

# Clifton News

No 253 - April - June 2011

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45 Whitehorse Lane, South Norwood, London SE25 6RD  
[www.cliftongospelhall.com](http://www.cliftongospelhall.com)

Calling all boys and girls. Come along to the

# Easter Holiday Club



\* Bible Stories \* Singing \*  
\* Quizzes \* Activities \*  
\* Prizes \*

Every day  
Monday 18<sup>th</sup> to Thursday 21<sup>st</sup> April  
10 am to 12 noon  
Ages 4 years and over  
Prize giving on Thursday at 7 pm

# *Wedding Announcement*



Clifton Hall will be having its first wedding in many years as Alastair Rodger and Rebecca Catchpole announced their engagement. The wedding will be on Friday 29th of July 2011 and prayer is valued for the happy occasion.

## **Young people's work**

Sunday school had a very poor attendance this year with sometimes no children showing up at all. Prayer has been answered and a few new children have been coming on Sundays.

In a day when many come from broken homes, shopping trips on a Sunday and little parental encouragement to learn about the Bible, it is a struggle to keep children coming but we are thankful that the weeknight clubs have been very encouraging.

Numbers are have continued to grow on Wednesdays and Fridays with a good number of new children coming to the clubs and paying good attention to the gospel message at the end.

## **Easter Holiday Club**

We are having another holiday club this year with the theme of Bible weddings to coincide with the royal wedding of Prince William and Kate Middleton that same week.

# 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

### April

3	Nitish Patel (Family service)
10	Graham Cole
17	Alastair Rodger
24	Richard Catchpole

### May

1	Richard Catchpole (Family service)
8	Alastair Rodger
15	Ferranti Wong
22	Kevin Oh
29	Norman Gibbons

June

- 5 Glyn Davies (Family Service)
- 12 Mark Beardall
- 19 Norman Gibbons
- 26 Jerry Kye Bafour

## **Tuesday Bible Reading**

*Studying the book of Proverbs*

- April Proverbs 19
- May Proverbs 19 (Note: this will be on Thursday)
- June Proverbs 20

## **Thursday Prayer & Ministry**

April

- 7 Craig Spence
- 14 Richard Catchpole
- 21 Holiday Club Prize giving
- 28 Norman Gibbons

May

- 3 Tom Ledger (Note: this will be on Tuesday)
- 12 Norman Gibbons
- 19 Jeff Watson – Report of work in Brazil
- 26 Nitish Patel

June

- 2 David Penfold
- 9 Kevin Oh
- 16 Kevin Oh
- 23 Richard Catchpole
- 30 Alastair Rodger

# Questions

*Answered by Richard Catchpole*

*Are the Sons of God in Genesis 6.2 men or angels?*

There is a strong opinion with many expositors that these 'sons of God' are men. They believe that the 'sons of God' are of the godly line of Seth and 'the daughters of men' belong to the ungodly line of Cain, and they identify the sin as failure on the part of the godly to live in separation from the ungodly.

In support of that view attention is drawn to the fact that, in context, Genesis 5 records the generations of the line of Seth see ch.5.6, and Genesis 4 the generations of the line of Cain, see 4.17.

It is further asserted in support of this view that the separation of the godly from the ungodly is a doctrine that pervades the whole of Scripture and every breakdown of it invariably led to judgement. The late William Lincoln in his book 'Typical foreshadowing's in Genesis' gives some nine reasons as to why they must be men. Amongst his strongest arguments he says -

- (i) In Luke 3 the genealogy of the Lord, is the genealogy of the line of Seth, and is traced back to Adam who is referred to in v. 38 as 'the son of God';
- (ii) In Matthew 22.30 the Lord states that angels do not marry;
- (iii) Angels are spirits, Heb. 1.7 and in Luke 24.39 we are informed a spirit does not have flesh and bones;
- (iv) If they were angels he asks what ones are alluded to asserting that holy angels would not have thus acted; and if they were confederates of Satan why are they called sons of God?

While acknowledging that many able and saintly brethren advocate the same view, there are nevertheless very strong arguments to warrant the interpretation that these 'sons of God' were angels and not men. The

phrase 'sons of God' comes just five times in the Old Testament, Genesis 6.2, 4; Job 1.6; 2.1; 38.7.

It is indisputable that the references in the book of Job are to angels why should it be thought different in Genesis 6? In what sense were they sons of God? In being the subject of the creative act of God as was Adam in Luke 3.38. The opening verse of Genesis 6 says 'men began to multiply on the face of the earth and daughters were born unto them' this is clearly a statement regarding the increase of the general population and not a specific statement about the increase of an ungodly line alone, an interpretation which, in the interests of consistency, would be required if 'men' in v.2 is limited only to the line of Cain.

The statement in Matthew 22.30, which is raised as an objection to this view, relates only to angels in heaven and has no bearing on the form they might take on earth. In fact whenever angels were visibly manifest on earth they always appeared as men never as women. The question was raised if these sons of God are angels what ones are alluded to? It is important to recognise that there are three different groupings of angels mentioned in Scripture.

Firstly there are what we might describe as 'good angels' variously referred to as 'holy angels', Mt.25.31; 'elect angels', 1 Tim.5.21 and 'mighty angels', 2 Thess. 1.7 and their dwelling place is in heaven cf. Luke 1.19 'I am Gabriel that stand in the presence of God' or Rev.5.11 'I heard the voice of many angels round about the throne'.

Secondly there is the devil and his angels, Mt.25.41, those who followed Satan in his rebellion, their habitation is the atmosphere, and so in Eph. 2.2 their leader Satan is described as being 'the prince of the power of the air'.

Thirdly there are angels that sinned who have been cast down to 'hell' (Gk. 'Tartarus') and are presently confined there, 2 Pet.2.4. We suggest it is this third group who are the 'sons of God' in Genesis 6. In

2 Pet.2.4 the apostle says ‘the angels that sinned’ in Jude 6 we learn how they sinned ‘They kept not their first estate but left their own habitation’. J.N. Darby renders the first part of the statement ‘who had not kept their own original state’ i.e. the distinctive state and position in which God placed them at creation. While that says what they did not do the remainder of the statement indicates what they did, J.N. Darby reads ‘but had abandoned their own dwelling’.

To summarise the first part ‘looks back to their exalted position which they failed to maintain’ the second part ‘the lower status to which they deliberately descended’ <sup>(1)</sup>. This description easily fits in with our suggested interpretation of Genesis 6.

But we might ask why did the angels ‘the sons of God’ thus associate with ‘the daughters of men’? It would seem this was the first satanic attempt to produce a master-race and, in light of the promise regarding the seed of the woman in Genesis 3.15-16, perhaps even an attempt to produce a ‘Messiah’!

(1) ‘Expositional Commentary on the epistle of Jude’ by D. Edmond Hiebert.

# *Bible Teaching*

## *Psalm 45 - A Song of the Beloved (Part 3)*

*by Charles Wigg (Tasmania)*

### *The Queen*

While the honourable women, represent the saints of the Church individually, the Queen represents the Church viewed as an entity, as another has said, ‘a corporate person before God’

Though the Psalm is principally about the Beloved, the King of Kings, yet it clearly shows that He has a consort who is in every way suited to Him. “A helpmeet His like”. The Queen is seen standing by the side of



the King. This is the place that the Church will occupy when Christ the King, comes to reign.

Christ is said to be head over all things to the Church, which is Body, and that she is His fullness, He the One who fills all in all (Eph. 1:20-23). In the epistle to the Ephesians, Paul brings out in a unique way, the glory of Christ, and the Church. It is there that he reveals the mystery that had not previously been made known to the sons of men, but had been hidden throughout the ages in God. Though Christ must always be ever supreme, yet His Church, that He loved, and gave Himself for, is a suitable consort, and companion for Him, to rejoice His heart both through the Millennial reign, and in eternity!

She stands on His right hand, the place of prominence and power. She is clothed in 'gold of Ophir'. Gold in scripture speaks of deity, or what is divine. The Hebrew word for Gold, comes from a root that means 'that which shines, or shimmers' as though there is a mystery about it, something that cannot be understood. The Queen is arrayed in the finest gold, the 'gold of Ophir'. Though the Church never partakes of Deity, yet she is covered with that which speaks of the Glory of God. She is the "Fullness of Him who fills all in all".

### *Hearken O daughter*

Here we have a challenge to the individual believer. Each of us has had a past history. There are many things that clamor for our loyalty and affection. The challenge is "forget thine own people". There are national claims, for each of us are expected to have a certain love and loyalty for our nation, however the claims of our King, our Beloved, must supersede all such claims. It reminds us of Ruth, who said to Naomi, "Thy people shall be my people".

"And thy father's house". This comes even closer, as the natural, the family tie; family love and loyalty are very strong. We are commanded to love father & mother, but our love for Christ must be much greater. Schofield makes the comment that our love for Christ must be such that our love for father & mother seems like hatred, by comparison. Our Beloved must come first, "in all things He must have the pre-eminence".

Such devotion brings a reward; it leads to a life of intimacy, of sweet close fellowship with our Beloved. Let us respond to this challenge, by putting the Lord Jesus first in our affections, in all things. It also draws admiration from others. The daughter of Tyre, is the commercial system of this world, It is an attempt to bribe, to corrupt the affections of the lover of Christ. How many an outstanding believer has been lured and tempted by what the world offers. Its riches, its fame have succeeded in drawing some of the most devoted away from Him. Let us beware!

### *The King's daughter*

Here is a final view of the Church as she is presented to Christ. It is the typical anticipation of what we read in Eph. 5:27. The Church, the Bride of Christ, finally presented to Himself, “without spot, or wrinkle, or any such thing.” Here the King’s Daughter, is said to be “All glorious within”. This may mean that she is inwardly glorious, or it may mean ‘within the royal apartments’. For the Church the special apartment prepared by our Beloved is in the Father’s house. It is there that we will enjoy the very nearest place to Christ, “That where I am there you may be also”. John 14:3. Her clothing is of wrought gold, this we have discussed earlier.

### *She shall be brought unto the King*

Here is the moment of presentation; it is also described in Revelation 19:6-8. There the Bride has made herself ready, and she comes to the marriage clothed in fine linen, clean and white, which we are told is the righteousness of the saints. The practical results of righteous lives, lived in a defiled and defiling world. There we are told of the blessedness of those who are invited to the marriage supper of the Lamb. These are the saints of preceding ages, and the ages that follow the Church’s translation. In this psalm they are described as virgins, and companions of the King’s daughter. This grand occasion is one of the greatest joy and gladness. John the Baptist spoke of himself as the ‘friend of the Bridegroom’. He rejoiced in anticipation of the Bridegroom receiving His Bride. His joy will be so much greater when an invited guest he is present at the marriage supper of the Lamb.

### *Instead of thy fathers*

There have been some most outstanding people amongst the sons of God, who have lived and died for Christ in this world. Those who have suffered with Him, shall also reign with Him. As prices they shall rule in judgement, with the King who shall reign in righteousness. What a glorious day that will be!

I will make thy name to be remembered:

What joy and pleasure the Lord Jesus has brought to His heavenly Father! Such is His delight in His Son, whom He has crowned with glory and honour, that He has decreed that His precious name will never be forgotten. It will be remembered in every age and all those who love that name will never cease to praise and worship Him. This is our privilege now, right here in the scene where men said, "When shall He die, and His name perish". What a glorious privilege is ours, may we make use of it more and more!

\* Concluded \*

Note: We have just heard that our dear brother Charles E. Wigg has been called home to be with the Lord on the 26th of March. Do pray for the bereaved family.

## *Good News*

### **The Wrong Pilot**

What could have caused Aeroflot Flight 593 to drop headlong out of the sky on March 22nd, 1994, killing all 75 passengers onboard? For nearly a fortnight, international aviation officials asked themselves that question. Was it a technical failure? A terrorist bomb? A stray bird? All

they knew was that the Hong Kong bound Airbus A-310 disappeared from radar and exploded deep in Siberia until the plane's flight recorder finally yielded a haunting clue: the voice of a child.



Somewhere over the Altai Mountains, Captain Yaroslav Kudrinski was giving his two children lessons on how to fly. His 15-year-old son and his sister, inexplicably disengaged the plane's auto pilot, stalling the craft and sending it into a dive. In a desperate effort to stave off disaster, someone lunged for the instrument panel. Whoever it was very nearly succeeded; Flight 593 crashed with its nose slightly up and its wings level, indicating that seconds before impact, someone regained at least control. But it was too late. The occupants of Flight 593 was a journey to doom, for at the controls was the wrong pilot, a child!

This story reminds us that on the journey of life, we must be sure that we have the right pilot in control. Many choose to live without God and are under the dominion of Satan, the god of this world. To live like this is to have the wrong pilot in control of your life and end up in a lost eternity. The Lord Jesus died for you to be your Saviour and Redeemer. Only by trusting in Him you can be on the way to heaven. Jesus said, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." (John 6:47)

*Do you want a Pilot?  
Signal then to Jesus;  
Do you want a Pilot?  
Bid Him come on board;  
For He will safely guide  
Across the oceans wide  
Until you reach at last  
The Heavenly Harbour.*

# Church History

J C Ryle

by Mark Beardall



John Charles Ryle was born on 10th May 1816 at Park House, Macclesfield. His father was the owner of a local silk mill. His mother Susanna was the daughter of the manufacturer Charles Hurt and cousin of Sir Richard Arkwright a famous industrialist and inventor. John Ryle came from a good Methodist family but he and his wife Susanna decided to attend the Church of England. They had their son John Charles Ryle christened at Christ Church, Macclesfield on 28th September 1816. Ryle's Grandfather was a very successful businessman who made a fortune as a banker, landowner and silk manufacturer. When he died Ryle's father inherited a fortune of, half a million pounds, became part owner of a silk mill and a bank, and also became the new master of Park House and it's estate.

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Ryle's education began with private lessons in English and Maths from the Clerk of the Parish Church. When he was eight years old he was sent to Rev John Jackson's Academy in Bowden, which was a prep school. Jackson told the boys, that if any boy finds it difficult to get up the other boys should toss him out of bed. Ryle was tossed so high that he hit the ceiling and fell out of the blanket. He entered Eton College in February 1828.

Ryle excelled in sports at Eton. He was good at rowing and cricket. He was selected for the cricket team in his fifth year and became team captain in his sixth year. In October 1834 Ryle went to study at Christ Church, Oxford. He continued to play cricket at Oxford and was selected for the University First Eleven in his first year and was made Captain in his second and third year. In 1836 there was a match between Oxford and Cambridge at Lords Cricket Ground. Ryle took four wickets in the first innings and six wickets in the second!

In 1837 Ryle fell sick with a serious chest infection not long before he was to take his final examinations. He wanted to get a good degree but was stuck in bed. It was a great trial for him and he actually opened his Bible and began to pray. He hadn't prayed or read the Bible for fourteen years. The Lord was drawing him by his Spirit. One Sunday he arrived late to a church service in Oxford but was in time to hear the second reading, which was Ephesians chapter two. As he listened to the reading he felt that the Lord was speaking directly to his soul. His eyes were opened when he heard verse 8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ryle was converted through hearing the word of God, without comment or sermon. He was born again by the incorruptible seed of the Word of God.

Ryle returned home from Oxford with a First in Classics and a Blue for cricket, which made his family very proud. However, they were not happy about his faith in Christ. They were Christians in name only. They attended the local Anglican Church on Sunday but their religion did not change their lives. They thought young John was taking things too far. He had given up dancing, the theatre, playing cards and even billiards! They wondered what was wrong with him.

After leaving university Ryle was unsure about what to do next. He thought about a number of different avenues but none were right for him. He had ambitions to become a Member of Parliament and thought that a good knowledge of the law would help him, so he went to London to study law. But he gave up his studies after six months due to chest problems caused by the London smog. When he returned home his father gave him a job in the bank, signing notes. In Macclesfield Parish Church there is a five pound hanging on the vestry wall which was issued by the Macclesfield and Cheshire Bank on 25th February 1841 and signed by J.C. Ryle. However his father did not let him get involved in the running of the bank because he did not approve of his stand for Christ. Ryle kept himself busy with other activities during his time at the bank. He was a Captain in the Cheshire Yeomanry. He did ten days military training every year. He also sat as a magistrate once a week. He was even asked to speak at Christian meetings. He did not speak often at Christian meetings to avoid upsetting his father.

In June 1841 The Macclesfield and Cheshire Bank crashed and Ryle's father lost everything. His father lost all of his property to creditors, including the

new family home and the silk mill. Ryle was humiliated by his father's loss. He was once an heir to a great fortune but reduced to an owner of £200 and two horses. He had to find work quickly. He had to give up the idea of a career in Parliament as he had no money to back him. He thought about a number of different career paths but most of the jobs that interested him required years of training without much income. He needed money now. The only thing that he thought he could do that would give him an immediate income was to become a clergyman. His Oxford degree was enough to get him into the Church, all he needed to do was get a bishop to ordain him.

Ryle was ordained by Charles Richard Sumner, Bishop of Winchester and made deacon on 21st December 1841. He started his ministry at the Chapel of Ease in Exbury, which was a small parish of about 400 people. He was given a stipend of £100 per year and a house. This was about four times the average wage of his parishioners. Ryle was a very zealous worker for the Lord at Exbury. He visited every house in the parish once a month and spoke to the people about their souls. He gave out many tracts and visited the sick, sometimes giving them medicine, as there was no doctor in the parish. Ryle left Exbury after two years due to ill health but he left with an assurance that many souls had been saved in the parish.

Ryle's next post was at St Thomas', Winchester. Through his zealous preaching it was said that he filled the church "to suffocation and turned the parish upside down. The mid-week Bible study was well attended and people travelled from other parishes to hear the gospel. Ryle's ministry at Winchester lasted only five months.

He was asked to take the parish of Helmingham in Suffolk. He was offered a stipend of £500 per year. He accepted the offer. Helmingham was a quiet parish with about 300 people. The local squire was an evangelical and paid for the church building to be renovated. 24 gospel texts of Ryle's choice were painted on the walls. Ryle paid regular visits to his parishioners and took part in Bible studies in various houses. Ryle bought his own printing press and printed his own sermons and tracts. He distributed his printed sermons to all those living in the parish, who didn't attend the services. He had a strong manly voice and he preached the gospel with power.

When he first started preaching he copied the style of a famous London preacher but after some time he realised that his hearers could not understand. So he started to speak in a simple and direct manner, which could be easily understood and he urged other preachers to do the same. Much of the preaching of the day in the Church of England was dull and lifeless. There were many different factions in the church and men would preach in a way that they might not upset a particular party. Ryle said, "We have hundreds of jellyfish clergyman who seem not to have a single bone in their body of divinity. They have no definite opinions; they belong to no school or party; they are so afraid of extreme views that they have no views at all." He complained that, "The absence of a certain sound, the want of a sharply cut, well-defined doctrine in sermons is one of the worst and most dangerous symptoms of the present day." This was a far cry from the preaching of the Reformers and Puritans whose works he had started to read. He admired the Puritans for their emphasis on the application of Scripture to their daily lives and their stand against the Stewart Persecutions. Ryle had his tracts published by William Hunt of Ipswich. They sold in thousands. People are still using his tracts today. He was known as the "Prince of Tract Writers."

On 29th October 1845 Ryle married Matilda Plumtre the daughter of a Tory MP. She died of a chill on 18th June 1847 leaving him with one child Georgina Matilda. It was the worst thing ever to see his wife buried. He married again on 21st February 1850 to a good Christian woman called Jessie Elizabeth Walker, the daughter of a rich landowner. Jessie did not enjoy good health and John had to spend a lot of time looking after her and the children. She died of Brights disease on 10th May 1860. Ryle said, "I was once more left a widower with five children, the eldest only thirteen, and altogether more disconsolable and helpless than ever."

In 1861 Ryle moved to All Saints Church in Stradbroke, Suffolk. Not long after arriving at Stradbroke he married Henrietta Amelia Clowes on 24th October 1861. Henrietta was the daughter of Lieutenant-Colonel William Legh Clowes. Ryle was a zealous worker at Stradbroke. He held open-air meetings twice a week and ran a large Sunday School. He also had a new school built in the village, where he often taught from the Bible. Ryle held three services every Sunday and had cottage meetings in the week. He was particularly concerned about children and he often gave a word for them in his sermons. There was a marked change in the village. A magazine article of the time said, "Some twenty or thirty years ago (Stradbroke was one of the worst places in the neighbourhood) a respectable person could hardly ride through without being insulted or very likely his hat



would be knocked off his head. Now a quieter and more orderly parish is hardly to be found.”

In 1870 Ryle was made Dean of Hoxne with the responsibility of looking after 25 parishes. He was unhappy with lazy vicars who spent all their time in leisure activities. His hard work at Hoxne did not go unnoticed. He was made Dean of Norwich Cathedral in 1872. Ryle was appointed Dean of Salisbury in 1880, after the death of Dean Hamilton. This was a very controversial appointment. The Church Times accused him of being a “Ritualist at heart.” It was a strange thing for an evangelical to be left in charge of a Cathedral. He did not actually go to Salisbury as the Prime Minister asked him to become Bishop of Liverpool soon after his appointment. Ryle was consecrated Bishop on 11th June 1880. Although he was used to wearing clerical attire, he refused to wear a mitre, or cope or carry a staff. He wrote to the supplier, “If you send me a staff I shall lock it up in a cupboard and never see it again. A bishop wants a Bible and not a staff.” He was enthroned at St Peter’s ProCathedral in Liverpool on 1st July 1880.

Ryle did not change his preaching when he became a bishop. A woman travelled miles to hear him and said, “I thought I’d hear something great. He’s nowt. He’s no bishop. I could understand every word.” Ryle had a zeal for evangelistic work and he invited D L Moody to hold a campaign in Liverpool in 1883. He was much criticised for this because Moody was not an ordained man. However, more than five thousand people heard the gospel at the same time.

His wife, Henrietta died of a chill on 6th April 1889. She was an active Christian, leading women’s meetings, giving out tracts and helping missionary societies. Ryle said, “Life has never been the same thing, or the world the same place since my wife died.” Ryle retired due to ill health in March 1900. He died on 10th June 1900.

Ryle was not only a zealous preacher but also a prolific author. Many of his books are still in print today. Practical Religion, Old Paths, The Upper Room are collections of sermons which will benefit the believer in his devotional life. He wrote commentaries on all four Gospels, and a number of books on Church History. We find it hard to relate to the Episcopal system with its consecrations, enthronements and infant baptisms but we see a man who preached the gospel and won many souls for Christ.

# *Report of work in Wembley*

## *Nitish & Ellen Patel*

The work amongst the Hindus community in Wembley saw further blessing when a young man named Tarun Patel was saved just before Christmas. He was baptised on the 12th of March. A good number of believers supported and several Hindus were present who asked many questions afterwards. Tarun is now in fellowship and making good progress. He makes copious notes in the Bible class and witnesses to others.

Another Hindu man named Jathin had been attending the Bible class which is held every Monday. After several weeks of Bible teaching he told us he wants to be saved and baptised but fears the persecution from the family. He has had to move to Leicester and we contacted Dr. Mahesh Bandarpalli, a converted Hindu priest, to take care of him. We were pleased to hear from Jathin that he has been attending the meetings of the assembly at York Street. Do pray that soon he will fear God more than man and trust the Saviour.

One of our Bible class students named Hardik who was a Hindu but married to a Christian girl phoned before leaving for India to say he had been saved and had been baptised at a local Church in Wembley. His wife Alpesha had faithfully witnessed to him and they are both now in the Lord.

The radio program continues to broadcast the gospel message every Tuesday on the short wave across Gujarat. Response is poor but there are a number of regular listeners. 20,000 gospel booklets have been printed with details of the radio program on the back. As they are distributed, prayer is valued for a response in this hardest part of India.

This year there will be a two month gospel outreach from June to July. Every day there will be open air evangelism and gospel meetings on the weekends. Do pray for further blessing.



Pioneer Camp Whitsun 1960



Past Days at Clifton Hall



Sunday school outing 1960s