

# Clifton News

No 244 - January - March 2009

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# News



## **Abel Stokoe**

*10th March 1928 - 12th December 2008*

With sadness we report the home call of our brother Abel Stokoe on 12th December 2008. He was in fellowship in Clifton Hall since the 1970s. I knew him and his family since my days in Sunday school with his children.

Abel was not a preacher but often took part in the meetings in prayer, scripture reading or leading the singing in the gospel meeting. But he will always be remembered as the practical brother, always fixing things that were broken, cleaning the hall, laying out the chairs, or making very tasty cups of tea that only he knew how to make. He was always on time and reliable. He

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*“Thou crownest the year with thy goodness; and thy paths drop  
fatness.” (Psalm 65:11)*

A HAPPY  
NEW YEAR

The believers at Clifton Hall would like to wish all our readers a very Happy New Year filled with “The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.” (Proverbs 10:22)



**DATES FOR YOUR DIARY**

**Children's Special**

*6th - 9th April 2009*

**BIBLE EXHIBITION  
& GOSPEL CAMPAIGN**

*19th September - 4th October 2009*

# 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.
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Wednesday Seekers Club (Term time only for under 11s)	6 p.m.
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Thursday Prayer and Ministry	7:45 p.m.
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Friday C3 Club (Term time only for 11+)	7:30 p.m.
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Saturday Literature Distribution / Coffee morning	11 a.m.
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## Sunday Evening Gospel Meeting

### January

4	Roy Dawson (Family Service)
11	Daniel Oliver
18	Peter Brandon
25	Richard Catchpole

### February

1	Richard Catchpole (Family Service)
8	Gareth Roderick
15	Nitish Patel
22	Raymond Reid

## March

1	Raymond Reid (Family Service)
8	Newton Woutersz
15	Mark Beardall
22	Kevin Oh
29	Daniel Oliver

## Tuesday Bible Reading

*Studying the book of Proverbs*

6th	January	Nitish Patel
3rd	February	Nitish Patel
3rd	March	Glyn Davies

## Thursday Prayer & Ministry

*Studying the Epistles of Peter*

### January

1	No meeting		
8	John Lee	1 Peter 1:1-12	Sin and salvation
15	Nitish Patel	1 Peter 1:13-25	Divine imperatives
22	Nitish Patel	1 Peter 2:1-10	The believer's priesthood
29	Glyn Davies	1 Peter 2:11-25	Personal responsibilities

### February

5	Richard Catchpole	1 Peter 3:1-12	Personal responsibilities
12	Richard Catchpole	1 Peter 3:13-22	Spirits in prison
19	Richard Catchpole	1 Peter 4:1-19	Sin, service and suffering
26	John Aston	1 Peter 5:1-14	The flock and its shepherds

### March

5	Kevin Oh	2 Peter 1:1-11	Add to your faith
12	Kevin Oh	2 Peter 1:12-21	Things to remember
19	Glyn Davies	2 Peter 2:1-22	False prophets and teachers
26	Glyn Davies	2 Peter 3:1-18	The promise of His coming

# Questions

*Answered by Richard Catchpole*

*Question 1 - Hebrews 10. 12 says 'But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God', some commentators suggest that the word 'ever' is to be linked with 'sat down' rather than 'one sacrifice' is this correct?*

The word 'ever' is the translation of a Greek adjective 'dienekes' which means 'unbroken, continuously' and is used with the Greek preposition 'eis', unto, just four times in the New Testament, all in the book of Hebrews. In 7. 3 and 10. 1 it is translated 'continually'; in 10. 14 'for ever'. In those three verses the adjective refers to what has preceded and not what follows and that is how it should be understood in 10. 12. In contrast to the 'daily ministering and offering oftentimes the same sacrifices which can never take away sins' the ministry of the Levitical priests, 10. 11, the Lord Jesus has offered one sacrifice for sins for ever'.

*Question 2 - Psa 118:27 'God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar'.*

why did they bind the sacrifice seeing there is no such direction in Leviticus? At least three interpretations are given as to the meaning of the sacrifice being bound, 'even unto the horns of the altar'.

- 1) Some suggest that the idea is simply that the animal for sacrifice was selected from the flock, then bound and led thus to the altar, to be killed.
- 2) Others indicate that the word for 'even' is not in the Hebrew text and favour the view that this should read 'bind the sacrifice with cords to the horns of the altar' and that it has in view restless animals waiting for slaughter.
- 3) The third suggestion is very different to the earlier two and focuses on the fact that the Hebrew word rendered 'cords' is somewhat unusual and can denote 'wreaths or garlands' and the Hebrew word for 'sacrifice' can

frequently denote an annual festival or feast and is put here for the sacrifice itself. Those who support this idea then suggest that on those festive occasions the victims were often led to the altar garlanded with decorative wreaths. The directions in Leviticus contain no details of such practices and of the three views the first is certainly to be favoured. We remember that the Lord Jesus was ‘bound’ and ‘led away’, John 18. 12-13.

*Question 3 – To what day does Psalm 2. 7 ‘I will declare the decree; the LORD hath said unto me, Thou art my Son: this day have I begotten thee’ refer?*

This verse is quoted three times in the New Testament, Acts 13.33; Hebrews 1. 5; 5. 15: and always in reference to the Lord Jesus. While we have no doubt that Psalm 2 is a Messianic Psalm able scholars are divided on the question of what ‘day’ the verse has in view.

1) Some, anxious to defend the truth of the eternal pre-existence of the Lord, view it as being synonymous with ‘eternity’ and speak of ‘eternal generation’. This is however rather vague and speculative.

2) Many competent and spiritual men understand it as a reference to the day of incarnation, suggesting that each time the passage is quoted the verse focuses on the fact that the Person being spoken of is a man. Thus Ps. 2 God’s king is a man; Acts 13 the Saviour is a man; Hebrews 1 the Messiah is a man; Heb. 5 the Priest is a man. This is perhaps the most widely held view.

3) Others maintain that it is the day of the Lord’s resurrection. This is certainly the subject of Acts 13 and is the basis for this suggestion

4) Yet others would suggest that each reference has a different day in view, the incarnation Acts 13; the resurrection Hebrews 1; the ascension Hebrews 5 and the manifestation in glory Psalm 2.

5) There is however another view, that the reference is to the day of the Lord’s baptism.

Acts 13 is perhaps the primary passage in indicating to which day this verse refers. In verses 32-33 Paul says ‘And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, ‘Thou art my Son, this day have I begotten thee’. What does Paul mean ‘he hath raised up Jesus again’? We should observe the word ‘again’ should really be omitted, thus this is not a reference to the Lord’s resurrection.

In seeking to interpret the apostle's meaning we need to go back to verses 22-23 'And when he had removed him (i.e. Saul), he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus'.

In verse 22 the raising up of David clearly cannot refer to his resurrection, but to his being brought forth in the purpose and service of God, and that is the idea in verse 33 in connection with Christ.

But in what sense and when was the Lord raised up, like David? In verse 22 the raising up of David followed the rejection of Saul to be king, a comment that links it to David's anointing in 1 Sam. 16. 13 'Samuel anointed him in the presence of his brethren' and notice

verse 1 of that chapter has spoken of Saul's rejection 'I have rejected him (Saul) from reigning over Israel'. Psalm 2 in its HISTORICAL setting will also suggest that the day of verse 7 is a reference to the day Samuel anointed David. Although Psalm 2 is undoubtedly a Messianic psalm, we should however remember that initially behind the writing of it there was an historical event, David's defeat of Goliath. The 'heathen' of verse 1 being the Philistines, and the 'people' the fearful Israelites. The Lord's 'anointed' of verse 2 would

be king Saul, and the 'my king' of verses 6 and 7 David, the man after God's own heart!

Now if David's raising up followed the rejection of Saul, what did the raising up of Jesus follow? In Acts 13 Paul says 'John preached BEFORE his coming', verse 24; 'And AS JOHN FULFILLED his course he said, Whom think ye that I am? I am not he. But behold there cometh one after me, whose shoes of his feet I am not worthy to loose', verse 25. The mention of 'before his coming' and as John 'fulfilled his course' suggests that the raising up of Jesus has in view

the commencement of the Lord's public ministry, hence the day of His baptism. Understood thus the raising up of David as well as the raising up of Jesus both have in view the time when, in divine purpose, they were brought forth in the midst of their brethren.

Since there are such a variety of views regarding the interpretation of Psalm. 2. 7 it would be unwise for anyone to be dogmatic, but the last of the five views is perhaps to be favoured.



# *Bible Teaching*

## *David the man after God's own heart - Part 7*

*by Charles Wigg (Tasmania)*

### *The King Returns*

David's return was marked by some lovely things, and some not so lovely. It is said that he "Bowed the heart of all the men of Judah, as the heart of one man". Such was the loveliness of his character. It can be said of the Lord Jesus alone, that He bows the hearts of all those who are His, as the heart of one man. Such is the charm and beauty of His character, his actions, His majesty, there is not another like him. David wished to reward those who showed kindness to him during his time of rejection and trial. The Lord Jesus will reward all those who are loyal and faithful to Him now, during the time of His rejection. Those rewards will be handed out, when we stand before His judgement seat. Such rewards do not relate to heaven, but rather to His coming millennial kingdom. Our place in heaven is not determined by our actions here, whether good or bad. Our place there depends alone on the Lord Jesus, and what He has done for us. Heaven is no reward for faithfulness, but our place there, is the gift of infinite grace alone. When we reach that place, not one of us will but gladly acknowledge that we have no right to be there.

Shimei the son of Gera, came down accompanied by Ziba the slanderer, and 1 thousand men of Benjamin, to "welcome" the king back. Shimei had cursed David as he went out, and it is probable that all of them had fought in the armies of Absalom. But now out of fear, they come cringing. Professing a love and loyalty to David that they did not really mean. Righteousness demanded the one who had cursed the Lord's anointed, should die, but David extended mercy and forgiveness to the miserable sinner. However the public and shameful nature of Shimei's sin, was not forgotten, and justice was done in the early part of the reign of Solomon.

Mephibosheth also came down, his very deportment and condition showed how much he missed his king and benefactor. Since the day that

David left, though he was unable to go with him, yet he had remained in a state of mourning. For him to do this, exposed him to the wrath and jealousy of the usurper, and could have cost him his life. But whatever it might cost him, he would not conceal his grief at what had been done to his king, David did not take sufficient notice of this, and made irrational demands of Mephibosheth, and rewarded the traitor and slanderer, Ziba. Here David fails as a type of Christ, who is the righteous Judge. He will not be swayed by slander or flattery, but will judge righteously, and reward those that are truly faithful. Poor Mephibosheth showed that he had learned much. He was not interested in the things that David had given him, but rather his love was centred in the person, who had shown the kindness of God to him.

### *Potential Division*

The smouldering embers of jealousy began to be fanned into a flame, as the other tribes of Israel came to conduct the king over the Jordan. They accused the men of Judah of selfishness, of ‘stealing the king away’. These men must have followed Absalom, but it seems that they had no regret or repentance for their actions. There was an evil man there, who saw an opportunity to profit personally, from this sad state of affairs, so Sheba the son of Bichri blew a trumpet, disowned any loyalty to David, secured a following, and began another rebellion. This rebellion was quickly suppressed, when the head of Sheba was thrown over the wall of the walled city into which the rebel had fled. We read of the Lord Jesus, that “He must reign, till he hath put all enemies under his feet.” 1 Cor. 15:25.

### *the Remaining Crises*

There remained yet two more crises for David to face. The first was the three years of amine, that resulted from Saul’s breaking the covenant that Joshua had made with the Gibeonites. While it is true that Joshua had been deceived, yet he did not inquire of the Lord in that matter. But after giving his word in Jehovah’s name, God would not tolerate that promise being broken. David’s mistake stems from the fact, that though he inquired of Jehovah as to the cause of the famine; yet he did not inquire as to what the righteousness of Jehovah required as a remedy. He asked the Gibeonites what they required. They required vengeance, and as a result seven men lost their lives. Though

David spared Mephibosheth the son of Jonathan, because Jehovah's oath was between them, yet he delivered up the sons of his wife Michal, and the two sons of Rizpah. There were probably others that he could have surrendered, but perhaps he sacrificed the five sons of Michal to settle an old score? From this sad incident we learn that when we make a vow or a promise, God expects us to keep it. We are told that our word must be yea, or nay, God expects us to be true to our word. James 5:12.

This finally resulted in the winding up of Saul's system. The bones of Saul and Jonathan, together with the bones of those seven men that were sacrificed to the demands of the Gibeonites were buried in the sepulchre of Kish the father of Saul. Thus justice was done, and God opened the windows of heaven once again in answer to the prayers of His people.

## *The Last Great Trial*

Chapter twenty four of 2 Samuel, is an example of God's ways being past finding out. Rom. 11:33. It seems that the nation of Israel was in such a state that they made God angry. Through the many wars and victories of David, they had enjoyed both rest, and the blessing of God. Because of this they had become complacent. This has been repeated many times during the history of the Church also. The Church at Laodicea is a clear New Testament example.. That Church was materially rich, self-satisfied etc. but in spite of this, they were spiritually, both poor, wretched, blind and naked. What was worst was the fact that the Lord Jesus was outside, and they were content to leave Him there. David too was in a similar state, so that when God moved him to number Israel, he was happy to agree. David wanted to know the number of his troops and their families, so that he may have something more to glory in. As well God had commanded in the Law, that when the people were numbered, each one was to pay the atonement money, which was half a shekel. This was to remind them of the price that had been paid for their redemption.

Even Joab, though guilty of jealousy that had led to murder on two occasions. Yet he had greater discernment than his king, and tried to turn him from his intention. However David had his own way, with disastrous results. Once the task was completed, David's heart smote him, and he realised that he had sinned greatly. His was a sin of presumption, the very sin which in Psalm 19 he had asked to be kept from.

God sent the prophet Gad to him with a message, and David was given a choice. He made a wise choice, preferring to fall into the hands of God, whom he knew to be abundant in mercy. As a result God sent a pestilence, (outbreak of disease), upon His people. David's army was reduced by seventy thousand men. David pleaded for the people, and he was willing to suffer and to die in the place of the people. God heard his supplication, witnessed his brokenness, and though the angel's sword was stretched out over Jerusalem to destroy it, yet God commanded that angel to withdraw its sword. The city was saved, and at the same time, God revealed to David the very place where later the temple, God's house was to be built. This was the very place where centuries before Abraham had offered Isaac, (or the ram, in Isaac's place). Araunah wanted to give the threshing floor to David, but he refused saying that he would not offer to the Lord that which cost him nothing. From this we learn that worship is meant to cost us something. So many today have the wrong idea, that worship is meant to give me something. So entertainment and similar things are substituted in its place.

The final record of David's last days is given in the beautiful Psalms of 2 Sam. 22, and the first seven verses of chapter 23. What a beautiful way to end such a useful life as that which he had lived. The challenge to you and I is, "How will our lives end"? The Galatian saints began well, but they stopped. Paul had to say of Demas that he "Has forsaken me, having loved this present world". He said of those Churches in Asia that he had laboured to establish, "All they which are in Asia have turned away from me", 2 Tim. 1:15. May the Lord keep us faithful to the end. May He enable us through the power of the Holy Spirit and His enabling, to bring glory to His great and holy name!

\*\*\*\* *Concluded* \*\*\*\*

# Good News

## I will return

“Men wanted for hazardous journey. Small wages. Bitter cold. Long months of complete darkness. Constant danger. Safe return doubtful. Honour and recognition in case of success.  
—Ernest Shackleton.”

In 1914 with 27 men responding to this recruitment notice, Shackleton led an expedition to sail to Antarctica, and then walk to the South Pole.

The expedition went according to plan until ice trapped the ship and eventually crushed its hull. After 10 months trapped in the ice, they set up camp on ice floes for 5 months. Then they made their way by lifeboat

to Elephant island. They were far from help and desperate now.

Promising to come back for them, Shackleton and a small rescue party set out in a small boat on a 800 mile crossing to South Georgia through the world's

worst seas. With only a sextant to guide them Shackleton made the incredible voyage and then led his party over steep mountainous terrain to the whaling station on the other side. Once there, he acquired a ship to rescue his crew. Their leader had kept his word and returned for them. Not one man was left behind.



Jesus also has promised to return and He will keep His word. “And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (John 14:3). After enduring the cross, the Lord Jesus rose from the dead to provide eternal life to all who believe in Him as their Saviour. He is coming back for His own who are saved by faith in Him and not one will be lost. Reader, have you trusted in Him? Are you waiting and watching for His return? Will it be a meeting with Him as Saviour or as a Judge?

## Decisions

An anecdotal story is told of the British prime minister Herbert Asquith. He once spent a weekend at the Waddesdon estate of the 19th-century Rothschild family. One day, as Asquith was being waited on at teatime by the butler, the following conversation ensued:



"Tea, coffee, or a peach from off the wall, sir?" "Tea, please," answered Asquith. "China, India, or Ceylon, sir?" asked the butler. "China, please." "Lemon, milk, or cream, sir?" "Milk, please," replied Asquith. "Jersey, Hereford, or Shorthorn, sir?" asked the butler.

We don't know how the amusing conversation ended but how grateful we ought to be that when it concerns the salvation of our souls and where we will spend eternity, the choice is very simple. It is not which one of the many confusing religions and philosophies of the world but "What shall I do then with Jesus which is called the Christ" (Matthew 27:22).

# Church History

by Mark Beardall

*Girolama Savonarola*

*Italian Reformer (1452-1498)*



Martin Luther regarded Savonarola as one of the forerunners of the reformation, alongside men like John Wycliffe and John Huss. Savonarola did not preach so much against the doctrines of Rome but against the practices of the clergy. He was a powerful orator and spoke with great authority.

Savonarola was born in 1452 at Ferrara in Italy. He had deep religious experiences early in life and visions about his calling. At twenty-one years of age he entered the Dominican order. He gave himself to prayer and fasting and intense Bible study. He had great interest in the prophetic scriptures, especially the Book of Revelation. He would often preach from this book boldly proclaiming that the time was at hand. He spent seven years at a monastery in Bologna and was later sent to a convent in Florence.

Florence was a city of learning and art, but the people were far from God. Savonarola began to preach in the city but few listened to him because of his

very harsh voice. After some time he became a famous orator in the city and great crowds would come to hear him. The cathedral was filled to capacity with people coming to hear him speak on repentance from sin. Many sinners were converted and a great revival began in Florence. It could be clearly seen that the people of Florence had responded to his preaching. Their manner of dress, their speech and their countenance was altogether different. His preaching was powerful and persuasive. He did not fear to preach about the wrath of God. It has been said that it would be better to be stung by a scorpion than to be stung of the tongue of this reformer.

At that time Lorenzo de Medici the Magnificent ruled the city of Florence and Savonarola was not afraid to denounce him for his sins. Lorenzo gave him many presents and showed him great favour, secretly hoping that he would silence the preaching of Savonarola. But it was to no avail. When Lorenzo was sick and on his deathbed, he called for Savonarola to read him the last rites. He refused because Lorenzo was not willing to repent of his sins.

Lorenzo died and his son reigned in his stead but the people overthrew him and chose

Savonarola to be the ruler of Florence. He took on the responsibility hoping that this would be a way of advancing the gospel and the reform of the Church. Savonarola ruled Florence for three years and he was a good governor but the people thought he was too strict. He set up a kind of theocracy similar to that of Oliver Cromwell. God was to be the ruler and the bible was his law. Brothels were closed down, gambling was prohibited and even manner of dress was restrained. Savonarola wanted to promote godliness and the gospel but he made the mistake of trying to force things by rule of law instead of just preaching and allowing God to do the work. All instruments of sin or vanity were to be burnt in the “bonfire of vanities”. This included dice, playing cards, unclean books and pictures and outrageous costumes. Certain men, who loved their sin, would not tolerate these restrictions and sought to oppose him and stir up a rebellion against him. Savonarola claimed to have the gift of prophecy. This caused him to lose a lot of influence in the city as many of his prophecies failed.

The Pope was much concerned about Savonarola. He could not tolerate his bold preaching. Alexander VI is considered to be the most evil pope that ever lived. He had five children and he wanted to put them in positions of power. In order to do this he would murder, plot and poison.



The pope invited Savonarola to Rome for talks. Savonarola refused to go, knowing that the pope was scheming against him. The pope then offered to make him a cardinal in hope that he might obey him. This would be a powerful position, as the next pope would be elected from among the ranks of the cardinals. Savonarola said that he would accept no other red hat than one dyed with the blood of martyrdom. The pope used the Franciscans to join in the plot to arrest him, as they were jealous of the Dominicans.

Savonarola was arrested, imprisoned and tortured along with two of his friends.

He was so severely tortured that it became unbearable and he said, "It is enough, Lord, now take my soul".

In May 1498 Savonarola and his two friends Silvester and Dominic were sentenced to death. Savonarola was stripped of his priestly robes and the crowds mocked him. Miller says that he was first hanged and then burnt at the stake. Not all sources mention the hanging but all mention the burning. A bishop tried to deliver him over to satan by saying, "I separate thee from the church militant and triumphant". He boldly replied, "From the church militant thou mayest, but from the church militant thou canst not". After his body was consumed in the flames, the Franciscans gathered up his ashes and threw them into the river Arno.

Savonarola not only longed to see reformation of the Church, he also had great desire for the salvation of souls. Savonarola believed in justification by faith alone. Some historians seem to think that he did not understand these things but his meditations on Psalm 31 written whilst he was in prison give us an understanding of his thinking. "No man can boast of himself: and if, in the presence of God, the question were put to every justified sinner, 'Have you been saved by your own strength?' all would with one voice exclaim, 'Not unto us, O Lord, but unto Thy name be the glory!' Therefore, O God, I seek Thy mercy, and I bring Thee not my own righteousness: the moment Thou justifiest me by thy grace, Thy righteousness belongs to me; for grace is the righteousness of God. So long, O man, as thou believest not, thou art, because of sin deprived of grace. O God, save me by Thy righteousness, that is by Thy Son, who alone was found righteous before Thee."

Savonarola was a mighty weapon in the hands of God. Feared by men, rulers and the pope. He died in 1498 just over twenty years before the great reformation with Martin Luther. It is important to remember that all through the church age there have been men who boldly witnessed for Christ.

# News

often made notes of all he heard in ministry and one would find words of wisdom he had picked up scribbled inside a birthday or Christmas card. He would make many friends while cleaning the hall outside, talking to people passing by and invite them to the meetings. He will be much missed by all the believers.

*Nitish Patel*

Abel was born to Christian parents in India, the second eldest of a family of seven brothers and sisters. Abel was saved at a very early age. At 14 he joined the Boys Royal Indian Navy Academy. At 17 he was put on a ship as an able seaman and was sent to the seas of Burma during the 2nd World War. In 1947 he left the Navy and came home. He got a job in the Gold Mines, working underground as a Forman. He got married to Cynthia and in 1964 came to England following his two brothers and sister. He lived in Sydneham for a while, where he attended Mayo Hall Gospel Hall. He worked for British Rail. Life was hard with five children. He often worked a 12 hour shift. He then moved to South Norwood, where he joined Clifton Hall along with his family, the children attended Sunday School and Covenantors and some of them were baptized. He had a passion for his relations and friends in India and often went over to help them. The last was in 2006/2007. Abel's health started going down in the last few years. He lost a lot of weight and had problems breathing. He eventually got very weak, but that still didn't stop him attending the meetings till to the last few weeks. He got ill on the 11th of November and was taken to May Day Hospital and passed away peacefully on the morning of the 12th.

His last wish was for him to be cremated and his ashes taken to India to be put along with his father in Kola Gold Fields. He will be missed by everyone who knew him.

*David Stokoe*

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Just before going to print, we have been informed of the home call of a former elder of Clifton Hall, Gordon Steer who went to be with the Lord on 22nd December 2008.



The Sunday school children enjoyed their Christmas party and also took part during the Carol Service when a number of their parents came to listen to the gospel. The Sunday school put on a nativity play and sang. 43 were present at the Carol Service including 20 children of whom 18 took part and 9 unsaved adults. Richard Catchpole preached a clear gospel message to them using a cracker as an object lesson. On Christmas morning and for the Watch night also unbelievers were present to hear the gospel.



Saturday morning outreach continues to see blessing with some coming to listen as a result of the tract distribution.

# *Photos of past days*



Clifton Sunday School outing to Chessington Zoo - 27 May 1961 - teatime!



Sunday school outing 1962