

Conversion from Crime To Christ

Part 2 of Converted on LSD Trip

David Clarke

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12 CONVERSION FROM CRIME TO CHRIST

Having worked through and experience many things I often thought about life and its meaning. I could recall the absolute emptiness of my soul after going out for the evening and coming home. All was empty and what was the point to it all. I was seeking an answer to life, the universe and every thing.

A Bad LSD Trip

The following is an account, taken from memory and notes made of my experience of conversion to Jesus Christ on Friday, 16th January 1970.

Towards the end of 1969 I was continuing my studies at Luton College learning Radio and Television Servicing. We would often engage in discussions and it was quite easy to divert our lecturer onto subjects like spiritualism and the like. We would discuss what we would do if another world war came. We would talk about the future as portrayed by Nostradamus, drugs and our experiences. At that time I was informed of a new film called Easy Rider and wanted to see it. On one occasion I obtained some hashish mixed with opium and smoked this during our break time. This was so effectual I made use of the sick room at college to sleep and enjoy the illusionary effects of the drug, which amused my student friends.

On another occasion in January 1970 I had obtained 4 tablets of LSD from Peter Coppenhall, a student friend from Bedford, he was one of my fellow students at Luton College, and I decided to take them the following Friday night 16th January 1970

On this Friday night the 16th of January my brother I decided to each took half a tablet and Pat Jones had a quarter. He had been a close friend of mine (he was only just 16 years old) for some time and I use to think of him as my apprentice. I taught him all my bad ways. There was little we did not do together. I had known him whilst he was at school and encouraged him in crime, sniffing chloroform, smoking (marijuana, hashish, weed etc.) drunkenness, violence and permissive sex. He was known amongst our friends as "Bones", Patrick Bones.

My brother was going out that night with his girl friend Karen Mead so Pat Jones and I decided to walk up town and not risk driving for we did not know the effect this drug would have on us. I was dressed in my old clothes deliberately for I did not know what might happen too us. We tried to thumb a lift but eventually caught a bus and got off at the bottom of the High Street. As we walked past the "pictures" I noticed the film "Easy Rider" was being shown so we decided to go and see it.

We wanted to take some one else with us, some one who was in their right state of mind, so we went up the billiard hall and found Bernie Gilbert and Mike Ellis but they said they would only come and watch the film with us if they too had some acid.

I decided this was OK, and so we got a taxi back to my house to get the rest of the Acid. Bernie had half a tablet and Mike Ellis the other quarter. So all four of us were about to trip on acid whilst watching the film Easy Rider. We arrived back at the “pictures” about 8.45 PM and I fumbled a bit with my ticket as the acid had begun to take effect. Bernie and Mike suggested we go and sit up in the balcony but I thought to my self, what if we decide to jump off? I was tripping now and just followed them up the stairs. We sat two in front and two behind, but Mike and Bernie’s trip had not yet begun as they acted and spoke normally.

The Film Easy Rider



Peter Fonda and Dennis Hopper

They seemed to know how to give the correct lighting and sound effects. However Bernie and Mike seemed to be jumping about all over the place and it was irritating. I still was sitting in my seat when all the people had gone, before I decided there was nothing more to do. So we decided to up and go but Mike and Bernie were annoying me because they were mucking about.

All my thoughts and feelings began to reverberate four times over and thought patterns were being reflected and at the same time building and snowballing.

We walked outside the cinema and I said to the boys, “Man you are all on the wrong scene you can’t be turned on”. Then I heard Mike and Bernie say he’s turned into a wizard (Hippie) and there was a club room for wizards

like me (The Dark Lantern Pub in Aylesbury). I then began a downward trip, which ended in the horrors. I began to feel paranoid thinking they were now sorry for me and were being polite in hiding their feelings from me.

As we went further up the road Mike Ellis asked if I wanted a scrap with some blokes across the street. It was as if he was testing me out to see if I was the same person he knew. I said no I didn't. I thought they had thought I had gone mad and they wanted to test me out. We went further up the high street and Bernie began to mess about and pull faces at me and make noises. I hid in a shop door way and told him to stop it and Pat Jones pulled Bernie away saying don't do it as he didn't understand. My horror began when I could not face the thought that they thought I had cracked up and gone mad. This feeling was too much for me to bare. More was to come.

We decided to go to the Crown pub and Brian Sale came up to me and spoke but I was out of my mind by now with this feeling of paranoia and could not speak sensibly and came out with a load of nonsense, so I had to say quickly I was drunk because I didn't think he would understand other wise.

I then saw my Michael sitting with his girl friend and I went up to him and told him what was happening. He laughed and motioned to wine me up like a clockwork toy and then my mind began to distort so much so I had to run out of the pub to get away. Pat Jones followed me and I kept thinking the others were following us. I kept looking back as I didn't want them following me as they annoyed me. We left the Green Man and walked towards Mount Street, via Richford's Hill and along Friarage Road. On the way down it seemed like a scene from a picture book and was like Alice in Wonderland with all the street lamps lit up.

The torment of my mind had grown so much that I could not bare the pain but I could not get rid of the torment. Ken and Grace Knight lived at Mount Street. We went down there with no real aim and as I arrived just outside their house Jock Macallion, another friend of mine, was about to leave and drive off. I jumped in besides him and told him my situation. After telling him I was tripped out of my mind I was thinking he would take me home and as I was about to ask him he said, "Dave you are a worried man". I knew this and I now though so did every one else and being told that did not help me at all. My mind was about to blow so I had to run again. I jumped out of the car and into 24 Mount Street where Ken and Grace were. I wanted to escape and so I told them my plight but I could not explain to them what was happening to me. Grace Knight recalled she thought I was in serious trouble and began to question me. This didn't help so I had to say forcefully I must have peace so they took me out to the summerhouse to lie down in

No one seemed to understand the torment of mind I was in and no one could help me at all. I told Mrs. Knight to leave me alone to work it out on my own and let me lie down. Then the torment got worse. I knew it was only the LSD doing it but I could do nothing about it I would have to wait till it had taken its course. I thought it could be 12 hours or so but to me each moment seemed like an eternity of torment and I could not endure this any more.

I lay down and tried to settle my mind by thinking good thoughts and different things but my mind would not be controlled. The thought came, “ I may be driven to kill myself to get rid of the pain”, but I was horrified at the thought and the more I tried to stop thinking like it the more I thought about it. I looked around to see if there was a mirror or glass in the room and wanted to get rid of it just in case I cut my throat or wrists. I just did not know what to do I was at the end of my self.

In this condition it was evident I could not help myself. My friends could not help; my brother had not helped. Mr and Mrs. Knight couldn't help and I could not help myself.

In this desperation it came to me to call out to God for help. So I cried out calling on the Lords name saying, “Jesus please help me”. At that moment my mind went blank and his name appeared in the imagination of my mind but the torments soon came back again. I called out again and his name appeared twice and the happening repeated. I called four times in all and his name appeared four times and formed a square in complete emptiness.

I then began to feel emotional and wept but I didn't know why and at that moment Mrs. knight came to the chalet door to see if she could help. It was then, at that, a flood of guilt overcame me. I was convicted of the sin of Adultery and did not know what to do. I beckoned Mrs. Knight to come in and said to her did she realize how bad I was and what I had done. I asked her to tell me the way what could I do.

Mrs. Knight had spoken to me about Christian things and some how I knew she knew the way. Mrs. Knight sat down and quoted the scripture saying, “ For God so loved the world that he gave his only begotten son that who so ever believed on him should not perish but have everlasting life.” (John 3 verse 16).

Dave I Am With You

After this Jesus spoke to me, I heard his voice as clearly I am writing this he said, “Dave I am with you, you have been searching for a long time, this is what our Father says. What you have been going through is nothing compared to what hell is like. I replied with thanks giving saying thank you,

Jesus thank you.

Mrs. knight I think thought that I was speaking to her she but she did not know what was going on.

It seemed that the words that Mrs. Knight had spoken, were in fact the way out and pathway to my escape. It appeared as though I was at the bottom of a pyramid and the words were the way to the top and if I were to follow the words I would escape. I replied thank you Jesus thank you.

I then thought of hell and my thoughts were about the Pat Jones, Bernie Gilbert and Mike Ellis and I said what about the others. Jesus spoke again and said, “ all I could do was tell them”.

I replied feeling it an impossible thing to do to convince them ”but what more could I do” I was feeling the agony of the LSD horrors and knew I wanted to warn my friends of the hell to come. I reasoned within my self they will think I have gone mad on LSD how could I convince them, I wanted to do more than tell them. I asked what more could I do.

All I could Do Was Tell Them

In order to answer my question the Lord took me back in time to show me all I could do was tell them. A number of weeks earlier I had reason to read about the curses that were to come on the children of Israel if they forsook their God. Deut. 28 v 53. And though shall eat the fruit of thine own body. (I knew nothing about the back ground to these things) I thought it was saying people would be so hungry and having no food to eat a woman would be driven to eat her own after birth. Which of course was shocking. With this in mind these weeks earlier I was trying to shock this girl at work. I was working for Radio Rentals as a Colour TV engineer and I said to this receptionist how would she like to be so hungry to have to eat her own after birth? She responded with expected repulsion “ How could you say such a thing”. I simply said I hadn’t said it but God has. This thing repulsed her and she did not want to know anything about what I was saying (Not suppressing). However to this incident Jesus took me and asked me, “ what did the girl do when I spoke to her”? My answer was she shut her ears, as she did not want to know. It was repulsive to her. His reply was to me that, “ if I tell people about Hell and what I had learned and they screw their faces up and do not want to know I could do no more.” The condition of the person listening is not my responsibility but theirs. All I could do was tell them. So tell them I would.

To these questions Mrs.. Knight thought I was asking her, because I was speaking aloud, but before she could answer I had been answered directly from the Lord.

When Jesus stopped speaking I felt as though I was falling back into my

torment and I prayed again, "Please don't leave me". My reply was, " I will never leave you".

Why Boast

Jesus then questioned me and asked me, "Why boast". This is because I was naturally prone to boasting amongst my friends just to make a good impression. I reason within myself now and now knew I had no need to boast of anything. So from that day I have always avoided boasting.

My torment ceased from that time and the rest of the night passed with various thoughts going through my mind. I do not think Mrs. Knight was fully aware of what had taken place.

The next day was Saturday and I was due in to work but I decided to take the day off. I phone in briefly saying I was not up to work.

13 WHAT AFTER SALVATION

Pat Jones had spent the night in the caravan parked at the side of the Knight's home, together with Paddy who had no where else to live. We spent that day together and I told them both of my experience. I assumed and expected them to fully understand and see what had happened.

Instinctively things were different with me. An internal change had come about and by it I had new desires. I no longer wished to live as I had lived and wished to be rid of my bad ways. No one told me I had to give up any particular way of life, I found within me an internal desire to choose the good and refuse the evil.

Evidence of the New Birth

Upon reflection I say this was the evidence of the new birth and I later found this experience spoken of by the Lord Jesus Christ in Johns gospel. John 3. Jesus answered and said unto him, Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God. The Apostle Paul also writes the same in Cor. 5 17. Therefore if any man were in Christ Jesus, he is a new creature: old things are past away; behold all things are become new.

I knew also there was a part of me which was just the same and when I would do good evil was also present with me. The Apostle Paul in Romans also expressed this. Rom. 7 verse 21. I find then a law that when I would do good evil is present with me.

Whilst this was my experience I found it impossible to convey this to my friends even thou I tried ever so hard.

What To Do With Stolen Goods

I had in my possession much stolen property. In fact hundreds of pounds worth of stolen goods. I was no longer prepared to live off the benefits

of stolen goods. What should I do? I had involved others in my crime of stealing and these could not help me now. In fact Mike West came to see me the next day and when he heard me explaining Jesus had spoken to me he began to fear I might go to the police and confess my crimes. I did not actually say to him I wanted him to return the Colour TV set, which I had stolen and swapped for his Citroen car but he was concerned, as he did not know what to think.

Poor Mike he must have panicked thinking I was about to go to the police, as he was concerned some of the stolen goods that I had left in his garage were a stolen including the mini engine sub chassis. I don't remember what happen to these parts but I asked Mike to dispose of them. I was later informed they had been dumped in the reservoir.

That Saturday evening both Pat and I decided to go to the Social Club at Park Street.

This was the usual thing for us to do on a Saturday night. I had determined to go and see my mates to explain what had happened to me. We walked down there but did not go in. After seeing one or two people I broke my news to them. I cannot remember what I said. I had no desire to stay so went back to the Knight's home. My inclination to live it up as normal was no longer with me. I now seemed at a loose end not knowing what next to do. From that time forward Pat Jones began to realize things had really changed for me.

The next day, being Sunday, Mrs. Knight took both Pat Jones and I to the local Baptist Church in Southcourt, in the evening. I distinctly remember the passage of scripture the preacher spoke from. It was in Exodus where the whole nation of Israel was about to enter the Promised Land. However they listened to the evil reports of the 10 spies and did not take heed to the voice of the two good spies. Who gave encouragement to go in and possess the land? I remember also I saw, whether he preached this or not, that this was a picture of the body of Christ - the church of that day.

Seek To Tell Others

After the meeting Mrs. Knight introduced me to a Martin White who gave me a copy of the New Testament called the Good News for modern man. I began to read this straight away. This I received gratefully and began to read it every day

The following days were spent in the after glow and certainty of this new life that had opened up to me. I thirsted for knowledge, the knowledge of God in Jesus Christ. I told the folk at work about my experience and could not remain silent about the things I was learning.

Southcourt Baptists



South Court Baptist Church

My evenings were spent at Mrs. Knight's home discussing the scripture with some of her Christian friends. Both Pat Jones and Paddy all seemed interested to hear.

My own ignorance never read the Bible

I am now amazed at my own ignorance then for until then I had never read the bible for myself. I did not know what the Acts of the Apostles meant. Within two weeks I had read the New Testament and thought I understood it all. I soon learned from the scripture that in the economy of Salvation it was the blood of Jesus Christ shed on the cross at Calvary that was the means of me obtaining a free pardon for all my sins. And also that I was given freely a righteousness to justify me before God.

In this respect the Lord Jesus was a true substitute and he died for me without cost at all to me. These were the things, which I learned and as it were drank in like water from the well of salvation. I learned them by reading the scripture and did not know them from the night Jesus spoke to me.

Difference at College

I attended college that week but there was a difference. I had decided I would not dress in my usual clothes to show off. Which would have been Levi jeans, white boots with red toe caps (or whatever colour I chose to spray them), a Ben Sherman shirt and loose leather jerkin. I felt I must not only be more sober but dress more soberly too i.e. not show off as I use to do.

So I dressed in my best trousers, which were from my Prince of Wales cheque suit, shirt and normal pull over and normal shoes. O course I had to tell all my friends about my experience. I protested to them look I even dress differently. They could not believe me. I told one of the lecturers, Mr. Jones, in front of them all but I was just given a smile of wonder.

I Tell Rupert

That same week I felt constrained to go and tell my friend Rupert, a West Indian from Jamaica. He lived in a room, at 14 Bicester Road Aylesbury so Pat Jones and I went to see him. As soon as I met him I told him what had happened in front of his new girl friend but Rupert's reply was, "I told you Dave not to take LSD ". Again they were none plus, they could not believe even though I tried my best to convince them.

Turning From The world

Being in the world but not of it. It was now wrong for me to continue in the way of life that I had lived in the past. My back was now turned from the world that I once laid hold on, and had built for myself. I was self-seeking (ones own glory), asserting self without considering others, stealing, and thoughts of adultery, fornication, drug taking, drug selling, boasting, drunkenness, violence and worldly ambition. I say worldly ambition because I believe we all have worldly ambitions but when we are converted and come to Christ we are called to forsake it; that is forsake the world and its ambitions.

We all have our own worlds to forsake when we become a Christian. Some have a religious world to turn from; as a person may have been born in a religious family or have a circle of religious friends but in their world they have their own natural fallen nature to contend with. Fallen human nature seeks to gratify its desires and as such sin the whole day long. A religious person still has all the workings of a natural man as those who have no religion. Any thought or act, which is born out of selfishness, greed, pride, avarice, thinking evil of others, back biting, slander and prejudice may all be practiced by those in a religious or none religious world. So to forsake the world means to forsake all those thoughts and actions, which are natural to us, and are contrary to the way of Christ.

Religious And None Religious Persons

Need to turn from their world

Some persons have no religion or religious friends, yet they too have natural desires and a fallen human nature, which they seek to please. Ambitions of fame for its own sake, the love of money, selfishness, the practice of gossip, evil speaking of others, are all to be turned from. It doesn't matter whether you be in a religious or none religious person we are to world are to be forsaken the world from which we come from when we seek to follow Christ. We are called to be in the world but not of it. This is really what John Bunyan sought to express when he told his story of the man who turn his back on the city of destruction. One of the problems how ever was that his story only described the picture of those who were none religious and the pattern of their life styles. In reality a religious person, one who is not born again, has a pattern and life style, which is equally wrong and such need to

be turned from. It is very easy for such a person to think because they do not do certain things that they see people in a none-religious world do, to look down and judge them thinking they are better than them. Not so, we all have a world to turn from. When a person is born again they have an ordinary life natural to them and are part of the natural world but we all must turn from our world in order to follow Christ

Kept By The Power And Grace Of God

I now had an inward and real desire not to continue in those ways, which I have just mentioned, for they just perpetuated my former sinful self, of which I had, had enough. A change of heart had taken place. This was the fight. That is not to say I could not be tempted to find pleasure in such sins there was a part of me still the same but I had a desire to put to death sinful thoughts and actions. Should I allow wrong affections to move me I was self-condemned with an accompanying self-abhorrence and I knew was not pleasing to God. By the grace of God I was able to resist and fight against sin.

14 What To Do With Stolen Goods

I was now moved by a new set of principles but here in lay a problem. I had erected a 48-foot by 12-foot wooden builder's shed on waste ground belonging to the Water Board next door to the Knight's home at 24 Mount Street. This became my garage and workshop. I had stolen the builders shed from a building sight in Berkhamstead. I had persuaded Mr. Knight to drive his lorry whilst me, Pat Jones and Paddy lifted the shed panels from the building sight late one night.

In this shed was my newly acquired Citroen DS car, which had formally belonged to Mike West of Wendover. I had swapped it for a colour TV that we had stolen from old peoples home called Redlands, in Winslow. I had some lovely garage equipment which included a trailer, ark welder, trolley jack, air compressor, spray gun, tools, speed boat engines even a stolen car and various other items all of which by one means or another I had stolen or burgled.

My Citroen DS Car

What could or should I do now. I was responsible for at this stuff. Conscience would not permit me to continue to make us of all this stolen gear. What should I do? Should I just dispose of it all and brush the past behind me? How should I dispose of it if I decide to do so? I could not sell the goods for what would I do with the money. Conscience would not allow me to use it. I had in fact so much stolen property go through my hands, which had been disposed of by one means or another, none of it could be recovered anyway.

My Citroen DS what I acquired



Citroen DS except mine was Banana Yellow

I had only just stolen a nice new Mini car, which was about to be used to make me a lovely new car.

Stolen Mini from Hemel Hempstead

The body had been cut up and disposed of in my parents' garage in Finmere Crescent Aylesbury. (Whilst cutting up the body with the arc welder the hydrostatic suspension fluid caught light a nearly burnt the car and garage to pieces).

I had also another stolen Morris Minor Traveller, which I had swapped the number plates and disposed of the old body. This was and used it as a hire car. I think on reflection with hindsight and the faith I now have in God I would have been able to act differently than I did.

The Stolen Mini



My Stolen Mini

I was able during this time to return one or items of stolen goods. Late one wet night in February 1972 Pat Jones and I loaded the trolley jack into my firms van. I am not quite sure what Pat Jones thought about all this but I drove up to the garage from where I had originally stolen the trolley jack and parked on the forecourt.

Returning The Trolley Jack

The garage had been closed for the night (next to the Broad Leys pub on the Wendover Road, Aylesbury) and whilst no one was about I opened the van door and swiftly and quietly lifted the jack and placed it down on the forecourt. We then drove off as fast as we could. I often wondered what did the owner think when it was returned several months later.

I had no real advisers or any one who really knew the depths of my crimes and the amount of acquired stolen goods I had. I was faced with this problem what ever happens to me was no real concern but I did not feel I could involve others and get them into trouble. Mike West was very fearful in case I confessed all to the police and he must have been puzzled by what was going on. I had hoped he would have offered me the colour TV back and I would have given him the Citroen back but he wished to keep the Colour TV so I gave him the Citroen any way, as I felt I could not use it.

The Broad Leys



The Broad Leys Wendover Road

Dealing With Sin and Temptation

I did not need anyone to tell me what was right and wrong. I knew the difference and in particular the sin of fornication. This is sexual activity out side of marriage. Sexual temptation was really fierce and strong to me, but by the grace of our Lord Jesus Christ I fought the fight against them. So

much so that I had to avoid meeting girls because of a natural inclination, which had I given into would not have been good for them or me. The words of Jesus are clear that the very thought of sex with another mans wife was to commit the sin of adultery and I agreed. This area of my life was really difficult to me and would be to any new believer.

Hippies In The Shed

Pat Jones began to acquire new friends and some were what we called hippies. They smoked pot, took drugs and generally did nothing but think about life etc. We invited them down to Mount Street as I felt it would be right to speak to them about Jesus Christ. About five or six came and they ended up sleeping in the shed.

The Shed at Mount Street

Whilst trying to speak the gospel to them I saw no real effect so I was disappointed. Perhaps one day I will see some fruit. I felt it OK to use the shed to house the hippies. About six lived in the shed for a number of weeks until they moved on. I thought I was putting it to good use.

My problems were solved by an intervention of God and his hand was clearly seen by all one year later.

The Hippy Shed



The Stolen Builders Shed on Water Board Ground

This solution came by the knock on the door. It was the C.I.D when I was arrested for stealing the colour TV set from “Redfields” old peoples home in Winslow. See part 1.

15 Going to Church

During the first few weeks of conversion unto Christ, in February 1970 there were a series of meetings held at Limes Avenue Baptist Church. The person speaking was Mr. Lance Pibworth and a girl called Geraldine Dunbar was being baptized.

Limes Avenue Baptist Church



Limes Avenue Baptist Church Aylesbury

I saw my first baptism here. After the meeting a man informed the congregation that if any one wanted to talk about any thing or ask questions they could stay behind. On this occasion I had brought Pat Jones and Paddy along to the meeting. I was dressed in my overalls and leather jacket, which I always wore when working on cars- I wasn't dressed up at all. I knew God did not look on the outward appearance but man may do so it did not bother me that we were not dressed for the occasion. I asked to see the minister Mr Sibthorpe and we three were invited into his study. I explained to Mr Sibthorpe about my conversion and wanted him to confirm that what I was saying to Pat Jones and Paddy was in fact true. On that occasion I half expected him to baptize me, there and then. I was under the impression, from reading the scripture, a minister of Christian were under direct command to baptize new believers as soon as they believed. I was very disappointed that he did not command me to be baptized that night. I knew nothing of church membership, modes of baptism, doctrinal distinctions and the like only that I should be baptized.

Shortly after this I met a man called Charley Tweedy, of the Church of Christ meeting (it is now a Seventh Day Adventist Church) at Stoke Mandeville Road, Aylesbury. He maintained that unless you are baptized you couldn't be saved.

He held some kind of responsible position in this Church so I explained to him about my conversion after which he gave me his telephone number to ring him if I needed too. I knew he was wrong about baptism but felt constrained to speak to him as I reasoned according to him, " I shall be damned if I die today if I am not baptized". I felt the need to reassure him that was not the case and he need not worry. When I rang him he seemed non plus nor moved with concern that I was not yet baptized. Again I was disappointed.

I Attend Various Churches

I had not been accustomed to go to any particular church but did go to a Sunday night meeting with Mrs.. Knight. This was the Assemblies of God; Pentecostal church meeting at Rickford's Hill and Pastor Baker was the minister. Here I was received without any question and made to feel welcome. This was also the church Cyril Bryan went to and where I met Barry Crown.

Giving A Testimony

On one occasion I was asked to give an up to date testimony as to the Lords dealing with me that week. So dressed as I was, in my working clothes (overalls) not knowing a difference between working days or Sabbath days, I went to the front of the congregation and gave a clear and detailed account as to how I had combated the devils suggestion to steel a car battery that week.

I had some trouble with my car battery and I needed a new one. The temptation was this. Here was I, passing Adam's Garage, on the Tring Road in need of a car battery. Just over the fence belonging to the garage were several car batteries. All I had to do was nip over the fence and help my self. This was the way I had thought in the past and would have done just that all one time. Not now. This kind of thinking was the old man of whom I had to continually combat and I knew Satan had a hand in the matter. To avoid this temptation I rebuked the devil and told him to clear off in Jesus name. On that occasion I told them the exact language I had used to the devil. I said to the devil, "Bugger off Satan". I was quite unaware of the bad language I had used, and a number of years later Barry Crown remembered that Cyril Bryan gently reprovved me for my speech. I did not know that I had said any thing amiss so was unaware that I had even been reprovved for using bad language. I don't think I knew what the words meant any way.

Church of God near Stoke Mandeville



The Church of God, Mandeville Road Aylesbury

I Am Baptized

I knew from the scripture and believed I should be baptized and I expected Pastor Baker of the Assemblies of God Church to command me to be baptized. I knew this was the command of Jesus and it signified the new birth, which I had already experienced. It also symbolized my union with the Lord Jesus Christ in his death and resurrection. That through his death I was to reckon myself dead to sin and my former sinful ways and that by his resurrection I was to reckon myself risen with him to the newness of life, which is in him. No one spoke to me about being baptized.

Rickford's Hill Assemblies of God



Assemblies of God Church Building

At that time shortly after the Limes Avenue meetings I was taken to another group of Christians meeting at Fleet Street in a large shed. These

were West Indians and the Pastor was Mr Bruce from Luton. This group also was having a series of meetings leading up to a baptism. I heard they had permission to use the baptistery at Limes Avenue Baptist Church so I asked Pastor Bruce to baptize me. He said he would and asked me to attend baptism classes that week with other people being baptized.

Fleet Street Pentecostal. Pastor Bruce from Luton was the overseer did not know what this was all about but presumed it was to make sure the person being baptized knew what it was all about. I was not told that after the baptism I was expected to join the church meeting at Fleet Street.

Fleet Street Pentecostal



Fleet Street Pentecostal Meeting Hall

I was baptized (dipped or immersed) upon the confession of my faith in the Lord Jesus Christ early one Sunday morning at 7.00 a.m. at Lime Avenue Baptist Church. My friends turned up, Pat Jones, Paddy, Paul Brooks, Mrs.. Knight and Mrs.. Chapski. Pastor Bruce baptized me in the name of the Father, Son and Holy Ghost, according to the command of our Lord Jesus Christ. Matth. 28 19.

Where Pastor Bruce, of the Assemblies of God Church, meeting at Fleet Street, Aylesbury, baptized me. I say this because I had met some that were teaching baptism was only valid if it was administered in the name of Jesus only. The reason being that they say the name of the Father is Jesus and the name of the Son is Jesus and the name of the Holy Spirit is Jesus. Gordon Smith, of Albert Street, informed me that some considered it was necessary to be re baptized in the name of Jesus only and that all other baptisms were invalid. I was not impressed by their reasoning and stress upon the singular name of Jesus to the exclusion of the Father and Spirit for Jesus had commanded baptism to be performed in the name of all three persons.

Mormons and Baptism

It was about this time that two Mormons spoke to me, whilst I was on

the drive of our home in Finmere Crescent, and they were insisting that my baptism was invalid, as it was not conducted by a person having the right authority. As I had read the scripture and understood what baptism was all about, I realized that these men were wrong. In later years I came across similar views by some Primitive Baptists in the Philippines, but there too were wrong. I had been baptized, according to the terms of the lord Jesus, and that by immersion. My baptism was as valid as if John the Baptist had baptized me himself.

I knew that as far as I could discern from scripture, a man could be dipped, ducked, dragged, drenched, soaked, sprinkled or dribbled with 10 thousand gallons of water it would make not a scrap of difference to his spiritual state. Baptism could not affect the new birth, remove sin or make a natural man a spiritual man for that was the sole prerogative of Him that proceeded from the Father and was sent by the Son. John 15 26. The new birth being the effect not of the will of the flesh, nor of the will of man, but of God alone. John 1 13. Therefore Baptism could not save a sinner.

Baptism In The Spirit

I soon realized there were few churches in Aylesbury that believed the Baptism in the Holy Spirit was a distinct experience to being born again. I had no reason to doubt this and took it as a truth revealed in the Scripture.

I had no problem with this, as that was how I had read the bible. I actually felt I was baptized in the Spirit when I first believed and Jesus spoke to me. The only thing I seemed to lack was speaking in tongues. This had not happened.

I remember speaking to Mr Sibthorpe, the pastor of the Strict Baptist Church at Limes Avenue, about these things and he gave me an article written by John Stott who denied the Baptism in the Spirit, as I knew it. I was amazed at the way these people twisted and wriggled out of what God had plainly spoken about.

At that time I read as much as I could because this experience was not recognized by any other group of Christians apart from the Elim Pentecostal Churches. The best book that I read, at that time, was by Derek Prince called, "From Jordan to Pentecost". This gave a very clear and biblical position about speaking in tongues and it being the evidence of the baptism in the spirit. This was what happened during the time of the apostles.

The Christian Life

Being converted unto Christ was by no means an outward imposed principle I was not under a set of rules. I was not under any kind of legal fear to serve God. A rule, which says do this and you will be OK. There was no rest in works that I could do. . It was in fact the rule of faith. It was to walk

by faith, without which it is impossible to please God.

I was what the scripture describes a, “new man”, with an inward desire to follow the Lord Jesus Christ. The scripture expressed these as God writing His laws upon the fleshly tablets of the heart Heb 8. 10- 13. I began to read the bible straight away and I read the Good New bible within two weeks of receiving it, which was good going for me who could barely read. I was able to understand most of what I read and thought I understood it all at first.

The Divine Nature of Jesus Christ

Before this time I was ignorant of its contents and very soon the principal points of the gospel became very clear to me: The divine nature, or deity of Jesus Christ was essential to understand. Hell was real just as heaven was sure. The actual reality of Adam and Eve and the fall of our first parents. The need for the shed blood of Jesus Christ to remove sin. That salvation and the forgiveness of sins was by faith alone, without works done by us. We were not under the Law of Moses as the Jews were but under Christ Jesus’ under his rule by His law the gospel of love and grace.

I remember trying to tell one of my friends about following Jesus saying that I didn’t have to give up any thing to become a Christian. I simple found that I did not want to do certain things any more. It was not difficult. This lad came up to me sometime after this and I am sure he misunderstood me and in front of several other lads said, isn’t it right you don’t have to give up any thing to be a Christian. He was expecting my answer to be no you can carry on just as you are. However I said that’s right you don’t have to give up any thing except sin. This silence him and I think they all got the point

Preaching Not Musical Entertainment

I learned that Gods way of saving people was through the preaching of Christ and him crucified. That the new birth was a must. What amazed me was the apparent lack of zeal and knowledge of them that had professed faith in Christ. Also how these persons tended to try and entertain people by means of music instead of preaching.

Giving My Testimony

On the 22nd May 1972 I was asked to give my testimony to a meeting of people in Luton to about 400 people. I was not sure what the meeting was all about so I simply spoke as I felt right to do. I spoke the gospel as best I could. I was not fully conversant with the doctrines of grace but I was soon to learn the word more perfectly. Providentially this meeting was recorded and may be viewed on:

[\(Click here\) Converted on LSD Trip 1972 David Clarke](#)

Every Day The Sabbath Day

Every day was the Lords day to me, as I awoke I was conscious of the

presence of God and when I slept, yea even in my dreams. I knew of no distinctions of days such as holy days or the Sabbath day for I knew these to be abolished or fulfilled in Christ. Jesus Christ being the sum and substance of all the Mosaic Sabbath. He was the body that cast the shadow of Moses Law. Col. 2 16-17.

Authorized Version of the Bible

At the Assemblies of God Church, at Richford's hill, we had a representative from the Trinitarian Bible Society speak. Mr Cyril Bryan confirmed his belief how important it was to use a good translation of the Bible. It was pointed out to me that the modern versions often left out or changed the texts of scripture, which clearly taught the deity of Christ. From that time I began to be cautious of new versions and was happy to stick with the Authorized Version. This was helpful because all the books that I had begun to read quoted from the Authorized Version and not modern translations.

Giving Money

On another occasion I was attending the evangelical meetings at Fleet Street Pentecostal church and there was an appeal for money to support the young musicians. The man making the appeal was so moving I felt I ought to give all I could. I reached to my pocket and put in the collection plate all that I had. I was giving as unto the Lord. I was given to believe it was for the Lords work and it was needed. I was happy to give. Shortly after this the same steward who had collected the money came back to me from the front of the meeting hall speaking and motioning to me with the roll of notes in his hand saying was I aware how much I had given. I said yes it was OK. It was probably about £200 as I was still use to carrying that sort of money around with me (1970).

Shortly after this at another meeting there was a visiting evangelist called C D Gilbert preaching and he too made similar moving appeals for money. I had also spoken to him about the tattoo on my arm. This was because I regretted having it. He had been saying if I believed God then it would go by a miracle. I asked him would he pray to have it removed. At the same meeting he appealed for money with a prophecy saying the Lord had told him that each one had to go to their bank tomorrow and draw 10 per cent of all their money and give it to his fund the next day. It followed by another vision of an accident that was going to take place if it was not done. At the same meeting he said there was some one in the meeting that doubted God and they must get of their seat and come forward that if they did not then another warning was issued. I knew because of our previous talk he had me in mind. I also knew his prophecy and visions were not of God but generated

to control and manoeuvre people like witchcraft. I opposed this and would have nothing to do with it.

I even went to Mr Eric Connet and informed him that this type of talk and action was not genuine. Mr Connet was a preacher at the church and had some influence and could have helped to correct error.

I write this for the sake of any that may feel similar pressure from them who say that God sends them. Not all that is spoken in the name of Jesus is of God.

The Lord loves the cheerful giver. The Lord does not need our money. He wants our hearts. All that we have is His when this is the case. We are stewards of all that we own. I learned like the Sabbath there is no Sabbath day for every day is Sabbath, so with money there is no tithe of 10 percent but all our possessions are the Lords, not just 10 percent.

Doing The Work Of An Evangelist

I found it my natural desire to preach and speak about Jesus to who ever I could. I remember working on a car in Mount Street one Sunday morning and a crowd of street kids all who I knew were playing around doing nothing. I was dressed in my overalls and leather jacket and I suggested they come with me to church. I decided to take them to a former Brethren Assembly called Granville Street Evangelical. I knew all these lads and realized we were all untidily dressed and that we may not be readily accepted. I knew however the scripture, which taught when you are invited to a meal, then take the lowest seat or place in the room. I decided we should adopt this principle so when we went into the hall, part way through the meeting. We slipped in and I beckoned them all to sit down on the floor. This we did without any noise. These lads were Paul Mitchell, Clifford Atley (Tatty), Michael Clarke and one or two others.

Granville Street Evangelical Church. Aylesbury (former Brethren) where I took the lads from the street to the meeting one Sunday morning. All the eyes of the congregation seemed to be on me. The meeting was stopped and a man came up and sure enough according to the scripture we were invited to sit on chairs towards the front of the meeting room.

Granville Street former Brethren Church



Granville Street Evangelical

Later on in that meeting they had what was called the “breaking of bread”. They were an open communion church and their custom was to allow any believer to partake of the bread and wine. As the bread and the cup passed by they could help them selves. This bread and wine spoke of the death of Jesus till he come again. On this occasion however when the plate and cup came to our row it was passed by. We were judged as ineligible. I felt upset at this, as the stewards had judged us by an outward appearance and not as God. The problem then I suppose,” I did not dress as a Christian”.

16 Getting a Job

This was a problem to me but I believed in God and I believed that I knew that through the grace of our Lord Jesus Christ I would be provided for.

I had been dismissed from Radio Rentals due to my confession of stealing one of their colour Televisions from the old peoples home in Winslow. All I knew was how to fix televisions and I was qualified to City and Guilds 111. I decided to take the first Job offered me through the labour exchange; this was with a firm called Electroloid in Aylesbury. I was being employed as a wireman and on the interview the foreman called Dennis asked why I had left my former job. I was determined to be honest so I explained I had been dismissed for theft. At this he asked no more questions and I was given the job. I was also able to negotiate for one day off a week, without pay so I could finish off my college course.

I soon acquired a good knowledge of the equipment, which I wired up and began to read the circuit diagrams. My knowledge was such that I was able to fault find and develop test equipment.

Electroloid were a company involved in making equipment for electro

plating and the particular equipment I was involved in making was the controllers for the automatic dipping of parts that required plating. A microprocessor now would replace the whole control unit.

I was soon asked to go out on sight and trace faults on installed equipment. After six months I had been given the task of commissioning a controller in Southend. This involved doing what ever was necessary to get the new equipment operative. I spent a week away from home and successfully completed my task. I drew diagrams for the owner explaining how to fix things if things went wrong. The owner of the firm was so pleased he invited me to apply for a job as the maintenance engineer. However I declined the invitation, as I was not ready to leave Aylesbury as I had just found Christian friends. On reflection I perhaps should have gone after the job as I now realize Christians are all around not just in Aylesbury.

Acting Foolishly

I began to get bored and impatient when I wasn't trouble shooting, which lead me to act foolishly. I began to experiment with charging lead acid car batteries and notice how the gasses were emitted from the battery when charged at a high rate of charge.

During my tea break I decided I wanted to collect these Hydrogen Gasses in a very large plastic bag. The size of which, would cover and over coat. I then charged the battery at the rate of 50 A/H and soon the bag was filled with gas. I thought what would happen if this ignited so decided on a way to do it. I took two match heads and wrapped thin wire around them and then connected this to two long pieces of insulated wire. I hid behind a large metal cabinet and connected the wires to the car battery. This acted as the detonator. The "Bang" was so loud, the building shook and the whole factor stopped. The foreman came looking to see what had happened. I was so embarrassed I came out from behind the cabinet like a scolded dog with my tail between my legs. The manager whose name was Tom, asked what was happening. Before he spoke my conscience slew me. I felt a fool and had dishonour Jesus. I simple said the hydrogen from the car battery had ignites but all was well. I told my work college all about it when they returned from break. I laughed about it but inwardly felt ashamed and had let Jesus down because I had acted foolishly. Boredom, pride and self-seeking became a snare to me and I soon began to joke and mess about at work and I felt unclean.

Working For Self

I had worked for Electroloid for some time and I began to be dissatisfied with the repetitive work although the opportunities, which were opening up to me, were not identified by me. Or rather I did not welcome the fact

this may involve me travelling away from home to work and missing my Christian friends.

At that time my brother was out of work and Jock Macallion who was replacing windows on a council estate in Richmondsworth had offered us work. So hastily I handed my notice in and my brother began to work together again. This work soon however came to an end but we soon found work in a building site as carpenters. We were paid £10 a day, which was good money and this lasted a few weeks. One day on the site the men laughed at me when I told them about the Lord Jesus Christ. It didn't bother me but my brother for the first time ever stuck up for me and told them what I was saying was true.

Delivered from fire Morgan Sports Car

After this we decided we would have to earn money at welding and spraying cars. I had the equipment and know how so we hired a barn in Little Horward and set up in business. It was cold at that time of the year in January and so we heated the workshop with an oil-burning stove called a "Salamander". We were supposed to use heating oil or paraffin but we used old engine oil.

This heater we called, "Sally the oil burning goose", because of the shape of the chimney. This was a dangerous heater as I shall now relate and I believed God delivered me from a catastrophe.

Sally The Oil Burning Goose

One day I had in the workshop a Morgan sports car, which was in for re spray. It was worth £1000 (1972). I was working alone preparing this car with old Sally burning away merrily but she began to bubble and spit. This meant water was in the oil. Normally when this happened we would shut her down and re-light her but on this occasion she would not have it, She was so hot she erupted and oozed out gallons of hot engine oil, which flooded the floor. This went up in flames. The flames leapt up to the ceiling burning the polythene ceiling stretched across the rafters. The fumes and smoke and heat were so terrific I cannot describe the event and terror that I found myself in. What should I do? What could I do? All Alone in the middle of a field, in a wooden barn with a pool of leaping flames just about to burn down the Barn, and the Morgan car in side. My heart immediately motioned my soul to seek direct help from God. I had done all I could now I prayed aloud unto God for his intervention. I then left the barn with my back to it and my eye fell on an old damp tarpaulin big enough to unfold and use as a fire blanket. In I went using the opened damp tarpaulin as a blanket and threw it over the burning pool. The flames were put out and smoke filled the place. The flames reappeared a few time but I soon put them out. God had answered my

prayer and the flames were put out. The barn was saved and our equipment. Here God gave me the wisdom and courage and initiative to apply a natural remedy to my dilemma. God had saved me yet again. Praise God.

About 15 minutes later Mike West and his wife arrived and the knights for a visit. They said I looked as white as a sheet. No wonder, so I explained all that had happened. From that time Mr. Knight inquired about getting insurance against such accidents but the insurance company refused it on the grounds it was too risky. Shortly after this I decided I would have to look for another kind of work.

I Find Work In Lowestoft

I found a job advertised in a national paper working as a faultfinder at the Pye TV factory at Fleet, Lowestoft. This was in the spring of 1972. I decided to take the job. I moved into a Y.M.C.A hostel leaving my home in Aylesbury and parents house. At the same time KK took a job at the same factory and both he and his wife moved to Lowestoft for a short while. They eventually decided not to stay.

The Elim Pentecostal Church

I felt very lonely but soon got involved in the Elim Pentecostal Church in the town. I visited the local Christian bookshop and ordered a book called, "The Sovereignty of God", by Arthur Pink. It was soon made known amongst the young people that I was a Calvinist because the mother of one of the girls served me in the shop. I found this out one evening when I was attending the young peoples meeting and on that occasion the girl (about 20) said she thought I was a Calvinist as I had bought this book from the bookshop. She then asked me directly saying was I a Calvinist.

I am a Calvinist I Speak To The Elders

I said yes I believed in the sovereignty of God. She was the daughter of one of the senior members of the Elim Church. Her response was YUK! And she turned around and walked away. I certainly felt hostility then. I decided I would speak to the elders of the church about some of the things that I had learned but the idea of God choosing some and leaving others was not received very well at that church. They also rejected the doctrine of Particular Redemption.

Whilst at the Y.M.C.A. I became very lonely and woke with a bad taste in my mouth. My mouth in fact tasted like the inside of a zoo keepers boot. This was a saying of Mike West. I decided to treat my self and ended up very ill. I began to take Andrews lived salts and at first this was very refreshing. It was so good I began to take it all the time, until one day at lunch I had stomach pains and when I tried to eat a salad then pain increased intensely. This set off a reaction, which lasted months and ended up me being treated

for duodenal ulcers.

I Speak At The Factory

I remember speaking to one of the workers at the Lowestoft factory about Jesus Christ. I had told him all have sinned and come short of Gods standard. He did not accept he was a sinner as he had lived a good life and loved football. He asked me how going to a football match could possibly be wrong in the eyes of God and I gave a quick retort saying the scriptures say, "Go not with a crowd to do evil." I was thinking of the football hooligans but at that he said I was ridiculous.

In the summer holiday of that year I returned to Aylesbury and decide to apply for a Job as a television service engineer, in Tring. This was at Mr. C. J. Ward & Son. I got the job and so I left the Pye Lowestoft Factory.

17 Pentecostal Holiness Bierton

When I returned to Aylesbury, the summer of 1972, I attended the opening services of the newly opened Pentecostal Holiness Church, in Bierton, Buckinghamshire. A Rev. Gordon Hills, from High Wycombe, was the preacher and was the pastor at an Elim Pentecostal Church.

Pentecostal Holiness Church Bierton



Pentecostal Holiness Church Bierton

Five points of Calvinism

There was a series of meetings for one-week and I soon realized that he too was a Calvinist as each night his theme in preaching was one of the five points of Calvinism: Total depravity, Unconditional election, Limited atonement, Irresistible grace, and Perseverance of the saints. I certainly felt encouraged and assumed Mr Harrison the minister of the Bierton Pentecostal Holiness Church were in agreement with these truths. At last I felt here was a place where truth and the baptism in the spirit went hand in hand. I was so encouraged.

I began to attend as a regular and got involved in the young people's

work and very soon we had far to many kids from of the street to deal with. I was hopeless at discipline and how to control them. There was a wonderful opportunity but I found I was out of my depth and did not cope. Not only that but no one else knew how to cope either so the youth work was closed.

Working for Mr C J Ward and Son

It was during the summer holidays when the Lowestoft Pye factory closed down that I looked for work nearer my home and I applied for an interview with C.J. Ward and Son, of Tring. When I arrived for the interview it was said by Mr Ward, the owner, the reason why I had got the job was because I was on time exactly. I had not planned it that way I just arrived at that time. I started work on the 14th August 1972. With a salary of £2000 per year. I was very thankful to God for His mercy to me.

City and Guilds London Institute Award

During my time working for C.J Ward and Son I completed my college learning a Luton College of Technology and was awarded a final Certificate In Radio and Television Servicing, including a Colour Television Endorsement. This was course 48 and was the highest qualification in that subject that was later to prove very useful.

This was where I worked. However none of the staff at C.J. Ward had time for Christian things. In fact I felt I was considered as less than nothing. I was ridiculed when I said in the bible God mentioned there was a Synagogue of Satan. I was not the only one treated with contempt however as they also treated the apprentice as a servant, a and often humiliated him, which he did not like.

Dr Gill's Doctrinal Divinity

Whilst working for C. J Ward and Son the practice was to break for lunch between one and two o'clock and whilst all the staff returned to their homes for lunch, I was left alone for an hour each day during my break from work.

C J Ward and Son where I worked



C. J. Ward and Son. 72 Weston Road, Tring, Herts

It was during this time I studied the scriptures and read various Christian books. You might say, “I esteemed Thy word more than my necessary food.” I read “Mercies of a Covent God”, By John Kershaw, the life of John Warburton, Martin Luther’s “Bondage of the Will,” William Huntington’s “Kingdom of God taken by prayer”.

My Theological Training

I also read Dr John Gill’s Body of practical and Doctrinal Divinity. All of these books I had managed to obtain from America. It was my friend Peter Murray who recommended these theological books to me. I found this book very, very helpful and it was here that I learned the extent of the doctrines of grace. It was my school of learning, which was to last a number of years.

In my reading I studied John Calvin’s Institutes of Christian Religion and in all I had to learn so many new words that my list covered several pages of full size paper. I had come a long way since reading comic and paperback books like James Bond, by Ian Fleming. All of these theological and spiritual books I now consider recommend reading. One excellent book was on by J.C. Philpot, “The Eternal Son ship of Christ” along with an excellent sermon,

“Winter Before Harvest”.

Michael Goes To Spain

At this time Michael had decided he wanted to live in Spain and so sold his house in Brackley and bought himself a Bobcat Catamaran. He lived in this boat in Denier and began to enjoy the delights of the Mediterranean sun.

Bobcat Catamaran



Michael's 8 meter Bobcat Catamaran

Michael difficulties did not stop however as it wasn't long before a hurricane hit the harbour in Denier and his Catamaran was dashed upon the rocks and one of the hulls was damaged. This happened however before the bad weather and he had invited mum and dad and me for a two week holiday. One side of the ship sank and after the hurricane cleared it was lifted out of the water with crane in order to repair the boat.

My Visit To Spain

My parents arrived and Michael found them accommodation on a friend boat and Michael collected me from Alacante Airport. I spent my first holiday from work helping Michael repairing the hull on his catamaran. On that tip I took with me Martin Luther's book, **The Bondage of the Will**, a translation from German into English by Erasmus Middleton

I Leave The Pentecostal Holiness Church

At this time I had become unsettled at the Pentecostal Church over a few issues that I did not know how to deal with. When explaining to the minister, a Mr. Harrison, that I wanted to leave because they did not teach the doctrines of grace. He said I ought not to leave because of a little bit of doctrine being different. This I found rather strange and did not agree.

A Denial of Imputed Righteousness

I found the issue with Mr E.C. Connet serious because he did not believe or teach that the righteousness of the Lord Jesus Christ was imputed to us for our Justification. Although he had been a help to me he was one of the teachers in the church.

Mr Harrison said he believed in the total depravity of man (not that he used these words) he said that there must have been a little bit of good, though ever so small in us for God to love us and want to save us.

I knew that God set his love upon us and we had need of mercy and there was no good thing in us to recommend us to God. God did not love us because we are lovable. I realised God set his love upon us (the elect) before the foundation of the world. God did not love every body like this.

Scripture Should Guide Us Not Feelings

I also found the issue of being led by feelings rather than the Word of God very awkward.

I began at that time to question many things and realized how easy it would be to be deceived if we were led by our feelings and not the Word of God.

An example of this was shown to me when the pastor Mr Harrison informed the church that the Lord had shown him the bungalow, which he wanted him to have. This was in Windermere Close in Aylesbury. He said he knew it was the Lord's will because he had offered the people a cut price and it was immediately accepted. This was the means, which Mr Harrison knew it was the Lord's will.

The next thing the church was informed was that there were 17 clauses in the deed of purchase, which were unacceptable, and therefore the Lord did not want Mr Harrison to buy the property. This was an example of what I mean, the Lord no more told Robert Harrison to buy the bungalow than he did to refrain from buying. I did not feel or believe that was being led by the Holy Ghost.

Arminian Righteousness

Mr E.C. Connet was another man whom I respected and he attended the Pentecostal Church at Berton. One day in conversation with him, about the things of God and what I was reading and learning, he turned on me and said it was doctrinally wrong to say the righteousness of Christ was imputed to us for our justification. This was because each one of us had to have a righteousness of our own. Jesus had his own righteousness for himself and we needed our own righteousness.

I was shocked and on every occasion I could I sought to reason with him, from scripture, that what I spoke about was true. I argued that as in Adam all die so in Christ should all be made alive. So the imputation of sin (in Adam) also pointed to the imputation of righteousness (in Christ).

That as the sin and guilt of Adam (note: not the sin of Eve) brought about the imputation of sin to the whole of humanity so the righteousness of Jesus - his life and death brought about a righteousness that was imputed to all that believe. I stated that on this account only do we have right standing with God.

One Sunday morning he turned on me in anger and said all I did was

talk about doctrine and never about the Lord.

I felt so wounded I just did not know what to do; I had always looked to this man for support and help. I groaned in spirit feeling so alone in this situation. I wondered how should I handle this.

These were the reasons for me leaving the Pentecostal Holiness Church at Bierton.

I Am Made Redundant

In 1973 during the economic crisis and the Governments imposition of a three-day week C. J Ward and Son fell upon hard times. And I received a letter dated 8th of Feb. 1974 informing me of my redundancy. This date became significant to me.

I was at home at the time of receiving this letter and when I realized I was unemployed I looked at the date of the letter. From this date I took courage, which helped me fight the haunting fears of not being able to get a job due to my past criminal record. The Judge Col. Tetley at the Aylesbury Magistrates Court had given me a conditional discharge from punishment from the crimes I had committed that lasted for three years. This was on 9th February 1971. In other words my three years (to the day) was up. I could now seek work knowing I was free from condemnation under the law and had no need to inform a future employer of my past criminal record (Unless they asked).

It was as though my God and Father were saying to me don't worry I will take care of you. I could now look for work knowing and feeling I was free with a clean sheet to start from.

Letter informing me of my redundancy

From: C.J. Ward & Son 8th February 1974

To: Mr. D Clarke

37 Finmere Crescents Aylesbury.

Dear David,

It is with deep distress the due to the present day economic position I greatly regret that we have to terminate your employment as from today week.

Rest assured this has no adverse reflection on your work or you present unfortunate illness, and will be more than pleased to give you any reference, which may be of help to you.

Should the economic position improve I would be pleased to consider any application you may wish to make at any time, and always pleased to see or help in any way post,

Yours Sincerely,

C. J. Ward. Enclosed P.45 and N.I. Card.

Please note we have sent off your National Health certificate and have not deducted any money from this on next week's remuneration.

The following reference was enclosed

To whom it may concern.

Mr. David Clarke has been in our employ since August 1972 and has always proved himself to be industrious, courteous, efficient and reliable worked whom we have been pleased to have on our Staff. Since being with us he has taken advantage of Day College to obtain his City and Guilds endorsement to add to his previous knowledge and certificates. We can thoroughly recommend him for any similar position and wish him well in such. We regret that the present government and country unrest and economic position leaves us with great regret to dispense with his services.

C. J Ward.

18 WORKING FOR GRANADA TV RENTALS

It was within two weeks of my redundancy that I had obtained a new job, working for Granada TV Rentals, as a service technician, plus a company car.

I started work for Granada TV Ltd. on 25/2/1974 being paid £37.27 per week. This car had a company logo printed on the side of the vehicle so one knew for whom I worked. I say this because this became a point of issue at a later date. I also was granted £3.72 per week as a vehicle allowance.

I Am Promoted To Service Manager

Within 6 months of working at Granada I was promoted to workshop manager and I found the work very challenging and rewarding. I found working for Granada a fresh breath of air and got on real well. The only problem was I worked too hard and was inefficient which led to a real case of depression, which I will relate later.

Granada TV Rentals Aylesbury



Michael Nicholson left, David. Phil Reason , Tony Burnham and Mrs Royce-Taylor

My visit to Northern Ireland

I was encouraged to have a break from work and in July 1974 I was invited by Owen McCrystal to visit his home in Northern Ireland, He lived in a town called Omagh in County Tyrone. Owen had a television business called, "Crystal T.V." He started his business by bringing a van load of second hand T.V. sets from England to the town of Omagh, County Tyron, and began to rent them out and repair washing machines and TV's. I was invited out to teach one of his employee's, called Ivan. I taught him how Colour T.V.'s work. Owen maintained he was a genius as he could fix TV sets without knowing how they worked. He maintained any one could repair a T.V. set if they knew how they worked so he must be a genius as he could repair them not knowing how they worked. Owen's wife was a Catholic and I think they viewed my religious beliefs with scepticism.

I was unaware of all the conflicts in Ireland and completely ignorant. I had heard people speak evil of Ian Paisley and all I knew was that the Rev. Ian Paisley had preached this sermon called, "Second Mile Religion" and I knew from that sermon he was a man of God and preached the truth about the Lord Jesus Christ. I decided on my way through Belfast I would stop the night and visit the Martyrs Memorial Church where Ian Paisley was the pastor the next day.

Martyrs Memorial in Belfast



Martyrs Memorial Church building, Ravens Hill Road Belfast

I Seek Ian Paisley

When I arrived in Belfast I was amazed to see all the soldiers with guns checking every body and watching out for trouble. It was the 12th, of July 1974. When I arrived on the streets in Belfast I noticed all the shops and doorways were barred up and the streets very clear with soldiers on every corner. I was unaware of what the 12th, of July was all about. It was the end of the day and a lot of parades and marches had gone on that day. It was a

day of celebration to some people. I ended knocking on a guest house door to find two ladies running this guest house. I had arrived unannounced with a large suspicious suitcase in my hand from England. I said I would like to stay the night and asked if they knew where Martyrs Memorial Church building was. They looked at me “gone out” and asked me what was an English man doing visiting Belfast during all these troubles. I said I wanted to hear Ian Paisley preach. I said I had heard him preach on a record and he preached the gospel. They said they were Catholics and they would be too afraid to go and hear him preach even though they would like to. They made me welcome and I had a pleasant stay learning a bit about the troubles in Northern Ireland

Suspicious Looking Suit Case

In the morning as I carried my suspicious looking suitcase through the streets of Belfast I had occasion to ask a milkman the way to Martyrs Memorial Church and he replied I was in the wrong part of Belfast to be asking directions to that place and directed me along a certain road. I realized this must have been a Catholic area but I was really so naive I did not know what was going on at all.

The Wrong Part of Belfast

I ended up in a Newspaper shop asking directions and my eye caught the picture of a man called “Carson”, on a post card. To make conversation I asked the shopkeeper who was this person Carson and she spoke scathingly to me saying I ought not to ask such questions like that. I then realized I must have been in the wrong area.

I arrived at the Martyrs Memorial Church and Dr Paisley was preaching. It was a very large building with figure-heads of the martyrs all around the building. Dr. Paisley preached faithfully the truth about Jesus Christ and could not understand why people should oppose him like I had heard. In that meeting I heard no mention of Politics I only heard about Jesus Christ and what he had done for sinners. I concluded it must be his tone of voice or way of speaking I felt people must not be listening to his message but rather the tone of voice. I could imagine him speaking against the enemies of the truth using his tongue like a “Bastard file”. After the meeting I asked Dr. Paisley to direct me to some one who could help me get to Omagh, as I was a visitor. I finally got transport that day to Omagh and ended up joining a group of Christians, from the Free Presbyterian Church in Omagh. I was given an orange sash and joined their march along the streets and lanes of Omagh. We then went to a meeting and the Preacher was Rev. William Macray.

I had a good time in Omagh staying at my friend's home. Owen did not believe the gospel, he was a nominal Roman Catholic and we had long talks

about the things of God. He employed a man called Ivan who confided in me that he was a Christian but he did not like to say too much to Owen as it might not go down too well for him and Owen could give him a hard time.

The pace of life seems so much slower than that in Aylesbury and every one I spoke to seemed to have a knowledge as to what it means to be, “born again” or to “be saved”. Even Owen and his wife, who were Catholics, knew these terms and used them. It was not like this in England. I had a good time in Ireland and would like to go again.

A few years later, after I married my wife and I went to hear Dr. Ian Paisley preach in Hounslow, with our two children Isaac and Esther. It was at a Reformation Conference, organised by Mr Green, the pastor of the Church, on 14th May 1983. At this meeting Isaac and Esther sat on Dr Ian Paisley knee and cried their eyes out as we took a photograph.

Dr Ian Paisley says they were tears of repentance

This meeting we televised a may be viewed online at the following links.
(Click below)

[Dr Ian Paisley Preaches At Hounslow \(click to view\)](#)

We Go To The Reformation Conference



Isaac And Esther Crying Their Eyes Out

We Employ Michael Nicholson

When I returned from my holiday we had a vacancy for a technician so in my capacity of workshop manager I contacted Michael Nicholson, of C J Ward, asking him if he wanted a job with Granada. He was the apprentice of C J Ward, and whilst working for them he told me he wanted to leave as soon as he could. He was fed up with being treated second rate. He hated having to stub out John Wards cigarette ends.

He came to Granada and passed all the tests and was accepted. He joined

Granada as a Technician in October 1974.

I am Poached by C. J Ward and Son

It was in October 1974 that I received a call from Mr. C J Ward asking me if I wanted a job.

I went for the interview and asked all kinds of questions as this company had recently made me redundant. I explained my problem about being a Christian and having the three-year conditional discharge over Mr Ward and he seemed sympathetic saying he had not realized this at all. I told him about the Lord Jesus Christ and what he had done for me. He said had I told him these things before he may have been able to help.

I was offered £50 per week (I was only getting £ 40 a week at Granada) plus a company car - with a day off - I was really tempted. When he offered me £60 per week and would I start straight away and not work my week's notice I said yes, thinking this was the right thing to do. I had never had things so good. He wanted me to make a decision there and then, on the spot, without hesitation.

I thanked God for the promotion and this offer and Mr Ward seemed pleased as though he had won a prize. Here I was being offered £1000 per year more than I was getting at Granada.

After the interview I felt and asked the question was it the right thing to do and thought about my boss Tony Burnham - how would he cope? He had been good to me and got me the promotion at Granada. I then had second thoughts.

After thought and prayer I felt I should not take up the job so I rang Mr. Ward saying I had decided against working for him.

The following is his letter, which shows I had obviously upset him. His letter certainly caused me concern so he got my reply.

Letter from Mr. Ward

Dear David,

I have to thank you for your letter dated, 8th October, I have personally not written before as I have been trying to reconcile your actions with your religious beliefs, to this "God which spoke to you".

You spent all one Friday afternoon asking about four pages of questions, I began to think it was myself asking for a job, which apparently were answered to your satisfaction and you agreed to take the position at a wage well above your actual capabilities but I was willing to accept, capabilities which in part we paid for you to acquire, you shock hands with me to seal the bargain and when I asked if you required a contract you paid me the compliment of saying " No your word is good enough Mr. Ward". What a pity that I cannot now pay the same compliment to you, as within 24 hours

you had broken our agreement. One does not expect this from religious people of conviction; your religion is obviously different to mine. Just how it this compatible with seducing our apprentice away from us before he had completed his contract for which he so willingly, and at his own request signed for.

Yours Sincerely,
C J Ward

My Reply to Mr Ward

This reply from Mr Ward irritated me and I felt he was acting in spite so I sought the advise of Peter Howe. Mr. Peter Howe who lived in Aylesbury, he had been the Pastor of Hearne Bay Evangelical Church, who to had befriended Paul Aston and his wife Sue Aston, who were friends of mine. Mr. Howe had become the Pastor of Ivanhoe Particular Baptists so I asked his advise on answering the letter I had received from Mr. Ward. He suggested I write just short reply and then put the matter behind me. I felt I should write more so this is what I wrote:

Dear Mr Ward,

31/11/74

I am sorry to hear you seem so bitter about my break of contract with you. I wrote firstly to apologize for inconveniencing you and wasting your time and money. My conscience had troubled me over saying I would start work for you and then turning your offer down.

What more can I say I know me saying sorry will not undo what has happened all I can do is apologize. Please accept my apology.

Surely you realized the reason why I asked you so many questions was because it was such a major decision I had to make. You wanted an immediate answer straight away so I had to weigh all the facts so to act in my own interest. Just as you acted in your own interest when you dismissed me before.

I am most grateful for your efforts in supplementing my training, which I realize, cost you money also. But Mr. Ward you did sack me I never intended to leave. And therefore I am under no obligation what so ever to you in that respect.

I did explain to you about Michael the last time we met. I hid nothing from you.

Whilst I worked with Michael he told me as soon as his apprenticeship was finished he was leaving you. It was under this impression I contacted him regarding working for Granada. I thought his contract finished this summer gone.

I never intended that he should break any contract. I explained to him that you had always treated me fairly and that he must make his own decisions. It was well within your own ability to freely agree to disannul the contract without aggravation to you or Michael. I am sure Michael would not have left unless you had agreed to dismiss him.

As to enticing and seducing him away and your religion being different from mine on this point it seems that is what you attempted to do with me when asked me to leave Granada without giving a weeks notice.

Your last point I admit my religion is different to yours.

The Lord God whom you speak against is my Lord and God. He is your creator and both you and me are accountable to him alone for our actions, words and thoughts. If He chooses to start a work of change in such a sinful person as my self and you speak against his work it is He you defy and not I. The Lord Jesus Christ came into the world to save his people from their sins. Not for the sake of the righteous. Only sick people need a doctor. I am the sinner and am in need of his forgiveness and mercy.

However I don't like upsetting people I hope you receive my answer to your letter and consider what I say. I don't wish to be on bad terms with you as I like you and admire your business ability.

Yours Sincerely,

David Clarke.

Shortly after this Mr Ward was in serious difficulties, which those that know him will know all about.

Victor Prince The Crombie Over Coat

“In all thy ways acknowledge him and he shall direct thy paths”

The following extract is taken from my loose-leaf diary and relates to a remarkable experience, which demonstrates the wonder and way of the Spirit of God leading and teaching a believer.

On Friday, 30/8/74, it was my day off from work and during the day I was rebuilding our garage roof at 37 Finmere Crescent, Aylesbury. During the day I was thinking about the way God had dealt with me and led me thus far. I realized that each one that was child of God was special and God dealt with them personally. Each person had his own peculiar special work of God in his or her own life. This work was a personal work done in no other it was special to them. All were saved, being involved in a common salvation, but the work of God was peculiar and special to that individual. In this frame of mind I began to wonder about a particular trouble I had caused a certain Mr. Victor Prince, many years earlier.

Mr. Prince was a tailor and some years previously (about 5 years) I had

employed him to make a Crombie over coat when I had just been released from Borstal. It was to cost £45 and I gave him £5 deposit to start the work. At that time I was living in London doing Government training course learning about Television servicing. My brother was due to be released from prison on home leave. He had a coat made by some one a year previously and on his home leave he came to see the coat before it was finished. After hearing how long it had been in the making he said it was taking far too long and he persuaded me to tell Mr. Prince it was not good enough. He then picked holes in the coat in front of Mr. Price and told him to stick the coat. Later on the telephone we were both nasty to Mr Prince. He thought I was saying I could not afford it and offered to keep it until I could. It was made especially for me, and really would not do any one else. I left it with Mr Price and thought no more of it until then when I was on the garage roof.

I felt bad about the way I had treated him and would have apologized to him if I could.

Contemplation On Divine Predestination

My mind was thinking upon the subject of predestination and reasoned that God had planned every thing in creation to bring about a display of his glory and Grace in Jesus Christ. I was a person created by God being responsible and accountable to God having a definite purpose for my existence. I was alive and active but God was working in and through me. I had been predestined to obtain salvation by Jesus Christ. This work of salvation being the means of displaying God's love, mercy and grace towards me. It was not my free will that saved me but Gods free grace that made me willing in the day of His power. Therefore glory was due to God the Father, Son and Holy Spirit.

Feeling wretched over the way I treated Mr Prince I had resolved in my mind to pay the money I owed Mr Prince and apologized to him if ever I was to meet him again.

It was one week later on a Sunday the 8/9/74 that I saw the amazing hand of God at work. Mrs. Knight of Mount Street spoke to me on the way home from the Pentecostal Church, at Berton. She said her and Ken had met someone they had not seen for a long time. I stopped her speaking and told her it was Mr. Prince. She was amazed and wondered how I knew. They had met Mr. Prince in Aylesbury and he had though of asking Ken to repair his TV as it had gone wrong. They said perhaps they would ask me to do it and if he remembered me. He certainly did. Mrs. Knight was able to inform him of me becoming a Christian and he left it to them to make arrangements to get his TV fixed.

I had not mentioned a thing to Mrs. Knight and there was no way of this

happening by chance. God had done it.

The first Sunday after this we all went to visit Mr Prince but he was out at a harvest thanks-giving service at a Methodist church. So we made arrangements to go on 18th of September. At first I did not know what to say as I was extremely embarrassed so I said very little. I soon repaired the TV and then spoke to Mr. prince about what had happened. I apologized and offer to pay the money I owed him quite forgetting about the coat.

It turned out he still had the coat even after several moves and the money owing was £38. All I was asked to pay was £34 so I paid this by cheque

(Cheque number 183901). I now had my coat; it is dark blue Crombie over coat and still have it today.

I Was a Hyper-Calvinist

It was during this time Mr. Peter Howe, had became the Pastor of the Ivanhoe Particular Baptist Church and Paul and his wife became members. However he made it cleas to me he was against Gospel Standard Baptists.

Mr Howe made it clear to me he was against what he called Hyper Calvinism which he stated was the position of the Gospel Standard Baptists. It was not possible to make head way with him, as he seemed insistent he was right. He was what is now called a Fullerite. He mocked the term “Dead Elect” a term that I understood to refer to the elect who were still dead in their trespasses and sins. I had no problem with this term and I had heard Mr Hill from Luton, use this from time to time.

Doctrinal Summery

By this time I had come to a fairly comprehensive knowledge if gospel truth. I had come to believe in the Sovereignty of God. The divinity of the Lord Jesus Christ and his eternal Sonship. The value and authority of the Authorized Version of the bible. The everlasting purposed of the trinity of persons in the Godhead Predestination. Election, Justification by imputed righteousness and the new birth and a call to glorify God in declaring these things to others. And having knowledge of these things more than others enabled me to discern the many errors of many who too professed faith in Christ. I was shocked at the ignorance of so many.

I Hear Dr Martin Lloyd Jones Preach

I was encouraged by my friends to attend various Christian churches and on one occasion the church meeting at Long Crendon. They had a visiting preached at their yearly anniversary service who was Dr Martin Lloyd Jones.

Long Crendon Evangelical Church



Long Crendon Evangelical Church

This is where I heard Dr Martin Lloyd Jones preach This man had a real gift to preach and I could tell he understood doctrine, but he was never outspoken as to his belief in absolute predestination, although you could tell he would know these things and many more.

I heard him also on another occasion as he preached also at the Ivanhoe Particular Baptist Church, where Peter Howe had become the minister, and where Mr And Mrs. Dix senior were members, along with Paul Aston and wife.

19 BIERTON STRICT AND PARTICULAR BAPTISTS

I felt lead and right to leave the Pentecostal Church and attend the Bierton Strict and Particular Baptist Church, when I was 23 years old, just three years after my conversion. I felt I could no longer in conscience stay or continue at the church even though I had affection for all the people there when there was a company of people across the road at the Bierton Strict and Particular Baptist Church. They held to and professed the very gospel I had received. From that time I commenced to attend as a member of the congregation at this cause of truth.

Distinguishing Doctrines of Grace

A friend, who lived in Wendover, Mr Alan Benning, informed me that the Strict and Particular Baptist Church at Bierton, believed the doctrines of grace and that a Mr J Hill, a Gospel Standard minister (of Luton Ebenezer Church) was engaged to preach on an anniversary service in the near future. I was keen to hear him preach. So I began to attend their week night prayer meeting.

My hopes had been raised that I would hear the truth about Gods free

sovereign grace for it was reported that Mr. Hill was a Gospel Standard minister. I was given to believe I would hear those truths preached by William Huntington, William Gadsby and John Kershaw. I had read their autobiographies and found their writings very helpful during my time at C. J. Ward and Son, and was encouraging by them as they gave all the praise and glory to Jesus Christ the Lord in mans salvation and not to man.

I started to go the Bierton church just before Mr Hill preached that anniversary year on the Wednesday night prayer meeting, and sat at the back of the chapel. At that time I had no idea of the manor of service or church government nor of any other ministers engaged to preach on a Lords Day or weeknight services.

Denham's Hymns

The folk at Bierton used Denham's collection of hymns called "The Saint's Melody" and the substances of these hymns were very pleasing to me. Even the singing pace was different to all the other churches I had attended, being that much slower.

Miss Bertha Ellis would play the foot-peddled organ and the hymn book used was Denham's Collection 19th century. The hymn singing was about half the speed of the hymns sung at other churches and the words of the hymns were wonderful and glorifying to God. The stile of meeting was generally Hymn, reading from the scripture (Authorized version King James), Hymn, Prayer, hymn, Sermon, finally hymn and then a closing prayer. A short while after I began to attend on a regular basis I was asked by Mr. King if I would engage in prayer when asked too. It was the custom for men to pray the women would keep silent.

Bierton Baptist Chapel



Bierton Strict and Particular Baptist Chapel. The Church was founded in 1831
I did engage in prayer and after the meeting Mr King asked me kindly

to pray in future in reverent language and address God in terms of thee and thou rather than you and your because it could offend people. That was there custom.

I went away feeling offended thinking all kinds of thoughts. I was upset thinking what difference does the language make etc. but I bowed to their request and adopted their form of speech in order not to offend. I now find it difficult, to day, to break from that habit of using thee and thou. I.e. Reverent language when addressing God.

The Doctrines of the Gospel

I was convinced the Word of God was infallible and the only rule of conduct and religious practice. I believed the scripture taught us of a sovereign true and living God. That though God be one God, the only self existent being, one in essence and nature, there subsists in the divine essence three divine persons; The Father, Son and Holy Ghost. I believed that person were truly and properly God by nature and that from all eternity. I believed that the divine nature was not divided but one in essence and each divine person possessing the whole of the divine essence.

I believed the scripture taught the Lord Jesus Christ is that only begotten son of the Father full of grace and truth, the only saviour of (Gods elect) lost sinners. He being one person yet having two natures. Being God from all eternity the divine Son of the Father and by nature truly God. Yet at the incarnation he took to himself that which he was not; our human nature and so was truly man and without sin and was impeachable. Hence the glorious complex person of Jesus Christ is the Christ that should come into the world to save sinners. I believed that His glory was veiled during his time of humiliation.

This Jesus Had Called Me

I believed this same Jesus had called me by his grace directly and made him self-known to me, outside of the circles of any Christian church. It was he whom I sought and believed in when I went and heard Mr. Hill preach at the Bierton Anniversary Service he preached the distinguishing doctrines of grace very clearly. At that time I did not know many preachers who preached these things except, I had heard I heard Dr. Ian Paisley preach, on a record and that sermon was called "Second Mile Religion".

I had also heard Dr. Martin Lloyd Jones preach but he seemed not to emphasize the distinguishing doctrines of Grace, although it was evident that he believed in the sovereignty of God.

The churches I had attended, until this time, around Aylesbury and district appeared to only know of Arminian doctrine and held to a the false

doctrine of universal love towards all mankind and a general atonement as distinct from particular redemption.

Miss Ruth Ellis

She was one of our members and she was a gem of a person and always ready to share a word or hymn. On several occasions mid week we would visit her and she would read from her books stories about choice Christian experience.

Unfortunately Ruth died and she ended her days at Bethesda Home in Harpendon.

Mr and Mrs. Gurney were members and their son John attended our church as a member of the congregation. I noticed a plaque over the fireplace of their home and it read, "A Sabbath well spent brings a week of content but a Sabbath profaned, what err may be gained is a sure for runner of sorrow. I noticed this, as when I looked at the churches original trust deed there was no mention of Sabbath day keeping. It was only brought up in the spurious set of article presented to me when seeking membership of the Church.

Miss Bertha Ellis

She was a mother in Israel and looked after most of the visiting ministers and played the organ at our meetings, giving way to visiting people who were also able to ply such as John Snuggs and Mr Dix from Ivanhoe.

Miss Bertha Ellis informed me that the church was formed in 1831 and opened by the son of John Warburton. She had the minutes of that meeting which were signed in his own hand and the deed of trust upon which the church was formed. These articles of religion were very good and acceptable.

After my warm reception I was looking forward to hear Mr Hill of Luton preach at the anniversary service.

It was good to hear Mr Hill preached and he invited me and Alan Benning to his home in Luton and I spent time with him at his home.

Church Anniversary Services

During this time I was able to take time out of my work and attend the various Gospel Standard Baptist church anniversary services, which were held by other causes of truth. And it was because I was working for Granada TV rentals that I was a blessing because I was able to take time out of work to attend the various church anniversary services in our area. Had I been working for C.J. Ward and Son this would have proved impossible? I really looked forward to these meetings and seeing the various friends of our church and I often took with me some of the members of ours. These churches that we visited were, Linslade, Prestwood, Barton Le clay, Waddesdon Hill, and Keeche's Chapel, in Winslow.

We also had our own anniversary services and visitors from the different

churches in our area and from a far who came to our meetings.

It was at our anniversary meetings that I learned not every one was in favour of the Gospel Standard Articles of Religion. In particular Mr Dix senior expressed it and his wife (parents of Kenneth Dix the Pastor of Dunstable Baptist Church) that they opposed the articles and some, of the ways these Strict Baptists. I felt uneasy about hearing such things but kept them to my self.

Linslade Strict and Particular Baptist Church



Linslade Strict and Particular Baptist Chapel

This is where Mr Collier was the pastor. During this time Mr Alan Benning informed me of the Linslade Strict and Particular Baptist, which was a listed Gospel Standard church, and from that time were we able to visit from time to time.

On one anniversary service we went to hear a Mr Andrew Randall's who apparently had been involved with the Brethren and I could tell from our conversations that he was aware of doctrinal issues of the day, and he had a very serious disposition.

Waddesdon Hill Strict Baptist Chapel

Another favourite anniversary was at Waddesdon Hill, where Mr James Hill was the preacher. This was a Gospel Standard cause and was founded as a Particular baptist church in 1752.

Waddesdon Hill Strict and Particular Baptist Chapel where we heard Mr Hill, Pastor of Luton Ebenezer church, preached and Mr Collier. I use to take Bertha and Ruth Ellis, Alan Benning and Grace knight to these meetings. I remember these meetings with fondness

Waddesdon Hill Gospel Standard Chapel



Waddesdon Hill Gospel Standard Cause

Benjamin Keeche's Chapel

At Winslow

At this time, on one occasion each year, an anniversary meeting was held at Ketch's Chapel, the oldest place of non-conformist place of worship in England and Dr Ian Paisley was the preacher. I attended this meeting for a number of years afterward and was greatly blessed and heard Mr Collier from Linslade and Mr Ramsbottom from Luton preached at those meetings.

Benjamin Keeche's Chapel at Winslow



Keeche's Chapel

Benjamin Keeche's Chapel Winslow where I heard Dr Ian Paisley, Mr Collier and Mr Ramsbottom preached.

Prestwood Strict and Particular Baptist Church



Prestwood Gospel Standard

Another one of the local churches that we attended on their anniversary services (that is Alan Benning, Bertha and Ruth Ellis and Mrs. Grace Knight) was the Prestwood Strict and Particular Baptist Church. This church was a Gospel Standard listed Church.

Prestwood Strict and Particular Baptist Chapel. I was here that I first heard Mr Sparling-Tyler preach.

Barton Le Clay Hope Chapel

It was at this chapel that I took both Bertha and Ruth Ellis to hear Stanley Delves and on another occasion to hear Jessie Delves preach.

Meeting Other Christians and Friends

During this time I met John Snuggs from Eaton Bray who had come to work in Aylesbury. He came to our wee knight prayer meetings at Berton and he introduced me to some of his friends who attended the young peoples meeting that were held once a month at Bethel Strict Baptist Church in Luton. Mr Ramsbottom would give a talk or lecture and afterward we were invited to the Bethesda Rest Home at Harpendon where we were given refreshments and able to meet and talk to other people from the various churches in the district. I found these meetings very helpful to meet other Christians.

The churches I had attended, until this time, around Aylesbury and district appeared to only know of Arminian doctrine and held to a the false doctrine of universal love towards all mankind and a general atonement as distinct to particular redemption.

A Church Member Dies

Sadly, in 1975 one of the Church members at Berton died. This was the

husband of Mrs. Evered, and I was invited to the family funeral. It was there I was asked to share my testimony of conversion, to the family, in Aylesbury and I felt privileged to do so. It was here that I met the Groom family, who were members of the Prestwood Strict Baptist church and had moved to Brighton. It was at the Prestwood Church I met Mr Sperling Tyler, when Mrs. Evered introduced me to him, soon during my early days attending the Bierton Church. On that occasion Mr Tyler was very gracious and asked me had I found the lord Jesus Christ as my personal saviour to which I replied, “ No but rather He had found me”.

Gilead Chapel Brighton



Gilead Chapel Brighton

I Am Introduced To Pastor Frank L. Gosden

Mr and Mrs. Groom and Mrs. Evered arranged for me to visit Mr Gosden, in order for me to share with him my experience of conversion and I was very honoured to do this. We spent the afternoon together, at his very modest home, and he gave me a gift when I was leaving. It was his very own personal copies of Dr. John Gill's commentaries of the whole bible, in 6 volumes, for which I felt very privileged to receive. And this became my source of instruction ever since.

Dr. John Gill's Commentaries



The whole set of Dr John Gill's Exposition of the whole bible in six volumes for which I was really grateful.

Mr. Frank Gosden



Mr Frank L Gosden Gilead Chapel Brighton

Mr Frank L. Gosden was the Pastor of the Church at Gilead where Mr and Mrs. Groom were in attendance and they wanted me to meet their pastor. Frank L. Gosden also pastored churches at Heathfield (1939-1957) and Gilead, Brighton (1959-1980). Mr. Gosden once said that he believed a twofold test could be applied to every preacher: Will the things he speaks be things that will matter when we come to die? And will the things he speaks be a help to a poor, broken-hearted sinners?

At that time I have obtained a very old copy of William Huntington's book entitled the Everlasting Love of God towards His Elect. On reading this it became very clear that the Arminians were in the dark and I felt if only I could talk to them then the opposition that I had experienced from those that I had met at Lowestoft would surely disappear and the news be received with gladness. Mr Groom commented on my reading the book expressing he felt it very deep reading. I can recommend this to any one to read.

Before Mr Frank L. Gosden was the pastor of Gilead church in Brighton Mr J K Popham (1847 to 1947) was their pastor who was the former editor of the Gospel Standard.

A Visitor James from Scotland

During my attendance of the Bierton Church we had a visitor from the group meeting at the Bethlehem Meeting hall, at Penn, where John Metcalfe, was their Pastor. I learned one or two things from our visitor, who was called James. He was a former Scotts Presbyterian and I think from the Free Presbyterian Church of Scotland whom I learned were renowned Calvinists. These I learned and opposed the Gospel Standard views of the none-offer of the Gospel and also the view that the Law of Moses was not the rule of life

for the believer. They held to a view of a free offer of Christ to all men, a view I could not go along with, as Christ died for the elect only. Christ was to be preached to the entire world but He was not on offer.

The Law of Moses

Not The Rule Of Life For The Believer

Also I knew that the Law could not be the rule of life for the believer because of their union to him in His death and resurrection whereby they are delivered from the Law of sin and death and had rule of life which was the whole gospel of Christ the perfect law of liberty.

James informed me that the Presbyterians were against John Metcalfe and his teaching because he too like William Huntington taught, like the Gospel Standard article convey that the Law was not the rule of life for the believer but rather the gospel was. This I agreed was the truth.

James came to our weeknight prayer meeting; his name was James and he later informed me that he wanted to hear Mr Sparling-Tyler preach, who was the Pastor of the church meeting at the Dicker. So I agreed to take him one Lord's Day. He had a problem though, because I worked for Granada TV Rentals and I had a company vehicle which, had the name of my company written on the side of the car. This was an embarrassment to him as he was acutely aware of the disapproval of many, who were opposed to any church member who had a television set. He wanted me to park the vehicle away from the chapel car park, so as not to show we were connected with the chapel. I felt slightly irritated with this mode of thinking but was sensitive enough to know how much he felt embarrassed, so we parked my company car out of the way. We then heard Mr Tyler speak in the Morning, afternoon and evening. Meetings of the church. It was here that I met the son of Mr Tyler and his wife who both attended the Linslade Strict Baptist church.

Television A Concern For Many

In respect to the television I began to realize this had become an issue, not only amongst the Strict Baptists but also the Brethren. I had reason to consider the whole matter at a later date,

Zoar Strict Baptist Chapel



Zoar Strict Baptist Chapel, Lower Dicker

This was built in 1837 and enlarged in 1874. There is an extensive graveyard on three sides

Excessive Work And Depression

At this time I was working for Granada TV Rentals and within a few months had been promoted to Workshop manager. I thoroughly enjoyed the job but I found I spent more and more time thinking about work than any thing else. I was taken up with work.

The things of God paled. I went to the meetings but I could not shut off from work.

I soon realized I was not a good manager and found myself doing all the work. I worked long hours and my days off. Although I got the job done and we were the best branch in the district it was all at my expense.

After several months of this intense work I began to find I could not cope with the stress the job demanded and went through horrifying bouts of agony and fear of not being able to cope. I began to think I was experiencing flash backs from the bad trip on LSD. I felt God had forsaken me. This time how ever it was in the cold light of day with no LSD etc. I was so ill I wanted the ground to open up and swallow me thinking this would remove me from all the pain I was going through.

Heavens as Brass.

My manager Tony Burnham, who was not a Christian had noticed a change in me as at one time, when I first began to work there, I continued my habit of reading during my lunch time break and he noticed me reading John Calvin's book on Daniel.

Due to my excessive workload I forsook my devotions and worked all the hours I could.

One afternoon on the garage roof at Mount Street I cracked up and realized I could not cope any more. I couldn't make decisions I could not think straight every problem was too much to face.

I ended up resigning from the managers job and becoming a normal technician. This ended in me feeling a failure and depression set in that lasted about 3 years. It was during this time I learned that the Christian life could be very painful, which caused me to seek deliverance and rely totally on the God of all grace. I found my self-feeling very lonely and wondered if I would ever find a wife and marry.

Thankfully Paul and Sue Aston offered to take me with them on a Holiday to Switzerland which was organised by a Christian group they knew. It was though that holiday and meeting other people I met my wife to be.

I found the hymns and preaching at the Bierton Strict Baptist Church very helpful. In particular one hymn by John Newton I recall was most helpful.

John Newton's Hymn

I asked the Lord that I might grow
In faith, and love, and every grace;
Might more of His salvation know,
And seek more earnestly His face

'Twas He who taught me thus to pray,
And He, I trust, has answered prayer;
But it has been in such a way,
As almost drove me to despair.

I hoped that in some favoured hour,
At once He'd answer my request;
And, by His love's constraining power,
Subdue my sins, and give me rest.

Instead of this, He made me feel
The hidden evils of my heart,
And let the angry powers of hell,
Assault my soul in every part.

Yea, more, with His own hand
He seemed Intent to aggravate my woe;
Crossed all the fair designs I schemed,
Blasted my gourds, and laid me low.

“Lord, why is this?” I trembled cried; “
 Wilt Thou pursue Thy worm to death?”
 “Tis in this way,” the Lord replied,
 “I answer prayer for grace and faith.”
 “These inward trials I employ,
 From self and pride to set thee free;
 And break thy schemes of earthly joy,
 That thou mayst seek thy all in me.”

20 I JOIN THE BIERTON CHURCH

After a short while I wrote to the church expressing my wish to join the church at Bierton, as I believed that I had that responsibility having experience the new birth and being baptized. I reasoned that I ought to support the cause of Christ at Bierton.

I was received into church membership at the Bierton Strict and Particular Baptist Church on 8th January 1976.

A problem arose because in the articles of Religion that were given to me were not those listed in the trust deed of 1831 and I could not subscribe to them. There were two articles that I could not subscribe too.

Mr Hill of Luton Ebenezer helps

I discussed my concerns and misgivings with Mr Hill, the Pastor of Luton Ebenezer church, who fully understood my concerns and after looking at the original articles of Religion, for the Bierton Church, it was realized that there was no record as to how these articles had come into existence. So the church was bound to be subject to their original articles of religion. These were listed in their trust deed of 1831 and these did not contain these items I could not in conscience subscribe too.

The church was please to allow me to join them upon my confession faith and my acceptance of the original Articles of Religion, and not the spurious ones. There was in fact no record of how these other articles of faith came to be in use.

Articles of Religion: The problem

Article 12. We believe that Christ has set apart a day of rest, to be kept holy, and for his honour and glory, which is the first day of the week, commonly called Sunday, Mark 2 27. Acts 16 13. Hebrew 4, 9.

I did not believe that was true or that these scripture taught that.

Article 16. We believe all infants who die in their infancy go to heaven by virtue of the death of Christ. Matth 19 13, 14&15.

Again I could not say I believed this. I grant if they do go to heaven then it must be by virtue of the death of Jesus. These scriptures quoted do not teach this view. A fuller and detailed account of my joining the Bierton Church can be read in Chapter 3, I Join The Bierton Strict and Particular Baptists, 'The Bierton Crisis 1984'.

I Am Appointed Secretary

And Correspondent

There came a time when we needed a correspondent and I agree to take on this role and had the responsibility of engaging minister for the coming year. It was all-new to me and found it very difficult and a real sense of responsibility.

I had to deal with a request expressing in a letter from Colnbrook Strict and Particular Baptist Church who had informed the church (via me the secretary) that one of their members, Mr Martin Hunt was under censorship. Martin Hunt was one of our visiting ministers, who I found to be a very nice and polite man and had a good understanding of scripture. However Mr King and I were asked by the church to speak to Martin about this issue being raised and it was difficult to understand the problem. It was to do with particular redemption so in the end I asked Martin if he could subscribe to our Bierton Articles of Religion of 1831. His reply was no he could not. This resolved the matter and the Church decided not to invite Martin to preach again. This helped us not to judge this issue he had with his church but rather enabled us to respond to the concerns of the Colnbrook Church in the correct way.

Church Minutes A Cause Of Concern

It was my responsibility as secretary to keep church minute and the church book and during this time I was able read the issues that had been spoken about and the decisions that were made before I became a member. I was shocked to find the Mr and Mrs. Evered had put forward motions to prevent certain visiting ministers from preaching due to unsubstantiated beliefs about their conduct. I knew that this would be contrary to the gospel and so I raised the matter with the church and stated the need to put the matter right. Unfortunately to one member who was implicated in this form of slander was so upset it was felt best to leave the matter as it was. I realized from that moment I had crossed Mrs. Evered.

I continued being the secretary and correspondent until I attended Wolverhampton Technical Teacher Training College, where I attended for one year between 1977 and 1978, and graduated with a Certificate in Education awarded by Birmingham University.

It was during this time I married and we lived for a brief period in

Licster.

21 MEETING MY WIFE

As I mentioned earlier I went through a period of excessive work whilst working at Granada TV Rentals. I felt very lonely and fell into depression. It was the friend's of Alan Benning, Paul and Susan Aston who invited me to go with them on holiday with a Christian group, to Switzerland. Paul was a student at a Watford Evangelical Bible College and so I went. It was on that holiday that I was made more aware of a holiday being arranged by Caterham Strict Baptist Baptists, being held at the Elim Pentecostal Bible College, at Capel in Surrey. It was here that I met my wife, to be. The year 1977, who was Irene Protheroe, from Shepshed, in Leicestershire, where Paul Cook was the Pastor of the Evangelical Church.

I Meet Other Evangelicals

Irene had lived in Coventry and she introduced me to her Christian friends, including the Minister and Pastor of Holbrook's Evangelical Church. Here I met good friends who had a desire to follow the Lord. However in discussion they realized my views on predestination, particular redemption, the relationship of the Christian to the Law of Moses and the none offer of the gospel proved a divide between us. These issues became the topic of conversation and we were able to discuss matters and agree to differ on certain issues.

These conversations enlightened me further to the differences between the Evangelicals and Strict and Particular Baptists and the exclusive position and views expressed in the Gospel Standard Articles of Religion. I was being cast into the mould of the Gospel Standard Baptists.

I also learned that the minister of the London Evangelical Church called Westminster Chapel, where Dr Martin Lloyd Jones was a minister, was now R.T. Kendal who taught a 4 point Calvinist position namely not particular Redemption. This raised the alarm bell in my mind.

Preparation For Marriage

We were engaged to be married in December 1977 and I had obtained a place on the Technical Teacher Training Course at Wolverhampton Teacher Training College. Commencing October 1977 so I resigned from my job. at Granada TV Rentals, and I moved into student lodgings at the Wolverhampton College lodgings.

During this time I encouraged Irene to purchase her own house in Wigston, as she was a single person with a reasonable income, and being employed as a secretary to the organisation called Christian University and Colleges Christian Fellowship, I think related to Intervarsity Press in

Leicester. She was able to purchase her first house in Wigston. It was 64B Moat Street, which turned out to be a good buy.

Our First Home



64B Moat Street Wigston

This is the first house we purchased and Irene lived here whilst I was living in student lodgings at Wolverhampton and me move in together the on our wedding day, 9th December 1976.

Regarding Marriage Counseling

During the time and lead up to my Marriage I was really concerned about the idea of birth control, as in conscience I was uncertain as its morality. In this connection I asked our only male married church member about the subject. I was very embarrassed but had to settle the matter for conscience sake. To my dismay the only response, and reply to the question was, “moderation in all things”. This was my answer to a very serious question.

As I look back it is laughable and now realize how unhelpful ignorance was.

Marriage

I married my wife Irene Protheroe on the 9th December 1976 and the wedding took Place at Bethel Evangelical Church at Wigston.

Bethel Evangelical Church



Bethel Evangelical Church

Our Move to Luton

My first teaching post was at Luton College of Higher Education and I commenced lecturing in Electronics in September 1977. And we were provided council accomodation at Lewsy Farm in Dunstable as I was needed worker at Luton Collage, which was very helpful. The funny thing was that we obtained permission, from the council, to keep our two goats in the coal shed in the rear garden. We lived at Lewsy Farm for a period of six months and attended the Bethel Strict Baptists in Linslade wher Mr Collier was the Pastor, and the council were very helpful as they gave us permission to keep out two goats, Precila and Benjamin, in the coal shed. Goats that I had obtained during my last few months working at Granada in the summer of 1976, and which we had kepts at our house at Wigston.

Our Move to Linslade

When I started to work at Luton Collage and Irene encouraged me to obtain a mortgage, in order to buy a house near the Chapel in Linslaid. We were able to buy our house called "Fairholme" for £14,000 with a mortgage.

Our Home In Linslade



"Fairholme", Queen Street

We continued here for as short, while and planned our first holiday in 1979.

The Isle of Skye

And the Presbyterian Churches

It was my desire to visit Scotland and some of the Presbyterian Churches we rented an old school house in Waternish on the Isle of Skye and we had to cross to the island on a ferry to Porter to get there. It turned out that the Old School house had belonged to Donovan who was a pop star during the 60's.

Free Presbyterian Church



Free Presbyterian Church

It was a very quite place but very peaceful building at Staffing where I answered the question.. We were not aware at the time that the Presbyterian churches celebrate their communion twice a year and that particular "Sabbath" as they called it was the occasion of their "Mount of Ordinances". It was their communion to be held in the morning of that day. We attended the meeting in the morning and we were made very welcome and were asked where we were from.

Speak To The Question

During the meeting each male in attendance and whom the elders knew were asked to speak or answer a biblical question. And as their custom was, which I was totally unaware, I was addressed as Mr Clarke from the Strict Baptists would you please speak or answerer the question. This meant that I had to speak about a verse of scripture presented by the elder to the congregation. The verse of scripture was, Philippians 1 [1 v.] "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;" To which I gave my answer and exposition of the verse.

I believe my exposition was accepted for after the meeting we were invited to renew our covenant vows and partake of the communion.

Not knowing what this meant I declined, as I knew nothing of renewing

covenant vows from the scripture.

Called Before The Elders

After the communion meeting I was called by one of the men and told to put my jacket on and come before the Elders as they wish to ask my why I had not partaken of their communion. When I explained my reservation and ignorance of their practices they were pleased to be of further help. We were then invited to lunch at one of the Elders home.

Silence Woman These Are Guests

We had a delightful time and at the head of the table was a senior man in his 80's along with other visitors. One of the other guests enquired of us about the differences between Strict Baptists and Presbyterians. It came a shock to the lady, who had asked the question, that we do not baptize infants. She exclaimed, "What? You do not baptize infants?" At which point the senior man stepped in by saying, "Silence Woman these are guests". Which I found rather amusing but was not put out by the question and would have freely spoken about it.

Portree Rev Frazer MacDonald

That evening we went to the church in Porter where Rev. Frazer MacDonald was the minister.

Free Presbyterian Church



Portree Free Presbyterian Church

This minister was a very good preacher and lifted up the Lord Jesus Christ and as their custom was they invited all men to come to Christ and he was very urgent in his exhortation.

I Was Questioned The "Free Offer"

We were later invited to another home that evening, along with other guests and at one time I was challenged as to why I did not hold to the free offer of the gospel, as we had heard that night. It wasn't the time or place to

go into detail but I realized then that there were real differences between the Free Presbyterian Churches of Scotland and the Strict Baptist (Gospel Standard) Churches in Great Britain and differences and the Evangelicals that I had met, differences that were not to be ignored.

A Return To The Berton Church

On our return from Sky we decided we could return to Berton and give more support to the cause.

Not all the preaching at Berton was good as we had a range of visiting ministers. Some times I would groan and suffer 45 minute of difficult things to listen too. Very few were Gospel Standard ministers and some were opposed to the Gospel Standard position, they often liked to refer to the Westminster 1689 confession, a confession that I soon realized was in error. The Scottish Free Presbyterians Churches boasted of their 1646 confession as the best. Again I soon learned that this too was in error. Some of these preachers used notes, whilst others did not. Not that that helped, as some I felt would have benefited from notes to preach. Some preachers would not use notes and speak as they felt lead too. But I realized that too was no guarantee they could be listened too.

22 BERTON GOSPEL STANDARD CAUSE 1981

During these times, whilst we were seeking to move back to Berton and sell our house in Wigston there were several moves, initiated by Mrs. Evered, for the church to join the Gospel Standard list of Churches, as she had been our secretary and was finding it difficult to obtain supply preachers. Her sister Mrs. Groom and her brother in Law were members of Prestwood Strict and Particular Baptists and really wanted the Berton Church to become a Gospel Standard listed church. I knew some members were quite happy with the ministers that were engaged to speak and they did not see the need to become a Gospel Standard listed Church. (I write about this move in my book, 'The Berton Crisis, 1984', and 'Let Christian Men Be Me'.

It was during the time we were trying to move back to Berton, that I was notified by letter that on the 16th, January 1981, the church decided to join the Gospel Standard at meeting I was not informed of. Mr Hope, Pastor of Reading, Strict Baptist Church was the Chairman and he agreed to do all the necessary documentation regarding this matter and we were duly listed as a Gospel Standard cause.

Mr King had made the proposal and seconded by Mrs. Evered and a unanimous decision by ballot was taken. It was agreed we became a Gospel Standard listed cause.

This was not how ever, without opposition, from without the Church.

Mr. Dix, the Pastor of Dunstable Baptist Church, stated to me personally that we were out of order and it was illegal for us to adopt the Gospel Standard Articles of religion, and its Rules of Conduct. This I write about in “The Bierton Crisis, 1984. And, ‘Let Christian Men Be Men.’ It was due to such opposition I made it a point to assess and examine the Gospel Standard Articles of Religion and realised, when rightly understood they followed our Bierton Articles of 1831 and also I had resolved many of the issues that I had met that opposed my understanding of these truths.

Ruth Ellis a Church Member Dies

At this time Ruth Ellis who had been a great encouragement to my wife and I before I married and I use to visit her regularly with a friend and have good fellowship in the lord. She eventually need looking after and ended her days at the Bethesda Home in Harpendon. I believe it was noted that one could always have choice conversations with her on spiritual matters.

23 A CALL TO PREACH THE GOSPEL

I believe that God puts the desire to preach and speak His Word into the hearts of them whom he calls. This desire was placed in my heart the day Jesus called me to hear him and believe in him. My desire to help others turn from the way that leads to hell and to Christ himself for salvation, was acknowledge by Jesus the night I got saved. His reply to me, when I asked what about the others, was all I could do was tell them. What better way than to preach the unsearchable riches of Christ to men.

I had spoken, on a number of occasions, at Bierton Church, during the weeknight prayer meeting, from the table not the pulpit. Gradually however I felt more and more uncomfortable when sitting in the pew just listening to sermons. Particularly when things were not very well expressed and some times serious errors were being spoken. I had met with range of doctrinal differences which were held by our visiting ministers at Bierton. Our visiting preaches came from various local and far away places and only a few were from Gospel Standard causes, let alone gospel standard listed ministers. As I recall the names of some of those who visited us and preached, we shall see who were from Gospel Standard causes and who were listed ministers.

Our Ministers or Supply Preachers

Mr Hill, Luton, Pastor of Ebenezer Luton and one of our Trustee’s GS

Mr Collier, Pastor Linslade Bethel Strict and Particular Baptist GS

Mr Goode, Pastor, Dunstable Baptist

Mr Martin Hunt, Colnbrook Gospel Standard

Mr King, minister, Bierton Strict and Particular Baptist (Bierton Trustee)

Mr Martin White Colnbrook

Mr C. A Wood, Pastor Croydon, Strict and Particular Baptist GS
 Mr Hope, Pastor Reading, Strict and Particular Baptist
 Mr Howard Sayers, minister, Watford Strict and Particular Baptist GS
 Mr Crane, minister, Lakenheath Strict and Particular
 Mr Tim Martin, minister, Blunham Strict and Particular Baptist
 Mr Levy, minister and Deacon, of Dunstable Baptist
 Mr John Gosden, minister, Southborough
 Mr Lawrence, Evangelical from Harold
 Mr Scott Pearson, Pastor, Baptist
 Mr Baumber, minister Bedford Providence, Strict and Baptist (Trustee)
 Mr Tim Martin, Blunham Strict Baptist (Trustee)
 Mr Sayers, Pastor, Watford Strict and Particular Baptist
 Mr Dawson Strict and Particular Baptist Kent
 Mr Tanton, Tenterdon Strict Baptist
 Mr Gould, minister, Limes Avenue Baptist
 Mr Dix, pastor Dunstable Baptist and Trinitarian Bible Society
 representative
 Mr Terence Brown, minister and Secretary of the Trinitarian
 Bible Society
 Mr Redhead, minister of Pottern End, Strict Baptists
 Mr Gerald Buss, minister Strict and Particular Baptist
 Mr Buss (senior) Strict and Particular Baptist
 Mr Paul Rowland (Presbyterian leanings)
 Mr. G. Ashdown of the Protestant Alliance

A Range Of Doctrinal Differences

It became apparent to me, through listening to the various visiting ministers and my conversations with them, that we had a range of ministers with differing views on certain doctrinal matter. Some had and held opposing views to each other. We had those who held to the Westminster 1689 Confession of Faith, some the Grace Baptists 1966 confession, some who were convinced of the Presbyterian position and some holding to “Duty Faith and Duty Repentance”, and one who could not accept the Bierton Articles of Religion. of 1831

Teacher Training College

One of my motives in going to Higher Education, and to train to be a teacher, was to learn how to teach so that I could then teach the gospel.

As I have mentioned I took one year out from work and studied at Wolverhampton Polytechnic and finally graduated with a teaching Certificate in Education. This was awarded by Birmingham University in 1978.

I believed that I could learn from secular professional teachers how to

teach and then would then be able to take the substance of what God was showing me and then present it to men in a way they could understand. This was my desire. It was during my time teaching at Luton College and at Bierton Church that I felt it right to make known my desire to the church as I believe I was being called by God to preach the word of Jesus Christ.

Wolverhampton Teacher Training Group



David (B Centre Right) at Wolverhampton Polytechnic

I Inform The Church At Bierton Of My Felt Call To Preach

The church asked Mr. Hill of Luton and minister of the Gospel and Mr. Hope of Reading, both Gospel Standard ministers invited me to share with them my calling..

Questioned about the Law of Moses

Mr Hill questioned my belief regarding the Law of Moses and both he and Mr Hope listened. I expressed my understanding of the believers relationship to the Law of Moses and concluded that that Law of Moses did not make the Lord Jesus righteous as he was always righteous.. He had an essential righteousness independent of the Law. He did not have to fulfill the Law to become righteous. He always was righteous. Had he been judged according to the law he would have been declared righteous and so he was.

That imputed righteousness is the righteousness of God, given to all who believe, that Christ's Righteousness imputed justifies us, without our works according to the Law.

Mr Hill's Conclusion

Mr Hill concluded that my leading was right and Mr Hope agreed. It was then put to the church that I should preach and exercise any gift I had. This was duly done and people came from Albert Street Strict Baptists Church, Oxford and Eaton Bray Strict Baptist Churches, to hear me preach the word

of God that weeknight meeting at Bierton.

Sent by the Church to Preach

It was agreed without question that I should preach, as the Lord opened up the way, and from that day in 1982, letters came from different churches asking me to preach at various Strict Baptist Chapels throughout the country. This was my call by the Lord and being sent by the church to preach the gospel, as the Lord open up the door for me to speak. This came with the blessing of the church believing that the gifts and callings of God are without repentance.

I Preach At Various Churches

In fact I was so overwhelmed with being asked to preach at so many places, I could have been preaching three times on a Sunday every week of the year and during the week on week night services. This was on top of my full time work, which involved teaching two nights a week at Luton College as well as continuing my studies with the Open University.

In a very short period of time I was engaged to preach at the following Strict Baptist Chapels throughout the country:

Place	Church
Oakington	Strict and Particular Baptists Gospel Standard
Eaton Bray	Strict and Particular Gospel Standard
Oxford	Hope Strict and Particular Baptists Gospel Standard
Uffington	Strict and Particular Baptists Gospel Standard
Grove	Strict and Particular Baptists Gospel Standard
Evington	Strict and Particular Baptists Gospel Standard
Stamford	Strict and Particular Baptists Gospel Standard
Leicester	Zion Strict and Particular Baptists Gospel Standard
Luton	Ebenezer Strict and Particular Baptists Gospel Standard
Reading	Zoar Strict and Particular Baptists Gospel Standard
Fenstanton	Strict and Particular Baptists Gospel Standard
Attleborough	Strict and Particular Baptists Gospel Standard
Beeches Road	Independent Baptists
Bradford	Strict and Particular Baptists
Nottingham	Strict and Particular Baptists Gospel Standard
Matfield	Strict and Particular Baptists Gospel Standard
Blackheath	Strict and Particular Baptists Gospel Standard

24 THE PAPAL VISIT 1982

This year Pope John Paul 11 was due to visit Britain. This was to be the first time in 400 years on the, 28th May 1982.

Very few people saw the significance of this and I felt the need to inform people about such an event.

I wrote to the Bierton Church, which meet on the, 16th January 1982 (This was 14 years to the day of my conversion) asking if we could invite a member of **The British Council of Protestant Christian Churches**, using the Bierton Chapel to meet and to teach clear biblical principles as to how we could act responsibly and maintain a Godly witness in the present time. I suggested it would be helpful to many churches in the area.

Mrs.. Evered expressed the Bierton Chapel was not the place to hold such a meeting but some other place like the village hall. Mr. King said they had Roman Catholic friends and would not wish to offend them!

From this time I began to wonder about the church at Bierton and believed I would see the hand of God out against her.

I remembered, "They that honour me I will honour".

Our Home In Bierton



187 Aylesbury Road Bierton

I held the meeting in my house and invited several people from different churches and Rev. Gordon Ferguson came and preached for us. I had been shocked by the reluctance of the Bierton church to use the chapel to conduct a meeting informing people of the error of the Papal system of Rome, and how we might act righteously in the present day since the Pope was to visit

The Papal Visit 1982



He's Got The Whole World In His Hands

I had seen the Pope on the TV screen, when at Wembley Stadium, and the whole crowd, thousands of them, were singing praise to the Pope. They were singing, "He's got the whole world in his hands". And the Pope received that praise. I saw it and heard it with my own eyes and ears. This man is an Anti Christ. I felt I must speak out other wise the stones would do.

The Falklands War 1982



Collier, Gilbert (1900-1984)



HMS Antelope 1982

Mr Collier, Pastor of Linslade

In early April 1982 Mr Collier from Linslade came to our Church midweek to our prayer meeting and he spoke on the subject of the Falkland war, this was because England was at war with Argentina in 1982 .

Date 2 April – 14 June 1982
(2 months, 1 week and 5 days)

He informed the Church at Berton of the ancient conflict between the Roman Catholic system and the Reformation in Europe, Argentina being a Catholic country. Mr Collier was a friend of Dr Ian Paisley and through his connection we were able to here Ian Paisley preach in Mr Greens Church

in London. It was always good to here him preach, as he was an excellent preacher even though he differed over certain points of doctrine.

In connection with Mr Collier it was remarked by his family that, "If he had been disturbed by events in the first twenty-five years of his pastorate he was even more profoundly disturbed by developments since. Blatantly heretical statements from so-called Church leaders, the fresh impetus given to the ecumenical drift by the charismatic movement, the historic visit of the Pope to this country in 1982 - all these things affected him deeply. His response, however, was not to project himself back into the past in a nostalgia for better days. It was to work for the present and for the future. It was to recognize that God is still working today in raising up a witness to the gospel. He found encouragement in his contact with other ministers both within his own denomination and outside; and it is a simple matter of fact that the extent of such contact increased in his latter days."

I Meet Dr Ian Paisley At Oxford

At this time there was a memorial rally held in Oxford to remember our Martyrs Cranmer, Latimer and Ridley. And I remember Ian Paisley echoing the words, Fear not we shall light a fire in England that will never be put out".

Shortly after the accession of Mary in 1553 a summons was sent to Latimer to appear before the council at Westminster. Though he might have escaped by flight, and though he knew, as he quaintly remarked, "Smithfield already groaned for him," he at once joyfully obeyed. The pursuant, he said, was "a welcome messenger." The hardships of his imprisonment, and the long disputations at Oxford, tolled severely on his health, but he endured all with unbroken cheerfulness.

On the 16th of October 1555 Hugh Latimer and Ridley were led to the stake at Oxford. Never was man more free than Latimer from the taint of fanaticism or less dominated by "vainglory," but the motives, which now inspired his courage, not only placed him beyond the influence of fear, but also enabled him to taste in dying an ineffable thrill of victorious achievement. Ridley he greeted with the words, "Be of good comfort, master Ridley, and play the man; we shall this day light such a candle by God's grace in England as (I trust) shall never be put out."

He "received the flame as it were embracing it. After he had stroked his face with his hands, and (as it were) bathed them a little in the fire, he soon died (as it appeared) with very little pain or none."

Archbishop Cranmer, on the day of his execution, he dramatically withdrew his recantations, to die a heretic to Roman Catholics and a martyr to others. His legacy lives on within the Church of England through the Book of Common Prayer and the Thirty-Nine Articles, an Anglican statement

of faith derived from his work. He renounced the recantations that he had written or signed with his own hand since his degradation and as such he stated his hand would be punished by being burnt first.

He then said, "And as for the Pope, I refuse him, as Christ's enemy, and Antichrist with all his false doctrine". He was pulled from the pulpit and taken to where Latimer and Ridley had been burnt six months before. As the flames drew around him, he fulfilled his promise by placing his right hand into the heart of the fire and his dying words were, "Lord Jesus, receive my spirit... I see the heavens open and Jesus standing at the right hand of God."

I Write to D.B. an Anglican Vicar

Having studied the claims of the papacy and being aware of recent world events connected with Rome I was compelled to examine the claims of the papacy and the Roman Catholic Church. I was very much alert to the activity of the Church of Rome and the trend for the Anglican Church to move closer to Rome. A few weeks after this time I read an article in a magazine called "Contact", by Rev D.B. an Anglican Vicar at Walton Street Church of England. I was moved to write to him.

Here is the letter:

187 Aylesbury Road Birtton Buckinghamshire

Dear Mr. Brewin,

17th August 1982

Having read your article, which appeared in May's issue of "Contact" (1982), titled Roman Catholicism, I am constrained to write to you as a preliminary step. For you express views concerning Roman Catholicism and Pope John Paul II which are not shared by many Christians. You indicate your views concerning the Pope by stating the John Paul the II are a man of deep spirituality and courage and so worthy of our respect. You say he is a Christian, and a Christian Leader, although you differ on the authority he and his church lays claim too. Never the less there are common grounds between Anglican's and Roman Catholic as fellow Christians and belonging to a Christian Church.

You list four basic areas of common ground for this recognition:

A You are (Anglican and Roman Catholic) are both people of Christ.

B Are both people of the bible

C Have Sacraments of Baptism and Holy Communion

D Are both people of the Holy Spirit.

You then express the real differences, which you believe ought to be remembered.

Now as a minister of the Gospel of the Lord Jesus Christ I write to you believing your article and beliefs do endanger the flock of Christ, over which

you are and over seer and I would be failing in my responsibility should I remain silent and not approach you.

May I then go through some of the points you mention?

A You are both people of Christ

The justification for saying this is that both churches call upon the name of Christ and worship Him as saviour and Lord. My question to you is where is the evidence of this? To own him as saviour and Lord is to call upon no other name than his. This being demonstrated by rejecting all others whether lords of lordesses. Is this true of both churches?

My evidence is the present Pope John Paul II calls upon Mary the Queen of Heaven in prayer. (Quotation from "Return to Poland" Collins)

Before the Black Madonna of Jasn Gora (where he had many times in the past whispered "totus tuus" i.e.. completely yours) there he re consecrated Poland to the immaculate heart of Mary as the Queen of the popish kingdom.

He further told the image " I consecrate to you the whole Church- every where and to the ends of the earth. I consecrate to you all humanity; all men and women. All the peoples and nations. I consecrate to you Europe and all the continents, I consecrate to you Rome and Poland (who are) now united through your servant. Mother accept us all! Mother do not abandon us! Mother be our Guide!

This shows a plain contradiction to you first statement that the Church of Rome calls upon Christ's name as Lord. How can is be said of him he is a man of God of deep spirituality worthy of our respect and a Christian. A man stooped in idolatry and spiritual darkness.

B You are both people of the bible

The evidence for this statement is that since the Vatican Council, 20 years ago, the Roman Catholic Church has put great emphasis on bible study for individuals and groups. With a profound effect.

But which bible do they advance to be the word of God is my question. My evidence is that:

a) The tradition of the Roman Catholic Church is of equal authority with the bible and the Apocryphal books must be considered as scripture. (Council of Trent 1545). Hence the bible which the Catholics are lead to read contains the Apocrypha and the reason being they require 11 Maccabees 12 verse 40 - 45 to teach and maintain their heretical doctrines of prayers for the dead. (The Apocrypha must be accepted as scripture under the penalty of a mortal sin).

b) The bible is subject to the churches interpretation of the Douay or Confraternity i.e. those versions, which are tailored to teach Catholic Doctrine, and notes are the version put forward as scripture. Again it is still

a mortal sin for a Catholic to read a Protestant version except the R.S.V. (Catholic Edition). Hence the Catholic is not free to read the scripture and interpret it for himself. The Roman Catholic Church under the infallible Pope when reading the bible must rule him. For there can be no other interpretation than what the Church dictates.

C Both have the Sacraments of Baptism and Holy Communion

This however is without qualification. My evidence is that the Roman Catholic Church have the Mass and Sacrificing priest, both of which are heretical and opposed to the Holy Communion or Lords Supper.

As for baptism the Roman Catholic Church maintains the doctrine of baptismal regeneration by which means all past sins are forgiven. Hence baptism is essential to salvation. (See Trent catechism) quote Infant's, unless regenerated unto God by the grace of baptism, whether their parents be Christian or infidels are born to eternal misery and perdition). Hence we see the Church of Rome has no Christian Ordinances but the reverse.

D Your are both people of the Holy Spirit

Your evidence for this is that the renewal movement has made a good impression upon the Roman Catholic Church with the effect of bringing many Christians together even within the Church of England. Here you place undoubted reliance upon renewal and gathering together imputing this work to the Holy Spirit. Hence concluding the Spirit of God makes no distinction so who are we to put up doctrinal barriers hindering our gathering together with which we please?

Here I would ask the following: If both communions have the same Spirit of truth, light and love for Jesus Christ why are they not lead in the same way. If the Holy Spirit say, "Come out of her my people that ye be not partakers of her sins (Rev. 18 verse 4) what spirit is it that keeps them in the Church of Rome or moves the Anglican Community to seek such unity with her. Rome is an Apostate Church.

If the spirit which is in the Roman Catholic Church which leads them to blaspheme the Son of God in the sacrifice of the mass and bow down to idols and seeks the aid of departed saints then what spirit moved Luther and the reformers to obey the truth and leave Rome, and the Papal Pontiff, and establish true Christian Churches?

What biblical evidence do we have that the Roman Catholic Church is possessed and moved by the Spirit of God.

You also express your personal belief in respect of the Pope being no Anti- Christ. However the Church of England and her founders held opposite views. Remember Cranmer, Latimer and Ridley. We should surely keep as close to the bible as these fathers in the faith and defend the little

ones of Christ's fold against all error and preserve them as a chaste virgin unto Him (2 Cor 11 verse 2)

Now my prayer to God is that Christian men of Aylesbury be united in Christ's cause and truth having love for the brethren and his dear children in the bonds of true Gospel unity and peace.

May the Grace of our Lord Jesus Christ be the cause and the communion of the Holy Spirit the means and life of His Church now and forever more?

Yours in Christian concern,
David Clarke.

David Clarke

In membership of Bierton Strict and Particular Baptist Church.

25 I GO FISHING FOR MEN

I was engaged to preach at the church in Bierton on Sunday 5th June 1983, and had always that desire to catch men for Jesus Christ but how do you do it. I was now living in Aylesbury and a lot of my former friends were still in and around Aylesbury, having no hope and without God in the world.

I felt compelled to do some thing to get the message of the love of God to men chosen, in Jesus Christ, to some how enable me to tell them what the Lord had done for me. I was engaged to preach at the Bierton Church so I decided I should go and ask the Bucks Herald, a local news paper to give me some free advertising. I simply went to the Bucks Herald office and told them my story. I said I wanted to reach all my old friends to tell them what the Lord on, 5th of June that they were all welcome.

I was prepared to advertise but I know I was being cheeky in asking for it free. Little did I realize it but I was giving them their front-page news for the week. Before I knew it the photographer was out to see me and a reporter taking notes for a story. It all happened so quickly

The story appeared as follows on the front page of the Bucks Herald on Thursday, May 19th 1983.

Provisionally this meeting was televised and can be viewed on Youtube

[\(Click here to view\) David Preaches at Bierton Chapel 5th June 1983](#)

I felt the need to be very careful because in October 1982 I had already found some opposition from one part of the church and I was not out to cause trouble. They were against a certain good minister and visiting preacher because he had used the term Evangelical Repentance and that he read the Evangelical Times. I had defended this man in every way I knew

how but for the sake of peace in the church decided not to asked this man to preach again. I was very sad and disturbed by this and I believed from that time Satan was provoked by my actions. And there was more to come. So for this reason I felt the need to be extra careful.

I felt relieved when no one was upset.

The Bucks Herald

THURSDAY 19th May 1983 price 8

Former thief says: Come and be helped

REFORMED drug-taker and thief David Clarke hopes he can pass on the secret which diverted him from a life of crime.

For David — now a Christian and Baptist preacher — hopes his belief

in the Bible will help his former friends to make more of their lives.

SERVICE

And he is planning a special service at 5.45 on June 5 to try to reach the people who were once his partners in crime.

David (33) of Aylesbury Road, Bierton, was convicted of 24 crimes when he confessed to them after his conversion to Christianity on an LSD trip in 1971.

He claimed at his court hearing that Jesus spoke to him while he was under the influence of the drug, and has been determined to pass the message on ever since.

"It is now time I tried to spread the word to the people I used to know in Aylesbury when I was a teenager," he told us.

"There are still many of them left in the town, and they have gone through broken marriages, drug addiction and crime.

LECTURER

"I hope they will come to my service and see what Jesus has done for me," said David, who is now married with two children and lectures in electronics at Luton Technical College.

He returned to Aylesbury 2½ years ago to rebuild his life.

"My adolescence was spent taking all sorts of drugs and stealing. I am glad I saw the way out of that," added David.

The service will be held at the Strict Baptist Church, Bierton, and he has thrown open the invitation to all his "ex-drunkard", criminal and drug-taking friends in Aylesbury.



Come And Be Helped

Bierton Pulpit



The Bierton Meeting 5th June 1983

The following week I went fishing, looking in the pubs, and visiting people's homes looking for my former friends in crime, in order to bring them along to hear what Jesus had done for me and could do for them.

It wasn't long before the national news network were on to me and wanted the story which I believe appeared in one of the national news papers. I was disappointed in the write up because I felt it was trivializing the reality of what was going on. This is the official transcript:

Dear David

Here's what we put out on the national Telex service. Looking forward to seeing you at the service June 5th Yours Peter Game

From Peter Game, OX and Bucks NA

Catch: Service

Reformed crook David Clarke is hot on the trail of his mates in crime. He's turned detective to trace thieves, drug pushers, burglars, bandits and drunks in a massive one man round-up aimed at changing their lives.

And it could result in the most bizarre meeting of shady characters a town has ever known.

David, 33 wants to pack them all into a tiny church at Bierton, bucks, and tell them how God saved him from spending a life behind bars.

And if the Local C.I.D. force at nearby Aylesbury, bucks wants to turn up and join in the hymn singing too they are welcome. David a married man with two children from Aylesbury Road, Bierton, is a lay preacher in the Baptist church.

He said, "God helped me and can help all my old buddies too".

David an Electronics lecturer at a Polytechnic explained:

“ I ‘ve already persuaded some old villainous pals to come along. I want to pack the church with criminals, but it’s going to be a tough job”.

The former thief and drug user left Borstal aged 18 and decided to lead a life of luxury based on crime.

“I was in a car ringing business, thieving vehicles and knocking them out again,” he confessed.

“ I’ve broken into an old peoples home to steal a colour telly, taken garage equipment, nicked from tills, walked of with speed boat engines, and taken drugs. I’ve even sold drugs and got involved in permissive sex.

“There were times when I used to keep an axe and a mallet in my car just in case. Now it has all changed.

His life took a drastic change when he “met Jesus Christ” during LSD trip and joined the Baptist Church.

And when detectives questioned him about an offence he did not commit he confessed to 24 he did carry out.

He Added “ I’ve had a clean sheet for 13 years. I’m not going to preach the bible at the bad boys --- Just show them how God helped me and let them make up their minds”.

Ends.

Memo to news desk: Service on June 5th. We believe this man is absolutely genuine in his actions.

Memo End.

Out Come Of The Meeting

The meeting went ahead as planned but not many people turned up. I heard that some did not come because they did not wish to be associated with each other. Pat Jones and Malcolm Kirkham were now enemies. Pat Jones had not long ago been around Malcolm’s house to blast him with a shotgun. Malcolm had been in evolved in drug pushing and other things.

Mike West said he wasn’t prepared to sit or be associated with drug pushers and criminal’s etc.

I had spoken as faithfully as I could at that meeting of the Lord Jesus Christ and I remember saying from the pulpit how good God had been to me in blessing me with a good Job, a wife, a nice house, children being in church and many friends what more could a natural man want. I had comments made by several people that God had really blessed me providentially and I knew it.

On reflection it seems from this time I was battered from every way. First my church membership was lost, then my health, which affected my call to preach. Then my children were attacked, then my home was lost, and then my Job was lost. Then my faith in God was lost, which led to me giving up

on my marriage.

My Troubles Appear To Begin After This Meeting

As I write this it reminds me of the story of Job who was truly blessed by God in his own soul and in material things, then Satan came seeking to destroy his faith in God. God gave Satan leave to do it but the end of Job was better than his beginning. Thanks be to God. I hope my story will reflect the same faithfulness of God to me.

Helping others With Doctrinal Difficulties

Shortly after this time I met Stephen Royce and his family including his father and mother who were members of Watford Strict Baptist Church. Stephen had become a believer and was seeking to resolve difficulties that he had in receiving the wording of the added articles of the Gospel Standard.

He had been brought up at the Watford Strict Baptist Church, where Mr Hill was the pastor but he had moved to Luton Ebenezer and Mr Sayers's senior was the new pastor and his son Howard Sayers was a minister sent to preach from the Watford church. At that time Howard made it clear he did not accept the added articles of the Gospel Standard that of course was no help to Stephen Royce or his father.

Stephen Added Articles

Stephen Royce had become a Christian and believed he should be baptized but Mr Ramsbottom, the pastor of Luton, would not put forward his request to be baptized to the church as he in conscience could not subscribe in totality to these added articles.

This became a real problem to him and he wondered why he could not be baptized, as a believer and simply not join the Church meeting at Bethel chapel. As he could not in conscience agree with the wording of the Added Article because they appeared to deny scripture.

I fully understood his problem and felt for him so I put pen to paper (or type face) and sought to answer his questions, since I was a member of a Gospel Standard listed Church and sent minister from that Church.

My reply to Stephen Royce is published in, "The Bierton Crisis" and I believe was a scriptural answer and supporting the view of denying Duty Faith and Duty Repentance, or no offers of grace as declared to be the case in the Gospel Standard Articles.

The Holy Table

About this time, I took my children to church and I had my brother's daughter with me and she would have been about 5 years old. After the Sunday school before the morning meeting began I happened to place her cardigan on the table at the front of the chapel. This was the table used when conducting church affairs and for the communion. The pulpit was behind

this were the preacher stood and preached. The table was where the hymns were announced and given out.

Mrs. Evered, in her lovely manor, came up to me and said that I was to take the cardigan off, "The Holy Table". I was shocked by this remark. What was this all about we now had a Holy Table? We were not Roman Catholic or High Anglicans. I was dismayed at such heresy and after the morning meeting I asked the church members to stay behind whilst I established what was going on. I began to realize I was unearthing more religious errors, which would have to be dealt with sooner than later.

I asked the few members of the church, in front of Mrs.. Evered about the "Holy table". I said there was no such thing as a holy table in the New Testament this was religious error and just like the Roman Catholics and their superstitions. I said I would not stand by and let this error go unchecked. To my surprise and disappointment Miss G Ellis became angry and walked out saying she was feed up with it all. She said she would not want a pair of shoe put on the kitchen table and she walked out in anger. I thought to my self we are in two different worlds what was going on in the minds of the church and congregation at Bierton. I felt so taken up with zeal for the cause of God and truth I could have taken a large axe and cut the table up in front of every one. I decided to do it another way. I would use the "sword of the spirit".

Television Radio and Cassette Recorder

I was all too well aware of the issues regarding the television set as it was the general consensus of opinion it was wrong to own or view a television. This matter had arisen not only in our church but also anther churches that I had visited.

I had no problem with the television because I did not watch it and after all it could be switch off if one had one. I had been a television engineer working for Granada TV Rentals and had visited the Dicker, taking with me, in the company car, my Scott's Presbyterian friend James. This was with the company advertising on the side of the vehicle, which had caused him embarrassment. I had also taken Mrs. Evered, in that very vehicle, all the way to Brighten, to visit her relatives, including Mr Frank Gosden. As told in chapter 19, of this book.

Also I had on many occasions taken our church members to the various anniversary meetings in my company car. All of these churches were Gospel Standard churches. So I was aware of the issues involved. I had discussed the matter with Mr Joseph Rutt, a minister from Bethel Church Luton, who had been very expressive of his opinions against the use and ownership, by church members, of a television set and had made his views known to all.

I am informed it is wrong for me to teach electronics

Mrs. Evered had express it was wrong for me to teach the subject of electronics at Luton College because it helped students repair television sets. It was therefore a matter I could not ignore but deal with in due season. I had discovered far more serious issues that needed to be treated first. I could well imagine the same kind of problems occurring over the Radio, Newspapers and the cassette recorder and future electronic means of communication.

Escorted out of St. Albans Abbey

In October 1983 I was informed that officials of St. Albans Abbey, a Church of England establishment, were for the first time in 400 years giving official recognition to the practice of the Roman Catholic Mass. This was probably as a direct result of the Papal visit to Britain in 1982.

They had invited a Roman Catholic Father Plourde to serve in the Anglican Church and he was to offer Mass on a regular basis at the St. Albans Abbey. This was in fact illegal and against the principles of the Act of Settlement.

No one seemed to care or could see what was happening I had studied the teaching of the Roman Catholic Church and found it in very serious error.

I felt constrained to support any kind of protest just to let people know what was going on throughout the world. The Mass had no place in the Christian faith.

I decided to take my two children Isaac John (5) and Esther Jane (4) with me to protest against this evil

I attended the meeting on a Saturday afternoon and before very long a Mr. Scott Person of the British Council of Protestant Churches stood up and made a formal protest. He was escorted out.

I waited a while and just before the meeting resumed I stood up and made my protest. I too was escorted out of the meeting with Isaac and Esther holding my hands.

This event hit the headline news again in Aylesbury and also in the local news in Luton these articles appear as follows:

The Bucks Herald

19th October 1983

AN unholy uproar involving a Berton man and others broke out at St. Albans Abbey on Saturday because of the involvement of a Roman Catholic priest in the service.

The protest by Mr. David Clarke, of 187 Aylesbury Road, concerned Father Robert Plourde who, along with Methodist minister the Rev. Donald Lee, was being welcomed to the Abbey.

An initial protest was made by a representative from Malden, in Bedfordshire, of the British Council of Protestant Christian Churches, who then left the Abbey.

Before the service resumed however Mr. Clarke stood up and said he protested about a Catholic priest being appointed as an assistant in the Church of England.

Mr. Clarke told the clergy and congregation that to invite what he described as



David Clarke

a Popish person to conduct masses, was contrary to Christian principles and the Gospel of Christ.

The authorities of the Abbey were "betraying the people into the hands of the Papal Anti-Christ," he stated. At this point he was escorted from the Abbey.

accompanied by his four-year-old son and three-year-old daughter.

Mr. Clarke, a 34-year-old lecturer of electronics at Luton College of Higher Education, is a member of the Baptist Church in Berton, and himself preaches in various churches.

This was the first official service in the Church of England, as far as he knew, to give recognition in that way, he said.

A representative of the Abbey said the two part-time ecumenical chaplains had already been appointed and were being welcomed on Saturday at the inter-denominational service.

Father Plourde would now be able to celebrate Mass in the Abbey for people who wanted to take it, she said, pointing out that all were welcome at the Abbey.

"There is a long tradition of welcoming all Christians, and of supporting Christian unity at the Abbey," she commented.

Teacher's protest in Abbey The Bucks Herald front page

A Luton college lecturer was ejected from St. Albans Abbey after a stand up argument in the middle of a special service.

David Clarke was escorted from the building after protesting about involvement of a Roman Catholic priest in the proceedings.

This week 34-year old Mr Clarke, who lectures in electronics at Luton College of Higher Education, Park Square, told why he challenged the welcoming of Father Robert Plourde to the service.

He said: To have a Roman Catholic priest appointed as an assistant in an Anglican Church is contrary to the Church of England articles of religion.

The service had been stopped by a protest from Rev. Scott Pearson, the Baptist minister of Maulden, representing the British Council of Protestant Christian Churches.

He left the Abbey, but before the ceremony could resume father- of- two Mr Clarke stood up to voice his opinions.

"I told the congregation the involvement of a Popish person was against Christian principles and offensive". He was escorted out of the Abbey with his two children.

He said the welcoming of Father Plourde and Methodist minister the Rev Donald Lee on Saturday last week was part of a move to bring the churches together.

Mr Clarke of Aylesbury Road, Bierton Buckinghamshire, who sometimes preaches in the Luton Area, said he was saved from a life of crime and drug taking through Jesus Christ spoke to him when experiencing a bad LSD Trip.

I had some opposition and response via The Bucks Herald, our local paper and these are:

Thursday 20th October 1983

An Evil Wind Is Blowing

Sir, - It was a feeling of sick despair, all too often felt in these times, that I read in this weeks issue of your paper the account of David Clarke's conduct in St Albans Abbey.

In his position as a preacher at his local church he has maybe raised doubt in the minds of many and laid his own church open to criticism and most unfairly There is and evil wind blowing through the world and the despairing cries of victims caught in the midst of sectarian wars. Above their cries are heard louder voices declaiming "We do this for God" and each names God in different tongues.

Men and women of good faith striving for peace and brotherhood brought about the delicate and vulnerable progress towards unification of the various denominations slowly and arduously. Such a balance could be disturbed and for what purpose? Search the bible that you are so prominently featured holding, Mr. Clarke and there you find that Jesus preached love, compassion and tolerance. Not the condemning of hatred against those of us, of every faith and creed, who are still striving towards further enlightenment.

Christ's teachings are simple and clear cut. Are you certain you are following the true leader?

Mrs.. Cecilia Brooks

30 York Place, Aylesbury.

NEWS/GAZETTE, October 20, 1983 Teachers Protest

Another upset person also wrote the following in the same paper:

Playing "Fantastic tricks"

Sir, - Like myself, many of your readers must have been filled with dismay to see your recent headlines "**Anti - Pope rumpus in Abbey**".

They must also have regretted that, when the two great Christian leaders, the Pope and the Archbishop of Canterbury, are striving to promote peace and understanding between religious denominations, well- meaning but fanatics should seek to destroy their endeavours.

Half the cold-blooded murders in Ireland wear the cloak of religion as else where in the world, whilst the Russians persecute Baptists and the Mujahedeen. And in Iran the unfortunate Baha'is - men, women and children - are martyred for their faith.

Do we want the days of the Tudors to come back and flames rekindled at Amersham or Oxford?

No- one should suppose that tolerance and indifference are one and the same.

The tolerance, in which I believe, means respect to others and for all God's creation- man and beast and plant.

It also means love for one's neighbour but, as Shakespeare wrote; Man proud man, dressed in a little brief authority, plays such fantastic tricks before high heaven as makes the angels weep".

K.M.D. Dunbar Firethorn

London Road Aston Clinton Buckinghamshire.

The Lord, through Malcolm Kirkham, encouraged me. I was move to write my reply to the newspaper and it appeared on the 27th October 1983, which was as follows:

Cannot Remain Silent

Sir, - I did not wish to provoke hatred, violence or anger when making my protest over a popish person now conducting the mass at the Anglican Church at St. Albans.

Can it not be seen my actions were of those of a loving and faithful Christian? All Christians believe, "faithful are the wounds of a friend ".

My protest was based on the fact that the Roman Catholic Mass has no place in the Christian Church since it is a blasphemy against the Lord Jesus Christ. (Article 31 Church of England).

The Roman Catholic Church proclaims a person cannot be saved unless he partakes of the sacrifice of the mass, nor experience the salvation of the Lord Jesus Christ.

My concern was for those newly seeking the Lord Jesus Christ and to indicate to them the devices of those who should know better.

I have a wife and family and twins on the way. I have a responsible lecturing post and teach people of all ages. I am experienced in danger and believe I should point out such dangers to the innocent.

I am currently teaching the gospel to a now reformed drug pusher, criminal and convict. Directing him and his wife unto the Lord Jesus Christ the saviour and not the Mass or any other device of men.

To Cecilia Brooks and K.M. Dunbar, who believe many were horrified and dismayed, may I say I think not but be consoled with the words of a wise

man (Acts 5.38) “Refrain from these fears and anxieties for if my actions be merely of myself it will come to naught: but if it be of God, ye cannot overthrow it, lest happily, ye be found even to speak evil of the evil wind, that is said to be blowing, when in fact it is the Spirit of God.

As a preacher of Christ’s love to men, I cannot remain silent but must oppose those kisses, though ever so sweet are deceitful.

My home is open to all that are genuinely seeking the truth as in the Lord Jesus Christ.

You may come to see the church at Bierton as well to hear the Word of God spoken.

DAVID CLARKE (Minister of the Gospel)

27/10/83

26 WADDES DON STRICT BAPTIST CHAPEL

In 1984 a Mr. Rose of Luton, a former trustee of the Waddesdon Hill Strict Baptist Chapel wrote to me whilst I was living at Bierton. Asking if we at Bierton Strict and Particular Baptist Church would wish to hold evangelistic meetings at the Waddesdon Strict Baptist Chapel during the time when Billy Graham was preaching in England and Mission England was going on. He suggested I wrote to the new Trustees who were now the Metropolitan Association of Strict Baptist Churches.

Our church at Bierton would not be interested in Billy Graham or want anything to do with Mission England because of their Arminian ways, so I wrote to the Trustees explaining what had happened and asked if few others and I could use the chapel during this period to preach the gospel. I explained this was Mr. Rose’s request and I was very willing to be involved. I explained we had a few Christian friends who would wish to be involved including the church at Eaton Bray.

The Waddesdon Hill chapel was a very quaint chapel out on its own along the village road in Waddesdon. It had closed down due to too few people attending. Each year since 1976 I had attended an anniversary service there conducted by a Mr. Collier, minister of Linslade Strict Baptist church then Mr. Hill of the Luton Strict Baptist church.

Waddesdon Hill Gospel Standard Chapel



Waddesdon Hill Strict Baptist Chapel (G S)

Association of Metropolitan

I sent the following letter to the chairman of the trust.

Dear Mr. Knight

27/4/1984

With reference to our telephone conversation of Tuesday I write on behalf of a number of people with a request to hold public meetings for the purpose of preaching the Word of God and worship at the chapel situated at Waddesdon Hill.

This initial proposal is to hold three or four meetings during the summer months, say the 1st Saturday of each month, June, July, August and September, in the PM.

I am a Particular Baptist (and minister of the Gospel) in membership of Bierton Strict and Particular Baptist Church. Whilst our church does not wish to be responsible for such meetings they have no objection to my personal involvement and organization of any such meetings.

Enclosed is a subscriber list of names offering mutual help and support.

I understand you are to meet shortly and we would be grateful if permission could be granted to our request. If this is possible may we have a copy of the "Articles of Faith" and clauses in the trust deed with your reply?

Yours Sincerely,

David Clarke.

My request turned down

My request was turned down, as they wanted a properly formed church to take over the chapel such as the Limes Avenue Strict Baptist Church. I found this way of doing things very chilling and help formed my view of such organized associations. I would not commend them.

Try To Buy the Waddesdon Hill Chapel

Shortly after this after I had succeeded from the Berton chapel and a few of us were meeting in our home at Berton I was informed the Waddesdon Hill Chapel was up for sale. I thought perhaps this was a way forward and we could use the chapel to meet in and we may be in the position to form a church.

I wrote to the trustee's explaining my situation. I asked them to forward me a copy of the trust deed as I felt since I had attended the meetings held by the former trustee's it was quite probable that we would qualify to use the chapel if we fitted the characters of those set out in the trust deed.

I was invited to meet with the committee and put forward my case and during meeting one of the trustees said they wanted some one dynamic to go into Waddesdon village and make an impact. I thought this was not how I saw things. God was well able to do it his way. I replied it sounded as though he wanted the Lord Jesus to go there.

I am offered the chapel on unsatisfactory terms

I was offered the chapel on the basis that I form a church using their confession of faith, which was the 1966 Strict Baptist Confession. I said I could not do that because I believed them to be wrong but would be able to do so if they were, as the Gospel Standard Articles, without those added ones. My request and offer was turned down.

I offer to buy the chapel for 1 penny more than the highest bidder Not being prepared to let it go, I offered to buy the chapel and since they were going to sell it I would offer one penny more that the highest bidder. They were not prepared to do this. So I left it.

27 TRUTH CAUSES A DIVISION

Luke 2. 51

This section deals with those issues that I would not normally publish. However as a result of the very serious doctrinal errors and practice that I encountered I am fully persuaded that it is right to publish them as a warning for others. The following is an account of an issue that resulted in me withdrawing from the communion, over matters of conscience, due to the unresolved churches issues and departure from the truth and misconduct of the church.

The following sermon notes were made before and after I preached at the weeknight meeting, at the Berton Strict and Particular Baptist Chapel, on Wednesday the 20th of April 1983. I believe that sermon was the instrument laid at the root of the error, which caused the division, and parting of the ways between the Berton Church and I. This led to my secession on the 26th

90
of June 1984.

Particular Redemption

I had clearly spoken on the subject of particular redemption and providentially one sermon was rerecorded and can be heard on YouTube:

[A sermon preached a defence of Particular Redemption 1983 \(Click here\)](#)

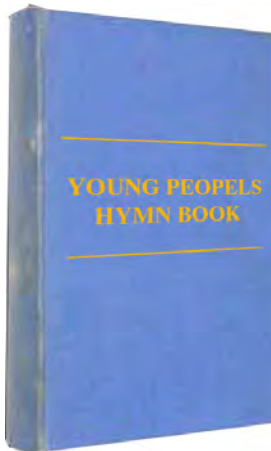
On Wednesday, the 20th of April, I preached a sermon, during our week evening meeting. The text being, this is a faithful saying and these things I will that thou affirm constantly. That they, which have believed in God, might be careful to maintain good works' (Titus 3 8).

In my attempt to apply the truth of this text, bearing in mind the current needs and position of our church at Bierton, I gave examples, by way of direct application.

I stated how we might be found to take heed to this exhortation if we restored a suitable children's hymn book which did not contain hymns expressing general redemption & universal redeeming love to all children. Some how a blue children's hymn-book, published by the Metropolitan Association of Strict Baptists Sunday schools, had been introduced to the Sunday school. I stated also it would be a good work to set our church in order even though some would not credit this to be a good work. That in this pursuit there may be a thing not acceptable to our natural carnal desires and us as individuals.

School Hymn Book

The National Association of Strict Baptist Sunday



The Children's Hymn Book

The examples given in order

We had no ruling authority and needed a pastor or minister for teaching and ruling well.

We should teach truth in our Sunday school and not error as was being taught by Mr King, such as “universal redeeming love” for all children. I asserted it was wrong to teach the children or led them to believe in general redemption and that a step to avoid this would be to restore a suitable hymn-book, which was in accordance with our own Confession of Faith..

Effects of this address

During this address I observed the countenance of Mr. King who shook his head from Side to side. This was at the point that I said it was heresy to teach the children Jesus died for them each one. He said, at another time, he knew not by what spirit I spoke that evening. Mr King was the only other male member of the church and had been sent by the church as a minister to preach. I do not know how long he had been a minister or when he was sent to preach but as such he was responsible for the things he taught.

A Church Meeting To Resolve The Issue

Mrs. Gurney after the meeting asked when we could have a church meeting to discuss these matters. Our quarterly meeting was due to be held that April so we booked the 27th day of April at 2:30 pm. At this meeting Mr. King read from the 23rd Psalm and was our appointed chairman. Mr King was a sent minister of our church and had been then one to propose that we become a Gospel Standard cause. He was a responsible adult and church member.

The chairman (Mr King) made introductory comments regarding his position as chairman and that by the next church meeting he would have fulfilled that office for one year and that he wished the church to seek a chairman to succeed him. This was because he could not conduct church affairs whilst there were disagreements amongst the members.

Chairman refuses to allow discussion causing Concern.

The chairman expressed his disapproval of the matter to be discussed since he said this matter could not be raised since, as it was contrary to the rule 15 of the Gospel Standard rule book of which we were governed. He stated Mr. D Clarke was out of order and must have the permission of the church to discuss this matter.

Mr. D Clarke expressed his view, that since it was a case of serious disorder and the Cause of truth would suffer prejudice if left for one month, rule 15 allowed for his action. Also that it would be wrong to leave the church for a whole month with such a charge being unanswered. (P.S. I believed, at the time, this delay was a tactic of Satan and so I then Devil was resisted, in the same way as Cromwell resisted and deposed the ruling king of England, who

maintained “the divine right of a king to rule in unrighteousness”.

Mr King Honourable Dismissal

to leave the church

Mr King asked for an honourable dismissal from membership. However I informed him, at the church meeting, he could not be given leave with honour unless he move to other church of the same faith and order, simply because he would not be subject to a lawful enquiry of the church as to the doctrines he was advancing. **See our Gospel Standard rules of conduct Rule 15.**

Chairman Comments Upon The Sermon

The chairman stated that I had made serious charges against the Bierton church and that he wished the ‘ chair ‘ to be respected and honoured by this ruling authority .

Chair opposed

After general matters had been discussed and church business had finished Mr. D. Clarke opposed the Chairman regarding the sermon preached explaining he wished the church to give their opinion as to their belief in respect of teaching the children and their unconverted Parents, at the Sunday school Good Friday meetings. This was because general redemption in opposition to particular redemption was being taught. I said my charge of them teaching heresy was justifiable for Mr. King had said himself, at the Good Friday service both last year and this year, Jesus had died for each one of the children. Also they were teaching the children to sing Jesus had died for them and he loves them all.

The matter was not resolved at that meeting so I gave the chair back to Mr King to conclude the meeting.

The Holy Table (No idolatry Here)

After the issue of the hymn book and my defence of particular redemption that matter regarding the Holy Table arose again. I also wrote to Mrs. Evered, in order to discuss and explore the matter further. This was because this matter was so serious it needed to be put right. Mrs. Evered should have known better, after all it was here declared her intention to return the Bierton Church to true Christian practice and preserve the traditions that she had held from a girl now we were amongst Gospel Standard Baptists. She returned the letter to me unread. She informed me she knew the truth and nothing would change her mind. She inferred that I was young and did not know these things as she had been brought up with the truth.

This was blatant idolatry that could not be ignored. This whole matter and my attempts to resolve these serious issues are recorded in detail, along with all the correspondence to all concerned, in my publication, ‘**The Bierton**

Crisis, published in 1984”.

I Preach A Moving Sermon In 1983

On the 26th October 1983 I had the responsibility to lead the prayer meeting on the Wednesday evening and speak from the scriptures as I felt lead. On this occasion four of the congregation got up and left, my sermon was obviously was a moving sermon.

Essence of the sermon: The Chapel not the House of God.

I explained I had been called by grace 14 years ago and had testified to them of the goodness of God to me. That was in saving me from a life of crime, drug taking etc. I had learned about Jesus through reading the bible. I recalled the facts that I had come to the Bierton church because they too had knowledge of the truth of Jesus Christ, his dying for our sins. His justifying righteousness, and the Sovereignty of God in all his work towards us.

I said I believed God had called me to preach the Gospel of Jesus Christ and I had responsibilities to them all to make known what God had shown me.

I said the building was not the “House of God”. There were no such things as holy tables etc. and we must not reverence these things as was common amongst Roman Catholics.

At this point a member of the church shouted out. “Well is not this the house of God” pointing to the roof of the building. Then another rose to their feet saying this is just like a church meeting and walked out. Then two other persons, Mr. King and his wife and John Snuggs got up and left.

I was staggered and alarmed for I had not risen my voice, not spoke severely or in a hard way. Never the less the truth as revealed in Jesus Christ had provoked this reaction.

From that time Mr King withdrew from fellowship and no longer attended our meetings.

I then recalled a dream that I had had previously and it had now come to pass.

I had previously spoken to Mr Collier about the problems that had arisen at Bierton regarding Mr King teaching general redemption and I had requested our church to invite him to help resolve those issues at our church. However Mr King did not wish him to be involved and the matter never was resolved. Mr Collier stated that we must change the hymn-book, as what we had was wrong.

Mr Crane Of Lakenheath

Appointed Our Overseer

During this very difficult period Mr Crane responded to our request for help to resolve our difficulties and he did a very good job, and the best he

could. However matters were never resolved during the time I remained in membership. We went to several church meetings in order to resolve issues that had arisen but unfortunately they were never resolved. Meanwhile other issues began to arise that needed to be dealt with.

Requested Help With Article 26

It was during my first year of preaching that I met Stephen Royce at the Eaton Bray Chapel at Eddlesborough. His parents were members of the Watford Strict and Particular Baptist Church and he was very keen to hear the things of God. At that time he was attending the Bethel Strict and Particular Baptist Chapel along with his wife and children. It soon became apparent he had believed and trusted in the Lord Jesus for salvation and I encourage him to join the church he was attending. Unfortunately for him he was presented with a problem with the wording of the Gospel Standards Articles and wished to come to terms with their meaning. He reasoned that because I was a sent minister from a Gospel Standard Church then I would be the ideal person to assist in resolving his dilemma. The particular article was number 26. He was informed that unless he could subscribe to them without hesitation or question then the minister of the Church would not put him forward as a candidate for baptism.

I really understood his difficulties, as I too had to deal with the same issues when our church at Bierton became a Gospel Standard listed Church. It is a very serious thing to adopt articles of religion that affect our conduct and practice in connection with other people.

My experience with the many and varied religious groups and opinions of the day served to ensure that I had an informed mind and conscience regarding Articles of Religion and practical conduct.

It was because of Stephen's difficulty of just accepting these articles, without question he wrote to me and we discussed the whole matter. I in turn wrote my reply and suggestions as to how he could deal with the matter, I understood his problem completely and it was a real matter that needed to be resolved and not brushed away as though it did not matter. It did. My response and answer to Stephen is recorded in my book, *The Bierton Crisis*.

Stephen found this hindrance, preventing him from being baptized, a real Burden which had been placed upon his shoulders. In order to obey the Lord he requested just baptism rather than full church membership but this was refused without any scriptural reason why not. His response to a question that really was being asked by him was, what doth hinder me from being baptized.

What Doth Hinder Me Being Baptized

The answer he received was his inability to agree to something he, in

conscience, could not agreed with out adequate clarification, and a definitive clear statement of truth regarding the matter, prevented him from being baptised. I trusted that my answer to him was sufficient. You will have to ask him. In the end another minister baptized him and he was not required to become a member of a church.

Paul Rowland Singing of Psalms

One of our visiting ministers was Mr Paul Rowland who expressed his objection to the singing of hymns rather than the psalms. Mr Rowland also worked as a buyer for the Trinitarian Bible Society. I had no problem in the singing of psalms and was very interested in his objections, which were a matter of conscience. He also expressed his objections to the added articles of the Gospel Standard to which by now I was no stranger. As the secretary of the church I was responsible fro engaging our ministers. In order to accommodate Mr Rowland problems regarding the singing of psalms I agreed for him to provide us with psalm books and we sang psalms rather that songs from our Denham's Collection called the "Saint's Melodies".

It was interesting to talk to Paul as he also expressed his belief that the Presbyterian System was more scriptural and of course I had meet some Presbyterians when visiting the Isle of Skye but believed them to be wrong on several issues.

Linslade and Children's Hymns

Soon after Mr Collier died we joined some of their memebers and young people on their Lords Day afternoon meeting, in Lindslade. It was good to meet other believes and I had been invited to join them by Peter Janes from Eaton Bray. However I was surprised to realize that one of the ladies had chosen a children's hymn that taught general redemption. It was a mixed congregation group. It was just like the hymn singing at Bierton among the young people, which taught general redemption. I began to realize things were not as it appeared and began to think was this replicated in other strict Baptist churches and was this just the tip of the ice burg ?

Meeting Richard Bolt

At this time I met an old acquaintance, a Christian man called Dr. John Verna who too had met Mr John Metcalfe. I had first met him when I first became a Christian, at the age of 20. He was a Doctor working at Stoke Mandeville Hospital working in particular with paraplegic patients. He used to help with the Hospital outreach meetings, which were held every month at the hospital. Several Christians from various churches had joined a group of Christian from the Assemblies of God Church in Aylesbury, to reach patients detained in Hospital. Each month patients were individually invited to the Saturday night gospel meeting held specifically for patients and staff

in the Archery unit of the paraplegics department. They would be collected from the various wards in their beds and a different speaker, each month, would give a gospel address and we would pray for them.

Dr. John Verna and his wife helped and encouraged and worked with this group of Christians.

I talked with John about my position at Bierton Church and he seemed keen to help and support me. He introduced me to a dear friend of his a Mr. Richard Bolt from a place in Kent near Matfield. John Verna believed Richard Bolt to have an apostolic ministry.

He and Richard Bolt came to my home and we spent quite some time together and I was encouraged by them both to continue to seek God for direction. Richard Bolt was a very straightforward man, direct encouraging and thoughtful. A man of conviction And I believed had the fear of the Lord. I respected him for his honesty and sincerity. It was good to meet him.

I expressed my misgivings about my dealings in the Pentecostal Churches and my new position in the Strict and Particular Baptist church.

Both groups it had occurred to me went to extremes. One held to the belief in the gifts of the supernatural gifts and Baptism in the Holy Ghost (Spirit) and looked for and expected manifestations of spiritual gifts in believers including the working of miracles (Pentecostal). They were very subjective and looked inward to them selves for the evidence of God working in and through them. Whilst the other group (Strict Baptists) denied the operation of supernatural operation of spiritual gift such as speaking in tongues and gifts of healing etc. but rather looked inwardly to the evidence of Gods dealing with them by how unworthy they might feel to receive any thing from God. That doubts of salvation were a good sign and an evidence of faith rather than presumption. Both group depended on God the Holy Ghost to work and save. I had concluded both groups could go to extremes.

Both Richard Bolt and John were convinced of the supernatural baptism in the Holy Ghost (spirit) and looked for and expected God to operate the nine gifts of the Spirit including the working of miracles according to Mark 16 verse 17. They believed in the fullness of New Testament Christianity and I was keen to learn and hear even though I was cautious and careful.

One thing I observed was that Richard had lost many of his teeth and I assumed this was because he had believed God for healing and looked to God for divine health. I thought to my self that if Christian were to expect and experience divine healing in this day and age then how come Richard had so few teeth. I did not ask him about his teeth, as I did not know him sufficiently to ask such a direct and personal question.

28 JOHN METCALFE TYLER'S GREEN CHAPEL

Whilst speaking to Dr. John Verna he informed me he and his wife had met with John Metcalfe of Penn, near High Wycombe, Buckinghamshire and that some of the people there often had a stall on the Market Square in Aylesbury selling Christian literature and the bibles they sold were only the Authorized King James version.

I was interested and because I had recently picked up a small tract written by John Metcalfe called "The Gospel of God", which was about the claims of the Papacy and John Paul the second. I wished to meet John Metcalfe because I recalled our visitor to the Bierton Church James who had attended Mr Metcalfe's ministry and I understood and agreed with his writings in the tract. This had been most helpful and encouraging to me.

John Verna and Richard Bolt left and I felt encouraged by our meeting and I decided to go and visit the Church at Penn so as to meet Mr. John Metcalfe.

One Sunday evening I decided to go and I took my daughter Esther, she must have been about 3 or 4 years old and we drove to Penn and found the old chapel called Tyler's Green Chapel, Bethlehem Meeting Hall. Old-fashioned metal railings enclosed it and the gate was locked with no way in to the front door. It felt strange because the people were inside and a meeting was being held. I thought to my self had this door been locked deliberately to give a psychological shock to late comers and the feeling of being locked out as would be the case of the 5 foolish virgins mentioned by Jesus in Matth 25 verse 2).

It was damp outside and getting dark but I was determined to meet Mr. Metcalfe so Esther and I waited outside, in the road, until the meeting had finished. Eventually the meeting ended and the people filled out sedately and quietly. I took courage and walked up to the man I believed to be John Metcalfe. Not too tall, well dressed, with a cream or white raincoat and white or grey hair. He was very courteous and when I introduced my self and explained my intent. I asked him about the chapel gates being locked gates he smiled when I explained my thoughts about the 5 foolish virgins. He then explained they locked the gates to prevent vandalism during the meetings, as they had had trouble in the past.

He informed his daughter and noted my persistence in waiting and that I had read his tract on John Paul the II, which seemed to encourage him. He then invited me back to his home for supper.

Esther and I were received graciously and we exchanged much conversation. Mr. Metcalfe's daughters made a fuss of Esther and gave her chocolate biscuits. I was invited to share my testimony of how I became a

Christian and I deliberately decided to tell all that took place the night of my conversion holding nothing back.

(See full account of my conversion). All was very quiet and nothing was said that I remember. I explained my present situation at Bierton Strict Baptist Church and the issues I had encountered regarding Particular Redemption, Law and Gospel, Added articles and finally Holy Tables. I was asked about my work and family and I explained I was a Lecturer at Luton College and a minister of the gospel in membership of a Strict Baptist church.

I felt greatly encouraged and noticed how nicely the house was kept. All in a lovely garden, spacious and it was beautiful. It was old and charming just as a Royal house and John Metcalfe kept an Alsatian as a guard dog.

John Metcalfe was a charming person a man of conviction, decisive and uncompromising. He seemed determined to follow God. I liked him and admired these qualities. I felt I could learn many things from this man. He had dealings with the Rev Ian Paisley but opposed him for unknown reasons. He despised the title Dr. and Dr. John Gill for accepting such titles. Also he had known Dr. Martin Lloyd Jones and eminent Christian ministers but opposed many things.

After that evening I returned another time with my wife and we were invited to attend the meeting at Tyler's Green Chapel one Sunday morning when Mr. Metcalfe would be preaching. It was arranged that one of the members of the church would look after our four children whilst we attended that morning meeting. This we did. This was a remarkable sermon and I had never heard such powerful preaching. I was greatly encouraged and I realized later to substance of his sermon was that contained in his publication "Messiah". The sermon was eloquent, powerful and I believed very faithful to the word of God. I was greatly encouraged and admired the man and wanted to support his work.

After the meeting I was asked by Mr. Metcalfe how I had got on and he seemed to be looking for feedback. I had become unaccustomed to give any kind of feedback, which could give rise to puff the old man up (rightly or wrongly), so I found this situation awkward. I kept quiet even though I was moved with excitement and wanted to express how well I had got on with the message spoken. It was so encouraging that I wanted to tell all my friends in excitement come and here a man speak the things of God.

Paul Rowland And I Visit John Metcalfe

It was shortly after this that Paul Rowland's, a minister in the Strict Baptist Church, who also worked for the Trinitarian Bible Society, came to preach at Bierton Church. He was a great advocate of the Free Scottish Presbyterian Church system and by conviction would only sing Psalms in

Christian meetings. I spoke to Paul about John Metcalfe and invited him to meet him. Mr. Metcalfe seemed interested to meet Paul and I together, so we were invited across to his home at Penn one evening together.

The Shot Gun And Our Pockets Searched

Paul and I went one evening to John Metcalfe's home and we were received well and our coats taken to be hung up. We were invited to sit in a large lounge rather like a large study and library. It was beautiful decorated and very eloquent. John Metcalfe was dressed in a smart suit and tie.

John Metcalfe spoke about his work and recent publications the Psalms, Spiritual Songs, and Hymns of the New Testament. Paul Rowland got involved in talk regarding the Presbyterian Church and the Scottish Psalm Book. They soon spoke on doctrinal issues regarding the Law of Moses and legal Righteousness.

Christ Righteousness Imputed

John Metcalfe maintained that he opposed the views put forward by the Calvinistic Presbyterians who maintained the righteousness of Christ (that which he wrought out by obedience to The Law) was our justifying righteousness before God. He said he had had a lot of opposition from the Scottish Churches because he maintained the righteousness of Christ is not mentioned once in the New Testament only the Righteousness of God. This righteousness being distinct from Law.

I was not full well aware at the time of the significance to this distinction and at first did not understand the issue. How ever the evening went well and was very stimulating and not without surprise. John Metcalfe posed us with a question as though it was a riddle asking was the fruit that Adam ate good or bad. It was as though he did not expect us to answer because he reminded us God had said his work was very good. I knew the answer straight away I did not need to think but thinking there must be some reason behind the question I awaited and Paul answered. This answer was not satisfactory to Mr. Metcalfe and the issue was discussed. I did not answer because shortly after this John Metcalfe reached behind a curtain and brought out a shotgun in a dramatic gesture and preceded to take out the cartridges. John Metcalfe was not amused when I laughed in amusement he said he was suspicious of our visit that the IRA had threatened him and had to be very careful. He also had just been informed that our pockets had been searched to check up on us and that tobacco had been found in one of the pockets. Mr. John Metcalfe later used this against the person in derogatory comments.

Our visit to Mr. Metcalfe was one not to be forgotten and was quite Remarkable.

This cause me to consider many things and I tried to understand and

unfathomed the discussion regarding Justification. I had at that time been considering the view of eternal justification of Gods elect. I knew of the controversy of Antinomian and the legalists. I had shared with John Metcalfe a love of the writings of William Huntington and about Martin Luther's issue of Justification by faith.

It was the misunderstanding of the conversation that he had with Paul Rowland regarding Justification that made me consider the issues that I thought they raised and understood the truth to be. These were:

Justification

1 Gods act of Justification, when viewed from the point before the world existed, was from all eternity. In one sense the elect were justified in Christ from all eternity (in the mind of God). However the work and merits of a justifying righteousness was to be performed in time by none other than our Lord Jesus Christ.

2 He was righteous by virtue of his person and spotless humanity. He did not become righteous by any works of the Law to Moses. He fulfilled the law and walked according to it.

The gentiles were never under the Law of Moses but rather by it excluded from the benefits that the Jews were promised to those who kept it. The Law never promised spiritual blessings only natural ones. All spiritual blessings, such as regeneration, adoption and the gift of faith, came only through the Lord Jesus Christ.

Also the Law of Moses was not, like the Presbyterians Calvinists say given to Adam as a rule to be kept and that eternal life promised to those who kept it. It was not.

I understood that in the Lord Jesus's righteousness sinners are clothed and accepted as righteous before God. This being the righteousness of God imputed to all that believe. This being the source and merits of a believer's justification.

3 In actual experience how ever, in time, the sentence of Justification takes place upon the person believing God, as Abraham believed God. It is received by faith and takes place in the conscience, when first we believe and receive the Lord Jesus Christ as our saviour. This is justification by faith. (Rom. 5 verse 1). From this springs the joy of salvation, which of course involves the senses of the soul. This experience is justification by faith.

Justification by Blood

It could only be brought about by blood and made effectual by blood. Jesus himself being made a vicarious sacrifice. That being by the death of Jesus in the cross. By His death our sins are removed and we be made clean from all our sins. (Rom 5 verse 9). Justification being the declaration by

God that we, being clothed in the righteousness of Christ, we are counted righteous for Jesus sake.

This was not the issue

I learned later how after this was not the issue with Paul Roland and John Metcalfe.

The follow Saturday morning I had a telephone call from John Metcalfe, I did not realize it was him at first thinking it was Dr. John Verna and I addressed him as John. This did not go down well he said I was being too familiar and I must address him as Mr. Metcalfe. Needless to say I felt awkward and that this man was being unnecessarily rude. We got on to speak about the feedback he wanted and I said I had things to say but would rather wait until I saw him face to face rather than on the telephone. He became very impatient and demanded I say there and then on the telephone what I had to say. I felt threatened and awkward and was not at ease at all. So I decided I would say about the things I found awkward and unacceptable first explaining that the tract he had written was in fact in error.

His reply was, “look mate I have more theology than I would ever have in 1000 years. That my testimony of what Jesus had done for me was disgusting and that I was in the same danger as the Pharisees, which blasphemed the Holy Ghost during the ministry of Jesus. There the conversation ended.

During all this time my wife had been concerned about me becoming involved with the man as she had notice how much and effect he had on me.

That following week I was away on a week’s study at Durham University as I was a student with the Open University. Here I wrote to Mr. John Metcalfe.

My response to John Metcalfe

Dear Mr. Metcalfe

26th July 1984

Further to our telephone conversation I have decided against meeting with you when I return from Durham for the following reasons:

You allow not the children of God to do as the apostle exhorts: “despise not prophesying. Prove all things; hold fast that which is good. Abstain from all appearance of evil” 1 Thes 5 verse 20 - 22.

My words to you on the telephone were that on the one hand I could rejoice with you thanking God for “here was a man I respected and trust in the things of God (for various reasons) whilst on the other hand I got cross with you and could take extreme dislike to you for what appeared to be a sinister way, This I took exception too.

Now you did not inquire as to what I meant but rather justified all your ways, methods and actions by stating your beliefs, saying that for the first time I had come under the preaching of the word of God in the unction of the Holy Ghost. That as the opponents of Christ questioned the spirit by

which the Lord Jesus performed his mighty works, so too I come very close to their fearful condition.

You then stated your beliefs in respect of my own testimony; either you rejected what I said as true or was in doubt as to its reality and substance (correct me if I am wrong).

I am sorry if I offended you and your family when I gave my testimony, please forgive me. However I am not the only believer to speak of vile things. Deut 28 verses 53. Lam 2 verse 26 and Hos 1 verse 2 and many more. Do you impute guilt to these also as you do me? Never the less what I spoke was true and an actual account and not as you seem to imply an opportunity to speak of self. For that true account I offer no apology.

If you reject what I said as truth I protest I am no liar. And if you are in doubts as to the reality well I cannot add to or diminish what the Lord Jesus works or works not. You are entitled to your opinion but pray give me the same liberty to judge you, your preaching, writings and assertions.

I still do not understand your impatience with me questioning you regarding the statement in the tract, "The Gospel of God".

You say the issue at the Reformation was: Given the merits of Christ person, how are they imputed and his person imparted. Page 33. I said to you. I could understand the statement of " the merits of Christ's person being imputed but not his person imparted.

I gave you room to explain, owned an ignorance and awaited further light and even said I would reconsider the statement. Here however you said you knew more theology in your little finger than I ever would ever know in a 1000 years, given it were possible I should be granted such time; called me mate and kept me at a formal distance.

Well be that as it may I still await a theological precise statement, whether it be in realms of high and heavenly things or in terrestrial ones.

I say persons are communed with and not, with natures, imparted. Neither persons nor natures imputed. I would suggest your tract should read: Given the merits of Christ's person, how are these imputed and His nature imparted. I say I was not seeking to find faults; it stuck out like a sore thumb, just as my incorrect spelling may do.

Here again I beg your pardon and apologize for any seeming impertinence. I say to you this behaviour of yours displays no humility, of which you say is lacking in me. Also according to your judgment I am not low enough yet before God. You judge by appearances; so do I but are you right? Only God knows the agonies, the heart searching and tears shed since our conversation and that is no pretence.

On these points I have mentioned I beg your reply and answers. For

how can two walk together if these differences divide? I certainly have no intention of being your enemy.

You said at one stage you wondered if I be teachable. Well I am allowing my feelings and reason to act in judgment over these issues. This I do as you set the example and encourage, or have I got this wrong as well?

I get excited for you, over the production of the Psalms and hymn-book and would like to have seen them in use. I hope my letter to you now will not cause that breach to prevent it.

I have read your tract 2 and have found both 1 and 2 very relevant, pertinent and well written. They search me. Particularly tract 2 and I find I have walked the path of your tract. May they be blessed of God for the furtherance of the Gospel and the purpose for which they were written?

I could comment on the tract 3 about Taylor Brethren but not unless you wish

Yours very Sincerely,

David Clarke.

Following this letter in hot pursuit I wrote the next letter this would have arrived the next day.

Dear Mr. Metcalfe,

I also think it wrong to speak of the merits of the person of Christ.

The merits of Christ yes! But not the merits of his person. The reason for this is:

As the Son of God he is a divine person. By nature He is God. Essentially God by nature but personally the Son of the Father. To speak then of the merits of a divine person is abhorrent to the delicate and gracious soul for one cannot admit any imperfections in God nor demerit as to perfections, councils, actions or purposes. God is by definition essentially righteous. Perfectly just and right in all and in everything. Whether this glory be revealed or veiled always was and ever shall be.

The scripture speaks of the Lord Jesus Christ being the express image of the Fathers person.

I admit a complexity; in that the Lord Jesus Christ is bi natural, that is to say he has two natures. Yet he is but one person, co.-equal with the Father and Holy Ghost. By nature eternally God taking unto into union with himself, at the incarnation, our humanity, that which he was not, becoming truly man. There is now then a union of divine and human natures (never to be dissolved) in the person of the Son of God, hence Christ Jesus the Lord is a glorious complex person.

We may speak of the merits of Christ Jesus for he is truly a human being, having a real soul created when made man; this man may accrue merit by virtue of living in this world being not only made under the Law of Moses but under every divine rule, him being subject unto his God and Father. The divine servant.

The expression then, “how can the merits of Christ’s person be imputed?” I say is too loose and really the whole quotation should read: given the merits of the Lord Jesus Christ how are they imputed and His nature imparted? This being the question at the Reformation.

If you think I am being nit picking then what kind of 1000-year theological course do you advocate as being worthwhile.

I write this way because I trust it will be of help to you. You certainly have helped me in causing me to consider many things. I also add I stand to be corrected and ask you to do so.

I expect I have touched on your doctrine of justification and perhaps you have deliberately phrased your statement in the tract the way you have because they reflect your views of justification. Am I right?

Please excuse this hurried note but I must write, as I am able. Yours
Sincerely

David Clarke

Durham. 25th July 1984.

My two letters were returned with no comments. I took it that that was meant to express he rejected my observations or council, against himself.

29 I LEAVE THE BIERTON CHURCH

The events, which had taken place in our Bierton Church, had convinced me Satan’s kingdom was being plundered. I had been instrumental in causing no small stir in the church. By October 1983 of that year the church was dysfunctional.

I had been engaged to preach and to conduct the communion service but felt unable to do so because in conscience it wrong for me to do so. This was because the communion represented the common fellowship we all had in Christ but our fellowship due to these severe difficulties divided our church. I believed until the issues were sorted out and the church was in order and of one mind in the Lord, it would be wrong for me to conduct the communion service.

Mrs. Evered, the person who had objected to the term’s evangelical repentance, of course had pointed the finger at me. The incident regarding evangelical repentance was another serious issue, which I deal with in “**The**

Bierton Crisis". It was said I caused these difficulties since April 1983 as I had written to Mr. King, a member of our church, and a sent preacher from the church. Mr. King had been advancing views of general redemption, which I objected too and opposed him.

Our articles of Faith clearly stated a belief in particular redemption and also Mr King and Mrs. Evered had been the ones to propose and second we join the Gospel Standard. So they had no excuse due to ignorance. I had attempted to correct these errors by speaking to Mr. King personally and finally ended up writing to him and also to Mrs. Evered so as to make it quite clear what I was saying and found unacceptable. This letter was said by Mr. King to be, "Full of condemnation" and Mr. King had read parts of that letter to the church before he resigned. This letter is recorded in "The Bierton Crisis" and Mrs. Evered had returned my letter that I had given her unread.

Not only this but the issue of Ladies wearing hats- I say head covering- had surfaced (not that I was against women wearing a head covering as the scripture taught this) but rather against this insistence of ensuring visiting un-believers wearing them. Then there was the issue of "The Holy Table" all of which were heretical views and introduce by Mrs. Evered, the church member who had insisted she knew best, and had known the truth since a girl.

I actually felt the old serpent there and I was about to stamp on the Old Serpent. Looking back I realize I had been contending not against flesh and blood but against those principalities and powers, which had kept many believers in bondage and chains.

I felt in the end it was me that was causing the trouble at the church and I should leave things alone. I now believe, on reflection that was a satanic suggestion. I had been standing for the truths of the Lord Jesus Christ but had met with all kinds of false religious spirits all of which, I was naming and opposing.

I Secede from the Bierton Church

From that meeting at the Bierton Church in April 27th 1983 until the 26th June 1984 when I seceded from the Bierton Strict and Particular Baptist Church.

I contended for the truth of the gospel of Christ with our church members, in particular with Mr King and Mrs. Evered, regarding these very serious errors in belief and practice.

The whole of the matter I wrote about and published my article to all our Trustees and all persons connected with the controversy. This Publication was privately published in 1984 and circulated personally by me to all

concerned and entitled "The Bierton Crisis", and now republished as, 'Let Christian Men Be Men'.

This ended in me seceding from the Bierton Strict and Particular Baptist Church on 26th June, 1984. I did this because I saw no hope if people wished to remain in darkness. I could not act in faith by staying in a situation I believe I should withdraw from. According to our rule the church could have dishonourably dismissed me and my wife for the none attendance of the church communion, from membership but as no doubt advised by Mr Paul Crane our elected over seer, they had no real grounds. Neither my wife, Mr king, or me were dishonourably dismissed from membership of the church.

I inform all our trustees of my actions

I felt it is my responsibility to inform our trustees of the whole matter and this record, and report, is contained in "**The Bierton Crisis**".

