxious to be in that the man of the house who wasn’t a Christian, but a god fearing man suggested that they should get into the beds in rows of threes, take off their shoes and pack themselves like herrings. Now that was what they did, rows of threes on their knees in the different beds.

[gape in recording]

...and perhaps as many outside. I got out my text.

And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained.<sup>3</sup>

There were 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 moved 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 will go the peat stack over here where you see those women crying to God on their knees.”

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<sup>3</sup> Acts 17:30-31

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 her fathers. And today those men are pillars in the church.

My dear people, that is 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 a man who spoke to me and said, "Got the end..."

And his wife and looking at the two pipers. Oh, they are there crying to God for mercy. He turned to his wife and he said, "Look here. We will go back to the parish and we will go to the dance and we will tell them 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 school master. "What are you wanting here, Mr. McKenna?"

"Oh, I have 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 are dancing and then there is the [?]. He stepped on to the floor. "Young men, young women, I have an interesting story to tell you. The Smith pipers aren't with you. They are not with you. They are crying to God for mercy in Barvas."

"A stillness, oh the stillness of eternity" I am quoting 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."

They began to sing. He is leading it himself. Into the second verse suddenly there was a cry and a young man fell on the floor and began to cry to God for mercy. In five minutes the hall was empty. And they are now in three buggies, coaches that brought young people from other parishes. And they are 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 is God. The Spirit of God so moved, the conviction was so terrible that we could only leave them there.

I suppose you have read about the most remarkable movement, the Acts of the Apostles repeated again. Its is in the village of Arnock. 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 all happened about midnight. The situation was difficult, again, bitter opposition, bitter opposition. He is 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 are 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 am thirsty. I am thirsting for a manifestation of your power."

And then about a quarter to two in the morning [?] and said this. "God, on the basis of your promise to pour water on the thirsty, I now take it on myself to challenge you to fulfill your covenant engagement." And when that man said that the farmhouse shook like a leaf.

An elder, or rather a minister said to me, [?].

I said, "Yes," but I had 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. The [?] 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 has never been open since, never been open since. The men who used to drink there and spend the evenings there are now praying in our prayer meetings. And one of them is a minister, Donald McPhail.

Well, I could go on. But that was how the movement began. Conviction, distress of soul, 14 young men standing in a hall discussing the amount of beer that is to be brought to the parish for a dance on Friday. Suddenly one of them turns to the others and says, "Boys, let us increase the amount. I believe that this is the last time [?] is going to come to this parish."

Another young man said, "Angus, are you suggesting that the revival is going to come to this godless parish?"

"I 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. Fourteen 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 an 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 is gone, but you ask, "Now, what are the fruits of it? You have 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 meeting. And I agree with it. I certain agree with it.

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."

Now that is true. Well, that is one of the outstanding features relative to the fruit that remains. And from those prayer meetings—now get a hold of this—from those prayer meetings a movement has begun now that is sweeping through Lewis. Where is it? Among whom? Among the teenagers, among young men and young women that some time ago would be making their way to the town, to the pictures or to the dance or to the drinking houses in the town. But, again, in their scores...

Now I am not saying it is revival, not in the sense that we witnessed it some years ago, but in parishes tonight you will find perhaps half a dozen prayer meetings in progress. They were in the church and from the church they go for a bite of supper and then to houses here and there to wait upon God until two o'clock in the morning. And in those prayer meetings young people, young men and women, teenagers and others are coming savingly to Christ. Your Miss Bengal was among them recently and she has a story to tell. Perhaps when she comes back to Prairie she will tell you all about it. That is, if we let her go. We are going to hold her. I think I said to minister Maxwell, "If you can give us half a dozon other Miss Bengals we will welcome them with open arms in the work of the mission in Tagen, England.

That in passing.

Well, it may [?] somewhere.

But that is true. The movement continues. And perhaps another feature relative to the

fruits, the number of men and women that have gone forth into full time service in the ministry and in the foreign field.