

The Reality of The Divine in Christian Experience

Excerpt contributed by Tricia Knowles from Duncan Campbell's Testimony of Entire Sanctification on cassette:

"I was on the battlefield, (of the First World War) bleeding and thinking I was dying. I was conscious of a need –Oh - I knew I was saved, but I also knew that nothing unclean could enter (heaven). I knew that `without holiness no man shall see God and I felt unholy. -Oh! the carnal mind and the corrupt heart that cried for deliverance and cleansing!

Believing that I was dying I cried, "God make me as holy as a saved sinner can be." You may not believe in a second definite work of grace to the soul, but I believe it and I believe it is taught in the word of God, and I agree with Dr. Martin Lloyd-Jones who said recently that "the man who says you get everything at conversion is teaching error," and he is one of the greatest theologians in Britain today. (he has since passed on to his reward)

On that horses' back it happened! Right into my life; down through the avenues of my personality into the chambers where polluted sin held it's empire. A power was there to defy and deny every good operating principle in my life- a power rested within that was more than a match for me. (Rom. 7:18-23)

God swept in and brought deliverance (Rom. 7:24) and cleansing and a power in the Holy Ghost that I had never known before! I tasted the moving of revival back at the casualty clearing station where seven Canadian soldiers got gloriously saved without me speaking a word they could understand! (*He spoke in Gaelic*)

Oh, He can cleanse! "Make much of the blood of Jesus . The blood can cleanse from ALL SIN! (1 John 1:7) 'What a deliverer! "That experience revolutionized my life! Thank God for an experience which brings emancipation (from sin)!"

(The above tape title can be ordered from Faith Mission Bible College, 2 Drum Street, Gilmerton, Edinburgh, EH17 8QG, Great Britain.)

The Principles That Govern Spiritual Quickening

This is an excerpt of Duncan Campbell speaking in Canada in the early 60's, (probably at Tozer's church) published by Faith Mission recordings, Edinburgh, Scotland.

Following after Duncan Campbell's experience of "entire Sanctification" on the battlefield in the First World War, he recounts: "After a year in hospital, and after a few months of bible Study and prayer, I went out to proclaim the unsearchable riches of Jesus, and I saw the "Mid-Argyll Revival" God moved in these parishes in a mighty way and hundreds were swept into the Kingdom of God.

An evil hour then struck me. *-I stepped consciously out of the will of God &* began to study for the ministry. I am very sorry to say that for that period I drifted far from God in my mind and heart. Oh, I was still evangelical, and for seventeen years, I ministered to two congregations. I was "Campbell of the Mid-Argyll Revival", and I was asked to address conventions and conferences. Oh, the deceit of the human heart! I knew how unfit I was, oh, I never questioned my salvation because I tried to live consistently -but I knew barrenness in my spirit. Prayer became a burden and the word of God a dead word.

Oh brother have you had that experience? Till one day -O I thank God for that day -my young daughter aged 16, came to me and said, "Daddy, can I see you in your study? I've been praying for you." She took me to my study and as tears streamed from her eyes, she said, Daddy, you were a Pilgrim in "The Faith Mission" after the First World War, and then you saw revival in Scotland. Daddy, how is it that God is not using you in revival today? Tell me, Daddy, when did you last lead a soul to Christ?" And I can tell you dear people, that shook me. I knew -I knew, Campbell the convention speaker, Campbell the evangelistic minister – in his study smashed and broken by a question from his daughter.

I was booked to speak at a convention!! -the words kept ringing in my ears, "When did you last lead a soul to

Christ?" Then God moved Dr. Fitch to give his testimony. I went home resolved that unless God did something for me, and give me back what I had lost, that I would certainly resign from the ministry. I was absolutely decided on that. On arriving home, "I am going to my study to seek a meeting with God, and I went to my study, and shut the door, and I lay on the carpet in front of the fire. I cannot tell you all that God said to me in that hour, but I am thankful to say that He spoke to me the word of pardon and the word of forgiveness & the word of re-commission, and I cried, "God won't you give again what you gave me on the battlefield?", and God did it!!

My daughter came in at 2 AM & she said, "whatever it costs, Daddy, go through with God." and I did -and God knew what it cost me -to stand in my pulpit the following Sunday & make a public apology for pretending what I was not. Five of my deacons left me within a week: they wouldn't have a fool in the pulpit.

As I lay there God the Holy Ghost came upon me -wave after wave came over me until the love of God swept through me like a mighty river. (His entire sanctification) came to me in a mighty cleansing, empowering power. I was set free -glorious freedom. God came to me -I went out to preach the same sermons which I had been preaching those seventeen years, but now I saw hundreds converted and hundreds brought to Christ.

The same story is recounted below by Andrew Woolsley in his book, "Duncan Campbell, A Biography"

A New Beginning

To outward observers Duncan at this stage was a diligent, faithful pastor but inwardly there was dissatisfaction. He had lost something. God was still using him but there was not the conscious communion with God that he had once enjoyed.

The impressions of his battlefield experience had receded, and the vision of Christ was no longer a reality. No longer did he 'feel as pure as an angel'; the corruption and deceitfulness of his heart were pre-eminent again. He was proud of the fact that he had been invited to speak at five conventions in one year; proud that he had been used in revival: but now frustration, failure and defeat stared him in the face. He realized he was clinging to the decaying threads of past experiences and striving vainly to maintain a reputation built upon them.

When Duncan first entered the ministry, liberal ideas were being taught with an aura of respectability. For a short while he came under the influence of these, picking up seeds of doubt regarding Biblical inspiration and authority. (NB: one seed of the demise of the Holiness Movement) His doubts were short-lived and never openly expressed, but nevertheless they helped to quench some of the conviction and power in his preaching.

But lying further back on the road to relapse was the ever-present doubt as to whether or not he had taken the right step in resigning from the Faith Mission. There appeared to be some connection between his decision to leave the Mission and his spiritual condition. It is significant that with the awareness of barrenness and spiritual defeat came a strong conviction that he should return to mission-work.

Over a period of four years he felt that the Lord might be leading him back. His gifts lay more in the direction of evangelistic work than pastoral ministry and his personal interests were also slanted this way. An invitation to lecture at the Mission's Training Home and Bible College in Edinburgh seemed to confirm this inclination, and it received further impetus when someone from within the Mission asked him if he had ever thought of returning.

Various other openings were presented but failed to appeal: there was mention of a Church of Scotland appointment as a Gaelic evangelist to the Highlands, also he was due to preach in Arbroath with a view to accepting a vacant charge there. With negotiations in hand for three possible appointments he was, to put it mildly, confused and uncertain.

At the same time he was asking himself some honest questions about his spiritual life, and the belief was growing upon him that if he was to know any peace and satisfaction again in Christian service it would be in the ranks of the Mission. When the children were asleep and Mrs. Campbell was sitting darning she could hear him praying in his room: 'O Lord, tell me what I should do.' He discussed the situation in detail with his wife, and with a friend as they walked together in the countryside, seeking to become aware of the implications for everyone concerned. But the matter had to be resolved between himself and the Master. It involved more than a change of location; spiritual readjustment was necessary. Gradually his spirit of discontent increased until a crisis was reached.

Early one morning he was busy as usual in the study when he was suddenly confronted with what he described as his “years of backsliding ... a barren, spiritual wilderness”. He felt small. Here he was busy in the Saviour's work, but a stranger to His intimate presence. He recalled the days when it had been a delight to spend time in His company. Also, the days, when as a Pilgrim in the Faith Mission he had seen times of spiritual awakening in Argyllshire, were brought to his mind in vivid contrast with his present ministry. Then came the question which shattered him: ‘When did you last lead a soul to Jesus?’

At that time he was preparing to address the Edinburgh 'Keswick' Convention. The other speaker at the Convention was Dr. Tom Fitch. At one of the services, Dr. Fitch related some of his own personal experiences which intensified Duncan's sense of need. Feeling unfit to be on the platform, he cried to God where he sat: ‘Oh Lord, give me back the years that the locusts have eaten. Make again the marred vessel.’

It was late when he arrived home. Supper was ready but he refused to eat, and went straight to his study. On his face in front of the fire he battled with the powers of darkness. Had God cast him off? The devil whispered that God had no further use for him, but into the womb of despair came a seed of hope and faith when a verse from the Psalms took hold of his mind: ‘For the Lord will not cast off His people, neither will He forsake His inheritance.’ This was followed by another word from Psalm 103: ‘Who forgiveth all thine iniquities; who healeth all thy diseases.’ Instantly a new consciousness of the love of God swept over him like waves of the sea until he wondered if he could endure it any longer. The inner cleansing he had experienced when a wounded soldier was a reality once more, bringing healing to his spirit.

The joy of forgiveness and release was deep, but faded again when he realized that God was indeed calling him to return to the work of evangelism. There was still an unwillingness in his heart, perhaps because it would cost others more than it would cost him. What about the children in the midst of their education? Would that be completed? With Mrs. Campbell, he was concerned to motivate each member of the family to higher education and worthwhile jobs. Also it would involve long periods away from home, giving added family responsibilities to Mrs. Campbell, and he would not have the same guaranteed salary. How could he ask others to share the sacrifice he must make?

As these thoughts passed through his mind the meaning of the cross became clear: ‘He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of Me’ (Matt. 10:37-38). His obedience to God would affect others also. This was inescapable, but whatever the cost he must obey; it would cost infinitely more not to obey.

Immediately, he seemed to be in a trance gazing into caverns of death, witnessing the agonies of hell. With horror he saw thousands from the Highlands and Islands of Scotland drifting to their doom, and heard a voice calling: ‘Go to them, go to them.’

Duncan always believed in the existence of hell but from that moment it was an unquestioning reality. Lost souls were really lost. He must warn them. He must tell them of God's way of escape. No longer could he think of personal sacrifice when souls were in danger. As he yielded to the way of the cross, peace stole over his heart again, assuring him that would fit him to take up the ministry left years before.

Next morning he told his wife of his decision and then wrote three letters: one to the Session Clerk, another to the Presbytery Convener and the third to the Clerk of Assembly intimating that he was resigning from his charge, but wished to remain a member of the Presbytery and Denomination, retaining his status as a minister.

It was a step of faith to accept the call of God and return to the Faith Mission after twenty-three years in a settled ministry, but it would also be a step of faith for the Mission to re-accept someone of his age, for he was now fifty years old, and the Mission concentrated mainly on harnessing the energies of youth, engaging in a type of itinerant evangelism better suited to unmarried workers.

The Council were cautious when Duncan inquired about returning. They were reluctant to accept responsibility for a married man with a family; some regarded the idea as a departure from its original practice and procedure. Then there was the question of accommodation. The only house available was a cottage in Glenelg, a small Highland village in Inverness-shire, but living in this isolated community would make it difficult for the children to continue at High School and University.

It gradually became clear to the Council that his application was in God's plan and in October 1948 he was offered an appointment to engage in evangelism in the Highlands, commencing on January 1st, 1949. Special prayer for the removal of all obstacles was answered.

The receipt of a substantial legacy at the Mission's Headquarters in Edinburgh made possible the purchase of a house in the city as a home for him and his family.

The problems of this period were like some jig-saw puzzle which seemed impossible to resolve. But behind the human involvements God was fitting the pieces together at both ends, preparing Duncan spiritually and psychologically for the difficult change, and also preparing the Mission for a new venture of faith.

The result was soon evident. The extent to which Duncan was moved in his night of encounter with God was felt immediately in his preaching and praying. The old despondency and defeat were gone, a new fighting spirit entered into him. The awareness of God with him was obvious in family worship as well as in public ministry. The matter of his re-entry into the Mission finally settled, he was happy and relaxed, and his soul soared to heights of spiritual communion and power which had been a mocking memory for years. The recurring theme in his preaching was 'the recovering grace of God'. 'How glad I am,' he repeated, 'that God is a God of new beginnings,' and then he would go on to illustrate his experience with the story of the prisoner who, filled with despair on hearing the poem about a bird with a broken pinion that never soared so high again, met the Saviour, and wrote another verse:

But the soul that comes to Jesus,
Through failure, shame and pain;
By His wondrous love and mercy,
May soar as high again.

When it became known that Duncan was released to conduct missions, invitations began to pour into Headquarters. These included a request from the Island of Skye. It is not surprising that his first preference was to return to the scene of former battles and resume the fight where he had left off nearly a quarter-of-a-century before...

Below is Chapter 17 of S. L. Brengle's famed "Helps to Holiness" on regaining His Rest after it has been lost:

IF YOU HAVE LOST THE BLESSING – WHAT?

"Turn, O backsliding children, saith the Lord; for I am married unto you. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God... and ye have not obeyed My voice.

Return ... and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever" (Jer. 3:14, 13, 12).

The difficulty in the way of the backslider's restoration is in himself; and not in the Lord. It is difficult for us to trust one whom we have wronged, and the difficulty is doubled when that one has been a tender, loving friend. See the case of Joseph's brethren. They grievously wronged him by selling him into Egypt, and at last, when they discovered that he was alive and they were in his power, they were filled with fear.

But he assured them of his goodwill, and finally won their confidence by his kindness. This confidence was apparently perfect until the death of Jacob, their father, and then all their old fears revived.

"And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure bate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept then they spake unto him ... and Joseph said unto them, Fear not ... I will nourish you, and your little ones. And he comforted them, and spake kindly to their hearts" (Gen. 1. 15-17; 19, 21 – margin).

Dear backslidden comrade, see in this simple story your difficulty. By your sin you have done violence to your own sense of justice, and now it is next to impossible for you to trust your grievously wronged Brother, Jesus; and yet

His tender heart is well-nigh breaking over your distrust.

“And Joseph wept when they spake unto him.” Brother, if you have not committed the unpardonable sin – and you have not, if you have any desire whatever to be the Lord’s – your first step is to renew your consecration to the Lord, confessing your backslidings; and then your second and only step is to cry out with Job, “Though He slay me, yet will I trust in Him” (Job. 13:15); and this ground you must steadfastly hold, till the witness comes of your acceptance.

Many people fail at this point by constantly looking for the same emotions and joy they had when they were first saved, and they refuse to believe because they do not have that same old experience.

Do you remember that the children of Israel went into captivity several times after they had entered Canaan? -- but never did God divide Jordan for them again. God never took them in again in the same manner as at first. God says, “I will bring the blind by a way that they knew not; I will lead them in paths that they have not known” (Isaiah 42:16). But if you are seeking the old experience, you are refusing to acknowledge that you are blind and are insisting upon going in the paths you have known. In other words, you want to walk by sight and not by faith. You must yield yourself to the Holy Spirit, and He will surely lead you into the Promised Land. Seek simply to be right with God.

Do whatever He tells you to do. Trust Him, love Him, and He Himself will come to you, for “He (Jesus) is made unto us ... sanctification” (I Cor. 1:30). It is not a blessing you want, but the Blessor, whom you have shut out by your unbelief.

Said a recently sanctified man at the School of Theology in Boston: “Brethren, I have been here studying theology for three years, but now I have the Theos (God) in me.” Be satisfied with Him by whatever way He may come, whether as King of kings and Lord of lords, or as a humble, simple, peasant Carpenter. Be satisfied with Him, and He will more and more fully reveal Himself to your childlike faith.

Do not be frightened by the lions: they are chained. Steadfastly refuse to wonder about the future, but trustfully rest in Him for the present moment. “Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself” (Matt. 6:34).

Satan wants to create great concern in your mind about your ability to hold out. Especially if you lost your experience through disobedience will Satan flaunt that fact in your face. Remember, “My grace is sufficient for you” (2 Cor. 12: 9). Be sure to “take no thought for tomorrow.” Said a dear comrade in prayer: “Father, You know what intolerable anguish I have suffered by looking ahead and wondering if I could do so-and-so at such-and-such a time and place.” Of course, he would suffer. The simple remedy was, not to look into the future, but to take “the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked” (Eph. 6:16).

He was suffering from fiery darts. Be sure of this, it is not Jesus that is torturing you with thoughts of the future, for He has commanded you to “take no thought for the morrow.” “Resist the devil, and he will flee from you” (Jas. 4: 7). But when you come up to the point of obedience, be true, if it takes your life. “Be thou faithful unto death, and I will give thee a crown of life” (Rev. 2:10). “And they loved not their lives unto the death” (Rev. 12:11).

Said a woman who had lost the experience: “I gave myself back to Jesus and trusted for some time without any feeling. A young lady came to the house, and I felt I ought to speak to her about her soul.

It seemed very hard, but I told the Lord I would be true. I spoke to her, tears filled her eyes, and joy filled my heart. The Blessor had come, and now she is sweetly trusting in Jesus.” Give yourself back to God, and let your very life enter into the consecration.

As a sister, backslidden for ten years, but just reclaimed and (entirely sanctified), said the other night: “Put your all on the altar, and leave it there; do not take it back, and God’s fire will surely come and consume the offering.”

Do it, do it! God will surely come if you can wait; and you can wait, if you mean business for eternity.

“Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil” (Joel 2:12, 13).