

# Clifton News

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## News

July saw the first wedding at Clifton Hall for 17 years. We thank the Lord for the good weather and the blessed time enjoyed by all. Alastair and Rebecca were married at Clifton Hall with the reception held at Woodside Green Christian Centre. After a honeymoon in Italy the couple are back settling down to married life. Please pray for them.

During September we had another annual gospel campaign. Around 5000 gospel tracts were distributed in the area. There were unbelievers present each evening and evangelist Jonathan Black preached clear simple messages based on the events at the cross. On the first day which was a family service, a few parents and children were present for the prize giving. Jonathan spoke to them using a Roman Centurion's helmet and a crown of thorns. All the believers enjoyed the meetings and we value prayer that we might see souls saved.

*Dates for your diary*

### **Christmas Carol Service**

*18th December at 6:30 pm*

*Meeting followed by tea and mince pies*

### **Watch night Service**

*31st December at 11 pm*

*There will be tea and supper served at 11 pm followed by slides of the notable events of the year with an application from the Bible.*

# Meetings

## The Week at Clifton

Lord's Day	
Breaking of Bread	11 a.m.
Sunday School	3 p.m.
Gospel Meeting	6:30 p.m.
Tuesday	
Bible Reading (First Tuesday of the month only)	8 p.m.
Wednesday Seekers Club (Term time only for under 10s)	6:30 p.m.
Thursday Prayer and Ministry	7:45 p.m.
Friday Club (Term time only for 10+)	7:30 p.m.

## Sunday Evening Gospel Meeting

### October

2	Nitish Patel (Family Service)
9	Glyn Davies
16	Norman Gibbons
23	Mark Beardall
30	Gareth Roderick

### November

6	Ferranti Wong
13	Alastair Rodger
20	Kevin Oh
27	Norman Gibbons

## December

- 4 Andrew Hall
- 11 Alastair Rodger
- 18 Norman Gibbons (Carol Service)
- 25 No meeting (Christmas Day)

## Tuesday Bible Reading

*Studying the book of Proverbs*

- October Proverbs 20
- November Proverbs 20
- December Proverbs 21

## Thursday Prayer & Ministry

### October

- 6 Richard Catchpole
- 13 Glyn Davies
- 20 Alastair Rodger
- 27 Craig Spence

### November

- 3 Nitish Patel
- 10 David Penfold
- 17 Martin Hayward
- 24 Martin Hayward

### December

- 1 Colin Roberts
- 8 Colin Roberts
- 15 Colin Roberts
- 22 Colin Roberts
- 29 Glyn Davies

# Questions



Answered by Richard Catchpole

*What is the meaning of the word 'sanctification'? I recently read in a commentary that it means 'to make holy', morally, is this correct?*

The word for 'sanctify' in the Old Testament is the Hebrew *'qadash'*, used 172 times and variously translated 'sanctify'; 'hallow'; 'dedicate'; 'holy'; 'prepare'; 'consecrate'; 'appointed'; 'bid' and 'purified'. In the New Testament the primary Greek word is *'hagiazo'* which is used 29 times and variously translated 'sanctify'; 'hallow'; 'be holy'. These words mean literally 'to set apart' and while they are most frequently used in regard to the act of being set apart in standing to God and then to the state of being set apart to God, the first embracing a position, the second a relationship, they nevertheless cannot be said to also embrace the idea of being 'made holy', morally. An examination of some of the places where these words are used will verify that.

In Isaiah 66.17 we read of 'They that sanctify (Heb. *qadash*) themselves and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination and the mouse, shall be consumed together, saith the Lord'. Here the word is used of men who wilfully separated themselves from the Temple and the altar of the Lord to serve and worship idols, in consequence of which divine judgment would come upon them. In the New Testament the Greek word is used not only of believers but also of the Lord Jesus. In John 10.36 in reference to His Father's action 'him whom the Father hath sanctified and sent into the world' and in John 17.19 in regard to his own action 'For their sakes I sanctify myself, that they also may be sanctified through the truth'. He was set apart in the eternal counsels of God and sent in time to do the Father's will and a work in 17.19 especially relative to the subsequent sanctification of believers. It is unthinkable that the

word as used in reference to the Lord Jesus, the inherently sinless One, could have any connotation of 'being made holy'.

From what we have already gleaned it is evident that the word and its cognates has the basic idea of 'being set apart' and in that connection we might mention that in the Old Testament it used in regard to a day, Genesis 2.3; firstborn infants and animals, Exodus 13.2; people, priest's and mount Sinai, Exodus 19.10, 22-23; the Tabernacle and its vessels Exodus 29.43; 40.10-11.

In the New Testament several different aspects of this 'setting apart' is suggested, each of which will repay careful study <sup>(1)</sup>.

1) What some like to term *Pre-Conversion sanctification*:- The work of the Holy Spirit in breaking down a person's stubborn will and bringing them into subjection to Christ, referred to in 2 Thess. 2.13 and 1 Peter 1.2. The outcome of this aspect is illustrated in Acts 9.6 in the words of Saul of Tarsus 'what wilt thou have me to do'; and Acts 16.30 in the words of the jailor at Philippi 'What must I do to be saved'.

2) *Positional sanctification*:- In the New Testament the title 'saints' i.e. 'sanctified ones', is applied to every believer. In their standing before God, they are those set apart by, and to Him. A standing that comes from God, 'sanctified by God the Father', Jude 1.1; and which has its basis in the work of Christ upon the cross, 'Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate', Heb.13.12. It is realised by union with Christ 'sanctified in Christ Jesus', 1 Corinthians 1.2. The moment a person believes in Christ such becomes, by grace, their position in God's sight, a standing independent of any daily experience or failure. The believers at Corinth were so described by the apostle Paul, the first epistle being addressed to 'the church of God at Corinth, to them that are sanctified in Christ Jesus, called saints', 1 Cor.1.1. He addresses them thus, even though in the subsequent chapters, the epistle is concerned with correcting serious errors amongst them both in doctrine and in practice.



3) *Practical sanctification*:- The believers position before God is to be reflected in his conduct before men, a life set apart from all that is evil. Many verses touch upon this aspect of sanctification, e.g. ‘This is the will of God even your sanctification, that ye should abstain from fornication’; ‘God hath not called us unto uncleanness but unto holiness’, 1 Thessalonians 4.3, 7; ‘But as he which hath called you is holy, so be ye holy in all manner of conversation: Because it is written be ye holy for I am holy, saith the Lord’, 1 Pet. 1.15-16. Holy in our position before God we are to be holy in practice.

(i) See the article ‘Sanctification’ by W. Banks in the book ‘The glory of His grace’; and ‘Sanctification’ by E.L. Lovering in ‘Treasury of Bible Doctrine’.

## Bible Teaching on Fasting

*An examination of what the Holy  
Scriptures teach - part 2  
by the late Charles Wigg (Tasmania)*



Let us now look at some of the people in the Bible who fasted, and some of the instances where fasting is mentioned.

### **Moses**

Moses is the first person in the Bible who fasted, Ex. 34:28, and Deut. 9:9, and 18. On his first visit to the top of Horeb, the very terror of the intrinsic holiness of God, on that mountain that was all on fire, because he said that he was exceedingly afraid and full of trembling, it took away his appetite. It was not that he denied himself food or drink, but that he was terrified by what he saw, and experienced.



However on his second visit to the mountain-top, it was different. On that occasion, he was so ashamed of and overwhelmed by the wickedness of the people's flagrant sin, that he fell down before God, and fasted for those forty days. Such fasting moved the heart of God, and secured His forgiveness for the people's sin

## **Israel**

In Judges 20:26, we read of Israel, after their humiliating defeat at the hands of the men of Benjamin. They wept, and fasted, and offered sacrifices, because the hand of God had gone out against them in judgment. They had been quick to vent their wrath, and to try to execute judgment on the tribe of Benjamin, and the men of Gibeah. Now the wickedness of those men was revolting, yet they as a nation were also guilty of many gross sins before God. They had rejected Jehovah's rule, and anarchy followed, as every man did what was right in his own eyes. They were quite willing to judge the sin of their brother, but not their own sin. The terrible slaughter of their soldiers at the hands of the Benjaminites, began to make to realize that something was wrong. This is what gave rise to their fasting, but it was accompanied with weeping and genuine repentance. It was not just a religious form.

In 1 Samuel 7:6, we have another example of fasting coupled with national repentance and the confession of sin. Israel was down in the depths of departure from God, but were beginning to turn to God. Samuel had gathered them to Mizpah, and there they humbled themselves, confessed their sin, and turned in heart to Jehovah again. This was a national revival, and the Philistines chose that time to attack, but God gave Israel a mighty victory. This victory was not because of their fasting only, but because they humbled themselves, repented and confessed their sin to God. When fasting is coupled with such exercises, then it will enable the people of God to experience His power and victory, but fasting alone will achieve nothing.

Nehemiah 9:1-2, present us with a similar situation, though there was only a small remnant. Their national and personal repentance, confession and forsaking of sin, was coupled with fasting, and this resulted in worship and great joy. As well the word of God was read and obeyed and great blessing resulted. But mere fasting without the other things would have accomplished nothing.

We have another occasion in Esther 4:3 and 16. On this occasion the nation was faced with annihilation, an emergency of disastrous proportions. The fear of it, made the Jews to weep, to mourn and to wail, as well as to fast. But the nation had got so far away from God, that they did not think of turning back to Him. Yet in His kindness He saw their grief and terror and sovereignly intervened, for their salvation, and consequently for our also. If Israel had been totally annihilated, then there would have been no nation for the Lord Jesus to come to, and God's plan of salvation would never have been accomplished.

Once again we see that fasting was no mere formality, they were in dead earnest, filled with terror.

In Joel 1:14 and 2:12, Israel is again confronted with disaster, the terrible judgment of God, in chapter one they are told to consecrate a fast, to cry out to Jehovah, not just to fast only. In ch.2:12 and 13, they are told to return to Jehovah with fasting, weeping and mourning, they were to rend their hearts and not their garments. The rending of the garments, and the fasting without the other things would only be an outward show, and have no value whatsoever.

We have other examples of group fasting in Ezra,8:21, and the occasion of that fasting was the very dangerous journey that they were about to undertake.

They did not fast only, but also humbled themselves, and prayed, seeking a safe journey for themselves and their little ones

By way of contrast we have another example of group fasting that was completely futile, in Jer. 36:9. This fasting was a mere formality, was not combined with repentance, self humbling, or the confession or forsaking of sin. I fear that so much fasting today is the same.

## **Individual fasting on behalf of others**

Then we have examples of individuals fasting, weeping, confessing, on behalf of others.

**Nehemiah**, fasted when he heard of the sad state of the exiles who had returned to Jerusalem, Neh.1:4. Once again the fasting was coupled with weeping, and praying, it was by no means a mere formality.

**Daniel**, is yet another example, Dan. 9:3. He was a holy man, who by his blameless life, simple faith and trust in God, deep concern for the people of God, and his love and study of the word of God, had endeared himself to the heart of God. So much so that the angel told him several times that he was a **man greatly beloved**.

Yet though so blameless, he took it upon himself to seek the Lord by prayers, supplications and fasting, so that he might shorten the sentence passed on Israel of seventy years deportation. It was not just a careless exercise, because he understood the will of God, by reading the word of God.

He tells us that he confessed his own sins, as well as those of the people of Israel, and because his prayer was according to the will of God, it brought an immediate answer. This is the kind of fasting that pleases God, and brings answers to prayer.

**Hannah**, is yet another example, (1 Sam.chapter 1.) She was broken hearted because of her barrenness, and the terrible state of the nation. She fasted, wept and prayed that silent prayer, yielding herself to Him so that His will might be done. She promised that if God would give her a son, then she would give him back to God all his life. As a result of her prayer, Samuel was born, and God used him to bring Israel to national repentance.

to be continued ....

# Good News

## Not a normal birth

A little boy asked his mother where he came from, and also where she had come from as a baby. His mother gave him a tall tale about a beautiful white-feathered bird. The boy asked his grandmother the same question and received a variation on the bird story. Outside to his playmate he said, "You know, there hasn't been a normal birth in our family for three generations."



We can certainly say that the birth of the Lord Jesus was not a normal birth. He existed before He was born for He is God over all blessed for ever (Romans 9:5). His birth was prophesied hundreds of years before He was born (Isaiah 7:14). His place of birth was prophesied (Micah 5:2). He was born of a virgin, Mary, without a human father and had no sin nature like we all have (1 John 3:5). We have no choice as to our birth, but He chose to come into this world. His great purpose - to die on Calvary's cross (John 12:27). He is unique and there is none like Him (Psalm 45:2).

## Why did he die?

Ernest Gordon was twenty-four when he was captured by the Japanese during World War II. He was marched with other British prisoners deep into the Southeast Asian jungles to build the infamous Burma-Siam



Railroad over the River Kwai. An estimated 16,000 war prisoners and 49,000 impressed labourers died during the construction of the bridge known as commonly known as the Railway of Death.

In his book "Miracle on the River Kwai" he tells the story how one afternoon a shovel was missing and the Japanese officer in charge became enraged. He demanded that the missing shovel be produced, or else. When nobody in the squadron budged, the officer got his gun and threatened to kill them all on the spot. It was obvious the officer meant what he had said. Then, finally, one man stepped forward. The officer kicked him and finally beat him to death with his rifle butt. When it was over the survivors picked up his battered body and carried it, with them, to the second tool check. This time, no shovel was missing. Indeed, there had been a miscount at the first check point.

What had first seemed to be a thief was in fact an innocent man who had been willing to die to save the others.

Two thousand years ago another man Jesus died as a criminal hanging between two robbers, yet He was the only sinless Man ever to walk this earth. He was God's Son who came into this world to pay the price for human sin. The Bible says, "Christ died for our sins" (1 Corinthians 15:3). He was willing to bear the full judgment and wrath for what we have done so that we might be saved. The Bible says it was a love that passes all understanding. Having dealt with sin which is man's greatest problem He rose from the dead on the third day. God can now be just in forgiving the guilty and justify or declare righteous those who put their faith in the Lord Jesus Christ.

The greatest discovery a person can make is to realise that Jesus was indeed the Son of God and died for their sins on the cross. He did not die as an example, or die as a martyr or die by accident. He died to save sinners. It will be a life changing discovery. Reader, have you made this discovery? Your eternal destiny for heaven or hell depends on what you do with Christ. The Bible warns, "How shall we escape if we neglect so great a salvation" (Hebrews 2:3)

# Church History

by Mark Beardall

## Duncan Campbell

*and the Hebridean Revival*



Duncan Campbell was born on 13th February 1898 in North Connell, Scotland. Duncan was the fifth of ten children born to Hugh and Jane Campbell. Hugh Campbell a stonemason set lived in an area known as the Blackcrofts. He had a croft or rough piece of farmland called Camusliath. Hugh and Jane Campbell were both converted to Christ through the work of the Faith Mission.

John George Govan founded the Faith Mission on 14th February 1886. Govan was a businessman and an active member of the Salvation Army. After holding a number of missions in Scotland, he came to realise that many of the villages in Scotland were in a “heathenish state.” He had a great burden for Scotland and decided to seek volunteers to help him in the work. They went out in faith with no financial backing expecting God to meet their needs. Hence, the name Faith Mission.

Duncan grew up in a Christian home and was accustomed to daily family worship, prayer and Bible reading. When Duncan was old enough to leave school he worked as a cattle herdsman until he found a better paid job as an apprentice in a grocer’s shop in North Connell. He spent his evenings performing at highland dances taking part in sword dancing, square dancing and piping. His bagpipe playing earned him the name AmPiobaire Ruadh - The Red Piper and he was much in demand to play at concerts and dances.

At a charity concert in December 1913, Duncan started to play “The Green Hills of Tyrol” which is a well known Scottish tune. As he played his mind was transported not to the green hills in Scotland but to the green hill of Calvary. He thought of the Lord on the cross and wondered why He was there. He felt responsible for the death of Christ. A strong sense of guilt and conviction of sin came over him and when he had finished that tune he told the chairman that he was leaving. The chairman asked him “Why? What’s wrong? Are you ill?” Duncan explained that he was troubled about his sin. The chairman smiled and said, “You’ll soon get over that.” On his way home he met a friend of his on the way who was also troubled about his sin. His friend asked, “What are we going to do?” Duncan said “I don’t know about you but I’m going home to get right with God.” His friend said that he would leave it a bit longer. He died in his sins with no interest in the Saviour. As Duncan continued his journey he saw a light on in his old Sunday School Hall. Intrigued at this he entered the building and found his father on his knees praying for him. When he had finished praying he said, “I’m glad you’re here Duncan. Mother was praying for you last night.” Duncan’s father was not the only one in the hall. The Faith Mission Pilgrims were holding a mission in the hall and they were having an all night prayer meeting. As the Founder of the Faith Mission came from the Salvation Army many of their practices were the same, including the use of women preachers. Mary Graham, one of the Faith Mission Pilgrims stood up to preach on, “God, speaketh once, yea twice, yet man perceiveth it not” (Job33:14). Duncan was overwhelmed with conviction of sin. He didn’t want people to notice so he left the hall. On his way home he kept crying out for mercy but he could find no peace. When he arrived home at 2am he was surprised to see his mother still awake praying. She was unable to get to the prayer meeting as she was looking after relatives but she stayed up to pray for the mission after her guests had gone to bed. Duncan told her all about his conviction of sin and what had happened. She rejoiced to hear this. She told him that she didn’t know that he was coming home and a couple of relatives were staying. “While I prepare a bed for you here, I suggest you go out to the barn and tell God what you have told me.” Duncan



went to the barn and prayed in Gaelic, “Lord, I know not what to do. I know not how to come, but if You’ll take me as I am, I’m coming now.” He rose up holding to the promise, “He that heareth my word and believeth on him that sent me, has passed from death unto life.” Duncan returned to the kitchen and his mother rejoiced with him and thanked God for answering her prayer. His life was completely transformed. He lost all interest in the dance hall. He even started witnessing and he won his cousin Archie to the Lord.

In the First World War Duncan joined the Argyll and Southern Highlanders Regiment. He fought as a machine gunner at the Battle of Passchendaele Ridge in 1917. Thousands of men were killed in the first few hours of the battle. Hundreds were dying all around him. In a cry of desperation he prayed, “ O God, get me out of here and I will serve You with my whole heart.” He never forgot his promise. After some time he transferred to the Cavalry Corp and fought at the Battle of Amiens in April 1918. He followed the orders to charge the enemy but after a few minutes his horse was shot from under him and he lay down severely wounded with blood gushing out of him. He thought he was going to die.

He was glad that he was saved but he was ashamed that he had not done much work for the Lord. The hymn “Must I go empty handed, must I meet my Saviour so?” came to mind. The Canadian Horse regiment charged at the Germans and one of the horses kicked Duncan on the way and he groaned. On his return from the charge the rider remembered Duncan and carried him on his horse to the Casualty Clearing Station. On his way to the Casualty Clearing Station he felt a sense of uncleanness and he prayed Robert Murray M’Cheyne’s prayer, “Lord make me as holy as a saved sinner can be.” A strong sense of inner cleansing and assurance of salvation came over him. In the hospital tent a nurse began to sing, “There is a fountain filled with blood” in the Gaelic language and Duncan quoted the metrical version of Psalm 103 in Gaelic. The presence of God filled the ward and seven Canadian soldiers came under conviction of sin and trusted the Lord. The soldiers

could not understand what was being said but they knew that Duncan and the nurse were worshipping God.

In 1919 he went to the Faith Mission Training Home in Edinburgh for nine months missionary training. When he had completed his course he was disappointed because Mr Govan sent him to Northern Ireland rather than Scotland where his heart was. Duncan was involved in many gospel campaigns alongside other Faith Mission Pilgrims. They saw much blessing and much opposition too. Hooligans disturbed the meetings at a school in Ballybogey. A woman told them that if they didn't stop the meetings she would have them all arrested. The mission continued for six weeks and the congregation outgrew the building!

Soon after the mission, Duncan was sent to work in Argyllshire. He was much happier preaching in his own country and in his own language too! Sometimes he won people to himself before he won them for the Lord. He even stopped a mission for one week while he helped the local farmers gather the harvest. People saw that he was willing to help them practically as well as spiritually and the meetings were packed when he continued the following week.

He saw many souls saved on the Island of Mull. There was such an effect on the district that the pubs were losing money. Some landlords were so angry that they hired people to disturb the meetings. People were even saved in the street. A teacher was so troubled about her sin that got off her bike, kneeled down on the pavement and repented.

So many souls were saved in Ardnamurchan in 1921 that there was a report in the Christian press entitled "Spiritual Awakening in Ardnamurchan." When Duncan went to the Isle of Skye in 1924 nothing much happened to begin with apart from opposition but when three people in prayed all night the power of God came down and many were saved the next day and after.

Duncan had to leave the Isle of Skye due to ill health. He was told that he had strained his heart due to overwork he was also close to nervous

exhaustion. Mr Govan invited him to Edinburgh to recover in the Training Home. During this time of recovery he went to the 1924 Keswick Convention and bumped in to Shona Gray a girl he had met ten years earlier. They married in December 1925.

Having resigned from the Faith Mission in July 1925, he worked on a farm waiting for God's direction until he accepted an offer to work as a missionary on the Isle of Skye for the United Free Church. He took charge of a congregation in Ardvasar for about four years. He was well remembered for visiting the sick and the elderly and helping the crofters with the harvest as well as bold preaching. However, there were problems within the denomination. There was a movement within the United Free Church who desired to merge with the Church of Scotland. The majority voted for this but Duncan did not agree with the concept of Church and State. He thought that a State connection would restrict men from preaching the gospel freely. When the Act of Union between the two denominations was passed in 1929 he joined the United Free Church Continuing and resigned his post at Ardvasar.

In 1930 Duncan became the minister of a congregation in Balintore who had rejected the Union. He told the elderly that they were "gathering speed for hell" and warned young not to hope in "the ghost of future repentance." Many young people came to know the Lord and became effective witnesses in their community. In 1940 he moved to the United Free Church in Falkirk but did not see much blessing. He realised that despite his hard work he was backsliding in prayer and in his relationship with God. It may be that God wanted to humble him and cleanse him in order that he could be used in the coming revival.

Duncan started work for the Faith Mission again in 1949. He was assigned to work in the Highlands and Islands. While he was working in the Isle of Skye with a considerable amount of blessing revival broke out on the Isle of Lewis. James Murray MacKay a minister on the Island invited Duncan to preach at a mission there. Duncan originally refused the invitation but two elderly ladies in their eighties were in constant prayer for the revival and they had an assurance that God was going to use Duncan Campbell. There was Revival all over the Island between

1949 and 1952. Hundreds of people attended the meetings. The people often refused to leave the meetings. There were often after meetings in people's houses that went on until 3am or 4am in the morning. People were being saved in their work places. Some companies had to stop work because their employees were under such strong conviction of sin. People were singing Psalms in the streets. There was a great change over the Island. We can not go into more detail about the Lewis revival in this article but we may be able to write another article on the revival in particular.

Campbell became the principal of the Faith Mission Bible College in 1958 where he served until 1966. He also spent time preaching in Canada. He was indebted to the Canadian Soldier who saved his life. He was in great demand as a conference speaker and preached until his dying day. At the Lausanne conference on 28th March 1972 he suffered a heart attack and died in hospital later that day.



Barvas Parish church on the Isle of Lewis, Outer Hebrides, Scotland. It was here that Duncan Campbell started his mission in 1949, at the beginning of the Hebridean revival.



Clifton Hall Sunday School - 1965 & 1966 above & 1977 below

