

Clifton News

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Easter Holiday Club



News

EASTER HOLIDAY CLUB APRIL

We give the glory to God for His blessing during this year's Easter holiday club. Numbers exceeded all previous years and around 85 different children came with 65-69 coming each morning. Behaviour was good and we were pleased that there was a large crowd of parents and children present to hear the gospel on the prize giving night.

This effort has added new children to the weekly Seekers club which has sometimes has over 40 children present. A number of the older ones have now moved on to the Friday club. The Bible talk time is going on well with good discussions on spiritual topics. Many will soon be leaving for university and prayer is valued that the Lord will bless the Word sown in their hearts.

GOSPEL MEETINGS

1 - 15 SEPTEMBER 2013
MONDAYS TO SATURDAYS 8 PM
SUNDAYS 4 PM

We are hoping to have another annual mission in September and value prayer for blessing as we seek to tract the area and encourage folk to come inside and hear the gospel.

REMINDER

Sunday gospel meeting is now at 4 pm and after September the Thursday prayer and ministry will be on Mondays.

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Meetings

THE WEEK AT CLIFTON

Lord's Day

Breaking of Bread 11.00 am

Family Service 4:00 pm

Tuesday

First Tuesday of month - Bible Reading 8.00 pm

Wednesday

Seekers Club 6:30 pm (Term time only for under 10s)

Thursday

Prayer & Ministry 7:45 pm

Friday

Friday Club (Term time only for 10+) 7:30 pm

SUNDAY AFTERNOON FAMILY SERVICE

July

7	Mike Surry
14	Nitish Patel
21	Norman Gibbons
28	Richard Catchpole

August

4	Richard Catchpole
11	Nitish Patel
18	Norman Gibbons
25	Phil Briercliffe

September

- 1 GOSPEL CAMPAIGN
- 8 GOSPEL CAMPAIGN
- 15 GOSPEL CAMPAIGN
- 22 Alastair Rodger
- 29 Nitish Patel

TUESDAY BIBLE READING

- July 4 Romans 6:1-14 (note this is on Thursday)
- August 6 Romans 6:15-23

THURSDAY PRAYER & MINISTRY

July

- Tuesday 2 Kevin Oh
- 11 Richard McClenaghan (Missionary report)
- 18 Norman Gibbons
- 25 Martin Hayward

August

- 1 Martin Hayward
- 8 David Penfold
- 15 Richard Catchpole
- 22 Nitish Patel (Church history part 5)
- 29 Nitish Patel (Church history part 6)

September

- 5 Gospel Meetings
- 12 Gospel Meetings
- 19 Norman Gibbons
- 26 Norman Gibbons

Please note that from the week beginning Sunday October 6th the Prayer and Ministry meeting will change from Thursday to Monday evenings.

Question Box

At the Friday Club, we have a question box into which the young people put a number of questions they want answered from the Bible. Here are some of the questions they have been asking and our answers to them ...

Q7 - Does Jesus still love the Devil?

The Bible doesn't say directly whether Jesus loves or hates the Devil. But we know, God hates evil, lying, pride, disobedience etc, all things that mark the Devil, that Jesus came to defeat and destroy the Devil and that ultimately the Devil will be punished in the lake of fire (Revelation 20:10).

1 John 3:8 - The reason the Son of God appeared was to destroy the works of the Devil.

Hebrews 2:14-16 - Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery. For surely it is not angels that he helps, but he helps the offspring of Abraham.

Q8 - How do you know when God or the Devil is talking to you?

God speaks through His Word rather than audibly to us. The Bible doesn't indicate that we can expect the Devil to speak to us, but we see that he is a liar and always seeks to oppose the truth of God. Sin came into the world after the Devil caused Eve to doubt what God had said in Genesis 3:3 "Did God actually say, 'You shall not eat of any tree in the garden'?" And the Bible shows that the Devil has introduced false teachers and false prophets.

So, whenever someone tells us something we go to the Bible to check whether what we have heard is true, like the people of Berea did and like John encourages us in 1 John.

Acts 17:10-11 The brothers immediately sent Paul and Silas away by night to Berea, and when they arrived they went into the Jewish synagogue. Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so.

1 John 4:1-3 - Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.

Bible Teaching

Elisha Prophet of Water - Part 1

By the late Charles Wigg (Tasmania)



I thought that it may be of profit to the people of God to examine what the scriptures tell us about this remarkable prophet. The title of this paper may seem a little strange, but it was pointed out to me many years ago that there was a contrast between the ministry of Elijah, and that of Elisha. Elijah's ministry was characterised by fire, but Elisha's by water.

I think that we see the perfect combination of both in the life and ministry of our Lord Jesus Christ. John tells us that grace and truth came by Jesus Christ. In Elijah's ministry we see the evidence of truth, which at times can be sharp and severe. Whereas grace, is more soft and gentle. Truth demands, but grace supplies. Truth tends to expose faults, failures, shortcomings, but grace like the love from which it springs, covers a multitude of sins, 1 Pet. 4:8

Thus we see the contrast between the ministry of Elijah and Elisha. He is described as one “who poured water on the hands of Elijah”, 2 Kings, 3:11. This is what characterised his life and ministry. He continued to be a source of life and blessing, even after his death, as we shall see later.

HIS PARENTAGE AND DWELLING PLACE

Elisha was born and lived in a village called Abel Mehola, that was situated in the territory of Issachar. In normal times it was a lush, green, and fertile place. It was near where a stream or wadi El Maleh empties into the Jordan. The name means ‘dancing fields’, so it was a place of joy. His father’s name was Shaphat, which means, ‘judges’, or ‘has judged’, so it seems that he was a man of judgment, one who was able to arrive at a correct assessment of a matter. In the New Testament this is said to be a characteristic of those who are intelligent and spiritual. 1 Cor. 10:15, and 1 Cor. 14:37. Such a father normally would have a wise son, Elisha proved to be one such.

It would seem that he had met or seen Elijah at some previous time. It is possible that he was there at Mount Carmel, when Elijah stood alone for Jehovah. Perhaps he was amongst those who fell on their faces and cried, “Jehovah, He is God, Jehovah, He is God”.

But though Abel Meholah was normally a green and fertile place. The whole land had been through a horrendous drought. The green grass had disappeared, and all was baked and hard. However Elisha had witnessed the storm that followed Israel’s restoration, when they turned back to Jehovah. Yet one storm alone does not end a drought. Elisha believed that there was more to follow and was preparing for it as we shall see.

ELISHA THE PLOUGH MAN

When Elijah found Elisha he was ploughing, and had twelve yolk of oxen before him. This showed him to be a man of faith, as for three

and a half years, there had been neither seed time or harvest. The hot sun had beamed down mercilessly and the land was parched and burned up almost like a brick. But Elisha was a man of faith, he was expecting that Jehovah would, “return and rain righteousness upon them, and thus was breaking up his fallowed ground”. Hosea 10:12. We may ask, “Why so many oxen, surely it would not take 24 bullocks to pull a plough?” There may be several answers to this question, each of which give an indication of the kind of man that Elisha was ...

(1) The ground would be very hard, as we have seen. To plough at such a time would be hard work for both oxen, and especially the ploughman. As the plough tore through the baked earth, the plough handles would be thrown about, and sometimes the ploughman would be jerked off his feet. He would receive many a bump and bruise. This is the kind of man that the Lord uses. Paul was such. He loved the Corinthians dearly, but was criticised by them. He says that the more abundantly he loved them, the less he was loved, (by them). 2Cor. 12:15. He lamented to Timothy that all in Asia had turned away from him. 2Tim. 1:15. The service of the Lord is not for the faint hearted. Read 2Cor. 11:16-33.

(2) There had been the terrible drought and the oxen would be thin and weak. It was a remarkable testimony to Elisha’s diligence and faithfulness, that he still had so many animals living. Solomon tells us that the “Righteous careth for his beast”, Prov. 12:10, (J.N.D.) Elisha is to be commended, in that though the ground was hard and the oxen weak, yet he made use of what he had, and got on with the job. How often today, God’s servants lament the weakness of those that God has given them to work with, and do nothing. Let us follow his example let us also “break up our fallow ground”. May God strengthen our faith our determination, and give us a spiritual optimism.

We are told that the “farmer must first labour before partaking of the precious fruits”, 2 Tim. 2:6, (J.N.D.) And James also encourages us to be patient, and to get on with the work, expecting the blessing of the

'latter rain'. Jas. 5:7 & 8. Also Paul exhorts us not to be weary in well doing, promising that in due time we shall reap, if we do not faint. Gal. 6: 7-9.

Let us not look at the discouraging circumstances, for we are told in the Proverbs that "the sluggard will not plough by reason of the cold, therefore shall he beg in harvest and have nothing" Prov. 20:4, In Ecclesiastes we are told that "He that observeth the winds will not sow, and he that regardeth the clouds will not reap". Eccl. 11:4. Timothy was told that he was to "Be instant, (urgent), in season and out of season. That means that he was to preach when he felt like it, and also when he did not feel like it. It is a sad fact that today we have many fair weather ploughmen.

ELISHA'S HUMILITY

We are told that Elisha was with the twelfth. This means that he was at the very rear, at the back where the hard work was. This also shows us two things -

(1) His oxen were well trained, he did not need a whip, or to use force to get the weakened animals to go where he wanted them to. He controlled them by the words of his mouth. With the training of bullocks we have what is called, their breaking in period. Some of the older farmers were experts at this. The young bullock's will must first be broken. It must be taught to lead, then to bear the yoke, and to learn to walk beside an older, trained bullock. By doing this the animal learns the meaning of the commands that the driver gives. A poorly trained bullock, can be a real headache to the driver. It is the responsibility of the elders in any Assembly to train younger members in the work of the Lord. They are to do this both by example, precept and practice. Elisha had done his work of training the oxen well.

(2) Next we see his humility, he was with the twelfth, he was last, right at the back, where the hard work was. Paul had to warn the Corinthian believers, that though they had "ten thousand instructors in Christ, yet have ye not many fathers". 1 Cor. 4:15. There are so many

who are ready to give orders, but so few that are willing to do the work, to get their hands dirty, as it were.

Elisha was not concerned about being prominent he wanted to get the job done. He was prepared to work, and to work hard. May God give us men like him today!

.... to be continued

Church History *The life of A. W. Pink* *By Mark Beardall*

A W PINK (PART TWO)
FROM AUSTRALIA TO THE HEBRIDES

After fifteen years of ministering in various parts of the United States of America, Pink felt that the Lord was leading him to Australia. He arrived at Circular Quay, Sydney on 24th March 1925. He did not know anyone in Australia but was convinced that the Lord had led him there. Pink became very busy. Preaching invitations came flooding in. Pink was accustomed to writing letters to some of the subscribers of his magazine but he was so busy preaching and preparing sermons that he had little time for correspondence and had to apologize to his correspondents in the magazine. He also had to



turn down many invitations to preach because he was booked up for several months. By May 1925 he was preaching about ten times per week. Hundreds of people were turning up every night to hear the teaching of the Bible.

Pink was invited to hold a Bible Teaching Campaign at the Ashfield Tabernacle in Sydney. He preached to sinners and saints alike and many souls were saved. Pink was invited to hold a second campaign in June and nearly five hundred people came out every night to hear the word of God. On Sundays there were even more people and many extra chairs had to be put out. Pink believed in election and human responsibility and he felt that there had been little preaching on election in Sydney, so he preached a number of sermons on this theme. This was not acceptable to the New South Wales Baptist Ministers Fraternal who unanimously voted not to endorse Pink.

In September 1925 Pink was invited to preach at Belvoir Street Baptist Church in Sydney. Belvoir Street Baptist Church was a Strict and Particular Baptist Church. They were “strict” in the sense that only baptised believers who were in church membership could receive the Lords Supper and “particular” in the sense that they believed in “particular redemption.” They were happy with Pink and his teaching on election and they invited him to preach every Sunday and Wednesday for three months.

At the end of those three months he was invited to become the minister of the church. Having read the articles of faith pertaining to that particular congregation not the Gospel Standard articles he was received into membership at Belvoir Street on 26th March 1926 and soon after became the pastor.

His ministry at Belvoir Street was short lived. He had noticed that there were saved people who attended the preaching but would not join the church this was because they wrongly believed that to have assurance of salvation is presumption. He realised that the people were resigned to a kind of fatalism and that they needed stirring up to a sense of their responsibility. He believed that the Strict Baptist

churches in Australia had failed to evangelize and had neglected the preaching of repentance and man's responsibility to believe the gospel. The deacons did not like his preaching of the free offer of the gospel. He gave out challenges such as: "Why not believe in him for yourself? Why not trust his precious blood for yourself; and why not tonight? Why not tonight, my friend? God is ready. God is ready to save you now if you believe on him. The blood has been shed the sacrifice has been offered, the atonement has been made, the feast has been spread. The call goes out for you tonight,' 'Come, for all things are now ready.'

The deacons opposed him and the church secretary denounced him as a rank 'free-willier.' He decided to resign some months later when brethren from two so called "sister" churches came to discuss missions. These sister churches held to the Gospel Standard articles of faith which were not held at Beloit Street. These articles denied duty faith and duty repentance that it is the duty of every sinner to repent and believe. They believed in preaching faith and repentance to sinners who are under conviction but not to all men indiscriminately. These brethren demanded that the Belvoir Street Church should hold to these articles in order to have fellowship with them. They denounced Pink and asked the deacons if they endorsed him. The deacons sided with these brethren and the majority of the church. The church denied human responsibility and had he known this he would not have joined the church. He had no choice but to resign.

A good number of the congregation also resigned and a new church was formed on 27th September 1927 with 26 members of the former congregation and Arthur Pink as the pastor. They hired the Masonic Hall for Sundays and the Gospel Hall for midweek meetings. A number of souls were saved and the congregation doubled within eight months. There were many baptisms and much blessing. Despite evidence of blessing Pink was not happy with his motives for being the pastor and resigned on 25th March 1928. He believed that his work in Australia was finished and he sailed for England on 20th July 1928. Many believers turned up at Circular Quay to see him off.

When Pink arrived in England he was invited to stay in Seaton, Devon by one of his readers. Pink was invited to preach a number of times to

the assembly in Seaton but some of the elders rejected his teaching on the Sovereignty of God. The elders asked him to be silent while they discussed these matters because they felt that Pink would split the assembly. Pink never preached again to the assembly. He only preached twice in other places during the next four months. In January 1929 he held some Bible readings with a few believers in his rented cottage in Seaton.

Pink did not see any blessing and decided to go back to America. The Pinks returned to Kentucky where Mrs Pink grew up. Pink preached a few times in various churches and then moved to Los Angeles. Pink found no spiritual home here and spent his time writing. The Pinks remained in the USA until 1934 living in different places. Pink felt there was no work for him there.

Pink sailed to England in September 1934. He stayed for a while in Cheltenham and held Bible teaching meetings but very few came. He moved to Glasgow and was hoping to preach among the Free Presbyterians. One of the elders had invited him there. He enjoyed their prayer meetings and special meetings and was even asked to pray on two occasions. He offered his services to preach but the synod decided not to allow people from other denominations to take part in their services.

He had no preaching opportunities at all in 1935 until October when he was invited to speak at Bethany Hall in Falkirk. He also preached in one of the larger assemblies in Glasgow in December. He also spoke at Berkley Hall in Glasgow on Grace preparing for Glory. He had heard that there might be more preaching opportunities among the assemblies in London. So he moved to Hove where he was only an hour away from London. It seems that not many opportunities came and he gave up hope of ever ministering again in a public meeting and decided to put all his efforts into the magazine.

Pink occasionally attended the preaching of J.K. Popham at Galeed Chapel in Brighton but he felt that Popham was very fatalistic. The Pinks stayed in Hove until 1940 when there was heavy bombing

and machine gun fire from enemy aircraft. They decided to move to Stornoway in the Isle of Lewis where they would not be distracted by bombing. Pink attended the local Free Presbyterian Church for a short time. The main services were in Gaelic as most people on the island spoke Gaelic. The Pinks could not understand a word of Gaelic so they attended the English service in the afternoon. Pink felt that the services were sound but lifeless. They also attended the Free Church.

The Pinks eventually decided to stop attending church altogether. Mr and Mrs Pink worshipped together at home. Pink gave most of his time to writing for his magazine *Studies in Scripture* and writing to readers. He sometimes wrote 2000 letters in one year. His dearest friends lived in America and he kept in touch by letter. Pink lived in Stornoway until his death in 1952.

It is tragic that Pink spent his final years without belonging to any local company of believers. Pink did not fit into any denominational group. He emphasised both sovereignty and responsibility. It seems that he gave up too easily. He may have seen more blessing if he stayed in Australia. Pink was isolated but he gave himself to the study of the Bible. His books are still published today and many of his magazine articles have been put into book form. He is better known after his death than he was during his lifetime. Although Pink encouraged evangelism, it appears that he felt that this was the duty of the minister rather than ordinary believer. He believed that only ministers were fishers of men and he was not keen on personal work. Many personal workers told people to repeat the sinner's prayer rather than letting God do the work.

Pink died on 15th July 1952.

Good News

There is a story told of an Indian prince who was a leper but very few people knew he had leprosy. When he appeared in public he always wore a large jewel upon his forehead, which sparkled and glittered in the light of the many lamps in his court. Only when he was alone did he remove the jewel, and then his mirror showed him the leprous spot where the jewel had been. He could only cover up the vile disease and had no power to remove it.



The Bible says ... "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." (Proverbs 28:13)

Hoping that the cloak of religion and outward appearance will cover up sin is a false hope. God sees our heart and one day an account will have to be given of every word, deed and thought. There is a judgment to come after death.

The only cleansing for your sin is the precious blood of Jesus Christ, God's Son, which was shed on the cross for your salvation. He is the only Saviour because He rose from the dead and is alive. The Bible says

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

Report of new children's work in Wembley

by Nitish Patel

In February we commenced a Saturday morning children's meeting with the help of various believers from other assemblies in the area. Leaflets were distributed to parents and school children as they passed by the hall and on February 2nd, there were six children who came. Five were Hindus and one was a Romanian girl. They enjoyed it so much that they invited their friends and the following week there were 13. Numbers continued to rise each week and now there are nearly 60 children on the register and recently around 30-35 have been coming every week. Despite some dropouts numbers are good due to new ones added weekly.

Most of them are from Hindu families with a couple who are Moslems and a few from a nominal Christian background. When they first came they had never heard of Christmas or Easter. They knew nothing about the Bible or the Lord Jesus. How wonderful it has been to see them learning the Word of God and the choruses. Their English is poor so the message has to be kept very simple. They are now singing at a deafening volume and can be heard in the street outside prompting folk passing by to ask what's going on. In August we have planned an outing for them to Paradise Park.

We have lost some of the older ones but are planning to start a monthly meeting for them called "Teen Cub" on a Saturday afternoon. In August we have planned an outing for them to Paradise Park in Broxbourne and have encouraged parents to come along so we can get to meet them. Do pray for further blessing and God's hand upon these young lives that they might be saved.

Currently we are having our annual mission in Wembley. Mondays to Thursdays are spent in tracting and personal work outside the hall. On Saturdays there is a gospel meeting held after the children's work. We have lost our translator Vijay who returned back to India and I am having to preach and translate myself at the same time. A number of good conversations on spiritual topics have taking place with Hindus passing by. Two elderly Hindu ladies came wanting a Bible. We value prayer for the Word sown.



Children's Special Saturday Club



Recent weddings at Clifton Hall



Chris Clowes and Naomi Catchpole



Newton Woutersz & Paulette Watson