

Bierton Strict And Particular Baptists And The Bierton Crisis

By David Clarke

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Note From The Publisher

This story was first published under the title, “Converted on LSD Trip”, on 11th February 2001.

This book contains far more. It speaks of the life of David Clarke who was converted to Christianity after an bad experience on L.S.D. on, 16th January, 1970.

David tells how he turned his back on a life of crime and a sinful way life to follow the Lord Jesus Christ.

He tells of his former criminal past in order to demonstrate the grace of God in saving sinners.

Like Augustine and William Huntington he does not hide his past.

After his conversion he learned to read through reading the bible, in order to educate himself, as he was virtually illiterate. He found help through reading Dr John Gill’s, Body of Doctrinal Divinity, The Bondage of The Will, by Martin Luther, and John Bunyan’s works and certain Strict Baptists ministers. We include a recommended reading list under Further Publications, listed at the end of this book.

Once he was convinced of the truth of the doctrines of grace he joined the Bierton Strict and Particular Baptist church, in 1976. He was called by the Lord, and sent by the church to preach the gospel, in 1982.

This edition tells of the serious doctrinal errors and religious practice that he found among the religious, and of his defence of Particular Redemption. This led to his secession from the Bierton church, in 1984.

It is hoped that this testimony of David will be of great help those who can identify with the troubles he mentions in the section in this book ‘The Bierton Crisis’, which was first published as a private document in 1984.

The first and second forewords are written by a none Christians.

A Foreword by Malcolm Kirkham

I first met David Clarke around 1965 in Aylesbury, a town just north of London. David went to the local secondary modern Grange school and I went to the Grammar School. Our worlds collided though when through mutual acquaintance I joined the R & B band he played for “Fowler Mean”. I joined as the singer. We became firm friends, the other band members were very straight and po faced but Dave and I connected I

was aware of his older brother mike he was notorious in Aylesbury and no one messed with him. He was also an entrepreneur and extremely intelligent. On a different path Mike could have succeeded in any field.



Dave and I had many adventures during our times together. He was naturally inclined to steal however and his brazen nature astounded me. If he saw something he wanted he just took it. This is something he shared with his brother. Dave and I drifted apart when he was incarcerated along with is brother in one place and I in another for separate crimes. After 50 odd years we are in touch again. This book gives details of the life and times of a criminal, and his redemption and his present day mission. It is also a snap shot of a period time and a place. End Of.

Malcolm Kirkham 06 May 2017

B Foreword Dr Philip Fleming

By Dr Philip Fleming MA. BA, Bch. FRCPsych. DPM



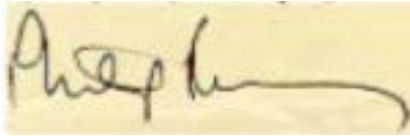
“Converted on LSD Trip”

This book, the personal testament of David Clarke, in an autobiographical style. It charts his life, which became one of criminality and drug taking though an experience in 1970 of finding God whilst under the influence of LSD. Cynics may say that this was just an effect of drugs, but it is clear that the experience changed his life. Later when in court facing charges he admitted to many other crimes and was fortunate in receiving three years conditional discharge and not a prison sentence.

Since then David has combined his work as a lecturer in electronics with his mission of spreading the word of God. This is a scrupulously honest book recording both the difficulties he has faced as well as the successes in his life since 1970. A continuing worry is the fat of his brother, currently serving a long prison sentence in a Philippine jail who himself has recently found God.

“This is an inspiring story of a life that has been

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turned from crime to a positive account and may be of help to others who find them selves direction-less and involved in crime and drug misuse”.



Dr. Philip M. Fleming. MA. BA, Bch. FRCPsych. DPM.
Consultant Psychiatrist with special responsibility for drug and alcohol misuse.

C Foreword Gregg Haslam

Rev. Gregg Haslam Senior Minister Westminster Chapel, London



Gregg Haslam

“David Clarke tells the story of his troubled violent past and his extraordinary life, in such a way that it re-tells the story of Jesus’ love that’s available for us all. Christ has the power to renew and reclaim anyone’s wasted years, no matter we’ve done, or how deep our shame. He can re-launch our lives on a brand new future that we could never have planned for ourselves.”

Westminster Chapel



London SW1E 6BS

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Chaplain HMPS Nottingham
“ This moving story demonstrates the goodness and mercy of God and it is a clear proof that no one is beyond God’s grace, mercy and love. Whatever wrongdoings we do, God continues to call us back to Him and if we accept, He fulfils His plan for us to give us hope for the future. “

Please excuse the typo’s, errors in grammar and spelling. I was virtually illiterate until the age of 21 after which I learned to read and educate myself.

Please take time to understand what I am trying to communicate as to get proof readers to work for love is very difficult.

I am sure the New Testament writers, some of which were unlearned men, had the same difficulties.

Sincerely Yours
David Clarke

Note From The Publisher

A Foreword by Malcolm Kirkham

B Foreword Dr Philip Fleming

C Foreword Gregg Haslam

D Foreword Samuel Ntoyimondo

D Prologue A True Story

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This is a true story of David Clarke, born in Oldham Lancashire, in 1949.

During the 60’s he and his older brother Michael began to enjoy lives of crime, promiscuity and infamy during their teenage years, whilst living in Aylesbury, Buckinghamshire and they lived with their parents and younger sister in Aylesbury and became criminals. They were both sent to prison in 1967 for malicious wounding and carrying a firearm without a license. David served his time in a young persons Borstal Training Institute at Dover, and Michael served his time in Maidstone Prison.

On leaving Borstal in 1968, David was determined to have a good time living a life of crime, with no fear or belief in God, respect for society, parents, or the wider family. He proceeded on a three-year career of undetected crime until he met a Christian woman who informed him that his life style was wrong.

It became David’s opinion that Christianity was for people who could not enjoy life, or stand on their own two feet.

On the 16th of January 1970 David was arrested whilst he experienced a bad trip on LSD but not by the Police. It was by Jesus Christ who spoke to him after he had cried out to God for help. Jesus said to David that the horrors that he had experienced were nothing compared to what hell was like.

David turned away that Friday night, from a sinful life of crime and immorality to follow Christ as best he could.

David began to read the bible immediately, and other Christian books, and attended a wide range of churches. He finally confessed to the police to 24 crimes that he had committed during his release from Borstal in 1968 and conversion in January 1970.

David eventually joined the Bierton Strict and Particular Baptist Church in 1974. And then trained as a Lecturer commencing teaching electronics at Luton College of Higher Education, and taught for 22 years in both higher and further education colleges, until 2001.

The Bierton Church, which was founded in 1831, became a Gospel Standard listed cause, and in 1982 David was called by the Lord and sent by the church to preach the gospel where ever the Lord opened up the door for him to speak.

David then sought to reach his old friends from the past, and organized a preaching meeting at the

Bierton chapel in 1983, inviting all his old friends to come and hear of all what the Lord had done for him. Providentially that preaching meeting was televised on video and is available on YouTube under the title:

[“David Preaching at Bierton Strict and Particular Baptist” 5th June 1983” \(Click to view\).](#)

David recalls that it became apparent after this meeting his real troubles began, and he seceded from the Bierton Church in 1984. An account of this secession was written by David’s own hand entitled, “The Bierton Crisis”.

This story is a complete account of David’s early life, experience of conversion from crime to Christ and life in the Bierton Strict and Particular Baptist Church. He concludes that men may begin well in their faith towards God, trusting in the person and finished works of Jesus Christ alone for their salvation, but then **fall from grace falling** into the error of seeking to please God by works according to their own inventions or distortions of the Law of Moses. They fall into the trap of making themselves “**perfect in the flesh**” and then judge others who do not act like them.

The story continues to the time of Michael’s arrest in the Philippines, in 1995, and his 16-year prison sentence.

The story goes on through to Michael’s own conversion from crime to Christ, in New Bilibid Prison some 30 years after David own conversion to Christianity. This occurring after he was convinced that Jesus was the Christ, the son of the living God, through reading CS Lewis’s book, “Mere Christianity”. It tells of his baptism as a Christian in an old oil drum in that prison in September 2000.

This story demonstrates the manifold grace of God, in saving two brothers from a life of sin, crime and immorality, through the person of the Lord Jesus Christ.

This book is really David’s confession and testimony written for the **defence and confirmation of the gospel**. David also believes the things that have happened to him have fallen out rather unto the furtherance of the gospel. Phil 1. verse and 7 and verse 12.

David’s solution to help and assist in the promotion of the gospel of the lord Jesus Christ is the creation of the Bierton Particular Baptist Open College (an Internet Cloud and also in the formation f Bierton Particular Baptist College in Pakistan. This is outlined in the last chapter of this book. Those wishing to be trained and educated In the doctrines of grace can enrol and obtain all the assistance they need.

It was real, absolutely real, but none of my friends really believed me. All I could do was tell them what had happened to me, and that was what I did. I told them all, the long, the short and the tall. As many of them as I could. They thought I had gone mad after taking LSD.

Jesus Christ had spoken to me and rescued me from a bad LSD trip on Friday evening, 16th January 1970. He had said that what I had been going through was nothing compared to what hell was like. I now knew the way and was determined to tell the others. I had become a Christian and no longer needed to live the life style that I had adopted, which had involved crime, drugs, promiscuity, flash cars and fame. I had been born again.

I was now responsible for sorting out all my stolen gear. What could be done with a builder’s shed and stolen cars? I still had in my possession many stolen goods, which included the 48-foot by 24-foot. builder’s shed, which we had stolen one night from a building site at Berkhamstead, and a lovely “G” reg. Mini, stolen from Hemel Hempstead, which was in the process of being “rung”. Ringing meant replacing and old mini with legitimate registration documents and number plates with a new one. My new mini was being used to replace it. This was to be my new car. I also had a Morris Minor Traveller, which had been “rung” and was being used as a hire car. I had stolen garage equipment, which included an air compressor, electric welding equipment, spray guns and a trolley jack. I also had several pieces of electrical test equipment, which included oscilloscopes, AVO meters and Colour TV’s. I had all the garage equipment I needed to repair and spray cars.

I had a lovely Citroen D.S. car in the builder’s shed, which was being repaired. I obtained this car through swapping it for a colour TV set. The only problem was that I had stolen the TV set from an old people’s at Redfields old peoples home in Winslow, Buckinghamshire.

I also had two nice speedboat engines, getting ready for the summer of 1970. All in all I had had a real good time full of excitement and fun.

In fact I had been stopped in the midst of my career, which involved stealing all kinds of goods to have a good time. I had intended to have a caravan, a speedboat, water skis, aqualung diving gear, flash cars, motorbikes, and clothes and so on, all through stealing. I was in fact stopped whilst in the midst of my career but not by the

police. It was Jesus Christ who had called me by name and I followed him.

What to do with stolen goods after one becomes a Christian

I thank God he intervened again a year later and His hand was clearly seen once more. I had no one else to help. As I write this I take encouragement in the faithfulness of God to me in never leaving me or forsaking me. I realize now I was kept through the power and grace of our Lord Jesus Christ to bare witness today, to many people of the goodness and mercy of God.

The Problem Was Solved By A Visit From The C.I.D.

I was sitting at the table in our kitchen at 37 Finmere Crescent one evening in late 1971, when a knock came on the door. I had two visitors, a detective constable Robson and a younger man. I was greeted quite politely but with sure and certain words “ You are charged with stealing a colour television set “ and “would you accompany us down to the police station to make a statement”.

I knew instantly what I must do and say. I saw the hand of God and believed this was all his doing but I did not know the outcome. Leaving the outcome to God I asked the two men to sit down in the kitchen and I admitted the charge. At this DC Robson seemed most relieved, for he said to me later, he had thought I would be very difficult and awkward and deny the charge.

I explained I would certainly come with them to the police station and make a statement but I wanted to speak to them about other things first. I said I had many crimes I wished to tell them about but wanted to tell them first of all why I was informing them.

I wanted it to be known that they would not have been able to find out about my crimes unless I confessed to them and I wanted to testify to the saving work of Jesus Christ that he had saved me from my former criminal way of life a year previously and that I did not wish to get off lightly with this confession but rather bear testimony for Christ. For in no way could my crimes be discovered unless I tell them and owned up to them. I had a lot of property, which could be returned.

I went with them to the police station and spent the rest of the evening making written statements giving details of my crimes. I was detained that evening in the police cells at Walton Street police station in Aylesbury, not that I was a stranger to prison cells. My shoelaces were removed but I was allowed my New Testament

I had to appear in Aylesbury’s Magistrates Court on the 9th February 1971 and answered two charges of burglary and one of theft. I also asked for 21 other crimes of theft to be taken into consideration, all of which had been committed since I left Borstal, between September 1967 and 16th January 1970. I had decided I did not need legal representation, as I would speak for my self.

With my past record of probation and Borstal training it was quite expected that I would be sent to prison. I was quite OK with this because I deserved it and I believed God was in this and had a definite purpose in this event. I prepared for this by setting my affairs in order at home and gave directions that my Mini Traveller, which I had rebuilt, was to be given to Barry Crown, if I got sent down. I believed that whatever happened to me the outcome was of God and there would be good reason for it. I thought I might be being sent to prison so as to preach the gospel to inmates. A friend of mine Mr Peter Murray was concerned about my court appearance and suggested I get some written testimonials from some of my Christian friends and he felt he ought to appear in person and speak on my behalf. The friends who wrote were Barry Crown, Cyril Bryan, Tom Thompson and Eric Connet. I am including these letters, which were sent to court. These people all testify to the saving grace of God in changing my life. These are some of the written testimonies:

Testimony of Barry Crown

R.B Crown 45, Mitcham Walk, Aylesbury. Buckinghamshire

To the Clerk to the Magistrates

Dear Sir,
6th February 1970

I am a graduate of Salford University, and hold a B.Sc. in Civil Engineering. I am at present an employee of Aylesbury Borough Council, working under Mr. Hanney, the Borough Engineer and Surveyor. I have held this post since September 1970.

Shortly after taking up residence in Aylesbury I befriended Mr. David Clarke whom I met at the Full Gospel Church, Rick fords Hill. I found David to be a true and sincere Christian seeking to spread the Gospel of Jesus Christ and to give personal testimony of the salvation through Jesus Christ, which he himself had experienced.

David told me how he had been miraculously converted on January 16th 1970. And have the subsequent change in his whole manner and outlook to life. Before his conversion he confessed to a life of drugs and theft, but now he no longer had any desire or pleasure in such things, since Christ destroyed the power of such in his life.

For the six months I have known David I have been a witness to the truth of his testimony and I know him as a person who is a completely honest and trustworthy follower of the Christian faith.

Yours Sincerely,
R. B. Crown.

Testimony of Cyril Bryan

176 Cambridge Street Aylesbury
To the Clerk to the Magistrates
2/2/71

Dear Sir,

I am privileged to write a testimony to you concerning David Clarke, and I count it a privilege because it is to the glory of God.

I have known this young man through conversations and meeting with him, through the church I attend in Aylesbury. The Full Gospel Testimony Church at Rickfords Hill.

What I wish to bring to your notice is the wonderful change that has taken place in him as a result of him believing the gospel and receiving the Lord Jesus Christ as his personal saviour, according to the scriptural instruction and ordinances.

The change of character and speech is miraculous, as are all the works of God, and as a believer in the Lord Jesus Christ for 30 years; I know that David Clarke is a transformed person, by the grace of God. As are we all who know the reality of the new birth as taught by Johns Gospel.

You will know his past life, I testify to his new life in Christ Jesus. Yours Sincerely,

C Bryan.

Testimony of Mr E Connet

E.H. Connet
125 Park Street,
Aylesbury,
2nd February 1971

This is to certify that I have known Mr. Clarke for a period of approximately 9 months since his conversion to Christianity. I am fully persuaded that he has turned his back on his past life and changed for the better.

He is now earnestly endeavouring to make amends for his past mistakes and even influence others to turn their lives over to God, as he has done.

My object in writing this testimonial is that it may help to throw some light on David’s character from one who knows him as a Christian.

Yours Faithfully,
E Connet.

I Speak In Court

I appeared in court on the 9th February 1971, dressed in my dark blue (Mod) suit. I pleaded guilty and then a report from the police was read and I was given leave to speak for myself. I spoke extempore (without notes-trusting in the Lord for all the help I needed) describing my pre-convention days up to my conversion. I also spoke about life since being a Christian explaining my difficulties with respect to the stolen goods that I had in my possession.

I was able to speak of what Jesus had done for me in a way that only God could have worked.

After this Peter Murray spoke on my behalf confirming my testimony.

This happened on Tuesday 9th February 1971, a date that proved significant to me 3 years later.

I was amazed, so were all my Christian friends. The magistrates thought I was trying to be a martyr. I do not know how or why. They obviously thought I should be sent to prison but part of my punishment would be I was not going to get what I wanted. God smiled. We smiled with him. It was good to be a child of God.

The Bucks Herald Weekly Paper

The whole court appearance was reported in the local newspapers and in the national Evening Standard The news headlines of the Bucks Herald read, “ Why he confessed to 24 crimes” and “ Converted on LSD trip”. Whilst the Bucks Advertiser read “ Man speaks of horrors on LSD”.

The following are copies of those headlines, all of which were fairly accurate.

Bucks Herald Script (See the Appendix 01)

The Bucks Herald 11th February 1971. David Clarke, who had a three-year career of undetected

crime, experienced a “Christian conversion” whilst suffering from the effects of LSD, he told Aylesbury magistrates, on Tuesday. After wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property. In court he pleaded guilty to charges of steeling a £300 colour television set from an old peoples home, a £20 spray gun, and a hydraulic jack. He asked for 21 other charges to be taken into consideration, including stealing a builders shed, two cars, and an electric arc welder, two other TV sets, two compressors, and a road trailer. Clarke (21) of Finmere Crescent said that his reputation in the town had been that of a man who was enjoying himself. “I used to sell drugs to young people, and indulge in permissive sex” he declared.

Seeking Truth

“Religion to me was rubbish, and for sissy people who could not stand on their own feet”, he said. “Within my heart I was searching for truth, and a meaning to life”. He had good prospects of getting on in life he went on but “was not satisfied with what I had, I was greedy, selfish and boastful.” Clarke had been using pep pills, and marijuana since he was 16 he told the court, but it was after taking LSD that he experienced, what he described as, “a major thing in my life”. He described the “torment” he suffered, as a result of taking the drug, and went on “I warn any young person who hears my testimony, “The effects of LSD are so bad, and I warn you to stay clear”. While in this condition he said he, “Called on the name of Jesus” and his torment went from him.

Voice Of Christ

“Jesus Christ spoke to me as clearly as I speak here today saying, “David, I am with you”. Mr Murray, of Manor Crescent Wendover said he was habitually sceptical of sudden conversions, and preferred to put them to the test of time. The time, which had elapsed, since Clarke’s profession of faith had convinced him that this young man would now be salt and light to society”. “He is in truth, a new man, and had experienced what Christ called a second birth”. Murray said Clarke now put himself out to be of assistance, read the bible intensely, always carried a New Testament, attended a wide circle of churches and would spend hours in discussion on spiritual things.

Difficulty

Clarke’s difficulty during the months spent deciding

how to make amends for his past had been the problem of accusing himself, without informing on others.

Passing sentence the chairman of the magistrates, Colonel I. Tetley, told Clarke, “You have pleaded guilty to three offenses and asked us to take into consideration 21 others, and except a record over a short period of time, which is quite the worst we have ever seen, we have considered what we ought to do and have come to the conclusion that your evident desire to become a martyr is one we are not going to gratify”.

He gave Clarke a conditional discharge for three years pointing out that the sincerity of his conversion could be shown by his behaviour during that period.

The outcome of the court case was a complete surprise to us all, and we were overjoyed. A Christian friend, Mrs. Chapski of Broughton Avenue Aylesbury, invited us all back to her home for coffee.

DC Robson informed me that they had discovered I was the person who had stolen the television from Mike West. An enemy of Mike West had tipped them off about the stolen Television. Mike West appeared in Court on the same day as myself and was fined £25. He nearly lost his job with the insurance company that he worked for. His encounter at court, to his embarrassment, also appeared on the front page of the newspaper alongside the article about my conversion.

After this I gave Mike West his Citroen car back that I had swapped for the colour TV. I had re sprayed it a bright Banana yellow, and replaced the engine. At lease he was able to sell it and get some money back. I now know, and take encouragement that God works well and sorts things out when we cannot do so.

As far as the other stolen goods were concerned the police managed to take away most of them but the firm who owned the builders shed sent a trailer. The ironic thing is that I could get no help to load the shed on the trailer. In the end Mrs. Knight was the only one to help. This was very hard work but between us we managed to load it on the trailer late one night. To give you some idea of the value of the stolen items. The shed was said to be worth £400. The mini was brand new and worth £672. The price of a terraced house at that time was £2000.

I Tell My Story

I wish to tell my story starting when I was born (natural birth) and lead the reader until my conversion when the Lord Jesus spoke to me (second birth).

I then wish to speak about being a Christian and

seeking to follow the Lord and meeting with the many and varied Christian groups and people. I wish to share with the reader how I learned the distinctive truths of the distinguishing doctrines of grace and sovereignty of God, which led me to joining the Bierton Strict and Particular Baptist Church.

In this account I relate my call to preach and I list the many churches I share the gospel with until the very sad occasion of my secession from the Bierton Church due to a departure for the truth. The church fell into the error of allowing general redemption being taught and a falling away into the error of the Law of Moses becoming their rule of life and conduct, rather than the Gospel. My secession being fully recorded on my publication, “**The Bierton Crisis**”, which I now believe could serve as a real help to many churches as in this account I name the many errors that I found to be prevalent, in those days amongst believers, and I point out the truth and scriptural view, which opposed those who held differing views.

It is my desire that this will serve to help and edify fellow Christians, and those seeking the truth as it is in Jesus Christ.

2 My Early Life

I was born on the 16th February 1949 at 9.50 AM, in Boundary Park General hospital, Oldham, Lancashire. My mother’s name was Elsie Dyson Clarke who was married to my father Thomas George Clarke some time after the war. She informed me that this hospital was next to Oldham Athletic football ground.

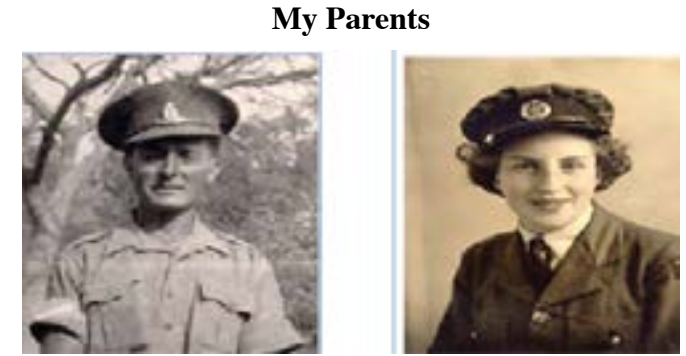
We lived with my mother’s father in his house at 26 Fleet Street, Clarksfield, Oldham. My granddad’s name was Watts Ormrod and he was a retired craftsman and senior member of a Trades Union.



This Is Where I Was Born

His hair was white, which I am told happened due to an accident at work when a large rivet was pushed

through his hand. I had a brother, who was two and a half years older than me, Michael John (spelt Michael instead of Michael due to my mother’s stubbornness when he was named at the registrar’s office. The official informed her that the way she had spelt Michael was in fact wrong, and my mum reacted at being corrected and insisted it would be spelt just as she had written it.

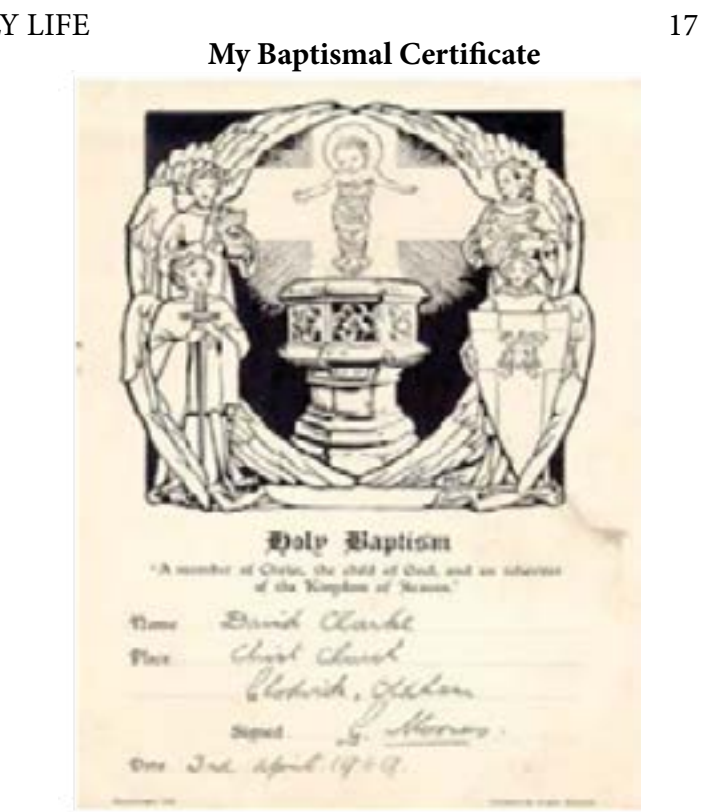


Thomas George Clarke Elsie Dyson Clarke

My mum and dad were both in the armed forces and were very proud to be British. Dad was in the Army and mum was in the Royal Air Force.

I was christened at Christ’s Church, Glodwick and my Godfather was David Maltby of 382 Barton Road; Stratford and was a sides man at the Church on Barton Road. He gave me at that time a bible with a text of scripture written on the inside cover. Prov... 3. 6 “In all thy ways acknowledge him and he shall direct thy paths “.

I have found a baptism certificate dated 3rd April 1949, where it states I became a member of Christ the child of God, and an inheritor of the “Kingdom of Heaven”. This however is wrong, as I did not become a member of Christ until I was born again on The 16th January 1970, which I speak about later.



David’s Baptismal Certificate 3rd April 1949

I remember attending the church and Sunday school at Christchurch, which was just along the road from our house in Fleet Street. On one occasion I was so cosy, sitting on the pew, I fell asleep and woke up with a jolt wondering where I was, just as the vicar had finished his sermon. I had been lulled into sleep by the stimulating sermon. I haven’t changed even to day. I must have been about 3 or 4 years old. It was my mother’s idea to take my brother and I to Sunday school.

St Barnabas School

At Sunday school I remember we painted pictures of houses and still remember wondering why did the teacher draw the house with the door in the middle of the building and windows either side of the door. This was because I knew we lived in a house in a terrace and our door was to one side, just like the other houses in the street. I had no spiritual impressions of the Lord Jesus Christ from these times.

Barnabas Sunday School



St. Barnabas Sunday School Building

Just across the street from our house there was a great Roman Catholic Church building, and living accommodation, surrounded by a high wall. It was built of red engineering bricks and several stories high with stained glass windows along the long church building. I remember looking up at the crooked lightening conductor and I still get the feeling of austerity and awkwardness when wondering what was behind that wall. It produced the same feeling in me when I had the story of Toby Twirl read to me. In that story he meets a giant who lived behind a great high walled castle. I was afraid to go near, or to even think of climbing the wall, or trespass in the grounds. I did not know it was a Roman Catholic Church building until about 25 years later when my mother informed me.

At that time I knew of no other religion than that of the Church of England, I assumed my mother was right in all such matters and so the Catholics were wrong.

I remember the street lamps because a man used to come around each night to light them as they were gas and he had a small ladder, which he carried with him, pointed at one end. He climbed the ladder and lit the lamps each night. I assume they were gas lamps.

Roman Catholic Building



The Roman Catholic Building

The Back Of Our House



Back Yard of 26 Fleet Street (Where I lived)

I remember my favourite sweets were what was called Kylie, it is called sherbet now. We could also buy a very small loaf of bread called a penny loaf.

At that time when I was about 4 years old I wanted to go to another Sunday school (I did not know at the time it was at a church building), which was at Lee's Road. My mother must have taken me there before. On this occasion it was Saturday morning and I did not believe there was no Sunday school that day. After being dressed I think my mother must have humoured me and did not take me seriously. I said I was going to Sunday school. I left home, I do not think my Mum realized and I walked at least two miles along Balfour Street and along the busy Lee's Road and found the building, to my disappointment it was all locked up. On my return I wandered off and got lost and ended up asking for help from a Laundry Shop. They put me in the window as a lost boy and called the police. I was

soon returned home. I think my Mum was horrified how far I had been.

Back Alley



Back Alley at 26 Fleet Street

I commenced my school days at "Clark's Field" Infants' School. My brother Michael John was already attending and was in the third year when I started.

Clark's Field Infants School



Clark's Field Infants School (David bottom right)

I remember my first day at school in the classroom with other children. The ceilings were high and there were things like sand pits and black board easels and old fashion classroom desks and tables.

The girl next door, Vivian Butler, began school with me and I can remember her crying for her Mum. I remember not feeling the need to cry and I tried to comfort her and assure her all would be well.

My Auntie Edith was very good to us boys and we would visit her every Saturday. She lived with my Granddad's sister. She was called Auntie Alice. Auntie Edith would take us out to a great park in Oldham and

on the way home we would call in at the chip shop. In those days chips were real chips, cooked in real fat. One of our favourite meals she would cook was potato pie, with red cabbage. In the house there was a cellar, which I always liked to visit. I think at one time washing was done in the cellar.

At that time my brother was probably the only close friend I had, although we were not too close. He was just there. We used to go swimming on a Saturday morning to the "Water-head Baths". This type of swimming baths was typical of the old-fashioned baths of the time. They were small, the water green, and walls tiled cream. At the side of the pool there were slipper baths where you could sit up to your chin in hot water and carbolic soap was supplied to wash with. It was very cozy. In fact the whole atmosphere was warm and cozy, not like the cold clinical swimming baths of modern times. Next-door was the washhouse where mum used to go at the same time to do washing.

One Saturday morning I nearly drowned and was saved by the attendant called Norman. I had tiptoed backwards and as the pool got slowly deeper and deeper I found I could not touch the bottom. It was through the providence of God that the attendant turned to see me reaching upwards out of the water. I couldn't speak. He dived in to rescue me and I can still feel the fear today of nearly drowning.

Across the road from the swimming baths was a slaughterhouse, next door to inhabited houses. We were very curious and would look through the slatted windows and see the men kill the pigs, sheep and cattle. This was awesome and ghoulish and a fearful thing, but we were very curious and wanted to see how the men slew the animals. There was blood, animal intestines, animal heads bones and blood. The smell was awful and not pleasant at all, and it seemed as though the pigs knew they were going to be slaughtered, and their end was come. I have wondered about my brother since then, as he was two and a half years older than me and how this may have affected him. Later on in life he demonstrated a callous way, which was characteristic of killing without mercy just like these slaughter men.

About this time I remember coming home from school and in the dusk of that day the house seemed unusually quiet. I noticed some blood on my brother's book and my mum told me there had been an accident. My brother had fallen down a basement stairway shaft at school and landed on his back. He was concussed and I remember then feeling how precious life was.

My brother could have died through the fall. It was awesome. I still had no recollection of God during this time.

Oldham

Oldham is a town in the north of England, not far from the city of Manchester, and during the 19th century was an industrial community famous for its cotton mills. In fact, my grandfather was a great supporter of the Trades Union.

As a child I remember the old mills, red brick built with huge chimneys towering high above the buildings. Also the water reservoirs, which we were always warned to stay away from. My mother had spoken about children being drowned in them and this was sufficient for me to obey her.

An Oldham Mill



Typical Old Mill Oldham

3 Garston Infant School

We moved from Oldham to Garston, Watford when I was 5 years old and my mum took me to my first day at school, which was at Garston Infant School. I was in the second year of the infants. My mum had arranged for me to walk home with a girl called Vivian who apparently lived in Coats Way where we lived. Not that I knew my address because I didn't. All I knew was we had move to a place called Garston, so I assumed we lived in Garston Road.

When it came to walking home I had to follow Vivian, but she took me by a way I had never been before. A completely different way, and across a park to what was the other end of Coats Way. She left me there and I had no Idea where I was, as I did not recognize anywhere at all. Feeling uneasy about all this I realized I was lost. So I made my way back towards the school

and began to ask people where Garston Road was. There was no such place but I insisted I lived in Garston Road. A man with a red Bedford dormobile offered to take me back to school to find out where I live so off we went. The schoolteacher said I lived in Coats Way where Vivian had took me but I said I didn't live there, as I could not recognize the place. The man took me back to Coats Way but I could not recognize where I lived. He drove from one end to the other. It was quite a long Way with a Council estate on one end and private houses at the other end. This was where I lived 149 Coats Way. I saw my Mum in the front garden - so I arrived home after being lost on my first day at school.

German Teacher

My classroom teacher was a German woman called Miss Kitchener. She spoke with a German accent and I spoke with a broad Lancashire accent. We did not hit it off and I was hopeless at reading the flash cards. It seemed as though I was singled out and proved to be a dunce, as I could not really read. Being small I think I messed about to divert attention from my inability to do class work.

One day when I arrived at school I found a pair of pumps (they called them plimsolls now), which I later found out belonged to Vivian on my desk and I did not like them being there. Feeling rather indignant I place them in the dustbin. I think I might have asked the teacher, "please Miss, whose are these pumps?", but was ignored, as she did not understand me, so in the bin they went.

The next day Vivian's mother came to school wanting to find out where her plimsolls had gone. The caretaker said he had found them and placed them on my desk. When I was questioned I was in trouble and Miss Kitchener said my mum would have to buy a new pair as I had thrown them away. I felt this unfair and felt really picked on. I know my mum came to the school and had an argument about the pumps and the fact that a German teacher was trying to teach English. This was only few years after the war with Germany had ended.

David And The Hamster

At that time my mum had to work late and it was arranged for me to wait in the classroom after school until my mum came to pick me up. This was shortly after the event with the plimsolls. The class had a pet hamster and this little creature got all the attention from every one. I was the one that got no attention but rather

got into trouble. One evening whilst I was waiting in the classroom for my mum to collect me, the teacher left the classroom for a short while.

I went towards the hamster cage and thought to my self why do you get all the attention. I know what I am going to do with you. I took the hamster out to the cage and closed the door. I looked at the hamster in the in the eyes and went over to Vivian's desk and put it inside, shutting the lid quickly thinking that will pay her back for getting me in trouble over her plimsolls. I sat back in my chair before the teacher returned and went home with my mum as though nothing had happened.

The next day I went into class as quiet as I could and keeping out of the way. I waited patiently for the eruptions. Then suddenly, Oh Miss, screamed Vivian, the hamster is in my desk. It had weeded and messed everywhere through out the night. Every one gathered around the desk to see at the same time. I felt very guilty. One boy tried to suggest the hamster had escaped and climbed up the table leg and got through the whole drilled for the spilled ink to drain. A good idea I thought so keep thinking that thought. Then some one asked how did it get out of the cage as the door was closed. I was feeling very, very guilty now and wondered if Miss Kitchener was thinking had I done the deed the night before. I kept quiet and to this day they do not know how that hamster got there. During this time my brother was attending the Lea Farm Junior School, the school I was to attend the next year or so.

Congregational Sunday School

My mum use to take me to Sunday school from time to time and I didn't mind going. One day (about 1958) on the way home from normal school I would walk past the Congregational church building, rather a modern building, and the vicar lived in a Gypsy stile caravan in the church grounds.

Garston Congregational Church Building



Congregational Church Building

The church building was always left open and we often went in the church building on the way home. I saw, on one occasion, some boys took the money out of the collection box, which too was left unlocked. I could not understand this. Why where things left unlocked for boys to steel from. One day after school I met the vicar when I was looking around the church building and I asked him why is the building left open and why it the collection box not locked. His reply puzzled me. He said the church should be always open for people because God was like that if people fell they need to steel the collection then they must need it badly. He did not feel the box should be locked. I was puzzled and said but why? The vicar was sure it was the right thing to do. That stayed with me to this day and people get angry some times with me for not locking up my house.

At this same church I can remember the Easter services. I had no Idea what the gospel was nor did I understand the Easter story.

I remember sitting in the pew during the Easter service listening to how they crucified Jesus wondering why Jesus did not come down from the cross. I felt he could have done so and confounded all them Pharisees, but why didn't he do so. I knew the story about his death and resurrection but did not know what it all meant. I never did find out until 14 years later when I was 21 years old when I learned to read the bible for my self. It was then I learned that Jesus had to die to take away my sins. That he died in my place to set me free from sin, self and death.

It was about this time (1959) that my mum encouraged me to play the piano. My mum's favourite artist was Perry Como and "Side Saddle" was a piece of mum's favourite music, which I learned to play. I had music lesson with a Miss Mary Lee, a music teacher in Garston and eventually I graduated with a merit Grade 1 (Primary) RSA in Pianoforte. This was July 1960.

The sort of music, which was popular in those days, was. "Yellow Polka Dot Bikini, My Old Man's a dustman, by Lonnie Donnigan, Living Doll by Cliff Richards. Also the Hula-Hoop was a craze at that time.

Cecil The Sissy And Air Pistol

Living not too far away from us in Coates Way, was a boy who my brother nicknamed Cecil, as this sounded like a suitable name for a sissy. He was a cripple in the sense that his feet were curved inwards and he walked awkwardly. He must have been about 10 years old. My

brother poked fun at him and I too soon followed suit. We would sing about him a song called Cecil, Cecil a Cecil feet. He would try and avoid us.

One day Cecil came on his bike down to the woods that we called the dell. We were playing up the trees and had made a catapult out off one of the great branches of the trees. One person would sit in the branch and two or three other kids would pull on the rope till the branch was fully bent. The rope would be released and the person would be catapulted up in the air. They would have to hold on tightly other wise they would end up in the trees.

On this day my brother had it in for Cecil. We took his bike and put it into the catapult making sure it was catapulted up into the trees. We thought this was great fun but Cecil did not.

His mother came to our house and complained to my mum about our bullying Cecil but my mum seemed to have no mercy. She said Cecil had got to learn to look after himself and he was a sissy. I felt mum was wrong as I knew how bad we were and my mum seemed to have no mercy. I felt bad however.

Shortly after this incident my brother encouraged me to take our newly acquired air pistol to school, and Cecil was the one who my brother bullied and threaten to shoot in the playground. On reflection my brother seemed to have no mercy at all. My brother must have been in the final year and I in the first year of Lea Farm Junior School.

David at Lea Farm Junior School



David At Lea Farm Junior School

It wasn't long however before my air pistol was found and confiscated. After assembly one of the boys had taken it out of my desk and was running around the classroom with it when the teacher walked in. I was

in trouble again with the Headmaster and this would have been another time I got the cane for bringing a dangerous weapon to school.

Wrexham Holiday

Michael and I must have been about 7 and 10 years old and Mum and dad had renovated an old Ford convertible car whose number plate was BBU.

Mum had bought the car whilst we were living in Oldham and dad was working in Watford. Dad had moved to Watford to get a job, and was living with his mum (our grandma at Ash Tree Road Garston, Watford). Mum and dad were able to by a house at 149 Coats Way Garston and it was mum who decided to buy the car to get Michael and I down from Oldham to Watford.

It was this car that I often fell out of when the breaks were hit. It caused me to move forward and push open the door lock and the door opened the opposite way round. I would end up on the road outside the car. Dad eventually was able to put a safety chain on the handle to stop this happening.

Dad had rebuilt the engine and painted it black and green, Mum made a new convertible top using her sewing skills. It was a bit like Noddy's car it was really good.

In this car we went to Brixton for a holiday and it was there mum and dad bought Michael and I a fishing rod each. I had a wooden cane one and he had a metal rod. I remember I was always jealous of what he had as I always thought his things were better than mine.

Keen to try the rods out near the sea harbour Michael rushed to the waterside just around the corner and soon came back crying. He said a man had taken his rod and thrown it into the sea. Dad rushed around but no one could be seen. We looked for the man on his bike but no one was to be seen. It is only now that I look back that I believe Michael had quickly put the rod together pretended to fish by casting an imaginary line and the rod top had gone straight into the see. He probably felt he would have been told off by our dad and be in trouble. So he invented a story about a man on a bike.

When I look back it is incidences like this that I learned about the way Michael thought and worked and in later life it made one wonders at the tales he told.

The Fair Ground, Stolen Bike

Every year the fair would come to Garston and I really looked forward to ride the dodgem cars. All

the kids would go to the fair and spend lots of time watching. I can remember two brothers who worked on the fair and these were like heroes, and we would wonder who was the strongest and speculate which one could lift a dodgem car above his head. We would also listen to the latest pop music, which played through large loudspeakers. This was before any one had personal radios or cassette players. There was no Top of the Pops on TV. So the fair was the place to hear pop music.

I was probably about 11 or 12 years old, and this year I remember stealing £3 from my mum's purse. I felt very guilty and bad at the time and I still feel the shame as I write about it now, but this was spent on the fair. I am thankful for the truth that the blood of Jesus cleanses us from all sin. This became my only way of me dealing with my sin when I became a Christian and still is.

My brother at that time had a paper round and use to get up early each morning and so he began to earn his own money. I remember him obtaining all sorts of new things like writing cases, pens, pencils, ink cartridges, etc. all the little things one would like but could not afford. I soon realized that my brother was not buying them but stealing them from the shop where he worked.

On the odd occasion I would go and help him deliver the papers. I enjoyed this as it took me to places I had never been before.

On one occasion we had to deliver papers to a hospital or residential home, and around the back of the building we could see the kitchens and we helped our selves to the cakes, which had been freshly cooked. I learn from my brother how easy it was to get things I wanted.

I always looked up to my brother and often envied the things he did and had. I remember him going to Switzerland, with the school and him coming home with all kinds of goods. Like a walking stick, flick knives, and badges etc. Flick knives were illegal and to have a flick knife was a good thing.

My brother soon got in to bows and arrows, and air rifles and pistols swords and sheath knives, which seemed good to me. In fact we use to hide all these weapons under the floorboards in our shed, which was at the bottom of our garden.

At this time I remember my mum and dad buying me a new bike. It was a red Californian, with curved crossbars etc. I thought it was great and was ever so pleased with it. One day the bike went missing, and I knew some one had taken it, so I was very upset.

When I went out looking for it I noticed up the road an accident had taken place, as there were cars stopped and people milling around. To my horror I saw my nice new bike crumpled and just lying at the side of the road. The boy who had taken it had been knocked off the bike and was lying in the road awaiting an ambulance and every one was trying to take care of him.

I thought to my self never mind about him, as he had stolen my bike, but look at my new bike, all bent. I was very upset. No one however took any notice of me, neither were they concerned about my bike being damaged. The boy's name was Michael Abbes and we had been friends until recently and I seem to remember that he had broken his legs in the accident.

A Stolen Crystal Set

My interest in radio, which we now call electronics, started the day I heard a crystal set operate. I must have been 10 or 11 years old.

My mum and dad belonged to the Camping Club of Great Britain and every weekend we would go camping to Chertsey, where we had a tent pitched.

One weekend my brother stole a crystal set from a camper's tent. It consisted of a small tuning capacitor in a blue plastic case and a crystal diode, together with a set of headphones. I was amazed as it worked and became interested in radio from that day forward.

Camping at Chertsey



Dad at Chertsey Camp-site Dad By Our Canoe

I sent away for a set of parts to build a two transistor reflex receiver, and put the thing together as best I could. I wired the circuit as I thought the diagram showed, and crushed it all together to fit inside its plastic case. It didn't work and I was most disappointed. I didn't realize that all the wires were shorted together when I crushed it into the plastic case. Another friend of mines dad helped me out. He was a radio technician in the Royal Air force and he rebuilt the receiver and showed me how to wire circuits up. From that time I began to

learn about how things worked and taught my self-many things with the help of others.

Another friend of mine had a dad who had a radio workshop and I was very envious of all the equipment that he had in his garage. I remember the boy being confident enough to take apart out of an old radio for me, without any sense of fear. I was quite impressed. I taught my self quite a lot and began to learn about transistors.

One day on the way home from school we climbed over the fence of someone’s back garden and discovered a shed full of radio parts, and equipment. There were valves, tuning condensers, transformers etc., we took what we wanted and thought no more of it.

This hobby was to last me a long time and helped me to get a job in radio and television servicing and to Technical College at a later date. During this time I had no sense or knowledge of God and I had stopped going to Sunday school.

Stealing Radio Equipment

One day on the way home from school we climbed over the fence of someone’s back garden and discovered a shed full of radio parts, and equipment. There were valves, tuning condensers, transformers etc., We took what we wanted and thought no more of it.

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A Visit From The Police

About this time I manage to break into a work man’s hut which was at the gravel pit situated on not to far from our home. Me along with other kid would play there during the evening and climb on top of the work man’s working shed. There were also two large tanks of hot water and we would after dangle our feet in the water and wash our selves after getting dirty. On this occasion we managed to break in the shed and I managed to steal a wireless receiver. It was a valve receiver in a wooden box. I took it to pieces and saved the chassis and had it in my bedroom at Coats Way. Some how the police were tipped off and they came and searched our house for the stolen goods. I was thankful I had got rid of the wooden cabinet as they found no evidence of the break in.

4 Senior Secondary Schools

My first senior school was in Garston, as I had failed

the 11 plus. It was at this school I first heard a boy play a tune called , “Apache” by the Shadows, on an acoustic guitar and I was very impressed. Michael had already started at this school and did well at cricket, boxing and basketball. I was not good at any of these things but rather was interested in my radio hobby.

Michael and Boxing

I soon learned the my brother had a reputation at school as a boxer and I recall attending the school competition for sports and Michael won the boxing at that event. He would have been in the fourth year and about to leave school. On that occasion my uncle John and Dad were there and Uncle John after Michael’s win went and congratulated the loser, in order to keep him encouraged. Parents were like that in those days.

Michael at Butlin’s



Michael In The Horizontal Striped Jumper

The Senior Clarke Brothers



Uncle John and my Dad Tom Clarke

My Visit to Soho

It was towards the end of my first year, at Francis

Coombe Secondary modern school, that I ventured out to London on the train, with a friend of mine, Paul Dorrington. This was to visit the second hand electrical shops, to buy radio parts. I loved visiting Tottenham Court Road for this purpose and it was on one of these visits that we stumbled across Soho and noticed the strip clubs.

These aroused our curiosity. Paul and I plucked up courage and paid to go in and sit at a table. We could see a nude lady sitting on a chair and were given a sketchpad and pencil and encouraged to draw her picture. I felt I was growing up. Afterwards we paid one or two more visits and became wiser.

When we moved to Wilstone, a village near Tring in Hertfordshire, my radio and television hobby helped me pass the time and kept me out of too much trouble.

5 Our Move To Wilstone

In 1961 we finally moved to Wilstone a village near Tring and Michael and I went to Tring Secondary modern school called Mortimer Hill. I can remember my brother wearing winkle picker shoes and some of the girls from the next village couldn’t help but say oh look at those shoes. They were just different and I suppose they felt threatened.

Michael at Tring School



Michael With His Friend Notice the Winkle Picker Shoes

It was during this time that I taught myself more about Radio and amplifiers.

I became absorbed in this hobby. I met a man in the village called Cluck Turney, who was the man to know about televisions and radios and he gave me a lot of help. He taught me about valve amplifiers and allowed me to build a power amplifier, from all the spare parts that he had. It was a push pull amplifier using two PX4

valves and a triode driver. I had to rewind the driver and output transformers in order to get it working. I learned a lot from Cluck Turney.

My Amplifier



Amplifier Using PX4 Valves

On one occasion I was able to connect a microphone up to my amplifier and I directed the speaker out of my bedroom window and spoke to people out side our shop. On this occasion I saw a woman in her rear garden called Ethel. I called out with the amplifier as loud as possible saying Ethel, Ethel I am watching you. I heard many years later that she thought it sounded a bit like God speaking from the sky.

Keeping Myself Busy

To occupy myself I made things of interest. I made a kart with a large wind sale.



My Land Yacht

A pair of stilts and all the kids in the village wanted a pair. On one occasion I made an electric shock machine from an ignition coil a battery and a mechanical vibrating mechanism used in an electric bell. I tested it out on the kids in the village by getting them to hold hands, in a circle and one kid at each end of the circle held the electrode.

When I switched the machine on they all got a sharp electric shock. It was a success.

Keeping Busy



Electric Shock Machine

I later had a visit from the local policeman as I had stolen a 12-bore shotgun from an old barn and brought it home. When I showed it to my next-door neighbour he recognised the gun and realised who it belonged too and so he informed the local policeman to get it returned to its owner.

Stolen Shot Gun



Stolen Shot Gun From the Farm

Whilst at Tring School a friend of mine Duncan Miller found a baby fox cub in a wood, and I wanted to keep it so I took it home. Unfortunately my Grandma, who had come to stay, freaked out when she saw it as she was frightened and to my dismay my brother killed it and to this day I felt he was callous.

I Ride A 350 cc Triumph

My brother mixed with all the lads who had bad reputations and no one would dare up set them and he was in the final year at Tring Secondary Modern school. He was friends with all the lads who were in trouble.

One friend was Bod Shearer, who lived on a farm in Tring and I recall Michael having an old 350 cc, Triumph motor bike, with girder front forks. I took

courage and rode this bike in the field and was quite please with myself for having the courage to riding such a big bike. I had, until that time, only ridden a moped.

The Motorbike



Michael’s 350 CC Triumph Motor Bike

It was during this time at Wilstone my brother got sent to his first spell in Detention Centre. He had made a knuckle-duster at school, in the metal work classes, and tried it out by hitting some boy in the village. What happened was some lads had found our moped in the field and had a go at riding it without our permission. Not that they would know whom to ask, but my brother felt he would sort them out for riding it. I think it was an excuse to use the knuckle-duster he had made.

When the police were called in he made out the knuckle duster was made as a part for the moped and my mum was certain this was true and she defended my brother to the hilt. I knew it wasn’t true and my brother did a spell in Detention centre for 3 months, for grievous bodily harm. I did not go along with my brothers’ violence and could not understand it. His reputation spread and at school the teachers began to identify me with my brother and I think they began to be wary of me too.

My brother mixed with all the lads who had bad reputations and no one would dare up set them.

Village life proved too much for my mum and she became depressed, due to they way things were, and the trouble Michael had gotten into so it was decided to sell up and move to a new house in Aylesbury.

The Moped



Our Moped in Wilstone Field

The Big Freeze 1962

Once we had sold the village shop mum and I moved to Oldham whilst Michael and my dad moved into lodgings in Aston Clinton. This was while the house they had bought off plan was being built. Mum and moved to live with my aunt Edith at 26 Fleet Street, in the town where I was born and had to go to school. This was Clark’s Field Senior School and I became a bit of a celebrity simply because I was from “London”. This status increased when I told the “lads” about my trips to Soho. It was here that I first heard of the Beatles as they were playing in Oldham at that time. The song I remember that was popular, “Love me do”, by the Beatles, which came out in October 1962.

During my time in Oldham we were there for about three months, I built a balsa wood, controlled line, aeroplane, a radio transmitter for a remote control aircraft and learned to ice skate. We had a very cold winter, the coldest on record and the snow fell and the streets froze over. My mum bought me a pair of second hand ice skates and I learned to skate on the frozen streets in Oldham.

Short Stay Back To Watford

After staying for while in Oldham we moved back to Watford and lived with my Dad’s mum. On this occasion I had to go back to Francis Coombe Secondary School and I renewed acquaintances with my former friends. It was during this time I made my own transistor radio set. This was before printed circuit boards were available. It was a two transistor reflex receiver and I was very proud of it, as it was the size of a matchbox. I also missed riding the moped and so I got up very early one morning and walked into Watford where I knew a motorbike was parked and stole it. I drove several miles to a secret place and parked it up and went home. I later

used it for joy riding with my friends. I walked miles that morning and my mum never knew about it.

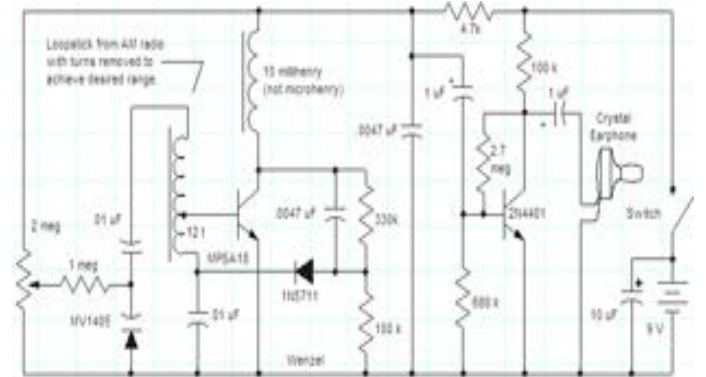
Michael also would visit us at Watford and see his old friends who played in a pop group and on one occasion he gave me a pair of bell-bottom trousers and a shirt, with a long pointed collar. Michael and his friend wanted to take me to the dance that was held at Leavesdon, on a Friday or Saturday night. I really enjoyed myself there and wanted to go again. I met some of my friends from school there and one boy noticed my clothes and said that I was a Mod.

Unfortunately for me after this I began to get bullied at school by a group of boys who were what you might call “Jack the Lads”. I learned afterward the reason and it was to do with Michael. One of the boys was from Australia and was the ringleader of this gang and he had a girl friend at the school called Pat Petty. She was every boy’s dream of a girl. Well Michael had met her at the Leavesdon dance and chatted her up. This Australian boy was jealous and a soon as they realised that I was Michael’s brother they had it in for me.

My First Matchbox Radio

It was during this time (13 years) I obtained a circuit diagram for a Two transistor Reflex Receiver and with the components.

My Two Transistor Wireless Receiver



Here Is The Circuit Diagram

I obtained from Tottenham Court Road, London, I built this on a small paxolin board. This was before printed circuit boards were readily available. I was very pleased with this as it had good sensitivity and selectivity and was about the size of a matchbox.

6 Aylesbury: Our new Home

Our new house was situated on the Bedgrove Estate, in Aylesbury and was ready for us to move in, in April of 1963. However before we left Wilstone I had enjoyed

riding a moped in an old orchard, in the village. It belonged to a friend of Michael and I was allowed to ride this moped. It was a 50 cc NSU Quickly and was kept in his orchard.

Once we had moved into out new house in Aylesbury I was able to return to Wilstone and take the engine from the moped frame and put the engine in a home made go kart. I made this go- kart from builder’s wood that I took from the building site. I use the moped engine, a set of wheels from a child’s three wheeler tricycle, and various parts from a cement mixer. I then began to ride this machine around the new roads on the housing estate. However I was eventually stopped by the local police and warned that it was illegal to ride this Go Kart on the roads and soon after that the local newspaper came and gave me a write up in the Bucks Herald.

David’s Do It Your Self-kart



David’s Do It Your Self Kart 1963

An Aylesbury boy was able to return to school after the Easter holidays and proudly tell his friends, “ I’ve made a Go Cart in the holidays.” He is 14 years old,

On Sunday of last week a friend gave David (pictured above) and old moped. As he was unable to ride it he as he is too young he dismantled it. He then made a Kart frame from some pieces of wood, four old wheels and a set of handlebars and the moped engine.

My NSU Quickly Moped



My Moped

Within three days it was in working condition and David estimates it will do 20 miles and hour.

Incidentally David, who has lived in the town for only a month has very little real interest in engines. His main hobby is in radio construction work and one of his proudest possessions is a transistor radio, which he built that is slightly larger than a matchbox.

I Steel Push Bikes

It was during this space of time, before starting my new school; I met another lad called Ian Motrem. We encouraged each other to steel push bikes. In fact the first day that I went to school I stole a bike to come home from school.

I eventually got a Francis Barnet 150 CC motorbike, which my brother had stolen from Aylesbury College, with some other lads. I kept this in a field on the Bedgrove Estate near our home. It was great fun to have a motorbike and I would ride across the fields to school and return home during my lunch hour. However one day some one stole my motorbike and Ian Motrem informed me that he thought he knew the person that had taken it. I went to this person’s house early one morning, during my paper round, and found a motorbike in his garage. This wasn’t my bike but I took it anyway. This ended up in me being charge with garage breaking and being put on probation for two years.

Stolen Francis Barnett 150 CC Motor Bike



My Francis Barnett Motor Bike

7 I Meet Mrs Grace Knight

My teenage years leaving School

My first recollection of any religious person having any effect on my life was when I was about to leave school, at the age of 15 years old.

My mother had spoken to a Mr K H Knight who was the proprietor of Central Bucks T.V... and had arranged for me to have a part time job working after school and on a Saturday. This was until I left school and took up full time work as an apprentice to Mr Knight.

I am told years later that my letter of job application was so badly written and the spelling so awful it was laughable. However I was taken on despite my inability to write, spell or use correct grammar, or read properly. This was during my last year at school.

I first met Mrs Grace Knight, one Saturday morning, whilst working for her husband Ken. She was in hot pursuit of her husband and shouting at him for doing some thing she disapproved of.

I was in the workshop, with Norman Garret the other apprentice, and I thought- wow what an awful dragon of a woman and pitied Mr Knight from that moment on.

Through Mr Knight (Ken) I was introduced to the Radio and Television servicing trade and often went with him into customer’s houses to repair TV’s and install television aerials.

I spent many hours with Ken going to peoples homes and soon learned that he was not faithful to his wife. Not that it bothered me, as I knew what Grace was like from our first meeting. The idea of sexual promiscuity was very attractive to me. When we went out enjoying

our selves Mrs Knight would be left at home or in the workshop minding their two children Allison and Mark. They also had a big dog called Rufus.

By this time I had left school and was interested in our band, as we wanted to make music. Ian Myers was the bass guitarist and he built his own guitar amplifier from a circuit design and published in Practical Wireless. He built the amplifier I helped him with the speaker cabinet and it was used in all our future gigs.

I soon began to realize the things I enjoyed were not the things Mrs Knight approved of, or found interesting. I thought she was a right “kill joy” and was boring. She was a Christian what ever that meant and I soon realize her values were not the same as mine. What I considered good and enjoyable she would call it sin and sinful. She would also complain to her husband that I was always with him and he gave her no time. It seemed she was often driven to despair by him never being in on time and being very unreliable. He would often leave her for hours whilst we were at work out on jobs.

Conversation On The Intercom

On one occasion Norman Garret’s mum complained to Mrs Knight the Norman her son, was not getting the training he needed because Ken was always taking me out with him. I heard this conversation over the shops intercom. Mrs Knight said yes I was a nuisance and she did not like me one bit and it was not good that I should be out with her husband all the time. Upon hearing this I felt angry and went down the stairs to where they were and confronted them both saying that I had heard what they had said about me. They were embarrassed and I am sure this did not help our relationship. I really thought Mrs Knight was an ogre.

I began to attend Luton College of Technology, to learn about Radio and Television Servicing, and travelled by bus, one day a week, from Aylesbury to Luton; it was about an hour’s and a half’s run. I think it must have been due to Mrs Knight and her religion that I began to notice the texts of scripture put up out side churches as I past by on the bus, they were called “Way side pulpits”. I began to memorize the verses such as:

“ Righteousness exalteth a nation but sin is a reproach to any people”

And also another:

“ Jesus said if you find life difficult learn of me and the burden I shall give you will not be too difficult to carry”.

At that time I had no idea of the meaning of these

texts of scripture but found it amusing to quote them to Mrs Knight at any in appropriate moment thinking it would embarrass her.

On one occasion I remember being dressed in an old blanket made into an undercoat from my brothers Mod anorak. I was standing on the corner of the street near to the workshop one Saturday morning with Mr and Mrs Knight. I quoted at the top of my voice these two scriptures in order to embarrass Mrs Knight. I am not sure how they felt about it but little did I know that one day I would learn the truth of these texts and become a preacher of the Gospel myself.

Mrs Grace Knight became a great help to me and lived until 2001. Here is a link to a video of her funeral.

(Click to view)

[Obituary Grace Maude Knight](#)

A Confident 15 year old

I enjoyed working for Mr Knight because he seemed to appreciate my help and abilities and would trust me to drive the van at 15 years old. On one occasion he was short of a driver and had to deliver a television. So he dressed me up in a sheepskin coat and gave me dark glasses to wear with instructions to deliver a TV to a house in Quarendon. I was very pleased to do this even more when it turned out that I was delivering the TV set to one of my school friends called Gillespie.

On another occasion I was given the job of replacing a complete I.F. Board on a new Ferguson 850 T.V. receiver in a customers home. A qualified engineer in a workshop setting normally would have done this but this unconventional approach was normal to me. Mr Knight had complete confidence in me at the age of 15 years old. I am sure the customer was not at all happy at this 15 year old repairing their lovely brand new Television receiver.

During this time I was still making music in the group and when I was 16 Mr Knight's business failed and went into liquidation so I found myself another job. I got an apprenticeship with Sale and Mellor at Radio a TV shop in Aylesbury. I worked there until I got in trouble with the police when I was sacked at the age of 17 years.

Stolen BSA Bantam



BSA Bantam 125 CC Motor Bike

It was shortly after this time that I got into trouble with the police for breaking into a garage and stealing a motorbike. I had a Francis Barnett 150 CC, which had been stolen from the field where I kept it and a friend of mine told me that it was in this garage, along the Tring Road. At first I was just interested in getting my bike back but when I opened the garage door I was disappointed not to find it - just a 125 BSA Bantam.

I thought well its better than nothing so I decided to take it any way and wheeled it out of the garage and back to our field, to use it later. The police later caught me and for this first crime I was charged with garage breaking and put on probation for two years.

A Holiday in New quay

At this time Mum and Dad took me and my sister Margaret , who was about 3 years old, to New quay for a holiday. I didn't know what kind of place it was but when we got there it was great. The sand the sea and the surfing and views were a treat to see. It was here that I conducted my first blag (a scheme or scam) as I wanted to explore the Headland Hotel, which was an impressive hotel.

The Headlands Hotel

Anyway on this occasion I took Margaret by the hand and we walked down the drive right into the hotel. As we approached a steward of some kind came up to me and asked if he could help. I confidentially replied no thank we are staying here. He stood upright, in embarrassment and said, oh yes I remember the little girl. So we blagged it and I wondered around the hotel with my 3 year old sister, admiring the hotel.

The Hotel Where The Witches Was Filmed



The Headlands Hotel New Quay

My brother and I were to returned to New quay for a holiday in 1967 just before we were both sent to prison.

8 Our Rock Group

It was after this that decided I wanted to play the electric guitar and I remember a lad called Alan Lawrence, from Tring Secondary Modern School, having an electric guitar and bringing it to school. He plugged it into the schools record player and it sounded great. I wanted to learn to play like him. The first guitar I owned was an electric Hofner Futurama Two and a friend called Steve showed me how to play Twist and Shout and it was this that got me really interested to play properly.

Steal An Amplifier Catholic Church

I put together my own guitar amplifier using the P.A. amplifier that I had stolen from the Catholic Church on the North Orbital Road in Watford. It didn't bother me even when my conscience spoke to me about it being wrong to steal as I believed the Catholics were wrong anyway according to my mum.

My First Guitar Stolen Amplifier



Liner Conchord 30 Amplifier

Top View using EL34 Output valves in push pull

Underneath the Chassis



Hand Wired Main Chassis

(I had inherited a prejudice against the Catholic Church, from my mum, and so when I took the amplifier I ignored my conscience by saying to myself they were wrong any way).

I then began to get more interested in making music and during my last year at school we formed a band and we played at the end of term school dance. Our Gym teacher, Mr Pottinger, organized this event.

The Fowler Mean our Rock Group

Ian Myers was the base guitarist and later Robby Woods became our lead guitarist. On that occasion though, at the school do, Willie Barrett was lead guitarist. He was the only one of us to make musical fame. He became known as Wild Willy Barrett and played music with John Otway.

A Secret

Willy Barrett’s dad was a brilliant man, a musician and a craftsman, he made an excellent bass guitar for either Willy or his friend. He wanted an amplifier for Willie’s electric guitar and the bass player friend said he had a 30 Watt Linear Concord amplifier for sale, for a small amount of money and I jumped in quickly before they made their mind up and bought it from this man. This is the one in my picture.

How ever I then agreed to sell my 15 Watt linear Concord amplifier that I had stolen from the Catholic Church, in North Watford to his dad for a little bit less money and they bought it of me. I was very pleased but felt a bit guilty because they got a rough deal and really they should have had the 30 Watt amplifier which was much better than mine. Little did they know I had stolen the amplifier.

Wild Willy Barrett



Wild Willy Barrett



Wild Willy Barrett and John Otway

My Vox A.C. VOX AC 30 Amplifier



My Vox AC 30 (Cost Second hand £60)

I had a new amplifier that was a Vox AC 3.0. and replaced the amplifier that I had stolen from the Catholic Church. One of our regular spots, on a Saturday night, was Courts Dance School, just off Kingsbury Square. Here is our music play set:

[The Fowler Mean \(Play Set\) Click to view and listen](#)

After leaving school we reformed the group and began to play music at various dance halls and I named the group “The Fowler Mean”.

We often played at Courts School of dancing in George Street in Aylesbury and other venues in Aylesbury. In Tring and the Bulls Head and the Anthony Hall in Aston Clinton. One of the other bands we played with was The Must Be Blue with the organist Pat Archer.

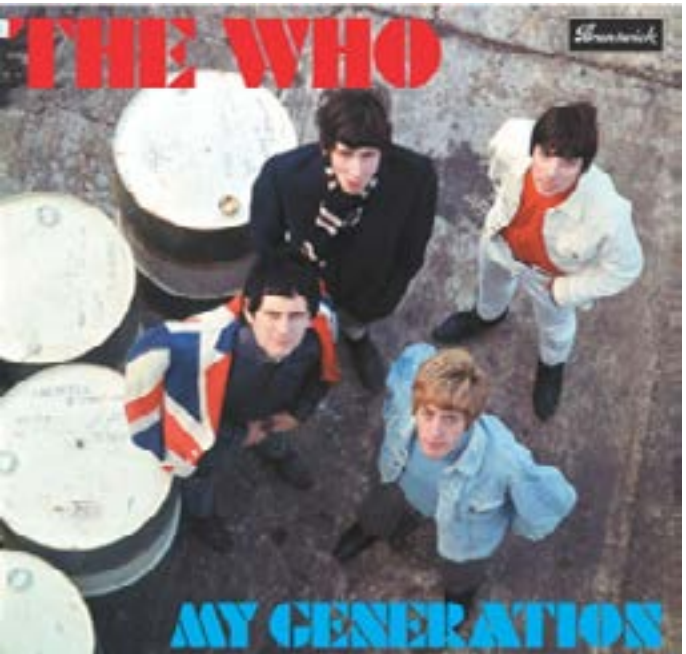
We would play all cover music by groups such as, The Rolling Stones, The Who, The Small Faces, The Kinks, Ottis Reading and John Lee Hooker. We played, “My Generation”, but I knew it was not quite right and I never did find out how to play the right cords to this day. The opening chords we played were four down strokes on G followed by four downward strokes on F but that is not right. I always thought if ever I met Pete I would ask him to show me how to play those opening chords. I really enjoyed playing with the band but was eventually sacked and it was then that Malcolm Kirkham and I began to knock around with each other.

The Fowler Mean



Dave Clarke (left) with Robby Woods (top) Ian Myers

Our Favourite Band The Who



John Entwistle, Pete Townsend, Keith Moon, Roger Daultary

My favourite band was The Who. This group

introduced something to music that was new. It was volume. My Generation was the real hit that made the Who. I can remember hearing them, at the Grosvenor Dance Hall, in Aylesbury. Pete Townsend was the lead guitar, John Entwistle on bass, Keith Moon on drums and Roger Daultary lead singer. There was not a band to touch them they were brilliant. We saw them on a number of occasions including places like Borehamwood and the Bedford Corn Exchange.

I remember their amplifier line up (being interest in amplifiers) Pet Townsend had:

Pete Townshend Amplifier line Up



Two A.C. 100 Amplifiers in Parallel

John Entwistle Amplifier Line Up



4 X A.C. 60 watt Vox Bass

Amplifiers and their PA system was Vox columns and Shure microphones.

The volume added another dimension to the experience. I call it Rock and Real Music, It added depth to the sound and none of us had experienced anything like it before

These were all classic Who numbers and none forgettable pieces of music

Malcolm Kirkham use to be one of our singers which made 5 in the band and we use to go out together on our scooters. I had inherited my brother's Lambretta TV 175 CC and Malcolm had a 150 CC new Lambretta and we began to mix with the Mods in Aylesbury and district.

He had been sacked from the group because he messed about. Malcolm would always arrive late and never be in time to set up the equipment. He was always combing his hair or having to press his trousers, and he general fooled around. He was nicknames Cocoa the clown.

After mixing with the other lads in Aylesbury I soon found out my brother was well known and when it was made known I was Mike Clarke's brother it was like having a license to or say any thing, I was accepted. I was one of the boys. I recalled the times my brother had told me of the parties they use to have and I began to want to get involved in all the fun. Pep pills, scooters, Mod fashions, dances, girls and permissive sex. All of which I found positive and attractive as we were looking for a good time in the world.

The image I had of my brother was that he was quite a character and had a way with girls. I remember that was how I wanted to be and follow him in fame. I remember one impressive occasion I must have been just 16 and met one of Michael's friends who was a Mod. One Saturday night out side the Grosvenor he came dressed in brightly coloured trousers and a black plastic mac wearing girls make up around the eyes. This was the in thing to do and I thought this is good and liked it.

The normal mode of transport was either a Lambretta or Vespa scooter with crash bars, back rests, spare wheel carriers and mirrors. The scooters would be custom sprayed and generally a world war green Parker or black plastic cape was the uniform. All of this became the world I wanted to be in.

Oxford Bags

I remember my brother coming to see us at Rockley Sands, in Bournemouth when I was away with my parents on holiday. I must have been 15 years old. He came dressed in a brown suit with 22 inch, Oxford Bag trousers, with small turn-ups. His top was a white crew necked and red stripped tea shirt. Also brown brogue leather shoes. This was some fashion that I had not seen before. It was the Mod fashion.

He told me he had to return to Aylesbury to do

some repairs and tidy up mum and dads house as they had a party and the place had been wrecked. Apparently all the Aylesbury Mods and from the district had been to his party held at Mum and Dads house. They had rolled up the carpets and put them in the garage but the bathroom sink had been pulled off the wall as some girl had got drunk and sat in it. He told me of the promiscuity and it all seemed good fun. This was the year 1963 or 4 when the Beatles and Rolling Stone came to fame. Also Gerry and the Pacemakers had a hit records at the time called, "I Like it".

My First Girl Friend

I met Susan, at a Friday night dance being organized at the Aylesbury College; she was 15 years old and looked great. She had blond hair in a Bob style. I was 16, wearing my navy blue Mod suit. I had arrived on my Lambretta.

I asked her to dance and later asked if I could take her home. I was feeling great when she agreed and so I covered up my learner plate, which was just under the rear, number plate and took her home. This was the beginning of my first love. The relationship only lasted a few months. When she told me she wanted to finish the relationship I was heart broken and she sought to encourage me by saying I would find some one else. I never did and had no interest in finding any one else. My only interest in girls after that was for sex alone- not friendship or anything else.

Another Who song that expressed my emotions at that time and I first heard this at Borehamwood.

The Mod Image



Lambretta Scooter Blond Girl Friend Sue

During this time Malcolm and I mixed with the Mods in Aylesbury we were both 16 years old and we began to meet with these older lads and were curious to try pep pills (purple hearts, black bombers and Dexedrine) and smoke hashish, or grass, so we began to make some inquiries where to get some. In the mean time we would experiment smoking crushed codeine tablets

My Lambretta Scooter



Lambretta TV 175 CC

and dried banana skins. This was purely to satisfy a curiosity and to experience new things. The was a pub in Aylesbury called the, "Flee Pit" situated in Kings-bury Square and it was there we understood we could buy hash. However at 16 years old I went in this pub and became very embarrassed as on the wall behind the bar were displayed ladies knickers in various styles and colours. I felt embarrassed because the sight aroused me as at that time there was very little pornography and the sight of a woman in a short skirt and legs was very provocative for a 16 year old, On reflection I had a very high libido. Which led to a very promiscuous life style.

Carknapping (Steeling Cars)

Shortly after this I remember my brother coming home about 9.30 pm in a hurry. He had not long been released from Detention Centre. Our parents were away and I had a girl friend there. In came my brother and told me of his narrow escape from the police. About six of his friends had been out in a stolen car, not taxed or insured, when the police had stopped them along the Tring Road. They had all jumped out and made a run for it. It was soon after this that my brother got sent to Borstal Training for some crime or other. Never the less it all seemed a good life style and I wanted more of it.

I had discovered I could buy chloroform from a chemist and this was much better than sniffing carbon Tetrachloride or the glue substances people began to experiment with. Shortly after this Malcolm Kirkham, after trying something like, this took it in his head that he could fly on his scooter. He broke his arm and smashed his scooter in the process but fortunately not his head as he was wearing a dear stalker crash helmet he had stolen a few days before.

The names of some of the lads we knew and come to mind were: Stuart Knight, Keith Guntrip, Ian Wilton, Dill Dorwick, and Terry Tatem (Now dead), Phil Davis, Brian Collier, Mickey Coil, Roy Miles, John James, Dave King, Jimmy Findlay, Phil Davis, and the like all of which had one thing in common. They wanted fun and were the lads of Aylesbury. (Time of writing this is the year year 2000).

At that time after being sacked from the group we began going to a nightclub called the Banbury Gaff. Here we would stay up all night taking pep pills (we use to say getting blocked) dancing and talking and in the morning end up in a cafe eating toast before driving back to Aylesbury. Soon after this Malcolm began to mix with the lads from Oxford and he was later sentence to some time in prison, for some crime or other. During this time my brother was in Borstal and at the Gaff I met Alan Dodd. He was my brother's partner in crime and had escaped from Borstal and was living on a barge in Oxford. He told me at the time he had a gun and all this type of living impressed me as it seemed rather exciting. We would spend time at the Gaff talking with other lads about the crimes we had done and planned various schemes and bragged and boasted about things we had done.

From this experience of mine I can say that there is no prevention or cure from this kind of criminal mind set. Once on that route you are on the road to serious crime, as all that I knew at that time will confirm. I can also say that a girl friend could really help some one like that avoid getting into too much crime.

The Great Train Robbery

It wasn't long after the Great Train Robbery that we were finding our feet as criminals.

Bridgo Bridge



The Scene of the Robbery 1963

The great train robbery had taken place on August 8, 1963 at the Bridgo Bridge in Linslaid, just up the road from us in Aylesbury. The thieves laid an ambush for the mail train running from Glasgow to Euston and stole more than £2 million. For 125 years, the train had run uninterrupted until that night, when it was stopped by a red light in Buckinghamshire. Bruce Reynolds who crafted the robbery, was caught in 1969 and sentenced to 10 years in jail.

We were very impressed at this crime.

The Kray Twins

In the 1960's, the Ronnie and Reggie Kray were seen as prosperous and charming celebrity nightclub owners and were part of the Swinging London scene. A large part of their fame was due to their non-criminal activities as popular figures on the celebrity circuit, being photographed by David Bailey on more than one occasion; and socializing with lords, MP's, socialites and show business characters such as the actors George Raft, Judy Garland, Diana Dors, Barbara Windsor and singer Frank Sinatra.

"They were the best years of our lives. They called them the swinging sixties. The Beatles and the Rolling Stones were rulers of pop music, Carnaby Street ruled the fashion world... and me and my brother ruled London. We were fucking untouchable..." – Ronnie Kray, in his autobiographical book, My Story.

The Twins



Ronnie and Reggie Kray

Kray's Imprisonment

On 8 May 1968, the Kray's and 15 other members of their firm were arrested. Many witnesses came forward now that the Kray's' reign of intimidation was over, and it was relatively easy to gain a conviction.

The Kray's and 14 others were convicted, with one member of the firm being acquitted. One of the firm members that provided a lot of the information to the police was arrested yet only for a short period.

Out of the 17 official firm members, 16 were arrested and convicted.

The twins' defence, under their counsel John Plattsmills, QC, consisted of flat denials of all charges and the discrediting of witnesses by pointing out their criminal past. The judge, Mr Justice Melford Stevenson said: "In my view, society has earned a rest from your activities." Both were sentenced to life imprisonment, with a non-parole period of 30 years for the murders of Cornell and Mcvitie, the longest sentences ever passed at the Old Bailey, (Central Criminal Court, London) for murder. Their brother Charlie was jailed for 10 years for his part in the murders.

Mods Scooters, Bikes Bubble Car

Shortly after my brother came out of Borstal a form of transport was required for two. A solution to this came through my brother who persuaded me to swap my scooter for a two-seater, Issetta 350 cc bubble car. I had inherited the scooter from my Michael when he was sent to Borstal but by now it had been renovated. I had rebuilt it in the spare bedroom at home and re sprayed it British racing Green. It was a Lambretta T.V. 175 cc. The fuel tank and tool compartment was stove enamelled gold. It had a dual seat with a passenger back rest with very little extras. There had been crazes whereby crash bars, wing mirrors, wheel racks and anything made of chrome were generally attached to such machines, but not mine. I was proud of this Lambretta. It had to go to make way for the sky blue Bubble Car.

Pete Townsend Gives Us A lift

Before this time we had to thumb lifts, to get to where we wanted too if the scooter was out of action. On one occasion we were keen to get to Bedford, as The Who were playing at the Corn Exchange. We were dressed in our Mod mohair suits and carried a small suitcase with

our night things in. We got as far as Ampthill and were stuck at the corner of the Ampthill to Bedford road and were about 20 miles from Bedford. We were stuck and Michael went into a pub to get a drink whilst I stayed on the corner trying to thumb a lift as my brother needed a lift as well. To my relief and just after Michael had gone to the pub, a two seater red coupé Jaguar pulled up to offer me a lift. I rushed up to the window of the car, carrying our small suit case, feeling very relieved that I had a lift, but at the same time anxious as my brother was still in the pub. I said to the driver cheekily would he mind waiting a minute, The driver was fine and said OK. However to my surprise and amazement I realized whom the driver was it was Pete Townsend, the lead guitarist of The Who. Of course that made our day. By this time Michael had arrived and we both squeeze into the front seat of Pete's Jaguar. We told him who we were and that we were off to Bedford to their gig at the Corn Exchange.

You can imagine listening to this song driving Pete's Car.

As we drove into Bedford we stopped and Pete asked me to ask some girls the directions to where The Who were playing. Sure enough they knew and pointed us in the direction of the Corn Exchange. It was a great evening.

Pete Townsend's Jaguar



Pete Townsend MK1 Jaguar

9 The Bubble Car

The bubble car belonged to David Ness of Chiltern avenue in Aylesbury, who had been given it by his brother. There was only one thing wrong with it. We had to bump start it as the starter motor did not work. (Push it and the put it in gear and jump in once the engine had started).

In this vehicle we had many adventures because we were liberated from the two- wheeled scooter and could

cram four people in this vehicle, if we wanted. Neither of us had passed our driving test to drive a normal car but I had past my test to drive a motorbike and my license allowed me to drive the three-wheeler bubble car.

The Bibble Car



Front Loader 300 BMW Issetta Bubble Car

We were able to carry blankets spare clothing etc. all in the dry. We carried all that we needed for a night out in that case. It was ideal for catching girls. The front opened up and it could be driven with the front door open. All we did was drive up to the bird we wanted to catch and stop in front of her. Open up the door and drive forward. She had no option but to fall in and we would drive off with her in the car. It was questioned was any girl safe with us around.

Dr Clarke's Case

Whilst Michael was in Borstal, he had made for me a wooden case, like a brief case, that he had written on the side, Dr Clarke. This was for a bit of fun. However I carried, in that case, a bottle of Chloroform, whiskey and a fake gun (it was a starter pistol that fired blanks and looked real). We used the case to frighten people , as they soon learned what was inside the case.

The Brief Case



Dr Clarke Case

On one occasion we went into the Crombie shop, just off Kingsbury Square intending to frighten the manager of the shop.

What had happened was that I had a blue mohair navy suit made to measure by him . How ever the jacket did not fit right and even after many alterations it did not fit properly. This was whilst Michael was in Borstal. So on Michael’s release, and him hearing about the suit, we decided to go an get our own back and frighten the manager to pieces. He was about 21 years old and we were younger. So we went into the shop and put Dr Clarke’s case on the counter and proceeded to get the chloroform out of the case intending to put the manager to sleep. We had no other intentions but simply to frighten him. When he realised what was about to take place, he was terrified and I had to stop Michael from knocking him out with the Chloroform. On one occasion we set off to Margate, on one Bank holiday. This was a custom amongst our generation of Mods. We all seemed to migrate to Yarmouth, Margate or Brighton. This was Whitsun bank holiday.

Off To Margate

1966 and Mod and Rocker riots were common. On this trip to the coast my brother was true to form he had borrowed a 22 Webley air pistol from Pat Jones and was determined to have a good time. He had fired the occasional pop shot at one or two girl’s bottoms, which cause many amusements to us all. This was not what I would have normally done because I remember how shocked I was at 11 years old a boy I recalled boys having air gun fights in the woods on the way home from school. I thought then how dangerous and stupid it was. However her was my brother older than I acting fearlessly. I just went along with it suppressing my natural cautiousness.

As we past through the various towns in London the air pistol was used to cause alarm. (As I write I shrivel up at the thought of what was done) We found it amusing to shoot at ladies bottoms as their reactions of shock was funny. As we passed through Lewisham several people must have reported the mystery air gun shooter and at least one lady was wounded.

Caught By The Police

Traffic police on route to Margate stopped us. These men briefly searched our car but found nothing suspicious and let us go. My brother had hidden the pistol just in time and we did not allow this close shave stop our adventure. Persons (girls) bathing at night were targets for our folly and we found it amusing to see and her scream from a female. It was not intended to wound or harm but that really was inevitable.

Our BMW Bubble Car



300 CC Bubble Car

During this weekend we moved on to Ramsgate and again moved with a spirit of naughtiness decided to steel a tray of peaches from a fruit and vegetable shop. The bubble car was to be used as the get away car. The shop was half way down a hill with houses on either side of the road, it was decided I should take the peaches and my brother to drive the get away car. I lifted the tray of peaches and jumped in the car as it rolled down the hill making a chug, chug, noise-attracting attention. Naturally we were spotted and reports were made to the police but we did not know this.

Our foolishness was brought to an end when the same traffic police that had stopped us in London, on the way home, picked us up. I could tell from their faces that they had it in for us.

A quick search of our vehicle revealed a stolen handbag. If only we had got rid of it, I thought. Then

the air gun pellets and finally the air gun itself. That was it we were arrested, the policemen having a snarl on his face and almost laughing as us. We were charge with malicious wounding and two cases of stealing. A woman in Lewisham had been travelling in a side car and been hit in the neck by the air pistol by my brother.

I was granted bail but my brother detained in custody. We had decided that I would say I had done the shooting and my brother was a sleep. This was to get my brother off a prison sentence as he had already done two spells in Detention Centres and two years in Borstal. I had only had a probation order and had an apprenticeship. I thought I would only get a fine but I was wrong.

Our Mum managed to obtain bail for my brother and we appeared in Kent Quarter sessions several months later.

On recollection I can remember a prison officer, at the Rochester Borstal, where I had visited my brother a year previously, had said to me that I would be sent to Borstal if I didn’t watch out. I said. “You must be joking”. I was sent to Borstal just as he said I would be for confessing to this crime. We were charged with malicious wounding.

On reflection I think my brother was not being a good brother to me. He should not have let me do it.

Bubble Car Blows Up

During the time we were awaiting our court appearance we went one night to Bedford in the bubble car. On the way home the bobble car caught light and blew up as the petrol tank was above the engine. We managed to walk to Woburn Green and decided we would have to sleep the night there. After routing through some ones garage we found an old mattress and blankets and there was a newly piled mound of grass on the village green. This was where we made our bed and it was very comfortable. We put up our umbrella that we had rescued from the bubble car and slept soundly until the morning. The police, who wanted to know what we were doing - as if they could not see, waked us up. When we explained the bubble car had blown up they said oh yes they had seen it up the road. So they let us go without any further questions. I arrived at work that morning but was soon to be dismissed because I was due to appear in court and they were not prepared to trust me any more. This was the last of the bubble car as my parents managed to sell it when we were in prison.

I Get The Sack

Once my boss Mr Sale found out I had been caught by the police he gave me the sack and so I had no job and was about to appear in court on charges of malicious wounding and carrying a fire arm without a license. So in revenge I had a plan. I knew where the money and the takings of the shop were stored over night.

Plan A Break In

So shortly after this I instructed my apprentice, Pat Jones, to break into the shop where I used to work and had been given the sack, and he was to take the money.

The Shop



Shop Front High Street

The Break In

His task was to climb on top of the garage roof, lift the tiles off the roof of the shop and break through into the loft, and then the ceiling. Go into the rear toilet and take the money. A great plan so we thought Then only trouble was that the money bag had not been placed in the spot that I instructed Pat to go to. So he did the job, did not get caught but we got no money..

Back Of The Shop Shop



Sale And Mellor Shop Rear

The Fire Arm



The Offending Weapon

9 Canterbury Prison

When my brother appeared in the Kent Quarter Sessions court I pleaded guilty to the charges of malicious wounding and carrying a fire arm without a license and my brother pleaded not guilty on all accounts.

I was sentenced to Borstal Training, which meant I could do any time between 6 months to two years. That would depend on me to some degree on how I behaved.

Canterbury Prison together

My brother was detained in custody until he appeared in court a month later during, which time we were both detained in. Our time in Canterbury Prison was in one sense a time of continuous fun and just another of our good times together, even though I had just received an awful sentence. Upon arrival at Canterbury Prison we were taken into the reception hall. Here we were with other newly sentenced young persons and being with my brother made it that much easier for me, and it gave me confidence because he had been to Rochester Borstal, and Detention Centre on two occasions, before and he knew the ropes. Canterbury Prison

Canterbury Prison in Kent

This housed young persons who must have been typical of the criminal population of England at the time. In this prison we shared our experiences with others who had been sentenced to three, four and six months, and many had already been to approved schools, detention centres and Borstal before. Some were on their second or even third visit to prison. There was an element of excitement and curiosity about what made people like they were?

In the reception hall we were issued with prison clothing. Our fingerprints were taken and photographed and we were each given a number. After this the

medical officer (all prison officers were called screws) had inspected us and we were taken to our cell (called a Peter). At that time we were three's up. My brother and I and a lad from Liverpool. In this cell we were to remain for a few days until we were issued work. The cell was approximately 12 foot by 9 foot and housed a bunk bed and a single bed. A table, chair, water jug and urinal pot.

Canterbury Prison



Canterbury Prison Gates

At half past six each morning our sleep was broken with a bang on the door and words saying "Slop out". This meant we had to get up make up our beds and empty the urinal pot. We then could get hot water for a wash in a jug for a shave and return to our cell. A razor blade was issued and collected after and then we were banged up until breakfast.

At breakfast time we were unlocked and had to line up in single file to collect our food. This was served up on a specially shaped metal tray, which was recessed in three places to retain the food.

A typical breakfast would be a scoop of porridge, four slices of bread, a knob of margarine, a sausage or piece of bacon with beans and a large mug of tea.

The bread dipped in porridge became one of my favourite meals but on one occasion this practice of dipping bread in my porridge offended one inmate (when I was in Dover Borstal) he expressed he thought what I was doing was a disgusting habit. I just ignored him with contempt.

One of the ways we past time, when locked up in the cell, was to play "Blind Man Buff". One of us would be blindfolded whilst the other two crept about and hid from the other, while the blind man tried to catch the others. There were all sorts of places to hide in such a small cell. We enjoyed this game we would jump from bed to bed which made the game that much more fun.

During this time I found time killing boring so I tried to read one ore two books. The books I found I could read were James Bond as these were about my

level and the Beano and Dandy comics. Any other reading would be too difficult to me.

On the days we were not working, each morning and afternoon was exercise. This was where all the inmates walked as a body around the prison yard. No doubt each prisoner looked at the high walls and every building looking for a possible way to escape. During this time we could talk with whom we pleased, those that attempted an escape were made to wear yellow patches so they could be spotted easily. These times became a time of communication and formed the prison grape vine

Hair Style Change

On one occasion I decided to change my hairstyle. So during the wash period my brother removed the safety edge from the Government Issue razor and was able to shave my head. It was much easier to wash in the mornings with no hair and much fresher. However I had gone against the prison rules and was put on a Governors report and put in solitary confinement for a period of time.

At the meal time it cause an amusing stir and I was to get laughed at when one of the cooks slapped a handful of strawberry jam on my bald head. After this when my hair grew a little I was able to razor a parting in my hair which was really the beginning of the hair fashions for the skin head.

What Sentence Have You Got?

I could not help but notice the various characters and the first points of conversation were "What sentence had you got and what was your crime, or crimes". After this an inquiry would be made as to your previous convictions and prison sentencing.

Our time at Canterbury came to and end when my brother was found guilty and was sentence to two years prison at the Kent Crown Court.

I was a witness at his trial and was detained in the cells below the courtroom. When my brother was brought below, handcuffed to a prison officer, I was shocked and disappointed that he had been found guilty. In fact all our plans had come to nothing and I was to do a stretch in Borstal. He was found guilty of malicious wounding as well and was sentenced to 2-year prison.

On that occasion my mother was not allowed to see either of us and we were taken from the cells in Kent back to Canterbury prison that dark wet night. As we approached the prison gate I saw my mum with tears

in her eyes out side the prison gate. We both waved and motioned to the prison officer to say she had come to see us and his reaction was, "So what, she can't see you because you are now prisoners". She had not got a visiting permit. She had travelled from Kent to Canterbury late that night to try and see us but she was rejected.

From that time we hated that prison officer called Titmouse. He was about 6 foot 7 inches tall. My brother, weeks later, after we were separated laid into this screw because of the hate. He head-butted him (nuttet) and of course was on a governor's report and put in solitary confinement. This I heard through the grape vine when I was at Wormwood scrubs awaiting my allocation to Dover Borstal.

Wormwood Scrubs

I was moved from Canterbury Prison to Wormwood Scrubs in London, which was a Borstal allocation centre. After a period of four weeks it was decided I was to go to Dover Borstal. A closed Borstal called the Citadel. For the first time I was on my own and was moved from one cell to another having to share some times with others. I did not really enjoy things here, as it was lonely being on my own.

The Scrubs



Wormwood Scrubs

Dover Borstal (The Citadel)

We were allowed to go to church on a Sunday, which I did to break the monotony. How ever I remember being horrified by the fact that I saw some inmate tearing pages out of the bible to role cigarettes. This was probably the first sense of me acknowledging the existence or fear of God.

When at Dover Borstal I was placed in an open dormitory with five other lads. Here I had to learn to survive. There was a 6 foot 6 inch Lad nicked named Te

Oh who was bullied mercilessly by a 5 foot 6 spectacled bottle job, called Vince Bowker. I saw this bullying the moment I arrived and Te oh was made to do this, do that, and he would say yes Vince, no Vince and so one hoping to get off lightly. In the end Te oh turned and lashed out on Vice Bowker and that put stopped to that. I was determined I was not going to let that happen to me. I stood my own ground whenever I sensed any one trying to bully me. I was in fact nick named Flash Clarke because I had all kinds of goodies like, cocoa, coffee, milk and sugar and even Ovaltine and had one of the senior green ties make me Ovaltine in the morning.

Borstal Boy

One bully, 6 footer, was moved into our dormitory because he had mercilessly bullied another inmate. We got on well until I tied his shoelaces together one morning for a joke but he didn't see it that way. When he realized who it was that did it he threw these tied shoes at me in anger and this gave me a black eye. As he came at me to hit me I was quick enough to hit him on the jaw bringing him down to the ground. After that he kept out of my way and the screw that could see my black eye ignored it. I think they must have known how to deal with bullies.

Electrical Installation Course

Whilst at Dover I went on a six months training course doing Electrical Installations and I worked really hard obtaining top marks every week and I use to be rewarded half an ounce of tobacco for coming top of the class. I traded this with an inmate for his ration of milk each morning and cornflakes and an egg each Sunday morning.

We had to attend church on a Sunday and were would be marched to church in whatever the weather. We would have to be dressed in our best gear after Sunday morning inspection. I remember I had no sense of respect for God or anything like that. In fact when the vicar Rev. Whally took us for talks before we were to leave Borstal I can remember ridiculing him in front of all the inmates. I thought it was a huge joke.

Dover Borstal



Dover Borstal (The Citadel)

Paternity Suite

Whilst serving my time in Borstal I was served with a summoned to appear in court to answer a paternity suit. A former girl friend was pregnant and I presume the Social Services had made her declare whom the father of the child was in order to get the finances but I am not sure as I never spoke to her about it. In fact I do not remember knowing any thing about it until I had to appear in court. The first time in court I admitted I was the father because I could have been even though I knew she had been with other men. At the time. I was ordered to pay maintenance out of my three shillings and six pence a week, at the rate if one shilling and three pence per week. I had no idea of the serious nature of being a father or bringing up children or any idea of taking responsibility for my actions.

My mother how ever was very anxious and after listening to the evidence given by the girl, she maintained it was not possible for me to be the father, as the timing of the events did not fit. She encouraged me to appeal and she really fought the case for me. This I did and with the aid of a Solicitor the girl had to prove I was the father of the child. When I look back it must have been humiliating for the girl because she had to explain when and where these events took place. My defence solicitor asked where the event or events took place. With incredulity he questioned her how could things take place in a bubble car, in the daylight. This I think on reflection was humiliating for her.

The suit was not proven and I was release from the charge. My probation officer Mr Moorland Hughes asked me many years latter, when I became a Christian and had to appear in court over my confessions to many crimes, “Was I the father of the child”, I replied I might have been.

The child was called David and my mother say's he had ginger hair. She had seen him out with his mother in Aylesbury whilst I was still in Borstal. He must be around 33 years old now.

I met all kinds of lads here in Borstal, car thieves, burglars, forgers, and gamblers. None of us had any idea for the reason of our existence but were probably looking for the best in life never finding it.

When I was released I was determined to have a good time. I wanted the best clothes, a good car, a speedboat, and a caravan. You name it I wanted all these things and intended to obtain them by one means or another. I had learned many criminal ways and had no intention going straight. I just had no intention of getting caught at any crime I may choose to be involved in.

10 My Release From Borstal

I was released from Borstal a year later and it was during this time I began to get into all kinds of things and criminal activities in Aylesbury.

My Gold Mini



My First Car 850 CC Mini

I bought my first real car for £100 when I came out of Borstal. It was a gold mini 850 cc.

I decided to visit my brother who was now in Maidstone Prison and I visited him when I could. Whilst he was there he met an inmate senior man from Cyprus who told him some fantastic story, which we both believed. We had ideas of being involved in gold smuggling.

It led to my brother absconding from prison and being on the run from the law for a year. He was offering us the opportunity to make money by smuggling gold. The idea was we had to pretend to be just married, we would have a suitable partner and we would carry the gold strapped under our clothes making out we were newly weds. This would reduce the chances of being

stopped by customs and so get the gold through. We were prepared to take the risk. It sounded exciting and that was what I wanted.

The plan was that when my brother came out on home leave we he would go to Greece. We had to a contact in London all set up by the Greek man and take it from there. We were all hyped up but the was no such person or arrangements and we felt really let down.

However my brother decided he could not face going back to prison so he just did not return. He changed his name to Kenny? And managed to stay away from the police for a whole year before being picked up whilst working on a building site in Aylesbury.

At this time I was doing a Government training course in Enfield Middlesex and Michael got some work with a shop filling company and worked in London. He decided he would live above the shop, which was near Kings Cross, where they were working and so I was able visit him during the week.

For a bit of fun one morning we decided to go to the cafe down the road dressing in our pyjamas and dressing gowns bringing with us our own cornflakes. We went into the shop and asked for breakfast bowls and milk and sugar. This seemed a funny thing to do and it all went down well.

Michael soon got fed up being there on his own so he decided he was leaving.

So one night we took all the companies tools and equipment and returned to Aylesbury where our parents lived.

During this time I renewed friendship with Pat Jones and we did many things together. My brother had got a girlfriend now and I was seeking to have a good time.

On one occasion I showed Pat Jones the powerful effect of chloroform and knocked him out so he was unconscious. Moved by my strange sense of humour I cut several chunks of hair from his head and when he came too he had no idea what I had done. I found it great fun when I took him home and saw his mother's face. Of course he had no idea what she was upset about. I just left and got out of the way laughing to my self.

It was after this that Pat Jones got the first skinhead hair cut in Aylesbury. No one would normally cut all their hair off it just was not yet fashionable. He did it and I was proud of him. I am sure he set the trend of the Skinhead fashion.

Mods, Skinheads, Greasers Yarmouth

On one bank holiday weekend in 1969, when I was working for Radio Rentals in Hemel Hempstead, Pat Jones and I decided to go to Yarmouth and meet with the Aylesbury Mods, later called skinheads.

I took my firms Ford van in which we would sleep the night. On this particular weekend I was sleeping in the back of the Ford van that Sunday afternoon and Pat Jones was out with some of the lads. They had a run in with a crowd of Greasers.

Greasers were motor bikers who would fight with knives and motorbike chains. It was a very similar to the Mods and rockers you see in The Who film Quadraphenia. They were the sworn enemies of skinheads.

Mods On a Bank Holiday Weekend



Mods at Margate and News Reports

This company of Greasers had come across Pat Jones and his crowd when out on the sea front in Yarmouth and they were combing the area for skinheads, to pick a fight with. There were too many of them and Pat Jones and the crowd was on the run and I was happily asleep in the back of the van quite safe. Or I would have been had not Pat Jones came running up to the van shouting and screaming to get out and run or do some thing. He ran off just having just called attention to these Greasers. As I looked up and came too and looked out of the van window I could see a crowd of Greasers grinning and running towards the van. They knew they now had a victim in a van. I was concerned it was the firms van so had to get away. There wasn't much I could do so I locked the doors quickly and jumped into the driver's seat hoping to drive. Unfortunately I was awkwardly parked. As I tried to start the engine a great whack came from the roof of the van. The van was hit a number of times with motorbike chains and I heard shouts of glee. Then they began to rock the van seeking to turn it over. They lifted it and rocked it as I tried to drive forward then backwards. I must have hit one or two as I managed to gut get away in time for a beating. That was all thanks to Pat Jones!

This how ever was all part of our fun getting into

scrapes of one kind or another. On the way home that week end we decided to tow a four wheeled sea side bike back to Aylesbury so I got Pat Jones to ride the bike whilst we towed this bike all the way from Yarmouth to the outskirts of Norwich before deciding to lead it outside a pub as I began to realize we would be captured by the police going through London. It was all good fun and it made us laugh.

New quay Here We Come

It was the summer of 1968, shortly after my brother had been released from prison and I had served time in Borstal. We had decided to go on a holiday, seeking the sun.

Our Holiday to New Quay



New Quay The Place Of The Sun

He had become friendly with a girl called Karen Mead but that did not stop our plans. We were going to go off with no plans to return. Michael had a nice long wheeled base Bedford van. This was fitted out with our equipment to live and we fitted a double mattress on the roof with a tarpaulin like tent. This was to be our sleeping arrangements.

It was decided we would make our way to New quay in Cornwall as I remembered going there with my parents when I was 16 years old. That year the sun was hot, the surfing was good and a really nice summer. We were off to seek the sun.

Our Bedford Van



This Is Where We Slept For 6 Weeks

Our first mischief that we planned but fail to do

was the stealing of a speedboat, moored in the water at Barnstable. That evening we had planned to swim out to the boat and cut its moorings and float it down river to load on a trailer. That after noon we borrowed tools from a workshop and got some welding done to make a tow bar for the van. We needed a tow hitch to drive away with the stolen speedboat and trailer that night.

All went to plan until that night when we got the trailer ready but when we looked at the cold dark water, it being pitch black, we both lost our bottle and decided to call it off. We left Barnstable disappointed

The Beatles Magical Mystery Tour

I had been to New quay before and I told Michael all about it. It was the place to go for surfing and to seek the sun. The Beatles had been there before us and stayed at the Atlantic Hotel and were filming their notable film Magical Mystery Tour. The Beatles stayed at the Atlantic Hotel in New quay. They booked into The Atlantic Hotel in New quay on Tuesday 12 September 1967 and left on Friday 15th. New quay was a famous place to go on holiday and we knew why.

Our Holiday A Place of the Sun

Our first mischief that we planned but fail to do was the stealing of a speedboat, moored in the water at Barnstable. That evening we had planned to swim out to the boat and cut its moorings and float it down river to load on a trailer. That after noon we borrowed tools from a workshop and got some welding done to make a tow bar for the van. We needed a tow hitch to drive away with the stolen speedboat and trailer that night.

The Atlantic Hotel New Quay



The Atlantic Hotel Where The Beatles Stayed

All went to plan until that night when we got the trailer ready but when we looked at the cold dark water, it being pitch black, we both lost our bottle and decided

to call it off. We left Barnstable disappointed..

A Waiter At The Gull Rock Hotel

Our first bit of work, which we did, was to work in "The Gull Rock Hotel" in New quay. I was a waiter and my brother was a kitchen porter. I had never been a waiter before but soon picked it up.

We were given sleeping quarters but we soon realized this kind of work and life was not what we wanted. The hours were unsociable hours. So the next morning we decided not to go to work, just stay in bed. We made a huge joke of it and expected to get the sack.

Sure enough we were knocked up when it was realized we were late but still we did not surface. When we decided to get up we went to the chef believing we had got the sack and so to collect or pay. To my surprise they hadn't sacked us but had just thought we had too much to drink the night before and were prepared to over look the sleep in. I said no we would leave and we each got the £1 each we had earned for the day's work.

In or mischief we went back to the sleeping quarters the next day where the girls were sleeping and jumped into bed with two of the girls. They didn't want this really and made a bit of a protest but before we left the manager's wife had been informed and came to see what was happening. As she came into the bedroom we were seen in bed with Angela the chambermaid. The manageress screamed, "Oh! Angela how could you". The girl got the sack and I felt really bad about that afterwards.

Shortly after this we decided to rob a petrol station to get some money. My brother tried to disguise him self by wearing a long girls wig but this made him stand out even more because he was flat chested and had no hips like a woman and this attracted attention rather than do the opposite. That idea was discarded so I decided I would take the money. When the attendant was looking after a motorist I crept up to the till and took the notes and ran away behind some building. Then quickly dressed in an old overall coat and then walked slowly away without being noticed.

We Return Home To Aylesbury

In the end I noticed my brother writing to his girl friend and somehow we decided to return home to Aylesbury.

After this I began to spend time with Pat Jones as my brother got more involved with his girl friend. Pat

Jones and I got into all kinds of things, which I will mention later on. I was 20 years old and he was just 16 years so he began to learn many things off me, all which was probably bad for him.

It was after this I managed to get a job with Radio Rentals in Hemel Hempstead

This was a good job and at 20 years old I was the only Colour TV Engineer in the Hemel Hempstead branch and with a company car.

Our Trip To Shoreham

About this time we went on a sailing trip to Shoreham near Brighton. This weekend we were invited to go sailing with Ken and Grace Knight. I took Mary Bilton a girl friend of mine, Bernie Gilbert and Alison Knight. Whilst we were there Mrs. (Grace) Knight went off to stay with a Christian friend in Brighton. Not that I knew that at the time I just thought she did not like sailing and it was a Sunday and she wanted to go to church.

The History Of The Jews And 1967

We were all invited back to this Christian man’s home. He was called Tom and was a manager of an insurance company in Brighton. That afternoon he sat and talked to us all about the bible. I was almost convinced by his talk and began to believe there was more to the bible message than I had ever really liked to admit before. He told us about the history of the Jews and all future events. It was all foretold in the scripture. The history of Israel was recorded and the return of the Jews to the land of Israel in 1967 was clearly a sign of the last days.

I was very impressed at what he said. So much so that I began to tell my friends at college the very next week all about it. This made me read parts in Deuteronomy about the curses that would come upon the Jews if they forsook Moses Law and reject the Lord Jesus Christ.

Pat Jones And The Bully

At this time Pat Jones was in his final year at school and he informed me of a bully who would relentlessly give him grief at school. The school was the Grange Secondary Modern School in Aylesbury. The school I had attended until June 1966.

One day at the evening youth club held at the school I decided we would sort this bully out so I instructed Pat ‘ Bones” to do as I said. I was dressed in my long Crombie over coat, which my mum had altered for me, and inside I kept a large long rubber torch, which was

ideal for use as a cosh. Not too hard to break the skull and not too soft to do no harm. Just about right to knock some one on the head and possibly knock them out.

This was the plan. We were to go to the youth club and search out this bully. The Grange youth club was held behind the school buildings in some prefabricated buildings. It was early evening and not too dark and a few people were around. Here we looked out for the bully.

I gave Pat Jones the large heavy rubber torch and said to him when he sees the bully he must call out to him, “ Come here” and walk towards him. When he came right up close he was to shout at him the words, “ I have had enough of your nonsense and if you don’t watch out I am going to set Dave Clarke on to you”. He was then to point in the direction away from him so at to make him turn around and say’ “ look he is over there”. When he turned around he was to hit him on the head, as hard as he could with the torch. Then say, “ Now I am going to do it again and roar at him.

The plan went perfectly. We saw the bully dressed in a Denim Jean jacket he had slight ginger hair. I am sure his nickname was Ginger) .I had never met him before. Pat Jones shouted out to him and sure enough the bully came walking like a gorilla with his arms swinging by his side. Almost running to get at Pat Jones eager to get him. I was happy because this was where he was going to get the treatment. Pat did exactly as instructed. He said look over there and as he turned around Pat walloped this bully hard on the head. Every eye was on the two in conflict. The bully was stunned and his hands went up to his head to hold it as it hurt. Then Pat shouted at him to say he was going to give it to him again and sure enough the bully ran away as predicted. I encouraged Pat to chase after him to make sure he now knew his place. Every one looking on looked in amazement.

From that day forward Pat Jones had no more trouble from that bully. I felt quite satisfied in dealing this way with the bully.

How would Jesus have us deal with bullies today? This is a real problem to parents in a world of violence like to day. I was not a Christian but this remedy actually worked in Pat Jones’s case.

11 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. How ever 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 peace.

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.

12 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 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.

13 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 D.S. 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 D.S. What I Acquired



Citroen D.S. 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 hydrolastic 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 Lees 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 man's 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.

14 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 baptised.

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 baptise me, there and then. I was under the impression, from reading the scripture, a minister of Christian were under direct command to baptise new believers as soon as they believed. I was very disappointed that he did not command me to be baptised that night. I knew nothing of church membership, modes of baptism, doctrinal distinctions and the like only that I should be baptised.

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 baptised 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 baptised". 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 baptised. 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 reprovred me for my speech. I did not know that I had said any thing amiss so was unaware that I had even been reprovred 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 Baptised

I knew from the scripture and believed I should be baptised and I expected Pastor Baker of the Assemblies of God Church to command me to be baptised. 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 baptised.



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 baptise me. He said he would and asked me to attend baptism classes that week with other people being baptised.

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 baptised 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 baptised (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

baptised 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, baptised 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 baptised 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 Fimmere 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 baptised, according to the terms of the lord Jesus, and that by immersion. My baptism was as valid as if John the Baptist had baptised 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 baptised 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.

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”.

I meet Peter Howe minister of the gospel
It was at this time I met Mr Peter Howe, a former pastor at Hearne Bay Evangelical Church, who also befriended my friends Paul and Sue Aston. Paul was a bible student studying at Watford and valued any help he could get. It was soon after this that Mr Peter Howe became the Pastor of the Ivanhoe Particular Baptist Church and Paul and his wife became members.

I was a Hyper-Calvinist
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 friend to go to various Christian churches and on one occasion the church meeting at Long Crendon who had a visiting preached at their yearly anniversary service, he 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 How had become the minister, and where Mr And Mrs Dix senior were members, along with Paul Aston and wife.

15 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

15 GETTING A JOB
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 shock 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.

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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 how ever 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.
The 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-lite 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 my self 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.

Calvinists 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.

16 Pentecostal Holiness Church

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 Huntingtons “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 Denia and began to enjoy the delights of the Mediterranean sun.

Bobcat Catamaran



Michael’s 8 metre Bobcat Catamaran

Michael difficulties did not stop however as it wasn’t long before a hurricane hit the harbour in Denia and his Catamaran was dashed upon the rocks and one of the hulls was damaged. This happened however before the bad whether 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

Leaving 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 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 lead 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 Lords 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 Lords 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 the 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 lead of the Holy Ghost.

Arminian Righteousness

Mr E.C. Connet was another man whom I respected

and he attended the Pentecostal Church at Bierton. 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 to 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 possible.

Yours Sincerely,
C. J. Ward. Enclosed P45 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.

17 Working at 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.

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

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 middle, 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 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 suite case in my hand from England. I said 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 was 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 suit case 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 say I ought not to ask such questions like that. I then realized I must have been in the wrong area.

I arrive at the Martyrs Memorial Church and Dr Paisley was preaching. It was a very large building with figureheads 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 Omar and ended up joining a group of Christians, from the Free Presbyterian Church in Omar. I was given an orange sash and joined their march along the streets and lanes of Omar. We then went to a meeting and the Preacher was Rev. William Macray.

I had a good time in Omar 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

The Reformation Conference



Isaac And Esther Crying Their Eyes Out

Dr Ian Paisley says they were tears of repentance

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

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

A few years later my wife and I went to hear Dr Ian Paisley preach in London with our two children Isaac and Esther to a Reformation Conference, on 14th May 1983 in order to hear Dr Ian Paisley preach. At this meeting Isaac and Ether sat on Dr Ian Paisley knee and cried their eyes out as we took a photograph.

We Employ Michael Nicholson

When I returned from my holiday we had a vacancy for a technician so in my capacity of workshop manage 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 past 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 wrote my reply 31/11/74

Dear Mr Ward,

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 dissannul 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 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 top 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 nod 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 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 Bierton. 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.

18 Bierton Strict and Particular Baptists

I felt lead and right to leave the Pentecostal Church and attend the Bierton Strict and Particular Baptist Church. 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 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.

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.

Bierton Baptist Chapel



**Bierton Strict and Particular Baptist Chapel.
The Church was founded in 1831**

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. 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,

on a record and that sermon was called “Second mile religion”.

I had also heard Dr. Martin Lloyd Jones preach but he seamed 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 to particular redemption.

Not All Preaching Was Good

Not all the preaching at Bierton 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 1689 confession, a confession that I soon realized was in error. The Scottish Free Presbyterian 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.

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 occasion 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, Linslaid, 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.

Linslaid Strict and Particular Baptist Church



Linslaid Strict and Particular Baptist Chapel

This is where Mr Collier was the pastor. During this time Mr Alan Benning informed me of the Linslaid 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 also 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 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 Linslaid 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 Elis 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 Bierton 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.

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 though 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. 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 manager’s 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.

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 baptised. 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 is must be by virtue of the death of Jesus. These scriptures quoted do not teach this view.

A Church Member Dies

Sadly, soon after I joined the church at Bierton, the husband of Mrs Evered died, who was a church member, and I was invited to the family funeral. I was later invited to the family home in Aylesbury and on that occasion I was asked to share my testimony, at the family meeting, after the funeral to which, I felt privileged to do. It was here that I met the Groom family, who were members of the Prestwood Strict Baptist church and had moved to Brighton.

I Am Introduced To Mr Sperling-Tyler

I had previously met Pastor Mr Sperling Tyler, at a meeting at the Prestwood Strict Baptist Chapel, in 1975, when Mrs Evered introduced me to Mr Sparling-Tyler, 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”.

I am introduced to Pastor Frank L. 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?

Gilead Chapel Brighton



Gilead Chapel Brighton

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. 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

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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.

For 55 years pastor of Gilead Chapel Brighton. Editor of the Gospel Standard from 1905 -1937. Besides being a minister of the gospel he was a gifted writer and theologian. He was called upon to deal with many controversial issues of the times. His booklet Spiritual Counsel to the Young is still in print as are many of his sermons. A book on the life of letters of J.K. Popham was written by J.H. Gosden

Under the title ‘Valiant For Truth’



James Kidwell Popham 1847-1937

A Visitor James from Scotland

On one of these occasions we had a visitor from the group meeting at the Bethlehem Meeting hall, at Penn, where John Metcalf, 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 Presbyterian were against John Metcalf 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 Linslaid 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,

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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

Not All Preaching at Bierton Good

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 were:

- Mr Hill, Luton, Pastor of Ebenezer Luton and one of our Trustee’s GS
- Mr Collier, Pastor Linslaid Bethel Strict and Particular Baptist GS
- Mr Goode, Pastor, Dunstable Baptist
- Mr Martin Hunt, Colnebrook Gospel Standard
- Mr King, minister, Bierton Strict and Particular Baptist (Bierton Trustee)
- Mr Martin White Colnebrook
- 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 Ramsbottom, Pastor Luton Bethel, and

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- Gospel Standard editor GS
- 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?
- Mr Gerald Buss, minister Strict and Particular Baptist
- Mr Buss (senior) Strict and Particular Baptist
- Mr Howe Pastor of Ivanhoe 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 degrees of understanding of scripture. Some had and held opposing views to each other. We had those who held to the 1689 confession of faith some the 1966 Strict Baptist confession, some who were convinced of the Presbyterian position. Some holding to “duty faith and repentance” and one who could not accept the Bierton Articles of Religion of 1831.

I Am Appointed Secretary

And Correspondent

There came a time when we needed a correspondent and Secretary 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 Colnebrook 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. How ever

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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 Colnebrook 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 un-substantiated 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 married and moved briefly away to Leicester.

19 Caterham Strict Baptist Holiday

I meet my wife

It was during this time in 1976 I felt loneliness and fell into depression and friend's of Alan Benning, Paul and Susan Aston 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 being, held at the Elim Pentecostal Bible College,at Capel. It was here that I met my wife to be that year who is Irene Protheroe, from Sheps herd in Leicestershire where Paul Cook was the Pastor of the Evangelical Church.

I Meet Other Evangelicals

In Coventry doctrinal differences

My wife Irene had lived in Coventry and introduced me to her Christian friends including the Minister and Pastor of Holbrook's Evangelical Church. Here I meet 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. How ever we were able to discuss matters and agree to differ. These conversations enlightened me further to the differences between the Evangelicals and Strict and Particular Baptists and exclusive position of the views expressed in the Gospel Standard Articles of Religion. I was being cast into the mold 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 as Wolverhampton Teacher Training College. I resigned from my job at Granada TV Rentals and I moved into student lodgings at the college.

Mean while we purchased a house in Wigston at 64B Moat Street, which turned out as a good buy.



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 Counselling

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

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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 1977 and the wedding took Place at Bethel Evangelical Church at Wigston.

Our move to Luton

My first teaching post was at Luton College of Higher Education and I commenced lecturing in Electronics in September 1978. And we were able to rent a council house at Lewsy Farm in Dunstable. The funny thing was that we were obtained permission form the council to keep our two goats in the coal shed in the rear garden building in Wigston were we were married on, December 19 th 1977.



Bethel Evangelical Church

Our move to Linslaid

My concern was that I wanted to be in a church with a Pastor particularly now that I had a wife who had been just introduced to the Strict Baptists, so I decided we should attend the Linslaid Strict and Particular Baptist church where Mr Collier was the pastor.



Our Home In Linslaid
“Fairholme”, Queen Street

We continued here for as short, while when we realized it would be more economical to purchase a house in Linslaid and I travel to Luton to work. In that case we would be near the local church. And so we were able to buy our house called “Fairhome” for £14,000 with a mortgage in Linslaid.

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. 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.

Free Presbyterian Church



Free Presbyterian Church

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 Presbyterian. It came a shock to the lady, who had asked the question, that we do not baptise infants. She exclaimed, “What? You do not baptise 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



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.

Questioned About 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 that were not to be ignored.

A Return To The Bierton Church

On our return from Sky we decided we could return to Bierton and give more support to the cause. This of course meant a move and the realization of finances, as property in Bierton was very expensive. This meant selling my property in Aylesbury to raise the money.

Angels Come To Help

(or so I thought)

I had bought a terraced house at Canal Side Aylesbury before I got married and I had renovated it. I had borrowed £3000 from Barclays’ bank and was paying this back over a period of 3 years.

My House at Canal Side Terrace in Aylesbury



3 Canal Side Terrace, Aylesbury. My first House

In September 1977 I left Aylesbury and went to Wolverhampton Polytechnic (Formerly Wolverhampton Technical Teacher Training College) to train as a teacher. I rented out three rooms with shared amenities and had kept a room reserved for myself downstairs.

My mother looked after all the bills and collected rent. Whilst I was at Wolverhampton the boy friend of the lady who lived as a tenant asked if he too could rent a room. This seemed OK so I let a room to him. They soon got married and I saw no real problem. They then asked if they could have just the one double room. I explained that I needed to rent all the rooms but they could have the double room for an appropriate rent. I also said they could use my room down stairs when I wasn’t there.

I thought things were OK but I had a problem three years later (October 1980) when I wanted to sell the house. I knew nothing about the law and the **Land Lord and Tenant Act**. I soon found a buyer for the house and made an offer to buy a house from Mr Groom at Great lane Bierton who was the son of Mr Groom Senior from Brighton.

The couple that rented rooms from me decided to

claim they had right of occupation, which prevented me from selling the house. I went through all kinds of indignant feelings and was angry with them. They knew I had rented the rooms to them on condition if I wanted to return they would have to leave. They called in the **Rent Officer** and the officials coming in reducing the rent I was charging them. In the end I decided I would have to take them to court to get them to leave.

I had to say to Mr. Groom I could not proceed with the purchase and he was very upset as it messed all their plans up and cost him extra money because of the housing chain, which had been broken. He even asked me to meet the extra costs he had incurred. He felt I was morally obliged to pay towards the costs (£1000) due to us not being able to proceed with the purchase. I felt upset by this too.

I felt God was on the side of the righteous a believed it necessary to take my tenants to court to get them to leave. I felt if I were to present my case to the court I would get an order to get these people to leave.

I knew nothing about the law and did could not afford a Solicitor so I did it my self. I believed I could do all things through God who strengthened me.

The Judged asked me what the case was all about. I proceeded to read my script but he soon stopped me. He said you cannot do that and without explaining why asked the defendants solicitor to state the case.

Apparently you have to present things in a certain order and way and it must conform to a certain protocol. I knew nothing about protocol or the law all I knew was I had been wronged and I was looking for Justice.

The judge said I ought to seek legal help. My case was dismissed much to my dismay and my mother stopped up and protested in the courtroom. I got up and left saying no more. Needless to say I was dismayed and dumbfounded. Where was God where was justice. I realized then the law of out land has nothing to do with morality or right and wrong but was pedantic was according to strict rules. This was not justice. I looked to God for help. I had believed God would appear for my help.

What was All That About?

When I returned the next day to Canal Side to sort things out in the house the man, he was a big Irish man, said what was all that about last night? I did not know what he was talking about. I said what do you mean? He said, “ Two men had been around with lumps of wood last night and said they wanted them out”. I was amazed,

19 CATERHAM STRICT BAPTIST HOLIDAY
as I knew nothing about it. I said I didn’t know anything about it and he should go to the police.

I thought that these must be angels sent from God to warn them not to trifle with me. I felt comforted that this was the case. I began to believe it that things were going to be OK.

In the end I had to employ a Barrister to represent me and many months later the couple agreed to buy the house from me at a market rate. It cost me at least £800 in legal fees.

It was a number of years later that my brother confessed to me that he together with another friend of mine Pet Sinfield had been those Angels.

Prevented From Buying A House

As I have already mentioned we had to pull out of buying his bungalow but he was upset by the fact we did not proceed with the purchase. This was his letter to me, which caused me concern.

17th November 1980

Dear David,

As you can see after you had withdrawn from the sale of Great Lane we were put in a very difficult position, because as you remember we had been given until the end of December to complete the purchase of this property. This proved to be quite impossible, and although the builders have been very helpful, they had to increase the price to us by £1500.

We had not bargained for this when we got our mortgage, and together with extra Solicitors fees that were involved, found us at the end of the sale needing to borrow the extra money. This of course must be paid back in the near future and we felt that, as this was not our fault really, that you might feel you could help us with a £1000 of it. We did give you the preference over the cash buyer we had because we wanted to help friends at Bierton Chapel.

If we could have managed in any other way without writing to you, believe me we would have done so.

Trusting that Irene and the children are well. May God bless you all?

Yours Sincerely,

John G

My Reply was as follows:

Dear Mr. G Re: Your letter dated 17th November 1980

I am pleased for you that at last you have moved

to your new home but am sorry that the move proved more expensive than you anticipated.

Your request came as a surprise and has caused my conscience much exercise over the morality of the issue; since it would appear you feel Irene and I are obligated to repay some of your losses. However after careful reasoning we do not share the same view and do not accept the obligation. Not only so Irene and I are unable to do so as we are in financial difficulties our selves.

I would like to add that had we felt obliged then by the grace of God we would have offered payment for your loss. This did occur in my last transaction when trying to sell Canal Side. I presumed to give the intended purchaser vacant possession within a month of the exchange of contract but I was unable to do so since my tenants refused to leave. In this case I felt obliged to him and offered to pay the expenses of my intended purchaser because he had proceeded to purchase on that basis.

When we spoke to you we did not keep you in the dark over our circumstances and did keep you informed, and our arrangements were subject to contract, which at that time had not been drawn up nor signed at the time of our withdrawal.

I do apologize over the matter for it seems God in His providence intervened having His own reasons and although at the present time we cannot see why.

He may be pleased to show us one day.

Yours with Christian regards,

David Clarke.

Dealings like this always leave a bad taste in the mouth but I had to leave it in Gods hands. This shows that Christians are not immune from the normal trials of life and that this chain in buying and selling has a knock on effect. Mr. Groom felt I had let him down so I should compensate him. I too had been let down by the tenants.

Such is life and goes to show we are not immune from the normal difficulties men face in this world in business.

20 Bierton Gospel Standard Cause 1981

During these times 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 Bierton to become a listed church. I knew some members were quite happy with the ministers that were engaged to speak and did not see the need to become a Gospel Standard listed Church.

It was during the time we were trying to move back to Bierton, that on the 16th January 1981, our church decided to join the Gospel Standard list of Churches. Mr Hope, Pastor of Reading, Strict Baptist Church was the Chairman of the meeting 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.

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 eventfully 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.

Mr Collier, Pastor of Linslaid

In early April 1982 Mr Collier from Linslaid 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. He informed the Church 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.”[97]

Rescuing Michael’s Roles Royce

(About 1982)

Whilst these things were going on my brother got into serious difficulties. His business was failing and he became very depressed so much so he did not know how to sort some of his problems. He came to me one day explaining he had sold his Roles Royce to a person in Milton Keynes for £7000 and he was still owed £3,500. He was too ill to sort it out. The person kept giving one excuse after another as to why he could not pay the money.

I felt indignant and was not prepared to sit down and see some one-take advantage of my Michael because he was ill and could not sort his problems out.

I said to Michael come on I will go with him and get it sorted. I dressed in my Crombie over coat and suit and looked very official and we went to this person’s house in Milton Keynes. I told Michael not to worry I would deal with any problems. When the person answered the door, early on morning, I said who I was and what we had come for and that I was a Christian and we intended to sort out the issue with the Roles Royce. The bloke looked at me gone out.

Michael decided he wanted the car back and so it was agreed that he would pay back the £3500 in cash and take the car. I found out that the previous deal had been done between another person as well as this man and the car was in his garage somewhere else. Also a problem with a finance company had arisen. This all seemed straight forward and we left with the intention (or so I thought) to return with the £3500 cash and collect the car that day.

My brother then explained that he understood that these men had raised money through a finance company

to buy the car and he only got half the money. I then feared if he gave up the £3500 cash to them he would loose that as well, as the finance company would claim ownership of the car. He had already gone to the police but the police said it was not a problem they could deal with so my brother felt real down about the whole issue. He said he could not remember signing any forms with a finance company but I began to feel the case was not a straight forward, as it first seemed. Michael kept saying he could not remember what had happened.

I got the impression Michael had been party to some deal and was keeping some thing from me and these men had just tucked him up for £3500 and they now had no money to pay. Michael informed me years later that he did not know about this and that these men took him advantage of him, whilst he was ill.

Michael decided to get the car back so he paid a couple of his heavy friend’s £250 to go and collect the car. Sure enough the next day the Roles Royce was in bed in my garage at Bierton, out of the way. I felt much better even though my brother didn’t. This did not stop my brother worrying because apparently there was more to it than first met the eye there was some problem with the finance company.

I felt let down by Michael for not telling me all this. Had he told me all this in the beginning instead of being devious. (Michael now tells me I was wrong) I could have helped him. In the end the finance company contacted Michael and he by then realized the car belonged to the finance company. Michael, through not being able to cope with the worry, agreed to return the car as he realized the deal they had done was not straightforward.

This was all out of my hands and on reflection I think it would have been better to keep the car and give the finance company the £3500, but at the time I was not able to sort the issue out for Michael because he had kept things from me.

I felt upset for my brother because he had lost his car and all that money. We are always wise after an event.

22 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 times 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. It grieved me to listen to the ignorant talk off the religious whose eyes were blinded to the truth of God and who sought to bind burdens on peoples backs. This issue over the hat and lady visitor and a head covering which write about latter was an example. Not that I am against a head covering for a woman but what had happened to this lady visitor was wrong.

I Did Not Believe In Bible Colleges

When I first became a Christian I did not believe in Bible Colleges. Thinking I do not want men to teach me, I wanted God to teach me. From what little I had seen of vicars and so called trained men I felt Bible Colleges were of no use because these people are not even born again.

Wolverhampton Polytechnic

Teacher Training

So I dismissed the idea of Bible college for me, never the less I wanted to learn all about God and speak his word in clarity and truth. This desire turned me to read about the lives of men of God. I went from reading the Beano and Dandy comics and James Bond books to the Bible and then on to the writings of John Bunyan, Dr. John Gill, John Owen and Calvin in a matter of two or three years. It was when I met my wife to be that she encourage train me to be a teacher and that is why I attended the Technical Training College in Wolverhampton, to learn how to teach technical subjects.

An Ulterior Motive

My ulterior motive was to learn how to teach so that I could then teach the gospel. 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.

I took my first teaching post at Luton College of Higher Education commencing teaching in 1978

I inform the Church at Bierton of my felt call to preach

It was during this time 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.

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..

Wolverhampton Teacher Training Group



David (B centre Right) at Wolverhampton Polytechnic

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 fulfil 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	Ebebezer 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

Hats Or Head Coverings For Ladies

Trouble was on its way in the form of religious oppression. On Sunday morning, in 1983 I took to church Dick Holmes’ daughter. Dick was well known in Aylesbury and he had 4 daughters and two sons. I worked for him as a trainee aerial rigger. She had been through a divorce and was having a very difficult time. I suggested she came with me to church, as she needed help from God.

She was dressed in tight black slacks and a short top, which showed all her figure. She had long peroxide blond hair and her face was made up. This mode of dress was a striking contrast to the elderly ladies who dressed very modestly with very little make up on and all ware hats to cover their heads in church.

Unfortunately this was too much for Mrs. Evered who came up to me after the service (I call it a meeting because the meetings of the New Testament churches were not called services) and she said to me the next time I bring a female to chapel I should tell her to wear a hat.

Mrs. Evered said that all Gospel Standard Churches insisted women cover their heads and so should we.

I responded that by saying, “ what ever others do that was their concern they were wrong if they enforced the covering of the head upon a none church member and women visitor having no profession of the Christian faith.”

I said she must raise this issue at our church meeting. This spirit of legalism naturally took me back. Here

was a young woman in sever distress needing the mercy and love of God as revealed in Jesus Christ and all Mrs. Evered seemed to be concerned with was the wearing of a Hat.

I knew the principle of a believing women dressing modestly and being in subjection to her own husband and covering her head in worship. I also knew the principle of the woman not exercising authority over the man or teaching a man but this action of Mrs Evered to use the phrase, “took the biscuit”.

I was a man and was being instructed by a woman, Mrs Evered, to order or insist a visiting unbelieving female wear a hat In order to uphold the principle that it was a shame for a woman to worship God without a head covering.

This covering according to the scripture was to show the angels she was in subjection to the man and not usurping authority over him.

Mrs. Evered missed the whole point of the gospel and in her religious zeal to maintaining an outward form of religion transgressed the rule she sought to maintain.

This religious spirit was not of God and I believed the gospel needed to be preached to set men free from such darkness. But who would do this?

A Spanking From the Pulpit

I was very conscious of the instruction that I was responsible to God for the discipline of my children and knew the scriptures, which speak of spoiling children through lack of discipline. And the exhortation that if I spare the rod of correction I would spoil the child (Prov. 13. 24). The other scripture, which spoke to me, was that of how a good father ought to “ Rule his house well, his children being obedient and subject to him “. That if I did not know how to rule my own house how should I be able to take care of the church of God (1 Tim 3. 5 - 12. I believed the scripture spoke clearly about corporal punishment and it was a must. (Prov. 29. 15 and Prov 23. 13).

The first occasion I felt the need to exercise corporal punishment was on Isaac when he was very small. As I write this now I smile and I am sure he would do too. I think he needs corporal punishment now at the age of 20 years old.

Isaac had done some thing, which warranted correction, and I felt this occasion I would use the rod of correction. I was a small thin garden cane, a green one. I made him stand away from me and I said it hurt

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me more than it would hurt him, to have to correct him like this. He was about 4 years old. I smacked his bottom with the cane and he jumped and couldn’t say a word for a few moments. Then he burst into tears saying, “ daddy that stings”. From that day forward that cane was called the “stinging stick”. That was not the last time the stinging stick was used.

On another occasion I was preaching in Bierton Chapel and Isaac and Esther were sitting with there mum on the back row of the chapel. During the sermon Isaac was playing his mum up and he would not sit still and kept messing about. His behaviour was unacceptable. I was gradually becoming cross with him until I felt I must do some thing about it.

I stopped speaking and said to the congregation “ excuse me” and climbed down the pulpit steps and went to the back of the chapel. I picked Isaac up and took him out side the chapel and informed him I was displeased with his behaviour and gave his three smacks on the bottom. With this he burst into tears and when he stopped I took him back in the chapel and placed him besides his mum. I then went back into the pulpit and apologized for the interruption and proceeded with the sermon as though nothing had happened.

I heard afterwards the spanking was heard through out the chapel and a couple of the ladies were horrified at what I had done but they said nothing to me. I felt I had done the right thing using the rod of correction to drive foolishness from the child (prove. 22. 15).

Is Corporal Punishment Correct ?

Hatred stirs up strife’s but love covereth all sins. (Prov. 10. 12)

Prov. 10 13. A rod is for the back of him that is void of understanding.

Prov. 13 24. He that spareth the rod hateth his son: he that loveth him chasteneth him betimes.

Prov. 19 18. Chasten thy son whilst there is hope spare not for his crying.

Prov. 19 29. Judgments are prepared for scorns and stripes for the back of fools.

Prov. 19 30. The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.

Prov. 22. 15 Foolishness is bound up in the heart of the child but the rod of correction will drive it far from him.

Prov. 23. With hold not correction from the child: for If 13 - 14 thou beatest him with the rod he shall not die.

Prov. 29 15. The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.

22 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.

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. We eventually was able to buy our home in Bierton it was a detached bungalow just down the road from the Bierton Chapel. I felt really blessed by God to own it and being so near to our chapel. 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 Britain that year.

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.

I Write To D.B.. An Anglican Vicar

Since the recent visit of the Pope to Britain, on May 28th 1982, I was compelled to examine the claims of the papacy and the Roman Catholic Church.

After that time 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. About one year 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 move to write to him.

Here is the letter:

187 Aylesbury Road Bierton Buckinghamshire

Dear Mr. Brewin,

17th August
1982

Having read your article, which appeared in Mays 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 Anglicans 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 Infants, unless regenerated unto God by the grace of baptism, whether their parents be Christian of 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.

In membership of Bierton Strict and Particular Baptist Church.

23 I Go Fishing For Men

In May 1983 I was engaged to preach at the church in Bierton on Sunday 5th June 1983. I have always had 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 in Jesus Christ, to them some how. Jesus had done for me and that I was preaching at Bierton Church 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.

Providentially this meeting was televised and can be viewed on Youtube

(Click here to view) [David Preaches at Bierton Chapel 5th June1983](#)

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.

The Bucks Herald

THURSDAY 19th May 1983 price 8d
David Fishes For Men



Come And Be Helped

A News Paper Report

I was landed with a problem as I did not expect any of this to happen and I hadn’t informed the church and so I felt the need to explain what had happened in case it offended any one. I felt relieved when no one was upset. I was landed with a problem as I did not expect any of this to happen and I hadn’t informed the church and so I felt the need to explain what had happened in case it offended any one. I felt relieved when no one was upset.

Preaching At Bierton Chapel



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 eve 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. I

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 best better than his beginning. Thanks be to God. I hope my story will reflect the same faithfulness of God to me.

Stephen Royce Eaton Bray

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 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 was had become a Christian and believed he should be baptised but Mr Ramsbottom, the pastor of Luton, would not put forward his request to be baptised 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 baptised, 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 support to the non-offer of the gospel that we had 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 Scotts 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.

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 in 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 Bierton 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 Milden, 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 said the clergy and congregation that is 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 Rimston, 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 in the Abbey," she

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 lecturers 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,

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 to 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

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 cloke 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 over throw 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

24 Waddesdon 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. Roses 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 Linslaid 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 of 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 Waddesdon Hill Chapel

Shortly after this after I had succeeded from the Bierton chapel and a few of us were meeting in our home at Bierton 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 than the highest bidder. They were not prepared to do this. So I left it.

25 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 Bierton 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 Bierton Church and I. This led to my secession on the 26th of June 1984.

Particular Redemption

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

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

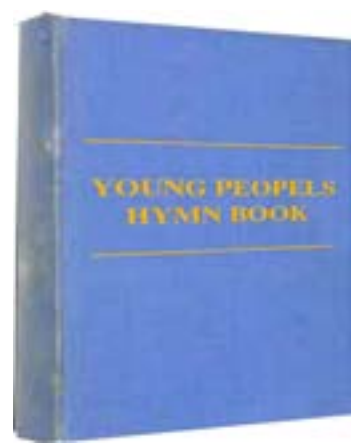
On Wednesday, the 20th of April, I preached a sermon, during our week evening meeting. The text being, this is a faithful saying and these things I will that thou affirm constantly. That they, which have believed in God, might be careful to maintain good works’ (Titus 3 8).

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 Resolving 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 red 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. How ever 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 On 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 Collier Dies

It was a sad loss for us at Bierton in 1982 when Mr Collier died he had been a great help to me and the church at Bierton. Many people attended his funeral and Paul Watts his grand son and Dr Ian Paisley the minister of the Free Presbyterian Church of Northern Ireland conducted this. Mr Collier had been a good friend and helper to the church at Bierton and he was surely to be missed.

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. Mean while 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 Eddelesborough. 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 and his wife 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 because he found the wording of the Gospel Standard Added Articles in accurate, at best, and wished to come to terms with their meaning. He reason 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 he forward as a candidate for church membership.

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. The way I dealt with the problem has been recorded in The Bierton Crisis under the chapter The Gospel Standard Article of Religion. 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.

Mr Stephen Royce had a valid point and his questioning and concerns were valid. He deserved a good answer, so I did the best I could. See the Bierton Crisis for my answer.

I Am Asked To Help

It was because of Stephens’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 baptised, 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 baptised.

What Doth Hinder Baptism

The answer he received was his inability to agree to something the 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 baptised 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 for 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 than 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 Presbyterian when visiting the Isle of Skye but believed them to be wrong on several issues.

Linslaid and Children’s Hymns

Soon after Mr Collier died we joined their members on their Lords Day afternoon meetings. It was good to meet other believes and I had been invited to join them by Peter Janes. However I was surprised to realize that one of the ladies had chosen a children’s hymn just like Bierton which taught general redemption and 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.

26 John Metcalfe Tyler’s Green

Whilst speaking to Dr. John Verna he informed me he and his wife had met with John Metcalf 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 Metcalf called “The Gospel of God”, which was about the claims of the Papacy and John Paul the second. I wished to meet John Metcalf because I recalled our visitor to the Bierton Church James who had attended Mr Metcalf’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. Metcalf 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 quite 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.

Metcalf would be preaching. It was arranged that one of the members of the church would look after our four children whist 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 I Visit John Metcalf

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 Search

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 Presbyterian 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. However 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 Presbyterian Calvinist’s 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 however, 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 Thess.. 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 pretense.

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 perfection's, 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.

28 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 unbelievers 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 our

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”.

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 is my responsibility to inform our trustees of the whole matter and this record, and report, is contained in “**The Bierton Crisis**”.

THE BIERTON CRISIS

Introduction 1984

The following pages contain a collection of recorded events, which seek to explain the reason for my secession from the Bierton Strict and Particular Baptist Church. Bierton is a village near Aylesbury in Buckinghamshire. The Bierton Church was a society, in law, called Strict and Particular Baptists, formed in 1831 and was presided by the son of John Warburton of Trowbridge, Wiltshire. It and became a Gospel Standard listed church in 1983. My succession from this church was not a separation from any other Strict Baptist church just the Bierton Church. I was not the subject of church discipline but rather I withdrew from the communion as a matter of conscience. And according to our church rules practice I am still a member.

Conscience Free

My voluntary leaving of this society leaves me free in conscience to relate my experiences, being bound only by the Law of Christ and not the rules of that society.

The date of my secession was the **26th of June 1984.**

Love Covers Many Errors

I am certain I shall make more enemies through this publication, for they will say it is all wrong, names ought not to be mentioned nor letters published without prior consent from their writers. Even of this be the case, for the truths sake I will not remain silent, knowing this: the day is coming when we shall all appear before the Judgement set of Christ and then all shall be revealed. I apologies if I cause unjust offence for this is not my aim.

It is hope many may learn from my sad experience and that my treatment of the serious matters that I write able will be helpful for any who find them selves having to deal with the issues that I have spoken of.

Let them that have ears to hear, hear what I say and judge for them, bearing in mind charity covereth the multitude of sins (I Peter 4 ⁸). All the members of the church have now passed away. Only I and another member of the church are left alive.

A Common Problem

I hope this will help others to avoid similar pitfalls and that this record will be of aid to recover the fallen (Deut. 22 ⁴).

Pastor less churches and churches not run on biblical lines must surely fall by the same means unless they be faithful to the word of God and obey the Lord Jesus Christ (John 14 ¹⁵).

The issues spoken about range from Particular Redemption, dealing with offences, the Law of Moses and the rule of the gospel. I speak about Gospel invitations rather than offers. I speak about the Gospel Standard Articles, the Sabbath day and gospel rest. I believe what is recorded reflects similar situations throughout the land in these days where men have lost sight of the cause of Christ and the purpose of His Gospel Church (Hos..... 4 ⁶, Isa 5 ¹³).

A Testimony For The Elect Of God

My prayer is that the Gospel of God will be declared to this generation and the elect of Christ be gathered and called unto him. That my testimony may serve to the glory of God.

General Letter To Persons Listed Below

Please find enclosed a copy of an article written by my own hand called the ‘Bierton Crisis.’ I have sent a copy to each of the persons mentioned below for they are all in some way connected with these things related in my article. Some names are mentioned others have

their letters reproduced in this account. Others are trustees and some are Churches were I am engaged to preach.

It has been suggested I should have asked permission to mention people’s names or reproduce their letters sent to others or me. But for the cause of truth such is not the way I am lead to act. I see in the New Testament letters sent and read public ally many containing named persons of saints and enemies to truth. Ought we to let any differently?

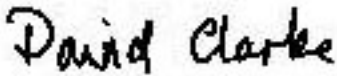
I do hope my readers will seek the Lord that he gives them wisdom to judge and discern between good and evil. My prayer is that this testimony of mine may be of help to all concerned.

I would ask the reader to pray for me and my family and the folk at Bierton; I have a fond love for my friends their. Who can tell what the God of all grace may do for us.

I would value help, advice, reproof or correction from them that are moved with a concern and love for the truth, as it is in Christ Jesus the Lord.

This Letter General is Sent To:

- Mr Sayers, minister, Watford.
- Mr Crane , **overseer** of the Bierton cause, Lakenheath.
- Mr Baumber, **trustee** and minister of the gospel, Bedford.
- Mr Janes, **trustee** and deacon (Eaton Bray), Eddlesborough.
- Mr Dix, minister of the gospel, Dunstable.
- Mr Levey, deacon of the Baptist Church, Dunstable
- Mr John Just, Dunstable.
- Mr J Gosden, minister of the gospel, Southborough.
- Mr Ramsbottom, minister of the gospel, Luton.
- Mr Croydon, minister of the gospel Croydon.
- Mr Howe Aylesbury, former minister of the gospel, Ivanhoe.
- Mr C Lawrence, minister of the gospel, Harold.
- Mr S Scott – Pearson, minister of the gospel, Maulden.
- Mr Royce of Luton
- Mr Hope, minister of the gospel, Reading.
- Mr Martin, **trustee**, minister Blunham Strict and Particular Baptist
- The churches at: Evington, Oakington, Attleborough, Bierton, Blackheath and Stamford.



David Clarke I Cor. 16 22-24 ^{31/10/84}

Note From The Publishers

David Clarke is the sole remaining male member of the Bierton Strict and Particular Baptists, a Gospel Standard cause, and this book is David’s personal testament that tells of his conversion from crime to Christ, on **16th January 1970**, whilst suffering from the effects of a bad trip on LSD. It continues and tells of his pursuit of truth and wish to follow Christ, as best he could. In this pursuit he read the bible intensely, along with a range of classical Christian literature, and sought the help of many professing Christians.

David sifted through the many differences and contentious issues that divided professing Christians at that time because he and his brother Michael were both criminals in the 60’s and brought up by their parents in Aylesbury and had not come from a religious background. He finally joined the Bierton Strict and Particular Baptist Church, in 1976 concluding that their doctrinal base, which formed the basis of their society formed in 1831, was a faithful representation of those truths taught in the Bible. Those truths being expressed as the distinguishing doctrines of grace and more fully expressed in the First London Baptist Confession of Faith 1646, 2nd Edition.

The Bierton Church became a Gospel Standard cause in 1981, whose Articles of Religion are a clearer distillation of the 1646 Baptist Confession, and so were not inconsistent with the beliefs and practise of the Bierton Church. However this caused serious opposition from various quarters from without the church resulting in a dilemma and problems that David had to deal with. This was because he was the churches secretary and felt those issues that were raised were important and it was necessary to resolve them.

The story tells of David’s call to preach the gospel that involved a church process in sending him to go wherever the lord opened the door, in January 1982. Both Mr Hill of Luton Ebenezer, and Mr Hope of Reading, recommended David’s application to preach to the Church and it was accepted.

The story relates his experience as a sent minister of the church, preaching in many churches in England, during which time he learned of the many difficulties

that churches were experiencing and believers were struggling with issues. David believed these issues needed to be addressed. David says he became aware that the people of God were suffering and were in need of help as expressed by Isaiah 5 13. Isaiah 5: 13

Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

This book also tells of David’s endeavour to reach is former friends in crime when he invited them all to a meeting at the Bierton Church, on 5th June 1983, at which meeting David was able to tell of all what the Lord Jesus had done for him. Significantly Michael, David’s brother was there, with his family. David and Michael were both criminals in the 60’s and were sentence to prison for malicious wounding and possessing a firearm without a license.

[Providentially This Meeting Was Televised And Available On This Link.](#)

(Youtube The Bierton Meeting)

It was 16 years later that Michael too became a Christian and was baptised in an old oil drum in New Bilibid Prison, on 16th September 2000, whilst serving his 16-year sentence in this Philippine jail.

It was after this meeting that David noticed his troubles appeared to begin and he contended with his church over matters of doctrine and practice. A fall into error of belief and conduct that were Hymns relating to general redemption had been introduced to the Church, views with respect to the Law of Moses were held, that were contrary to their articles of religion and false views relating to giving reverence to holy tables and buildings.

As a matter of principle and conscience David seceded from the church in 1984 and wrote his privately published book, “The Bierton Crisis”, which he circulated to all the Trustee’s and all concerned. The church did not terminate his membership as they wished him to return.

It was David’s argument that when men look to tradition, and were not governed by scripture, then there is a cessation of truth among them because truth is no longer of prime concern, only in so far that it keeps or preserves their traditions and order that they have become use too. Whether that order, or way of life, be according to the word of God or not.

David realized that men might begin well, according to the faith of Christ, but fall from grace and turn aside to vain jangling following the traditions of men and false

notions regarding the Law of Moses. By falling from grace he means a lapse from teaching the way of grace. David also witnessed this fact during his preaching tour of the Philippines and in New Bilibid Prison in 2002. This occurred when speaking to criminals in New Bilibid Prison when certain so called converted criminals and religious volunteers who were mostly Arminians opposed David’s preaching and ministry because he drink wine and mixing with sinners late a night in the Prison. David now calls them the Don’t Doers and this was just the same religious spirit that he had opposed at the Bierton Church. This account is written about in David’s book, and our publication, “Before the Cock Crows”.

Bierton Church was a Gospel Standard cause and as such was governed by strict rules relating to membership, only the church can terminate the membership of its members and this is a very important rule. See Gospel Standard Rule 22, Severance of any member from the church.

During David’s time in the Bierton Church he had to deal with a range of contentious issues that plagued the professing Christian church in that day. These contentions ranged from Calvinism and Arminianism, the Gospel as a rule of life rather than the Law of Moses. The preaching or none offer of the gospel as opposed to offering the gospel, now referred to as Fullerism. Problems relating to the added articles of the Gospel Standard trust. The charges of being a Hyper Calvinist and an Antinomian. The role of women in the church, head coverings, and holy tables the use or none use of a television set or cassette recorder to record meetings.

David also discovered a great divide that existed between the Gospel Standard Baptists and Grace Baptists, a division that is very serious. David noted that many were falling into the lapsed position of offering the gospel and turning from their Gospel Standard position. This divide was sinister because the London Grace Baptists Association contended earnestly against the Bierton Church because they were a Gospel Standard cause and that contention is current, on going and a threat to many his day.

David’s Views Are Very Clear and he believes they are according to the scripture and principles of truth.

Our own articles of religion govern our Church and they we free to associate with any society provided this does not conflict with our articles of religion as expressed in our trust deed.

Only the church are permitted to elect their own

trustees. Trustees cannot pass on the churches trust deed, or church property, to another body without the Churches permission. Particular Redemption is a truth and any hymns expressing general redemption should not be sung or taught in the Church.

The Gospel or Royal Law of liberty is the rule of life for the believer and not the Law of Moses.

The gospel is to be preached with no “free offers”of grace to men.

The added articles of the Gospel Standard need clarification as they have caused some to stumble. They are essentially correct and are saying it is not right to offer Christ to men because the atonement is limited and unless a man be regenerated he cannot believe in or lay hold on Christ.

Women have their place in the Church but not as elders, or ruling the men, and head coverings for ladies is a custom taught in scripture.

There is no place in the Christian faith to hold views that relate to holy tables and buildings or relics.

The use of television sets, radio, reading of newspapers, Recording equipment and other electronic means of communication, such as the cell phone and Internet, are not to be dictated by a churches or another person’s conscience.

David’s books treat these subjects very seriously and he believes that he has been called by the Lord Jesus to share his experience to all who are concerned and are seeking to honour and follow the lord Jesus Christ. It is David’s desire that it may prove a very helpful read as it has been written as it were, with a pen of iron on a lead table. That they were graven with an iron pen and lead in the rock forever! Job 19:24

When David first published, “The Bierton Crisis”, it was sent only to those who were directly involved out of courtesy. In that edition he informed the reader that his secession left him free in conscience and not governed by the church rules, but rather for truths sake, being governed only by the law of Christ.

The Church did not terminate David’s membership, as they wanted him to return, as can be confirmed by Mr Crane of Lakenheath. Mr Crane was the churches over sear and is able to confirm that it was the Churches wish that David return to Bierton. And also when David returned from mission work in the Philippines in 2003, he suggested he reopen the Bierton chapel that had been closed for worship in December 2002.

David has written this account out of conviction, conscience and principle that what is written is of great

importance. He does not wish to high light personal issues or breach any rule of confidentiality and will not be printing any persons personal identity, without their expressed permission. He is contacting all who have been mentioned in his first edition of, “The Bierton Crisis”, seeking permission to print their letters or communications or alternatively to remove their identity to avoid their personal infringement or privacy.

Church Rules And Church Business

It is normal courtesy for all church matters, that are spoken in private, should not be discussed out side of the church with out the churches permission, in just the same way as personal matters within a family are private and not to spoken about without permission of the parties concerned. How ever this rule is the ordinary rule and matters of a serious nature can be spoken about in an appropriate way. In the same way the law of the land states that if a person witnesses and is privy to a crime they are legal bound to report the matter to the police. David believes in this case and cause of truth the Lord Jesus has addressed this issue.

What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. Matth. 10:11. David is the last remaining church member and has the right to speak of all those issue affecting the truth of the Lord Jesus Christ.

David is the sole remaining member of the Bierton Strict and Particular Baptist Society and now responsible for all the Church affairs. And in David’s first edition of, “The Bierton Crisis”, he said that his secession left him free in conscience, not bound by the rules of that society, being bound only by the Law of Christ, to tell of his experience. This left him free to make a stand for truth, which is what he did. The church was a liberty to terminate his membership but they did not do so as they wanted him to return.

Churches Connected

Churches: Dunstable, Evington, Oakington, Matfield, Stamford, Leicester, Nottingham, Bradford, Ebenezer Luton, Oxford, Reading, Attleborough, Linslaid, Colnebrook, Dunstable, Bedford, Attleborough, Rowley Regis, Prestwood, Linslaid, Blackheath, Evington, Walgrave, Fenstanton, Uffington, Colnebrook, Grove, Ebenezer Luton, Tamworth Road.

In this publication personal names have been removed in the interest of privacy.

1. Truth Causes A Division (Luke 2 ⁵¹)

The following sermon notes were made before and after I preached at the weeknight meeting at the Bierton 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 way between myself and the Church at Bierton. I seceded from the Church on the 26th of June 1984.

Our church had run a Sunday school for many years and each anniversary Mr King, one of our members and a sent minister from the church, would conduct the service. I was surprised to observe the Mr King had selected, for the second year running, two children’s hymns for the children and their unconverted parents to sing. The hymns were **“Jesus love me this I know, co’s the bible tells me so”** also **“There is a green hill far away”**. In his comment he stated that Jesus loved them each one. It was matter that cause me concern **for Mr King was a sent minister from the Bierton Church** who had become a Gospel Standard cause and he was teaching general redemption rather than particular redemption.

An Attempt To Resolve The Difficulty

On Wednesday, the 20th of April 1983, I preached a sermon, during our week evening meeting, at the Bierton Baptist Chapel. 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. 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 things not acceptable to our natural carnal desires and us as individuals.

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 such as ‘ universal redeeming love’ for all children. I asserted it was wrong to teach the children or lead 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 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.

Church Meeting Called For

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 p.m. At this meeting Mr King was the chairman and read from the 23rd Psalm.

Transcript From The Minutes

At this meeting Mr King was the chairman and the minutes read as follows:

The chairman 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 Forbids Discussion

The chairman informed the church that our rules relating to matters of serious Importance could not be brought forward at any church meeting unless notice is given at A church meeting one-month previous thereto (according to rule 15 of the Gospel Standard rules). Therefore any matters arising from the sermon preached by Mr D. Clarke could not be raised or dealt with at that meeting.

Chairman comments upon the sermon

The chairman stated that I had made serious charge 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, general redemption in opposition to particular redemption. 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.

Chairman’s Disapproval

The chairman expressed his disapproval since he said this matter could not be raised since it was contrary to the rule 15 of the Gospel Standard rule book. Also Mr D Clarke was out of order and must have 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 for a whole month such a charge being unanswered. (P.S. Mr. Clarke Believed this delay was a tactic of Satan and so the Devil was resisted in the same way as Cromwell deposed the King of England who maintained “the divine right of a King to rule in unrighteousness”.

Help Called For

I put to the church that they call independent witnesses, such as a minister of another Cause and one of the trustees. I suggested Mr. Hill of Luton, or Mr. Hope of Reading, but Miss G Ellis expressed a minister who was not so well known to them might be better. I suggested Mr. Ramsbottom, of Luton, and Miss B Ellis suggested Mr. P Trustees 1, (Trustee) of Eaton Bray. This motion was put to the church seconded by Mrs. M Clarke and carried by vote, 5 to 2.

Chairman re-instated

Since I had assumed the office of chairman to deal with the above I then asked Mr King to close the meeting; with he did leading in prayer.

Post Script To The Church Minutes

There is a postscript to the above church minutes and they read as follows:

During the debate Mr King asked the church if he could have an honourable dismissal to seek membership elsewhere and that in his view it was wrong for Mr D Clarke to join the church knowing these hymns were tough the children; therefore he aught not to seek

such changes. The church gave no reply to Mr. King except Mr D Clarke who explained the church could not give him honourable dismissal but for a justifiable reason and that this issue could not be considered justifiable, but rather if he taught these views (of general redemption to children) the church could not license him to preach.

After the postscript a note explains the church could not recall the last paragraph of the postscript and would note adopt it as part of their minutes.

My Observations

At this meeting I saw something of sanctimonious religion wriggling like a snake; my conscience would not allow me to remain silent but rather stamp on the serpent.

Leaving The Meeting

Coming with grief from the chapel both my wife and I meet to our joy and delight Mr Hill, of Luton, He was standing on the corner of Bierton cross roads outside the Pentecostal Chapel. I had left the church some 10 years ago because of their Arminianism. Mr Hill had come by us from Luton and walked some two miles along Bircott Lane, having mistakenly come to preach at Bierton that evening. We believe he was sent of God to our aid and comfort for after we embarrassed him and poured our hearts out unto him he encouraged us by words of exhortation saying we should honour the Lord, for they that honour me I will honour (I Sam 2 ³⁰).

After tea Mr Hill and I attended the evening meeting and heard Mr Goode preach the word of God.

2 My Method And The Problem

I wrote the following letter to Mr King and gave it to him by hand by hand at the weeknight meeting of 2nd. May 1983. No one in the church knew the contents of this letter until Mr King read parts of it at Church meeting. (See Church minutes. Unofficial Church meeting 19/10/83). It was difficult to approach.

Letter To Mr King the 2nd May 1983

Dear Mr King;

It would seem your conduct and policy, as displayed at our recent church meeting amounts to shameful behaviour and I wish you to know not only have you caused me offence but also my wife who also is a church member and could only serve to harm the church at Bierton. But thanks be to God who given more grace is careful and watchful over his little ones and will not

suffer this harm to destroy his own work in the people of God. But through this disorder my God will turn these evils to their good.

In the first instance your opening comments, the church, expresses doubt as to the spirit by which I preached at the chapel on Wednesday last.

Then you attempted to prohibit any matters arising from my exhortation, to the people of God, to be diligent in all good works, by informing them there were standing orders which forbid any matter of serious concern from rising unless one month had elapsed and a meeting ordered for that expressed concern. Even Mrs Gurney expressed her frustration saying that it would be wrong to prohibit any member of the church from expressing their views for a whole month.

The rule 15 in question, Mr King, is connected with motions being put to the church and not discussing matters of serious concern. You cannot make a rule saying these matters are not to be discussed simply because you are averse to them.

A correct understanding of rule 15 us this: any matter which is of a serious nature, requiring church approval, must not be put forward as a motion for the church to decide unless it has been given due consideration, and one month has been allowed to elapse before the matter be put as a motion to the church to be carried or rejected by a vote of the church.

Now after this you then claimed that I was out of order when bringing these matters rightly to the church. You them proceeded to charge me and others with joining the church to cause disorder and disturb the peace and since we were not baptised as strict Baptist in the Bierton Church we ought to have remained in the churches from where we came. All of which conduct serves to show your conduct as a Christian, a minister and member of the church is unacceptable.

My suspicions are, you are an enemy to those doctrines I seek to preserve, or you see no need to be careful of your choice of words when teaching the children and unconverted parents. Both of which attitudes are contrary to the church at Bierton of which I joined.

It is on this basis I content with you King, that I was perfectly in order and disclaim your accusations of bulldozing methods in the church meeting. It was necessary for the cause of truth and decency to take charge of a runaway horse. Now what would you say of Phinehas (Numbers 25 – verses 7-8). It was you who gave me the ‘chair’ and I that gave it back to you

after the matter had been rightly put to the church. And those who may claim lawful membership. And the distinguishing love of God.

We hold that the Lord God does not love all individuals the same nor does he love all infants and children as you put forward in public meetings. But he has distinguishing love, which was set upon his people, who are stilled in scripture as the little ones, having set this love upon them before the foundations of the world. These are the elect the body of Christ, those for whom the Lord died and of the rest, children included, they are hated with the hatred he had towards Esau. For as it is written Jacob have I loved Esau have I hated. Being said for them before they were born that the purpose of God according to election might stand. We ought therefore to be careful when selecting Hymns for the children to sing and in front of their unconverted parents. For the children’s Hymn-book contains doctrines contrary to the scriptures and our articles of faith. This, King, is not what you call changing things at Bierton, but rather doing a good work and putting things right in our own church and returning to the old paths, in the spirit of true Christian charity and love for the Lord Jesus Christ.

There were several other issues, which came to light in that meeting which I now seek to examine and call your attention to, apart from the spirit by which of, which you preached were in doubt of.

You charged the Rev. Stephen Scott – Pearson with wearing a Romanising Clerical collar and by your inference smeared his character. Now while this is true, he wears, such a collar on certain occasions, it is not true to say from that inference that he supported and advanced Roman Catholic friends who would be offended.

For the records, which you know to be true, the magazine in question show Mr Pearson in a public protest meeting against the visit of the Roman Pontiff. It can be said of the Rev. Stephen Scott-Pearson, he is a faithful contender for the Christian faith.

Can this be said of you?
Secondly, you accuse myself and others of having what you call a **free will Baptism** (what ever that means) and we ought to have remained in the churches from whence we came. You say we came to disrupt the church for we knew of all the conduct and the Sunday school before we came. Bertha actually testified it was only of recent days these Hymns in question have been sung by the children. And my testimony is this; I questioned you last year on the same issue, the first time I heard such

matters being put to the children.

Now let me remind you again, it was you who put the motion to the chair, contrary to the rule you accuse me of violating, when the church voted to join the Gospel Standard causes. Therefore, who has been seeking changes and affected them, and who is in breach of the rules?

I remind you again, you are a trustee and have public ally acknowledged, before God, the Church and the world, to carefully promote, preserve and keep watch over the doctrines are those stated in our articles of faith. Now if you do not believe them nor seek to preserve them, not only as a trustee but also a minister, you have lied on oath, and in court of law is criminal.

Your concern, Mr King, ought not to be am I being personally attached and under an inquisition? But rather, do I advance views contrary to the scripture and dishonour Christ, and are my views in conflict with his word and the articles of the Church I have joined? You ought not to fall back upon your age to justify your activity for as Elihu says (Job 32 – Verse 9) Great men are not prophesying. But to prove all things; hold fast that which is good. Abstain from all appearance of evil (2 Thess. 5 – Verse 22). My charge being it was not just an appearance of evil but an actual evil doctrine being advanced at the children’s school. This doctrine being contrary to your own church and confession of faith.

See supplement: Bierton Articles of faith and trustees responsibilities

Now I read the situation like this: - you being Baptised with a Free Grace Baptism at the Bierton Church, (whatever that baptism means, for that can only be the counter part to a free will Baptism), are the lawful son of the household of faith at the Church at Bierton. That I and others having a free will Baptism, not being baptised at Bierton are not the lawful children. That you have the right to hold views and conduct yourselves contrary to the scriptures and the articles of the church which you joined by reason of the lawful Baptism. This, Mr King, is not Christian doctrine but rather the opposite. For they that do and hold the practice and believe the articles having given themselves up to membership and been received into membership are the lawful children and not they who speak with the mouth and act contrary to their affirmations.

You say you are under inquisition. Pray let me know how can you be given an honourable discharge to join another church if you will not subject yourself to the

lawful enquiry of the church you are in membership of. You are a Minister of the Bierton Church and therefore have professed a calling to it, now here are those Graces accompanying this call to assist and support you in such diligent enquiries as to the doctrines you preach. You cannot advance views contrary to the scripture and fall back and hide behind a cloud of weakness when the church, or congregation or private member questions your advances, Now, Mr King, I as a lawful member of the Bierton Church protest to you. You have before the church stated by inference that I spoke by an evil spirit when preaching at the church on Wednesday last and by your conduct lately pointed out in this letter oppose my actions. Now where is your charity here to the little ones of Christ’s fold and his ministers? My great consolation is this, they said the same of My Lord Jesus Christ and that he had a devil. It is you, Mr King, by your traditions do violate the Gospel of Christ and make it void. For you say, being a lawful son of the church you can act as you feel and believe even when in conflict with the articles of the Church, objecting when questioned with these words; the letter killeth but the spirit giveth life. Hence you misquote scripture to support your conduct. Therefore you by your traditions (that is unwritten beliefs and current behaviour in the Church) seek to prevent and resist the lawful children from exercising their privileges by smearing their profession and opposing their Christian stand against error and falsehood. You charge me with being out of order by not respecting the ‘ chair ‘. Mr King, the ‘chair’ was out of order when seeking to administer a ruling contrary to the rule. We have no such view of the ‘ Divine Right of the Chair’, for if the ‘chair’ acts contrary to the rules. But I do realize you may have been ignorant of this matter but you had one whole week to consider and deliberate your actions.

From the outcome of that meeting it appears you deliberately attempted to oppose the cause of truth and frustrate the children of God seeking to continue in your traditions and false ways.

My charge to the church still stands and you as a member of that church must also answer. The Charge is a follows:

To say to the children God loves them each one and that Jesus died for them all each one is contrary to the Scripture, is false doctrine and is opposed to the articles of our church.

To teach the children and their unconverted parents by encouraging the children to sing the Hymns, such as ‘ Jesus loves me this know, for the bible tells me so’, etc.

Is not a good work. -Nor should we put words in their mouths expressing faith, hope and love, and teach them to call God their Father and Christ their Saviour, when they will most likely find one day to their confusion, that Satan is their father, and Christ their Judge.

This is not a good work but rather an evil one, for it serves to delude their minds as to the nature of the love of God in Jesus Christ to the elect children of God.

Now listen, it was the whole Church at Bierton who recently gave assent to the truth of these articles of faith that I seek to preserve, maintain and promote, for I believe them and preach them. These truths of the distinguishing love if God and particular redemption have always been the doctrines of the Church at Bierton, ask those who were there before you.

I am seeking to preserve and maintain these doctrines of the faith once delivered unto the Saints and my question to the Church at Bierton is their objective: are they? – **And my question to you, Mr King, is: are you?**

Now King, Christian Charity covers a multitude of sins, but only those sins which are covered by the blood of Jesus Christ, and if you review what has transpired I will forgive and receive you as a Christian brother of you show the evidences of grace and obey the scriptures. For I exhort you with the words of the Apostles, ‘ be ye reconciled to God ‘. I come to you in the name of the Lord Jesus Christ and say may we be reconciled through Christ and be united by His Spirit in the common cause of truth and grace.

Yours in the name of Jesus Christ, the beloved Son of God the Father, seeking the good and peace of Zion,

David Clarke.

P.S. For your own good and those involved I am willing To submit what I have said to the judgment of any Christian and Minister being in membership of a Strict Baptist cause to judge the spirit by which I Act and the matters in question.

Mr Kings Reaction To My Letter

In order to resolve the conflict I sought to speak to Mr King personally but he was out when I called to I left him a note.

I called and left a note to Mr King, which read as follows: -

Dear King,

Sorry you were out when I called this evening.

I wonder if you would be willing to discuss some of the matters I mentioned in my letter to you in the presence of Mr Hope and Mr Hill or some other ministers or brethren in order to correct our differences according to the scriptures. Math. 18 Verses 15-17.

David Clarke.

28th May 1983.

Mr Kings Response

The following is a copy of the reply of Mr King to my note of 28th May 1983

Dear David,

Thank you for your note of Thursday last. I'm sorry that we were out.

‘THEN CAME JESUS’

I am quite willing to meet Mr P. Hope at some convenient Prearranged time.

My heart sorrow, grief and contrition with solemn humbleness Is before God.

‘ MAY HE FORGIVE ME MY EVERY SIN ‘

‘ THE DOORS BEING SHUT ‘.

Sincerely in Christ Jesus My Lord.

Amen.

Arthur

My Response Mr King

I responded to Mr King's letter as follows: -

Dear King,

Thank you for your note of Saturday, I note you do not mention Mr Hill. If Mr Collier will be willing to come with Mr Hope, would you be willing to discuss the matters I have raised with them present.

Math. 18 Verses 15-17 and Math. 5 Verses 23

Yours Sincerely,

David Clarke.

P.S. The reference to the door being shut if felt was a manipulation craft practiced by witches.

Mr Kings Response Was As Follows: -

Monday, 6th June 1983.

Dear David,

I am sorry for this delay since your last note regarding TWO ministers to carry out some enquiry. I did not realize you were enforcing TWO ministers when the scripture suggests and states ONE OR TWO witnesses.

Never the less, if you feel that two ministers would be more satisfactory for your conscience sake, you may do as you feel.

Mr Collier is not very well and I do not think it would be kind to ask him to become involved.

Perhaps you would be kind enough to let me know your further arrangements. My heart before GOD is to forgive even as I pray I have been forgiven.

MY MANNER BEFORE ALL MEN IS TO APOLOGISE. IN ONE WORD- SORRY!!!

IN LOVE, King.

My Response To Mr King's Second Note

Because of the serious nature of the problem I thought Mr Collier was ideally suited to discuss and judge in these affairs since he was a Pastor and Minister of the Gospel and his personal knowledge of our church would be very helpful. I believed that if he knew the natures of my charge against Mr King he would be able to show that I was not making an issue our of nothing.

Requested Help from Mr Hope

I telephoned Mr Hope and briefly explained the problem

And Mr Hope said he would come only if Mr King was in agreement.

Request Help From Mr Collier

I then called to see Mr Collier and asked his advice. In his View the matter was clear, particular redemption is the truth of the Bible, Therefore, the Hymn-book must be changed.

He then suggested I try to speak again to Mr King before any such meeting with him.

I Speak To Mr King

I called again to speak to Mr King very fearfully under much pressure. I explained firstly, that I sought an apology from him since. He had offended me, as I had already indicated in my letter. I then apologized to him for any unjust offence I may have caused him.

Mutual terms expressing sorrow were exchanged and we left

After an embrace, scripture reading and prayer.

I though the matter was now really resolved and that Mr King

Did not really see my concern and his simplicity were excusable.

3. Controversy Over Strict Communion

Immediately following that notable church meeting of the 27th April, another wave of trouble hit us at Bierton.

Again I was at the forefront and held in derision of them that are quick and hasty in judgment.

Mr Levey Preaches At Bierton

We had engaged to preach for us at Bierton the Deacon of the Baptist Church at Dunstable, Mr Levey. This day was the 1st May 1983. And after the evening meeting and according to our usual custom the Bierton Church had their communion. It is normal for the minister who preaches that day should conduct that meeting.

However, I was confronted that evening after our normal preaching service with a problem.

Mr Levey was perplexed, he had asked me what I wanted him to do for we had **now become a Gospel Standard listed church** and he was not in membership of such a church. Also the communion of the church at Dunstable was not restricted in the same way as expressed in the Gospel Standard articles of religion, which meant things would be out of order for him to conduct the communion service. Herein was a problem to me.

At the same time I had Mrs Moses come to me and instruct me saying I was to conduct the proceeding of the communion that night myself.

At this point I was vexed in spirit. The church had enlisted as a Gospel Standard cause without due consideration given to what they were doing. Things were very out of order when women issue instructions to men and, after my charge to the church regarding allowing general redemption being taught in the Sunday school and their unrepentant concern; I realized what I must do.

I briefly explained to Mr Levey he must do as I say, there were things going on which require I must act, as I am to do.

We proceeded and entered the chapel from the vestry. I said to the church Mr Levey was not in membership of a strict communion Baptist Church and I asked Mr Levey to confirm this before them. After which I said Mr Levey could not sit down with us since our rules and order forbid it. At this the faces of some of the members showed their disapproval, but I was determined, if they trifle with jointing league with a body or denomination they will go by the rule book of that association and hence avoid disorder. After all they had joined the Gospel Standard and not me.

I suggested Mr Levey remain with us and sit in the Chapel while we partake of the communion.

This caused me much grief; nevertheless, one must do what one must do at times like this. Having apologized to Mr Levey he said he quite understood.

Letter From Mr Levey

After 10 days I received a letter from Mr Levey and this following is a transcript.

10TH May 1983.

Dear David,

This is just a brief hurried note, which John has kindly offered to pass on to you on Thursday.

You will I believe have by now received a letter from Pastor Dix relating to the relating to the Communion Service when I was with you recently.

This was just mentioned by me to the Pastor casually when I went on a recent car journey with him. I was very surprised at the hostile attitude he took and told him that I could see no reason for him to write you in the manner he has.

Mr Dix of Dunstable Baptist Objects

Mr Dix's letter of objection

DUNSTABLE BAPTIST CHAPEL

10th May

1983.

Mr David Clarke

Dear David,

I am very, very distressed at the way in which Douglas Levy was treated during his visit to Bierton on the first Sunday in May. As I understand it, he preached at both morning and evening services as had been arranged. He then tells me that prior to the evening service you indicated your intention of personally conducting the Lord's Supper. Then, when this was about to commence, with Douglas actually sitting in one of the chairs at the Tables, you raised a point of order saying that according to the rules now adopted by the Church Douglas was not entitled to join with you at the Table. I gather that in spite of verbal protest from one of the members present, you then asked Douglas either to withdraw, or alternatively to take a seat at the back, which in fact he did. Douglas tells me he had no notion of what your intentions were, and from what happened it appears the members had no indication either.

It is not my practice to interfere in any way with the affairs of another church, unless of course I am asked,

but on this occasion conscience demands that I write to you. Douglas is a member and a deacon here, and I believe he has been shamefully treated. As his pastor I would be utterly failing in my responsibility if I did not express to you, and to the friends at Bierton, my deep sorrow and concern that he should have been subjected to such a humiliating experience. I would also like to make the point that by coming to Bierton on that day Douglas was obviously unable to join at the Lord’s Table in his own church; through what happened he was kept from it altogether.

Sadly, through events of this kind, through this lack of sensitivity and the rigid application of what after all are man made rules, all to many have been driven away from S.B. Chapels. It has caused untold sorrow and heartache, as I know through accounts heard from my childhood onwards. Honestly, David, I cannot believe we can look for the blessing of God, either at Bierton or elsewhere, when we are prepared to treat fellow believers for whom the Saviour died, in this unkind and ungracious way.

There are, of course, other issues involved. Douglas came as a minister of God’ Word to your souls, but was then debarred from joining with you at the Table of the Lord whose Word he had preached. If you think this through you will see this can only undermine the word he had preached. If there is some reason why he may not sit at the Table, is there also some reason why his ministry may not be received? I also believe that what happened is coming dangerously near to sacramentalism by giving a higher place to the Table than to the Word. This has always been the sacramentalism position, whether high Anglican or Roman Catholic.

Believe me, I have no desire to cause any kind of upset or strife, particularly among those whom I have know and loved in the Lord for almost 25 years. Neither would I wish to see you change from that rule of you sincerely believe it is according to the Word of God. But I do feel that if the is upheld, then you ought not to invite Douglas, or others in the same position, to come and preach for you. If you have Particular Baptists to preach for you, who are not allowed to commune with you, then it does seem to me that the sacrament is being exalted above the Word.

With all best wishes,

Kenneth Dix.
Copy to Mr King
Let the spiritual judge

You’re sincerely

Now again, for the spiritual, for them that have been tried and exercised in these things, let them judge. Are there any wise amongst the people of God?

What should I do?

I put pen to paper and wrote to Mr Levey.
The following is that transcript: -

12th May 1983

Dear Douglas,

Re: your letter of the 10th May 1983. Thank you for your letter and explanation of the circumstances following your visit with us at Bierton. I have received a letter from Mr Dix and shall write in due course.

I am sorry I am unable to elaborate in detail the reasons for my actions at this stage, but I believe you have sufficient understanding in these matters and are neither offended nor humiliated over the events, which transpired during the communion service.

This whole matter I wish to bring before our coming church meeting because of the serious repercussions, which must inevitably take place.

My view as to ought or may preach in our church, are those who are sound in the faith and have a gift and are also in church membership of a church where there is a structure for discipline for obvious reasons.

Now whether they are of the same order (Strict Communion) it matters not in so far as they preach the faith once delivered unto the Saints. But this rule for preaching does not apply to the Communion if the articles of the church stipulate the order of Communion is limited to Strict Communion Baptists. However, our position at Bierton is slightly different for whilst the Church endorse the G. S. Articles of faith they do have their own articles set out in the Trust Deed and these I believe allow for the Pastor of the Church to exercise His own Judgment in the name (authority) of the Church to admit or bar from the communion those who he has scriptural reasons for so doing. However, at Bierton this flexibility cannot easily function for we have no Pastor (elder) to regulate these affairs and as a private member I acted on Sunday last with reasons not yet fully disclosed to you, but gave sufficient reasons for you to understand and agree. In the fear God, I believe I acted and look to Him to justify my actions in the courts of your conscience.

In no way did my action call into question your standing in Christ and no way can it be said you ought not to preach at the cause of Bierton, for the previous

mentioned reasons and for the same reasons why William . Huntington, Toplady or Newton ought to be allowed to preach in a Strict Baptist Chapel.

I am sorry, however, you missed your own Church Communion but I do trust this incident will prove to be of God and turn out for the good of the cause at Bierton.

In the absence of a Pastor and having no authority except as a Private member I was unable to act lawfully in allowing you to sit at the communion. But had we a pastor no doubt you would have been permitted.

The problems arising from a pastor less church have proved to me that unless the Articles of Faith and Order have rule not only does practice and order fail but also truth and doctrine falls and error creeps in which is very difficult to put right.

Yours with Christian Regard

David Clarke

Jude Verse 3

Letter to Mr Dix

After delivering my letter to Mr Levey by and hand I wrote to Mr Dix believing he had really stepped out of place.

1st July 1983

Dear Mr Dix,

Thank you for your letter of the 10th May 1983, I am sorry not to have written sooner but I had hoped to bring the matter to our church meeting, but matters have been delayed.

I cannot as yet write on behalf of the church for we have not yet been able to discuss the matter to settle such affairs, but hope to at the next church meeting.

I have written to Douglas regarding the incident and expressed my personal views, which I believe would the founders of the Church at Bierton hold the views. However, we are without a Pastor and the Church have recently aligned with Gospel Standard Churches and are in agreement with their ‘ Articles of Faith ‘ which express the doctrinal views of the Church at Bierton in greater detail than those expressed in our Trust Deed.

In order to ascertain the legitimacy of the Church at Bierton in so joining and aligning with Gospel Standard cause I wrote to Mr Secretary (the secretary of the committee) in respect of our association, also Mr Hill of Luton. I questioned the matters of our own Trust Deeds and it’s written Articles and Practice believing any deviation from their expressed tenets would be in fact unlawful and immoral. Now whether or not our people at Bierton are aware of the issues involved I

cannot really say, although I have reason to believe they are not. The actual position of the Church at Bierton is as follows:

We have our own articles of faith and rules of practice expressed in our Trust Deeds and cannot deviate from them in matters of faith or practice.

Our alliance with the Gospel Standard cause is by mutual agreement and the articles of faith and practice set out in ‘ these Articles ‘, so long as they are not inconsistent with our own articles already mentioned.

Our order as set out in the trust deeds is clear, we are a Strict Communion Baptist Church and so membership and Communion of the Lords Supper is restricted to Strict Communion Baptists. Although I believe our articles allow for the Pastor or elders to admit or bar the communion to they whom they have scriptural reasons for so doing. But we are without a Pastor or means of flexible Church Government, which such officers could allow. Therefore the articles of faith and practice must bear rule in such absence.

For the record Mr Howe and his wife recently sought to partake with us at the communion, but were prevented by myself (I believe with the churches agreement) for their non –membership of a church of same faith and order (but again without a pastor or elder who should decide these policies?). I wrote immediately to him and his wife and he assured me there was no offence made.

Concerning the event causing concern; we had at the evening service before the communion service, none church members, those who felt they ought to be allowed to commune with us (who are in membership with no church, nor believe they need to be), John Just, and his friend, who I don’t believe would expect to commune with us but these would be discriminated against had Douglas been admitted to the communion.

I would maintain that since our Articles restrict the “Communion” to Strict Communion Baptists, the church ought to preserve their order during the absence of Pastor and seek God earnestly and by all means seek a Pastor. In effect a gracious and Lawful means of church government.

I expressed to Douglas there were certain reasons why I acted but could not elaborate to him since it involved discussing church business, which was causing some concern amongst some of the matters.

In respect of who may preach in a Strict Baptist Church, I maintained thus to Douglas, that my view is, faith comes before order and I see no biblical reason for excluding a particular Baptist or Presbyterian from

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preaching in a Strict Baptist Church provide they were of the same faith. Otherwise it would be equally inconsistent for hymns and read sermons by none Strict Baptists being public ally read and voices in our meetings. This I believe has always been the view of Strict Baptist in the past: (I cannot say of today, but each church are responsible for their own judgments in these matters). And held responsible by the Lord for their judgments.

Now surely a particular Baptist Minister would not be offended at Strict Communion and would respect the order of the church he be engaged to preach at. (He may not agree).

This practice, I believe, do not make the ordinance sacramental nor points to it for the preached word is held above the communion in every case. This view I would argue is perfectly in according to Christian unity and liberty and in bonds of the Gospel of Christ. To say Douglas ought not to preach if he cannot partake of the ordinance surely makes or points to a sacramental view of the Super for that view makes to supper equal to the preached word, which it is not and neither is Baptism. See G. S. 1862 enquires w.r.t. Ministers preaching J.C. Philpot?

I maintain Faith and the Word by which it comes is before all of these things.

I am sorry if I have caused any grief. I am equally opposed to man made traditions particularly when they oppose the Gospel and truth. We have common enemies, our carnal self, natural man's wisdom, anti-Christian principles, and apostasy in the professed churches all to contend against. Not forgetting the great enemy of the church, the Devil and his spirit and ministers.

I expect the church will send word when we have discussed the matter you have raised.

Yours with Christian Regards in the fear of God

David Clarke

4. Visitors and Strict Communion

This series of events and letters were submitted to the judgment of the church and are recorded in the minutes of the 6th July 1983, meeting.

Mr Peter Howe, Ivanhoe Particular Baptist.

Former minister of the Ivanhoe Particular Baptist

In my letter to Mr Dix I mentioned an incident, which occurred at the Bierton Chapel with Mr. Peter

Howe. Both he and his wife attended the Bierton Chapel on the first Lord's Day in November 1982, and requested to partake of the Lord's Supper.

Mr Dawson, from Kent, was the minister engaged to preach on that day and since did not know our two visitors. I spoke to Mr Howe and his wife explaining our communion was restricted to they of the same faith and orders.

Mr Howe's circumstances were such that the Church at Ivanhoe had down and hence Mr Howe and his wife were not now in membership anywhere. I also knew Mr Howe held to duty faith and duty repentance. He had also recommended I read Andrew Fuller's book titled 'The Gospel Worthy of all Acceptation' which supported his views. He also held that the Ten Commandments were the rule of life for the Believer. All such views were in conflict with my views and the Bierton Church (or so I thought). Knowing these things I was not at liberty to invite Mr Howe and his wife to the communion. I said to them in much fear and tender consideration that they would not be permitted to partake of the communion. I wrote to them immediately, the next day to explain the Churches order of communion and apologized for any offence caused.

Transcript Sent To Mr Howe

7.II .82

Dear Peter and Pauline,

I do hope we did not offend you on the Lord's Day evening, we do not wish to offend in any way. I call to mind those scriptures as, Matthew 18 v 6, and I Chr... 16 verses 21 – 22. May I explain our position in respect to the matter of Church communion? We hold the administration of the ordinance of the Lord's Supper to be in the hands and authority of the local Church (it's self being subject to Christ Jesus and His Laws) and our order is such that we restrict the communion to. Baptised believers (by immersion)

Who have given themselves to Church membership of the same faith as ourselves?

That they are actually in communion with his or her own Church.

Therefore in respect to yourselves it would be viewed you are not in membership anywhere, but would hope you be graciously helped and directed as to what you should do.

Please do not think we wish to hold ourselves aloof more orderly than others but rather seeking to hold to those things once given unto the saints and aiming

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at a defence of the gospel of our Lord Jesus Christ. In pursuit of these things decisions have to be made which often are against our natural inclinations.

Trusting you are well,

Yours with Christian regards,

David Clarke.

Church Approved Of My Letter

At the next church meeting I informed the members of this letter sent and also the reply Mr Howe had sent to me. The churches approved of my actions and were in agreement with my judgments.

Mr Howe's Reply

The following is a photocopy of Mr Howe reply: -
David Clarke Esq.
187 Aylesbury Road

PWH/MH

7th January 1983

Dear David

I do apologized most sincerely for the delay in replying to your letter of 7 November. This is a busy time of year for me and December particularly is a difficult month because virtually nothing can be done in the week leading up Christmas.

It was kind of you to write to me setting out the position with regard to the Lord's Table, and may I say at once that my wife and I were not in any way annoyed at what transpired when we were last at Bierton. Indeed it is good to know that some churches exercises some measure of discipline with regard to the Lord's Table.

However, having said that, clearly you were uncomfortable at what took place and I can well understand your grounds for discomfort. It is one thing to say that those coming to the Table should actually be in communion with their own church, but you are well aware that we were brought to the position of closing the Chapel at Ivanhoe for reasons beyond our control and which I trust do not reflect on us after having put in nine years' service there. As things stand, I concluded to myself rather wistfully as I left your church that evening that we would have been in exactly the same position had we been forced to leave a church having run off

with the collection! Had the positions been reversed and you had been approaching me as to whether in those circumstances you could have participated in the communion service, without doubt I would have replied in the affirmative. As to your penultimate paragraph about church membership, we hope indeed to be "graciously helped and directed as to what (we) should do". We find ourselves in the difficult position however where no church has given any indication that an approach by us about membership would be welcome. Regrettably I have to say that, spending as I do much time on the road each year, I find when I go to a pub for a meal (which I do from time to time when I am not quite sure where to eat) I receive a far more friendly welcome than I do in some churches. I hope indeed that we will receive the help to which you have referred, but it is a matter of great sadness to me that, having been involved in active Christian service for over 30 years I have never felt at such a loose end.

May I conclude more positively in wishing you and Irene and your children every blessing for 1983?

Yours very sincerely

PP. Peter Howe

5. Evangelical Repentance

I believe I am now in a better position to speak to Mr. Howe about this matter and feel I should do so. At that time I acted as a private Church member and not with the authority of the Church because I was neither a deacon nor an elder. Had I public office to act, for and no behalf of the Church, then I could have asserted the churches doctrinal position and taken the matter up with Mr Howe as far as far as it was necessary. In order to show our differences, for the truths sake and Mr Howe's good.

I now feel I should have been even more open with Mr Howe over his position and doctrinal statements.

We were a Gospel Standard cause and in that light is was only right to explain and discuss differences in doctrine with any visitor.

Erroneous Views Of Mrs Evered

At that time I knew that Mrs Evered prominent member of the Bierton Church, had erroneous views as to the doctrine of repentance toward God, and that since we were now a Gospel Standard cause as a church we had committed ourselves to defend those articles set out in the Gospel Standard articles of religion.

Mrs Evered false views came to light when she

rejected the use of the term ‘ evangelical repentance’ used by Mr J Tanton who preached at Bierton, earlier that year of 1982. The matter she raised at the church meeting of October 13th 1982.

A Transcript Of That Meeting

Mrs Evered also made mention of the fact the Mr Tanton had used the words ‘ Evangelical Repentance’ to which she objected. Since there was no such mention in the scripture. What action the Church aught to take was not specified; however no response from the remaining members by way of objection was made.

The secretary (myself) reminded the Church of Article 26 of the Gospel Standard causes where our position was specified as to our responsibilities or otherwise of men towards God in this matter.

I wrote immediately to Mrs Evered to help sort our some of her views in respect of the subject.

Letter to Mrs Evered

13th October 1982

Dear Mrs Evered,

Re: The terms Evangelical Repentance used by Mr Tantom during his preaching engagement on the Lord’s Day evening 19th September 82

May I offer for your consideration the following thoughts on the subject above? The term evangelist as used in the scripture, means: One who announces good tidings; see Acts 21 verse 8, Ephesians 4 verse II and Timothy verse 4 & 5. All protestant churches since the reformation were known as Evangelical Churches. The term repentance is another scripture word; see acts 22 verse 21, Acts 3 verse 19, John 16 verse 7 & 8 Matthew 5 verse 4 and many other places mentioned. The nature and kinds of repentance the scripture mentions are various.

There is a natural repentance which the light of nature and natural conscience dictates Romans 2 verse 4 & 5.

There is a national repentance an outward humiliation for sin. Such as Ahab exercised I King 21, verse 29, and such had Tyre & Sidon exercised would have remained until the day of Jews, if they were privilege, as the Jews were, by the preaching and ministry of our Lord Jesus Christ.

There is a hypercritical repentance, which the children of Israel exercised when in the wilderness. See

Psalm 78 verse 34 – 37 and Hosea chapter 7 verses 16.

There is a legal repentance, which is mere work of the law, which in time wears off and comes to nothing. Both of which Pharaoh and Judas exercised. Exodus 9 verse 27 and Matthew 27 verse 4 and Cain, Genesis 4 verse 3. All of which may be experienced by reprobates and is none other than the sorrow of the world, which worketh death. 2 Corinthian 7 verse 10.

There is an evangelical repentance to which Mr Tantom referred too in his ministry, although he did not draw the distinctions just mentioned. This evangelical repentance is not a duty but a Free Grace Blessing and a Gift of God for which our article 26 contends is not the duty of all men. It may be called evangelical repentance for such penitent sinners derive comfort and consolation by the gospel. Since through the blessings of the blood of Christ which when applied to the conscience it cleanses from all unrighteousness. It flows from the free grace of God. His Spirit who reproves of sin and enlightens the eyes to see the exceeding sinfulness of sin and to which the gospel invites such men to rest in Christ Jesus, and of which are may references. Proverbs 28 verse 13. I John chapter I verse 6-9, Isaiah 4 verse 7, Jeremiah 3 verse 12-13, Luke 24 verse 47, Acts 5 verse 31. Those who experience this Blessing are the elect only, and it is a gracious privilege and the gospel exhorts them to exercise. A full treatment of this subject may be found in Dr Gill’s body of Divinity, under the subject repentance toward God. Dr Gill is held in very high regard by the Gospel Standard ministers to which both Mr Gadsby, William Huntington, John Warburton, John Kershaw and Mr Philpot, paid particular respect. A further exposition has appeared in the Gospel Standard magazine September 1967 to which I would refer you to for further explanation.

Trusting this will be of some help. Before and since joining Our Church I have been much exercised over this matter and am persuaded that our article 26 expresses a scriptural view, although the wording of it needs clarification.

Yours with Christian regards

David Clarke.

Mrs Evered’s Response

To my letter Mrs Evered stated that my points were not relevant to her rejecting the term evangelical repentance and she had spoken to another minister

and he too agreed with her; there was no such thing as evangelical repentance.

I never did find out the underlying reason for anyone rejecting the term evangelical repentance nor would Mrs Evered state whom the minister was she had asked about this matter.

Mr Howe And The Added Articles

This problem was directly connected with Mr Howe, for he had now approached the church at Bierton to partake of her communion. Connected because we had recently become a Gospel Standard Cause no scriptural references to the added articles (1878) of the Gospel Standard Strict Baptist. Also, in his view, that stand mentioned in these articles of religion could not be supported from the scriptures. This matter Mr Howe mentioned to me sometime during 1972 to 1976. At that time I had not closely studied the Gospel Standard position but I did reject the notions of duty faith and duty repentance of which Mr Howe maintained. I was obliged to support my view entirely from the scripture and answer his objections from first principles without reference to any articles of faith. I had read of Mr Howe’s views in a book written by Mr A.W. Pink but I did not agree with him on this matter. The book entitled ‘ The Total Depravity of Man’.

My concern, when Mr Howe asked to partake of the communion at Bierton, was that we were in disagreement over these issues and the church was now a Gospel Standard cause; so how could Mr Howe now wish to join with us in our communion? The concerns that I had were those if the views of Mrs Evered were held and taught by others in the church and I taught the truth of the scripture then it would appear to our visitors we were not of one mind and at variance.

At that time I realized there was a difficulty if I spoke to Mr Howe over his views on repentance and saving faith. Because had I advanced, what I considered to be, a biblical position as specified in our articles of religion and acted on that occasion as a church representative, whilst some of our members advance different views and denied evangelical repentance when we would be out of order as a church.

I began to realize folk were not clear in their thinking and in error in their doctrine as regards repentance towards God and their understanding of our articles of religion. The matter had to be put right but the way to do it was not clear to me. People were generally of the opinion that if you left the matter alone it would all clear

up in the end. I am not of that opinion. Nevertheless the matter never was settled in a biblical.

6 The Children’s Hymn Book

In this chapter I relate how an attempt was made to resolve the issue connected with the children being tough hymns containing doctrine contrary to our articles of religion and scripture.

The Church Meeting

I do not think it possible for anyone to know the anxiety and stress, which such matters cause unless they have gone through similar paths.

Nevertheless they had to be faced. Who is sufficient for these things?

Truth was at stake and must be preserved. I was certainly alone, for none of the church appeared to stand with me save my wife.

Church meeting 15th of June 1983

Scripture reading I Cor. II ²⁰⁻³⁰

This was an interim church meeting seeking to bring to the church the correspondence from Mr P Jane (trustee) and Mr B. Ramsbottom, minister of the gospel, Luton.

After reading the minutes of the last meeting a matter of the 27th April, clarification was raised by Miss G Ellis regarding the postscript of these minutes. (This postscript has been quoted on page under this heading). It was asked, “ What views were meant. When stating they would prohibit Mr King from preaching’ I explained, ‘ the views which prohibit any preacher from teaching at Bierton were that of teaching children God loves them all and the Lord Jesus died for each of them.

Minutes Cause Embarrassment

It was felt the paragraph ought to be removed for the sake of future generations and so avoid conveying wrong information.

The secretary expressed the purpose of the minutes were to convey a true and accurate account of what actually took place in the meetings whether the church were in agreement of what transpired or not.

It was suggested that since some members could not call the events, related in the postscript, taking place then a clarifying note to be made. This was agreed by the vote.

It was further motioned the whole postscript be removed but could not be carried by vote.

The chairman resolved the impasse by signing

the minutes under the end of the minutes before the postscript. This was done to the satisfaction of the members.

It seems evident from these notes that the church did not like what was recorded and sought to clear Mr King of all possible blame. Some wanted the minutes to be tampered with and hide the truth, an evident sign of the natural man and his ways.

If they wished to clear Mr King of the charge I had made, then they could have asked him what were his views and doctrines. Mr King to this day has never denied my charge of teaching “Universal” love to all children and has never expressed he though himself wrong when saying to all the children Jesus had died for them each one.

I realized again that this business about voting and women dictating that was or was to be was wrong.

However, back to the minutes: -
The secretary informed that church the reason for the gathering was on two accounts: -

A. Letters from Mr. Ramsbottom, minister of the Gospel (Luton Bethel) and Mr. P. Trustees was to be read to the church respecting the question of teaching methods used in teaching children.

B. That a letter from Mr. Dix, minister of the Gospel (Dunstable) was to be red to the church.

The two letters from Mr. Ramsbottom and Mr. P. Trustees were read and the secretary expressed that they both conveyed and supported he views expressed in the Bierton “ articles of faith’. After some discussion the possibility of changing the Hymn book used by the children was raised but the teachers said those hymns which appeared to some as teaching general redemption were always viewed by them as scripture, which contains the word ‘all’ as in Isa. 53 Verse 6, and so on; but in a limited sense.

The Hymns In Particular Were: -
There is a green hill far away.

Jesus love me this I know for the bible tells me so.
Mrs. G. Ellis suggested that the Hymns ought to be carefully selected.
Mrs. Gurney motioned that the church retained the hymn-book, and the motion was carried by the vote of the church.

Letter from Ramsbottom
The following are the letters sent to us from Mr.

To The Church Of God At Bierton

2.5.83

Beloved friends,
Mr. David Clarke has visited me and brought your church’s request. In the fear of God I have tried to put down a few thoughts on Sunday Schools, which I hope will be helpful. I have sought to avoid personalities and keep to principles.

Desiring your real spiritual welfare.
With Christian love,

Yours sincerely,
Mr Ramsbottom

To the church of God at Bierton
A FEW THOUGHTS ON THE PURPOSE AND
RUNNING OF SUNDAY SCHOOL

The purpose of a Sunday school is to teach the Word of God to our children.

With the Lord’s help an attempt will be made to put things are simply and clearly as possible; otherwise there is no point in having a Sunday school.

Though the teaching must be simple, it must be in absolute agreement with the doctrines we believe: those set out in the trust deed and the articles of faith, preached in the pulpit, and, above all, revealed in the Word of God.

Great care is needed in the choices of the teachers. Obviously they must be gracious; in complete agreement with the truths we profess: and, in my opinion, church members.

These four points would seem to be clear.
It is on points 3 and 4 where there has been deviation in recent years. Yet even a hundred years ago one or two eminent ministers had to raise their voice against “ another gospel” being preached to children. Though simple, it must be the same truth: the vital necessity for the new birth; the sinner’s complete helplessness. We must beware against lowering standards in our desire to simple. It is the same way to heaven for a child as an adult. (NOT: if you love Jesus you will get to heaven.”)

Thus, it should be evident that the Sunday school hymns are in complete agreement with the truth, though in simple language. Some of the popular children’s hymns are very beautiful: some are erroneous.

Care must be taken. Our great concern must be for the honour of the Lord Jesus out of love to him. (I do not see how, believing in particular redemption, we can teach children, “ Jesus loves me, and this I know.”) Also some children’s hymns speak as if all children are “ lambs” – a lamb is a new believer, however young or old.

Above all it is wrong to teach children that Jesus loved them and died for them.

Finally, great weakness has crept in some Sunday schools in the loose appointment of teachers. We hear (concerning some girl who shows no signs of grace): “ Well, she just takes the little ones!” To be a Sunday school teacher is a long solemn thing, a weighty responsibility.

May we not deviate from the standard of truth with sentimental views of being loving and kind?

Letter From Mr Janes (Trustee)

To the church worshipping at Bierton Street Baptist Chapel

Dear Friends,
As a trustee of your chapel I concede to your request to comment on certain teaching practices in the Sunday school.

My wish is to avoid confrontation, which often results in division, and seek wisdom to write in such a way that may be helpful in resolving your differences/.

It is very easy for all of us who profess the Lord’s name to continue in certain practices and adhere to modes of worship without realizing that we may be wide of the mark.

On the one hand it can be argued that God’s people will not be ultimately deceived by teaching, which suggests a general atonement, because many who have listened to have proved this that doctrine and their eyes have been opened to see otherwise.

On the hand to give anyone, whether it is believers in an unregenerate state or world-lings, a false sense of security must of necessity be wrong.

Many religious bodies are guilty of giving a false hope so we must be careful not to do the same.

I don’t think there can be any doubt but what the hymn ‘ Jesus loves me this I know’ etc. Is not a suitable hymn for one our Sunday school because it gives this false sense of security and is not doctrinally correct.

I suppose that one of the other hymns in question i.e. “ There is a green hill far away” could be sung by a group of true believers and be applicable language, but if believe the generally accepted interpretation of this is that Christ died for all men, which is not what the word

It is often quiet difficult not to put words unto people’s lips that a mixed congregation cannot with all honestly hymns, but I say again it is very difficult.

I often fear that my hope is false, but I feel I can say to the honour of my God that through the spirit’s teaching

My hope is built on nothing less
Than Jesus’ blood and righteousness
I dare not trust the sweetest frame
But wholly lean on Jesus’ name.

My prayer and desire is, that all who enter the door of Bierton Chapel, including the Sunday school children might know this true foundation.

With Christian love,
Janes

My Response to the Church Meeting

From the last section of the minutes and the response, or lack of it from the church. Even after I had called my two witnesses to confirm my views. Not to myself, but for the benefit of the women. I realized the voting system falls down and that these women ought not to determine doctrine or practice of the church.

Now what was I to do?

7 I Consider leaving the Church

From this time I thought seriously that I must leave the Church of Bierton for truth was not now a prime mover of our faith and practice. I had sough my God in prayer much engaged in contention for the faith, and now the people of Bierton are holding on to what they are used to. I could not see that truth could be restored whilst things remained as they had been.

I had two children now and twins on the way, and wished my children to be brought up where truth would be taught and not from a sentimental point of view. If God hated some men then let the children know. If God loved some men let the children know. But I could not remain among those who teach a sentimental, universal love for all. That was how it appeared to me. I had enough of that whilst touring the wilderness of the King Churches of Aylesbury, in which Mr King had said I should have remained. I announced to the church shortly after, my intention to leave and then I placed the house on the market ‘ for sale’. We had though we could move closer to my work and perhaps go to the Church at Eaton Bray.

nature. It may be better for my wife and inevitably my family if we moved to a community where there are younger families. It is very difficult for my wife to cope with the Church’s difficulties and the children, especially when I am away preaching and should I not provide for my own household I am worse than an infidel and have denied the faith (1 Tim. 5 v. 8).

I do not know what the future holds excepts my God determines only that which will turn out for the good of His dear people and we must earnestly contend for the faith once delivered unto the saints – Jude v. 3.

D. Clarke.

The Church’s Response To My Letter

It was expressed by Miss G Ellis that there would be many people very sorry should the church at Bierton be Closed, and it would be a very sad day should that occur. Also could not the church continue according to right principles for God is the same where ere we be.

This was the general view of the remaining members of the church.

8. Decision To Stay

Realizing we could not leave without a way being opened up for us to go, I concluded I was to continue at Bierton and continue my defence of Gospel truths, even though I was to upset the whole church. The next battle was with Mrs Evered who was the moving person for us to become a Gospel Standard cause and so one would have thought she would have known better. Sadly not so.

Battle Number Three

With this resolve battle number three was to begin and through the following pages, which I pen for the benefit of any persons in a similar position, **I realized the “ inhabitants abiding in the land” are indeed sly, hidden, crafty, Wiley and appear as harmless lovers of outward morality, being very strict in their discipline, in particular the observance of the Sabbath day, the avoidance of worldly influences such as the tape recorder or even the televisions set and so called “ evangelical news papers”.**

The incident occurred as follows: -

Before the morning meeting at Bierton I was dressing my niece ready for the service; whereupon I was instructed by Mrs Evered to remove from the desk my niece’s cardigan, for the table was a “ **holy vessel set**

apart unto God”, and to be revered not being put to a secular use “.

I was dumbfounded, never having heard of any such notions. I held my peace until I visited Mrs Evered the next day, on the Monday evening.

Heresy or Holy Table

Realizing she held heretical notions regarding the chapel building and the communion tables I reproved her as a heretic stating she was as a Roman Catholic who reverences building and the like. Due to the serious nature of the errors I was constrained to write to her, for such notions could not go unchecked. The following is the transcript of my letter to her.

Letter to Mrs Evered

Dear Mrs. Evered

As a minister of the Gospel of our Lord Jesus Christ, I write in concern, not only for your own soul’s good, but also for the good of the Gospel and cause of truth at Bierton.

The last Lord’s Day morning you told me to remove from the desk, at the front of the Chapel building, my niece’s cardigan, as I was about to dress her ready for the service. This was done before the commencement of the morning meeting. The reason you gave to quote “**The table was a Holy vessel unto the Lord’**.

Upon questioning you, on Monday, about this matter you informed me that you did not expect me to know about that, but since you were a girl, and since you have always been taught these things and knew this to be true from scriptures. You also said the Chapel was the “ **House of God “**, therefore to put a child’s item of clothing upon the Holy communion table was sacrilege, for this was putting it for a secular use.

You further expressed you did not wish me to write to you, after my admonition, upon this subject for you knew the truth of it and would never think any different.

I expressed to you your views were heretical and therefore an Heretic in this matter; for there are no such ‘ vessels ‘ sanctified for holy use to be held in such reverence in Christian worship, whether they be building, tables, chair, pulpits, tablecloths, cups or plates or any other such item for “ we have no worldly sanctuary ‘ (Heb.. 9 verse 11).

All such vessels used in the Old Testament, to which you referred, were those directed of God for a specific end and were sprinkled with blood (Heb.. 9 verse 21). They were but a shadow of the things to come, to be used only whilst the Levitical priesthood stood, until

the time of Reformation (Heb.. 9 verse 10). This time has now come and has been since our Lord Jesus was raised from the dead and has ascended into heaven.

Also the chapel building is not the “House of God “ for it is just bricks and mortar; the Almighty God does not dwell in temples made with hands (Acts 7 verse 45, 17 verse 24). But now the temple of God is with men, the church, the body of Christ, the called out elect vessels are the temple of God and House of God. (1 Tim 3 verse 15) and not the building as natural men think and many Roman Catholics.

In view of the serious nature of the case, it has been necessary for me to approach you for should your thinking be affected by superstition and not taught of the spirit of God, you cannot be preserved from being an instrument in the hand of Satan when called upon to make church decisions.

I trust you realize the concern I have. Therefore as a minister I admonished you and now warn you if you persist in this heresy and cause strife turning aside to vain jangling (1 Tim. 1 verse 6) it will be necessary for the church to discipline you in this issue. For if you are will fully ignorant and will not be admonished and insist on issuing directives to Church members and congregation on matters like this you will be rejected by the Church as an Heretic, for your mouth must be stopped lest the whole house be subverted (Titus 1 verse 11). I suggest you speak to another minister over this issue and show them this letter for there are no Christian ministries in the Gospel Standard denominations who holds the views and beliefs you do. It is certain the Gospel Standard Committee would not own such a minister.

I suggest you speak to another minister over this issue and show then this letter for there are no Christian ministers in the Gospel Standard denominations who holds the views and beliefs you do. It is certain the Gospel Standard Committee would not own such a minister.

I repeat again, as I said to you, if the spirit by which you have been taught these things is for God then it is are will spirit of the Lord, even as Saul was troubled by an evil spirit of the Lord. (That is to say a devil has influenced your thinking and the light of the Gospel must dispel that darkness of mind).

I commit you to God and the word of His Grace, which is able to build you up and direct you. May God enlighten your mind and open your eyes to receive the truth of the gospel.

You’re in concern,

David Clarke.

Minister of the Gospel.

P.s. Until this matter is resolved I will not have your assistance in the secretarial work.

Mrs Evered who had refused to read it returned this letter. This reminds me of Zech. 7 verse 11.

Response to my letter regarding Heresy and Holy Table

Shortly after my giving the letter to Mrs. Evered, she returned it stating she had not read it for she knew the truth and would never think any different. **I was told that all the folk at the Chapel thought the same things as she.** This was said in private, in the schoolroom, while the remaining members were in the chapel building.

I immediately, called these church members together and stated exactly what Mrs Evered had said? To my surprise some of the folk seemed to sympathies with Mrs. Evered’s point of view. Whereupon I stated whilst I remained a member, I would not countenance such views to be held or promulgated in the church or otherwise, and at this point Miss Gwen Ellis left in anger at my determination expressing she was fed up with people saying what they were or were not going to do. The remaining members departed. So the heresy manifested it self.

The Matter Unresolved

Now I asked what more must I do?

The members present were: Mrs. G. Evered, Miss B. Ellis, Mrs C Gurney, Mr. D. Clarke and Miss G Ellis.

Who was I ? – I felt so inadequate.

I had no office or authority in the church we had no pastor, no elder – in fact my question was – **were a church?**

No Church Order

It was evident we had no church order and with Mr King having resigned from office as chairman and no church meeting set it was evident we needed to put these matters right.

More Uncommon Ground

The next series of events highlights another area of uncommon ground between the Bierton folk and myself, which I considered detrimental.

There were plans being made in Aylesbury to launch what was called Mission Aylesbury. This was a so-called united evangelical effort of all churches to take place the following year. It was to run in conjunction with the proposed visit of Billy Graham who was to speak at the Mission England gatherings.

Concern Over Ecumenical-ism

I put to the church a request to use the chapel buildings for lectures. I explained the need to remind this generation of Christians of the history of the reformation. I suggested I would raise this request at our next church meeting and left it at that.

However one or two commented in this was: No other chapels are used for this purpose. Dare we do this? Would our trustees be in favour?

In order to ascertain the trustees mind on this matter I wrote to Mr Baumber of Bedford, Mr. Hill of Luton and Mr. P. Janes of Eaton Bray.

Lectures On The Reformation

The following is a transcript of the letter sent to Mr Baumber and exactly the same letter was sent to Mr. P. Janes: -

5th May 1983.

Dear Mt Baumber,

I have recently put forward a request to the church at Bierton for permission to organize a series of lecture on the subject the ‘ History of the Reformation’ using the Chapel Building to conduct these meetings. Mr. G. Ashdown of the Protestant Alliance would be asked to conduct these meetings.

It has been questioned whether our trustee would be in favour of such meetings being held at the Bierton Chapel, for this reason I write for your views, comments or suggestions.

As a member of the church and a Minister I am aware of the arrangements being made by some of the other churches in the area of Bierton and Aylesbury for a united evangelistic effort. This being in a direct response to the planned Billy Graham crusades to be held in Britain next year.

Believing it being part of our duty as a church and a privilege to bare testimony to this current generation of the kindness and goodness of God to us in the past. We ought to do all that is in our power to bring remembrance and remind fellow believers of the Great Reformation God wrought for us in the 16th Century and since. Realizing unless we do they may fall foul by

Satan’s snare during future days. It would seem right to teach and remind believers and those seeking God by such means. To bring them back to, and through the historic milestones of our reformation history, may be a means of redressing the balance of contemporary ecumenical evangelism of our day.

I would value your comments, reactions and seek your support.

Yours with Christian Regard,

David Clarke

Response to my letter

Mr. Baumber telephoned to say he would have no objection provided it was not causing any breach or division in the church.

Mr. P. Janes wrote and his reply was a follows: -
25. 8. 83

Dear David,

In direct answer to your letter received yesterday I see no reason why any trustees should object to your proposed series of lectures on the reformation.

I cannot go along with noisy demonstration, but in Joshua 4th chapter we read of the twelve stones taken from the midst of Jordan to remind the people of past deliverances and they were to tell their children.

Mr. Ashdown is, no doubt, a Godly man and very gifted at memorizing and retelling past events, hence very suitable for such meetings.

It would be a good reason for the trustees to object if you were inviting someone into the pulpit to preach knowing that he would advance things contrary to the teaching of the word of God, but this is not the case.

I wish I had a retentive memory so that when I hear these things I could remember. However, if you do make arrangements and I can possibly come, I will, and endeavour to bring others.

However, if you do make arrangements and I can possibly come, I will, and endeavour to bring others.

Mr. Ashdown would have to be suitably paid for his journey and time, so perhaps you would intimate to me your thoughts about this side of the matter. Collections at the meetings would probably be the best way.

Yours sincerely,

Philip Janes

My response

Due to the disorder amongst the church already mentioned, it seemed inappropriate at this stage to pursue this matter further. However, it seemed a shame that the church could not rise to the occasion and be, as it were, as a light set upon a hill.

9 A Dream

Background To The Dream

The following chapter relates a dream that I had and then leads up to the next attempt to resolve our disorder at Bierton.

A Dream And Its Effects

On Sunday the 29th September, I was preaching at Oakington, Cambridgshire and that night I dream a dream. To relate the dream I need to explain a few things.

Ruth Ellis was a member of the church at Bierton and was now in the Bethesda Home at Harpendon.

She had suffered lately and her actions, ways and reason were at some times strange and often inconvenient to her relatives but also she could not be sensibly communicated with. She often causes a great deal of trouble to the people concerned.

Ruth had been a great help to me in the past and always our conversation was concerning the Lord Jesus Christ, his truth and our experience. She was able to quote from memory virtually all the hymns of the Denham collection and Harts hymns. Even in her poorly mental state she was able to quote from hymns to any that asked.

In company she would often say things which could not be understood and as a results come folks would ignore her and say virtually oh, you know Ruth, she speaks nonsense,’ and so she was ignored.

I often tried to communicate with her poorly state and I am sure her problem was only in that she selected the wrong words to express what she wanted to convey. Yet in all this we still were able to speak and have choice experience when considering some of the substance of the Hymns she could quote.

I felt for Ruth particularly when folk ignored her and her as though she were insane.

Now to the dream: -

I was in company of they who I had believed to be my friends.

Were gathered together in a reception room like that of a hotel and I had occasion to speak and express my

views about a matter I couldn’t recall. However, these folk all turned on me, not in a physical way, but in a mental way. They said, in effect, although not verbally, “ Oh no!’ You are wrong, not only wrong but you have gone beyond the point of no return in your thinking.” “ We all know the scriptures by virtue of who we are, but no, you are completely wrong.”

They concluded that they should ignore me for I was lost and they could not come to my aid. They conclude the best way to treat me was to ignore me and not take any more notice of me. Just in reality like they treated Ruth. To politely smile at my words but take no notice of me whatever is said.

The loneliness and isolation that I felt was just as I believed Ruth Ellis must have felt when she was ignored. I cannot find words to express the depth of grief I experienced when I realized I was so alone.

I awoke and spoke my mind to my wife weeping. I was resolved to speak the word of God even though I be counted a madman, the truth to me was more important than those so-called friends.

Who these folk were in my dream it matters not for I did not think it relevant. However, for they who can interpret dreams, one was Mr. Peter Trustees 1 of the Eaton Bray church.

Further Attempts To Resolve Disorder

Following all these events it was necessary to do something. I called a church meeting, for the 19th October 1983. Not that I had the authority, but something had to be done. The following members were present: Mr. A. King, Miss B Ellis, Mr C Member, and Mrs Evered. D. Clarke, Miss G Ellis.

Mr King opened in prayer and a reading from the scripture 1 Cor. 13

Mr King then expressed he felt constrained to give a reason for his action and decisions of recent months to the church; explaining he had a nervous complaint which had severely affected his body. The affairs of the church had been by no means helpful.

Mr King explained he was in receipt of a letter written to him by Mr. D. Clarke dated 2nd May 1983, and he had shown the contents to the deacon of the church at Linslaid. Although Mr. Collier was the pastor, due to his age, it was thought he ought not be engaged in any controversy or disagreement between Mr. D. Clarke and himself. Although Mr. D. Clarke had suggested it that Mr. Collier might be called upon to help settle any offences or controversies.

Mr King removed himself from the table and sat upon a chair (previously placed by himself) away from the desk stating he did not feel he could read quotes from this letter to the church standing at ‘ the Table of God;

Parts of that letter were read and afterwards Mr King stated he had hoped the church by now had obtained the help of a chairman to conduct this meeting, since on several occasions he had requested the church should do so. Mr King then reminded the church of his earlier request to be relieved of his preaching engagement at the Bierton Church in December of that year. After this he left the meeting.

The secretary (myself) explained church business could not be conducted unless we had some means of regulating church affairs; we each had responsibilities to each other and Mr King whilst in church membership.

The secretary put a motion to the church that since a serious disorder existed in the church it was necessary for them to seek someone to act as an overseer without delay, until such time as we were settled and able to function as a body.

Mr J Gosden, Minister of the Gospel, Kent, was proposed by the secretary, that in his prayerful and considered opinion he was the only person, known to himself, able to act in his capacity. The secretary also proposed one of our trustee be asked and named Mr. P. Janes of Eaton Bray, to help set in order the things which were wanting.

Consideration was given to the seriousness of our affairs and viewed it harmful to leave such a decision for a further month (even though the Gospel Standard articles of faith rule 15, stipulated one month notice should be given to such a decision).

The matter was agreeable to the church although Mr. Evered suggested we ask Mr J Luton of Luton, Bethel Chapel, to act in the above-mentioned capacity.

The motion was put to the church and carried by vote.

Comments on that meeting

Mr King speaks of The Table of God

I was surprised that Mr King read from the letter I had sent to him, for I understood this matter was resolved between us but now he opened up the whole issue again. I was offended that only parts of the letter were read and not the whole because the parts he read cast sinister shadow upon the whole letter.

The other point which was a surprise to me was that

Mr King spoke of the “**Table of God**”, now what did he mean? What connection had he with Mrs. Evered?

Again I realized this could not go on without a check. What was I to do?

Help from Mr J Gosden, Church Order

I wrote immediately to Mr J Gosden with our request to help us, but sadly for us he was not in the position to do so.

Here is his letter in response to our request: -

Reaction to the letter

I understood clearly Mr J Gosden’s reply and wondered what we could do. I gave the letter to Mr King and asked him to read it.

Tunbridge Wells
Mr. David Clarke,

24th October 1983

Dear David,

Church at Bierton

Thank you for your letter of 19th October. After prayerful though and consideration I have my initial opinion confirmed, that as much as I should like to be of help to you all, the distance involved (about 100 miles) and the very heavy commitments here make my involvement a physical impossibility.

I have felt with sorrow the evident lack of respected leadership and lack of unity in the fellowship of late, and my heart aches for you as I remember the situation when it was so very different. My I therefore make the suggestion that you make a new approach to the problem by considering carefully the character of a true Christian Church

A church is a gathering of God’s people, those who through grace have known the forgiveness of sin through the blood of Christ, and in whose midst there is: -

A. Government and discipline administered by MEN called, equipped and qualified by God to lead and rule on his behalf. Eph. 4. V11-16. Only matters previously agreed and considered by these men should be put to the church meeting.

B. Preaching of the whole counsel of God by those called of God to do so. Rom. 10. v13-15

C. The administration of Baptism and the Lord’s Supper as an outward and public avowal of union with

Christ and, in him, UNITY WITH EACH OTHER AT THE TABLE. i.e. All to be done with “one accord” Acts 2 v 41.

Wherever any one of these elements is seriously or entirely lacking, it is very doubtful whether, in God’s sight, there any longer exists a gospel church. If you feel this to be your situation, only two courses are possible.

For the church to unanimously appoint from its own MALE members those qualified in accord with 1 Timothy 3, in whom there be complete confidence, and for whom all would have respect.

Or

If the above is impossible then to seek to place your selves under the discipline and oversight of a properly constituted gospel church as near to Bierton as possible, and to remain under their discipline until such time as God may raise up men from your own numbers who could undertake the responsibility.

I trust these thought may be helpful. My inability to become further involved is no indication of lack of love or concern, but the sheer impossibility of being useful at so great a distance.

My Christian love to you all,
Yours sincerely,

John Gosden

10 Events Turn For The Worst

One could hardly think such a few people who profess a fear of God could act and react in the way they have done, as I am to show through the following events.

The following is a summary of those events, which caused me to see how things at Bierton were going from bad to worse.

Prayer meeting 26th October 1983

Week night meeting

Mr King read from the 33rd Chapter of Jeremiah’s prophesy and emphasized verse 3 after a few comments on the reading.

Four Members Of The Church Walk Out

Following this I was to read from Ezekiel ‘s prophesying Chapter 14.

However, this is what happened. I made introductory remarks before my selected reading and the effect of my words were such that four of the seven gathered got up and walked out of the meeting.

I was astonished and so were the remaining church

members who were Mrs. Gurney and Miss B Ellis. This had never been known to happen in the history of the Bierton Strict Baptist Church.

The following is a recollection of the words spoken at that time, none of which were designed to hurt or cause any such effects as has been mentioned. They were spoken from the heart and with all honesty and truth as the subject lay heavenly upon my spirit. Particularly after recent events at the church at Bierton and after receiving the letter from Mr J Gosden (which at that time none of the church members had read save Mr King).

The Scripture Speaks

The Chapter 14 of Ezekiel seemed to speak to us at Bierton and I as a minister of the Gospel felt responsible to convey these things which I believe the living God would have us take note of. Before the appointed reading took place, I took the liberty to make the following introductory comments:

Ezekiel 14, “The text of scripture which King had emphasized was a very good word to the people of God and to any seeking him. ‘ **Call unto me and I will answer thee, and show thee great and mighty things, which thou knowest not**”.

I too could testify of the truth of these words having experienced the truth of these words in my own case for when the Lord Jesus called me by his grace 14 years ago. I was in no church nor was brought up in things, which were known to others who from a child had known the scriptures. But the truth of the words, “ call upon me and I well answer thee”, was true in my case for I called upon the name of the Lord and he heard my cry and saved me, separated me from my former ways and manner of living. Being once a drug seller, drug taker, criminal and wicked person. Only the power of the gospel and constraining grace of the Lord Jesus could work in such a way overnight.

Being called in no church nor brought up in my church my knowledge of Jesus Christ came as I read the bible.

I met in those days after touring the churches here and there and discovering churches here and there I was unable to settle into any of the churches. The reason being, I could not find that concern to know God and his grace in the way taught through the doctrines of Grace as they are in Jesus Christ and as I had come re receive. They neither taught them nor believed as I had come to know me. I had read in those days accounts of John

Kershaw’s life, John Warburton, William Huntington and later William Gadsby, all men with whom I believed I had something in common. We had experience the same things in measure, believed the same truths of God’s word, but I knew of no church in those days who knew these things as I had received.

That is until the Bierton Church was made know to me. As you know I crept in and sat at the back and continued with you until this day.

At that time the reverence for the things if God and manner of worship was well pleasing and pleasant. The singing of the hymns were savoury, their theme always being that of Christ Jesus and his gospel of grace. The hymns spoke of free grace, justification by faith of imputed righteousness and the sovereignty of God in all things. Those doctrines I had come to receive before coming amongst you.

Now believing I have been called of Jesus Christ to preach his gospel, and given leave of the Church I must speak and can only speak of those great things God hath shown me from his word. My responsibilities to you and your responsibilities to me as a preacher and also our responsibilities to King as a preacher are the same. I ask you if I speak not according to the word of God you must take me aside and show me, and I appeal to you to do so. Nevertheless since it is a truth in general a prophet is not received amongst his own people, the prophet Ezekiel needs no commendation, let him speak the words applicable to us and may his word be believed and the ‘ Spirit’ who dictated the word speak to our hearts as appropriate.

Having now been amongst you these several years I am now discovering not only here but as I travel the churches, things that I must make known.

Recently it has been brought to my attention when minister or you people refer to the ‘**House of God**’ you actually mean the building. I have never understood our ministers to actually mean the building, for they mean the church, the elect called out body of Christ.

As I read the scripture I find the ‘ House of God’ the place or seat of worship according to the 1st. Testament, means

But all of these forms and the ordinances of worship were all but types of the substance of true gospel worship and true church order now revealed in the New Testament.

Now the temple of God is the people of God, Lively stones and not by man’s doing, but by the regenerating work of God the spirit. The elect body of Christ, called

to be Saints are the true building of God; the house of God and not this chapel building, which I discover, is believed to be the case today.

All the vessels of the Old Testament were typical of the elect people of God set apart for divine use. Types of officers, helps and functioning members of Christ’s Gospel Church.

We are the temple of God. New Testament worshippers have no ‘ holy tables’ or tables of God’ or ‘ holy temples’ as have been recently told me.

I am told the communion tables must be ‘reverenced’ for it is a ‘holy table’ set apart unto God.

The building I am told is to be ‘ reverenced ‘ for it is the ‘ House of God ‘. All of which I discover to be not found in the word of God.

Speaker From The Congregation

At this point, a member of the Church asked well is not this the ‘House of God’ pointing to the building. Then another rose to their feet saying this is more like a church meeting and walked out. This was followed by three other persons leaving. They were Miss. G. Ellis, Mr. A. King and Mrs. G. Evered. The other person was a member of the congregation. This left myself and two members behind.

I was amazed and alarmed for I had not raised my voice nor spoken in a severe way, or a hard way, nevertheless I had provoked this reaction by speaking the truth as it is in Jesus Christ.

I beckoned to the remaining few that I should close the meeting in prayer and asked the Father of our Lord Jesus to save his people from these troubles and give us wisdom in these days, how we should conduct ourselves.

I then spoke to the two remaining, asking them to do what they believe to be right. They need not trouble themselves over me but rather themselves. If they feel I should leave, then I would do so, if this would bring them peace. Or if they felt a minister or ministers should speak to me to show me any errors in my ways, then they must do so.

Then indicated to them from the word of God the scripture that clearly shows the ‘ House of God ‘ to be the Church. 1 Tim. 3 verse 15.

We left Bierton Chapel heavy in heart but I trust with our eyes towards heaven that God would be gracious and appear for the people of God.

Dream Recalled

I then recalled my dream and wondered were

these people them in my dream, and after all was there anything in the dream?

11 Communion Refused

Having no pastor and having no authority from the church I knew not what to do. It seemed no one understood these issues involved and that it were I that was the cause of these disorders.

Withdrawal From The Communion

With all these disorders I could not, in conscience, sit down and partake of the communion to hold that month. I therefore withdrew asking Mr. Crane, of Lakenheath, to excuse me. I gave no explanation to him at that time for he was A Visiting Minister Unacquainted With Our Affairs.

Refusal To Conduct The Communion

Because our disorders were unresolved I believed it wrong to continue as a church holding the communion whilst our differences prevailed. I therefore prepared a statement for the church and read it to them at our weeknight meeting. The following is that statement read in November 1983.

It is the custom of the Bierton Church, to hold the communion service on the first Lords day of each month, and that service to be officiated and conducted by the Minister engaged to preach on that day. I am engaged to preach on the first Lords day in December 1983, but I must express my concern to the Church at Bierton.

I abstained from the communion on the first Lords day in October and the reasons for doing so were manifold, however, they may be summed up in the following way.

The church are not united in the cause of truth and at are variance one with another; to act outwardly as though one was in harmony when not inwardly is to pay lip service to a principle. Such practice is hypocrisy and dishonours the communion of Christ’s body.

To illustrate this disunity I must point out six recent issues of disorder, none of which have been resolved to the honour of the Lord Jesus Christ.

King considers himself to be in membership in name only and has asked to be relieved of his preaching engagements at Bierton during 1983. He has also declined to fulfil preach elsewhere. It was only at our last nu officiated church meeting that he gave any formal indication for his actions.

We are out of order a church if we do not resolve

this matter and put right any wrong done.

When I brought to the attention of the church the inconsistency of teaching general redemption, to the children and their unconverted parents, when in fact scripture teaches particular redemption; the church were not concerned, but rather upset that it should be mentioned.

The resulting confusion and variance over this issue gave witness to the real beliefs of the church. Therefore, we are out of order unless we are one mind in such matters.

Both King and I are given license at the church to preach and yet over the issue of General and Particular redemption and the Love of God to the elect and hatred to the reprobate we are at variance.

I maintain the scripture teaches particular redemption and the Love of God is Eternal, unchangeable towards his elect and the rest of mankind are hated with the same hatred mentioned towards ease (Rom. 9). That Christ died only for the elect.

In this matter we, as male members must be in agreement to walk together for otherwise we cannot serve the needs of the church at Bierton.

Mrs Evered will seek to establish her religious practices and ways, believing them to be right, when in fact they are wrong, upon other members of the church and congregation. When I opposed her privately, and then before other members trouble arose and the rest of the church winders why?

At a recent prayer meeting three of our members walked out of the service, Miss G Ellis, Mrs Evered and Mr King. It appears they took offence over some things, which I had spoken in sincerity, honesty and in no bitter spirit, when making introductory comments before the reading of the scriptures.

The comments were related to the communion table, the Church building and current heresies connecting them with the Old Testament modes of worship.

I say while such heresies are allowed to go unchecked, the church is not out of order.

In the past the church has made governing decisions contrary to the spirit of the Gospel and continues to do so. The reason appears to be because it is believed should strive for peace at all costs, even at the cost of truth, honesty, justice an example of this bad practice is in connection with Mr Lawrence. Mrs Evered expressed that he aught not to be asked to preach at Bierton again and gave her reasons. However, another member mentioned it since this matter had caused so

much trouble, it would be prudent not to ask him again, at least not for another year. To this the church agreed. This is not honourable.

I maintain that this was dishonourable, practice as a church we have responsibilities to each other and visiting ministers and, had there been a cause of serious error on Mr Lawrence’s part we should at least act rightly and put it right in a biblical manner.

This has happened in the past and is of course out of order, and must be put right.

From these six issues it is evident that we have no effective means of Church government, and since we have no officers to affect a remedy we are out of order.

Therefore, since there are matters unresolved amongst the Church and there is not that harmony required before the Communion service it would be wrong to symbolize the Lord’s death for us, by means of the communication, until we put these matters right. To do so I say would be to have ‘ no respect for the Table’ which of course is a metaphoric expression relating to the communion of the Body of Christ.

Therefore, in conscience, in the fear of God, I abstain and believe it wrong to conduct this service until we put these matters right. We are responsible before God to do so!

David Clark
Minister of the Gospel

Churches Response To My Actions

This caused some of the members to ask, ‘ Well can we not have this service on another Lords Day when another visiting minister could conduct the ordinance’. They did not think I was right to do what I had done.

Due to the difficulties in obtaining suitable ministers we had no ministers to preach on any of the 1st. Lords Days in the following months of January, February or March. Nevertheless I was available to preach and to officiate the communion if the church resolved their differences.

Attempts To Remedy Our Disorders

By this time our disorders were accumulating and so I called another church meeting in order to set in order or effect a remedy. The following is a transcript of the minutes of that meeting:

Church meeting 14th. December 1983

Members present: Miss B Ellis, Mrs C Gurney, and

Miss G Ellis Mrs Evered and Mr D Clarke.

Acting Chairman Mr D Clarke

Reading: 1 Cor. Chapter 2 followed by prayer.

The chairman explained the meeting was not properly convened meeting since we had no duly appointed chairman for which reason he thought Mr King was absent

However we were gathered in order to set in order those things which wanted since we had now serious things and matters of disorder amongst us. That it was necessary to establish a means of regulating and governing the church affairs.

Each church member had read the letter from Mr Gosden and so we were aware of his inability to help.

The secretary read a letter received from Mr King explaining his absence and his intention not to attend the meeting expressing he was sure he had made it clear, to the church, he would not attend the meetings when he was with us at the last meeting.

Miss G Ellis express she did not think King had made the matter clear at all and that surely we could not made decisions affecting the church without him.

The chairman express that whilst he felt Mr King had not made the matter clear at the last church meeting he had made himself plain he was not attending this meeting. However it was thought perhaps this was because we had no chairman duly appointed and that we had obtained such help he would have attended.

To this Miss G Ellis expressed she had hoped this was the case. Likewise all the members.

The chairman further explained we had accumulated church business, which had to be attended to, but we had no means of affecting and ruling on issues, which had arisen and was at hand.

After the discussion it was agreed we needed someone to act as an overseer and it was suggested we ask Mr Ramsbottom. The secretary mentioned Ramsbottom had already indicated he was very busy in previous correspondence with the church and perhaps we should ask our trustees.

The chairman suggested it would be a very heavy responsibility to ask one person to act in this matter at this stage and perhaps two or three persons ought to act and be involved to set things in order. The chairman suggested we could ask Mr C A Wood, of Croydon, you act as an overseer and that if he felt the help of trustees were needful he could say so. This was agreeable to the members. The chairman then pointed out that the help

we had in the past was only of the chairman and not oversight. We are now seeking the aid of an overseer or elder since our church affairs had proved the need of such an officer. To this the church agreed and understood.

Mr Evered expressed we aught to solve our difficulties before we ask someone like Mr Wood to help in this way. The chairman explained we had no means of doing so for the nature of our disorders and disagreements were very serious and required a biblical ruling and enforced church authority to settle these matters.

Mr Evered express at this point she objected to being charged with heresy, by Mr D Clarke. That her practice of reverencing the communion table, vestry and building was right. She denied the charge also of being a Pharisee and a Roman Catholic. All of which charges had been made against her at her home by Mr D Clarke.

She said, ‘ A heretic was one that had departed from the traditional church view and held self-opinionated views and she did none of these things. All her views were right for she had been taught them fro, a child’. To which the chairman said, ‘This matter could only be settled in a biblical manner but at present we were without the means of settling such a disagreement and since she had initially sought to press her views upon Mr D Clarke, in public, he was obliged to resist her in this matter would require a church ruling.

The chairman explained he had not the authority of the church to act in this matter on their behalf even though he believed Mrs Evered he wrong. But for this reason we were seeking to give such authority to an elder or overseer.

The chairman asked Mrs Evered to give one scriptural reference to support her views and mode of religious practice when reverencing the communion table, vestry and chapel. Also what scripture reference had she for maintaining the building was ‘The house of God’. To which she quoted the introductory comments made by Mr G Collier, when describing the atmosphere of entering the meetinghouse of Benjamin Keach at Winslow.

The chairman asked would she reverence the Anglican Church buildings, to which she replied, ‘Yes’. It was then asked would she reverence the Roman Catholic buildings, to which she replied she would but not their religion. To which the chairman replied such reverence should be given to any such buildings, let alone that of an Idol temple such as a Roman Catholic

place of worship. To this last statement of the chairman the church seemed to agree.

The chairman expressed since no scripture could be given he would read the scripture which clearly defines the ‘The House of God’ (I Tim 3¹⁵).

But if I tarry long, that thou mayest know how thou aughst to behave thyself in the ‘House of god’, which is the church Of the living God, the ground and pillar of truth’.

He further stated that God seeketh such to worship him in spirit and in truth (John 4²³), that there are no holy buildings, tables vessels or such things which we should give reverence. That the new Testament churches are the people, the elect body of Christ, called by grace; these are lively stones built up into a spiritual house and building for an habitation of God through the Spirit. This being no earthly of which Pharisees could not see or understand or receive.

The chairman was then pressed by Miss G Ellis to explain the text the Lord Loveth the gates of Zion more than all the dwellings of Jacob.

The chairman replied saying, ‘ saying The gates of Zion are not the doors of the chapel building but the public ordinances of the Gospel ministry; reading, prayer, preaching etc. All of which are Christ’s ministries in the church. Thess.

To which Mrs Evered replied she could not make the chairman see. To which was replied he saw perfectly well that her views were heretical, superstitious and leading to the will worship or the Roman Catholic Church. And that just as Pope John Paul the II denies idolatry when reverencing the statue of the Black Madonna, so would she when reverencing a wooden table, building and vestry all of which are made by man and men cannot put holiness into things that are made.

The chairman warned then of the destruction of Jerusalem and the temple in 70 A.D. and what we should take note of what happened to Shiloh (Jer. 7¹⁴). That he would not be surprised to find the building burned down if such superstition prevailed at the Bierton church. At this it was exclaimed ‘oh never’.

The chairman explained it is self evident we cannot settle these or any other matters without a biblical basis and properly established church government.

The chairman explained he felt he would benefit form the help of such an overseer in order to discuss such matters as they arose. That the churches were responsible to settle and resolve these matters honourably and not brush them aside.

It was agreed that both Mr King and Mr D Clarke should discuss these affairs with Mr C A Wood, in detail and go back as far as needed be through the church affairs to settle these agreements.

Mrs Evered then raised a point of disagreement with a statement made by Mr D Clarke (chairman) in a sermon whereby he said the devil reigns over men in the world. She denied this and that the devil was not chained as Mr D Clarke had said in previous explanation for that would only occur in the millennium reign of Christ. To which the chairman replied; God is sovereign and overall but Satan rules in the kingdom of darkness over the minds of the ungodly and he being bound signifies him being bound metaphorically by a chain. Meaning Satan can do no more that he be given leave to do.

Miss G Ellis then said a minister aught not to name people from the pulpit or in letters for this did not seem right and was surely diplomatic. Mrs Evered also said a Gospel Standard minister never did this nor would do. To which the chairman replied, ‘ whatever other ministers did or did not do the rule of them sent of God is scripture. Since the apostle Paul named men that opposed him in the ministry such a Demas (2 Tim. 4¹⁰) or Alexander the copper smith, also Luke informs us of Ananias and Saphira (Acts 5¹) all of which were named persons so too was it right to name persons, as need be, whether publicly or in private. That it was only the wisdom of this world, which dictated otherwise. That of course diplomacy be employed when, needed but it is only a tradition of men, which forbids names being mentioned publicly or in letters.

The chairman was asked by Mrs Evered not to speak from the pulpit about these things, which have caused offence since she disagreed with him. To which was replied, ‘He did his best not to offend or say things to upset but in faithfulness to men he could only speak of those things which he believed to be of God, appropriate and according to the scriptures, then the church must show him from the scripture and obey the biblical principle of judging prophesy (I Thess. 5²⁰⁻²¹) and hold fast that which was good. Now in this case we had no means of effecting government in the church in order to put right our disagreements.

Mrs Evered then asked the chairman if he believed in keeping the Sabbath day holy, or the moral law. To which he replied she did well if she did so. To which Mrs Evered said she did so.

The chairman explained the Sabbath Day according to the Law of Evered was Saturday (the 7th. Day) and

cannot be changed (Gal. 3 ¹⁵) for it was part and a term of the covenant given and made at Mount Sinai. That this is done away and fulfilled in Chris. That the Lords Day was the 1st day of the week when he rose from the dead and that this day is not the Jewish Sabbath Day. Hence we are informed men cannot (or should not) judge in respect of holy days, new moon of the Sabbath (Col.. 2¹⁶) for the law was and has a fulfilling end for the believer in Christ Jesus. To which Mrs Evered said Lords Day or Sabbath Day it’s just the same. To which the chairman replied, ‘He believed the Gospel was the rule of life for the believer and not the 10 commandments commonly called the moral law of which she was advancing and this article of religion was according to the Gospel Standard Articles 16.

Mrs Evered then asked the chairman if he felt his job as a lecturer teaching electronics was in keeping with that of a minister of the Gospel. For this work involved teaching the maintenance of television and video recording equipment which are all of the world.

To which the chairman replied he thought his work was quite in order.

The meeting was concluded with a resolve to ask Mr C A Wood, of Croydon to help us at Bierton.

The meeting was then closed in prayer.
My conclusion to this whole affair was that the beliefs of the majority members of Bierton were so much in error that any other believer, minister or pastor who truly believed the Gospel Standard Article of Religion would be ashamed to own these as believers.

Letter sent to Mr Wood

I contacted Mr. Wood immediately but he was not in the position to help so I called a church meeting, which met in December 1983. The minutes for that meeting are as follows:

Church Minutes Meeting In December 1983.

Mr. Wood had declined our request to act as an overseer due to practical considerations and his commitments already. However he was prepared to help at a first meeting if we obtain help form another minister to act as an overseer. That we could ask Mr. Ramsbottom if he knew of any who may be able to help us who was living closer to Bierton, or he might have some suggestions.

To this he suggested we ask one of the ministers we had to preach and because he did no know all the ministers we had it was very difficult to say.

After explaining all our ministers were not Gospel

Standard listed men and he suggested this need not necessarily matter. After explaining not all our ministers were in agreement over the added articles and this might prove awkward, Mr Ramsbottom suggested we could ask Mr Haddow, of Prestwood or perhaps Mr C Dawson, of Westoning or Mr J Buss.

Mr Paul Crane Our Overseer

Mrs C Gurney, Miss B. Ellis, Miss G Ellis And I Clarke. At our weeknight meeting it was suggested we ask Mr Crane of Lakenheath to act as overseer for he was one of our regular ministers. To this the church agreed and the Secretary was to make the appropriate arrangements. Also Mr King and Mr D Clarke were to discuss those matters with Mr Crane before such a church meeting. Also if need be Mr Wood could be called and asked to attend a first meeting.

I contacted Mr Crane immediately and he kindly offered help. I made arrangements to visit him and make him aware of these affairs. Mr King did not wish to be involved.

After this we called a church meeting, which meet on the 18th. Of February

Church Meeting 18Th February 1984,
2:30 P.m.

Members present: Mrs I Clarke, Miss B. Ellis, Miss G Elliss, Mrs C Member, Mrs Evered, Mr D Clarke.
Chairman: Mr Crane (of Lakenheath)

The singing of a hymn followed by a reading from the Scripture I Cor. II and prayer opened the meeting.

The secretary introduced the meeting expressing the purpose and summarized the events leading up to the meeting. Particular notice was made concerning the fact the church had not obsessed the communion service since November 1983 and that the church were gathered to set in order those things which are wanting (by the grace of God)

The secretary explained to the church Mr King would not attend the meeting and that he said if they wished to sack him well they would have to do so. He felt better in himself. He was at home if any one wished to discuss matters with him and his wife would be present.

Mr Crane explained he had a letter from Mr King explain to some degree the nature of his nervous complaint and the church affairs had proved to be not at all helpful.

The church was reminded of her responsibilities as a

body and as individuals, to act and put right any wrong for the good and cause of truth at Bierton.

The secretary explained, Mr Crane had agreed to act as an overseer (elder) if the church were unanimous in this request.

The secretary also explained the authority invested, by the church, to such an elder an was as follows:

1 To govern the church of God at Bierton according to the scriptures.

2 To have access to the church minutes and documents relating to church affairs.

3 To be able to visit and enquire of all members about matters of the church affairs.

4 Each member may resort to him and enquire for help and advice regarding church matters.

The minutes of the previous unofficial church meeting held on the 19th. Of October were read and the 14th December and of January. Before approval, that these minutes were correct, Mr Crane requested we settle the matter of him taking oversight.

Before accepting the office as overseer Mr Crane explained the secretary explained the church could ignore his objections and invite another minister to conduct the service but he believed that would be wrong to do so and after all the meeting was called to settle this points of order.

It was said by Mrs Evered that the church have always revered ‘The House of God’ and ‘ The Table’. For the Bible taught somewhere that the vessels of Gods house were holy.

The secretary said that there were several matters to be dealt with and we now had a church were prepared to settle these affairs in a biblical manner. There were however matters which could not be treated at this meeting since Mr King was not present but if the church agree to settle these matters in due course there was no reason for him to abstain from the communion or take the service.

Mr Crane made reference to the nature of different persons upbringing; and that from a child his background was such that he and all the children of his day were very quiet in chapel and not one would make a murmur. That whilst this was not so with all the Bierton Sunday School children he had taken that into account that the children came from different backgrounds and none Christian homes which made a great deal of difference.

In like manor we must take into account our own backgrounds some need to be less censorious whilst

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others more sensitive when differences arise in the church.

Mrs Clarke expressed she had been made to feel she did not fit into the ways of the church of Bierton so she thought it best to leave, explaining when other peoples ways are forced upon you then it was necessary to resist such oppression. An example of this occurred when the twins’ nappies need changing after a meal at Berth Ellis’s home one Sunday. Ruth in her helpful way took them away and rinsed them for her however this met with the disapproval of Mrs Evered who felt this was wrong to do on the Sabbath. This typical of a legal spirit that she found so difficult to cope with.

Mr Crane expressed he hoped these matters would not result in her leaving and that hopefully matters would be resolved.

Mr Crane commented he found the expression to reverence the table to be inordinate but could understand the phrase respect and that ‘ The House of God’ was surely where God meets with his people and that may be in many different places.

Mr Crane mentioned also that each day should be as Lords Day to us for Jesus is the true Sabbath for the people of God.

The secretary made mention there were several matters he wished to speak to Mr Crane about. All which were related to church affairs natural reaction was to shrink from such a tasked and that he did not profess to be a fount of all wisdom and could not any he had all the answers to matters of disagreement amongst men. But realized, who could tell and what may come of these proceedings? The responsibility may prove to be help to himself and the churches of God.

Mr Crane expressed he would take office if the church were unanimous in the matter in the matter. The matter was put to the church and all worse agreed; thus the church requested he take office.

Mr Crane accepted the office and then consideration was given to the matters of the minutes.

Approval of the minutes was sought but Mrs Evered brought some of the matters arising from the matters mentioned in the minutes forward.

Mrs Evered commented that these differences which had arisen in the church had occurred since Easter of 1983 and after a letter sent to Mr King by D. Clarke; that letter containing nothing but condemnation. To which the secretary confirmed this to be so and that all these matters were contained in the previous church minutes of which Mr Crane had been acquainted. Also these matters were to be dealt with now we had a means of order.

The secretary confirmed he had written to Mr King and reminded the church this was after he church meeting of the 27th of April 1983. The contents of the letter were only part read to the church, by Mr King, at a church meeting on the 19th of October 1983.

We were reminded however the business at hand was only to approve the minutes of the previous meetings and then matters arising from them could be dealt with.

Mr Crane mentioned there was a lot of matters related in the minutes and explained they could not all be dealt with at that meeting but would treat them in due course.

There was no objection or amendments required of the minutes however no proposal of correctness was forthcoming.

The secretary then referred to the recent statement he had made to the church, which had also seen, circulated to them in which was stated the reasons why he had refused to partake and conduct the communion service since October 1983.

The statement was not read again and this meeting, due to time considerations, however matters in that in that statement were to be considered at the meeting by the church.

It was asked by Mrs Gurney, ‘Why they could not partake of the communion.’ None of which could be treated at this meeting.

The secretary mentioned he wished to bring the matter of the children being taught hymns which taught general redemption explaining the children were being taught to sing hymn I69 of the Young People Hymn-book (S.B.S.S.A.) and at the Easter period would be singing this public ally with many none Christians present. This taking place even after I had repeatedly said was contrary to the doctrinal beliefs of the church. The final verse of that hymn reading:

Show me the scene in the garden
Of bitter pain,
And the cross where my saviour,
For me was slain
Sad ones for bright ones
So that they be stories of Jesus
Tell them to me

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turn to scrip are in support of what I write.

Firstly, who is referred to as ‘ all ‘ in 1 Tim 2 v 4 – ‘ who will have all men to be saved, and come unto the knowledge of the truth’ - and in II 3 v 9- ‘not willing that any should perish, but that all should come to repentance’. To my understanding the tenor of these words is the same as of those found in Ezekiel’s prophecy Ch. 33 v ll where we read that God has ‘ no pleasure in the death of the wicked turn from his way and live’? To me that whole chapter shows clearly the responsibilities laid upon both preacher and hearer, whether the hearer be lost or saved by God’s grace. In connection with this point, and indeed each raised in your letter, the words of Deut. 29 v 29 seem relevant that ‘ the secret things belong unto the Lord our God; but those things which are revealed belong unto us, and our children for ever, that we may do all the words of this Law! To me the revealed will of God is that all men should repent and believe and His secret will is that only those who constitute the election of grace will do so. I am aware that the doctrine of election is clearly set forth but we do not know who constitutes that number that no man can number. If it is not the will of God that men should repent, how can he be just in condemning men for not doing so? That man, in and of him, is quite unable to fulfil those conditions of salvation I do not deny, but that is his sin and God is not responsible for it. Did not Christ Himself lament over Jerusalem, Matt 23 v 37 & Luke 13 v 34, declaring that he would have gathered the Jews, but they would not. –

This is not to say that he could not but that His desire as a man was toward them and they would not be gathered because of their depraved will.

Secondly, to whom is the Gospel exhortations, invitations and commands addressed? It is my firm belief that they are addressed to the whole of the human race without exception. That is not to say that they are effectual to every man. When I was first led into the solemn work of the ministry that command was most clearly given to me’ and he (that is Jesus) said unto them, go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned’ Mark 16v15&16. If the servants of God can only go forth calling upon the elect to repent and believe, then they would never go on for we do not know who constitute the election of Grace. Surely we see here the goodness and mercy of God in proclaiming salvation to all (revealed thing) while reserving the power of salvation to Himself

It was objected, by the secretary, that this hymn was teaching the children that Jesus had died for them. Which was contrary to the doctrine of particular redemption. The matter was raised last year and was currently related to the disorder amongst us and with Mr King and himself.

Another matter was that relating to Mr H Sayers , of Watford, a visiting minister. This needed to be discussed with Mr Crane.

Mr Crane signed the church minutes and asked if there were any other matters that needed treating. Also if any members wished to contact him they were free to do so and make mention of anything which needed to be raised at the next meeting.

The next church meeting was booked provisionally for the last week of March or the first week in April.

Mr Crane closed the church meeting with prayer lead.

12 Mr Sayers Gospel Standard Articles

At this time a mutual friend brought to my attention that Mr Sayers of Watford Strict Baptist cause, disagreed with the Gospel Standard Articles. Mr Sayers was engaged to preach at the Bierton chapel and so since I was the secretary and was concerned I telephoned him and enquired of this matter. Mr Sayers did not volunteer much information so I spoke to Mr D. Crowther, deacon of the cause meeting at Attleborough, wishing to ascertain what disagreement had actually take place between Mr Sayers and the church at Attleborough. Mr D. Crowther was very helpful and forwarded a letter sent to him from Mr Sayers wherein he sets forth his views in respect of the ‘duty faith and duty repentance’ article. From this letter it is clear Mr Sayers opposes the Gospel Standard doctrinal position in respect of these matters.

Mr Sayers and Attleborough
Watford
Mr D. Crowther,
25th February 1983

Dear Mr Crowther
I refer to your letter of 15th February and as promised in my letter of 21st will seek to answer the points raised. May the Holy Spirit guide in what I reply and may the honour and glory of God be paramount in this matter.
If I may I will take each question in turn and seek to

(the secret thing). Did not our Lord Himself utter that great cry on the last day of the feast of tabernacles less ‘any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of water’. John 7.v.37&38. There were those who heard and believed, v.40&41, and also those that believed not. Thus the gospel invitation divided them. You mention specifically my discourse on Isaiah 55 v 6&7. It is most clear from the Word of God that verse 7 is addressed to the wicked in person. We are to exhort the wicked to repent, and if I may refer again to delivered our soul. Turning again to Deut. 29.v.29, the revealed ‘thing’ of God is that he who turns from his way to God will receive pardon and mercy, but he who turns not shall be lost. Before finishing with this point I recall a quotation that I heard some years ago and has remained with me, that if the gospel invitations were as limited in their presentation as they are in their application, what a miserable gospel it would be! I feel that we need to keep in view the boundless love of God as set forth in the Gospel as well as the glories of the doctrine of election, which I most firmly adhere to. The gospel invitations reach out to all men but are only effectual to the children of God’ those that are called according to His purpose. Rom. 8.v.28. The servants of God sow the seed, but God causes the seed to fall into the ground prepared of Him and bear fruit.

Thirdly, Gods common love to all mankind. That sin is loathsome and hateful to God we cannot and dare not deny and this must ever be set before the sons of men by God’ servants. You quotes those words that God is angry with wicked every day’ Psalm... 7.v.11, but here we see the goodness and mercy of God and His love to the world made manifest in that he does not cut man off as he deserves. Their life is yet lengthened that they might hear and believe the Gospel. That they will not come unto Him that they might have life does but add sin to sin. If we turn again to Matt 23 & Luke 13 we read of solemn judgments pronounced by the Lord Jesus over the Pharisees and those that trusted in their own righteousness, but we also read of Christ’ s lamentation over Jerusalem. Sure this is the language of love and not hatred. It is as if Jesus pleads with Jerusalem, with those that hate his name to return. Here again we must be careful for we are speaking of the revelations belonging to man and the secret things belonging to God. Also when considering this point I cannot see how else those beautiful verses in John 3.v.14&18 can be interpreted. It is clear, at least to me, that God, out of His love to

mankind, sent his Son Jesus to die. Again the revealed will of God – that whosoever believeth on Him should not perish etc. – And - that the world through him might (not will) be saved and he that believeth is not condemned - the will of God that only people will ever do so is made clear in John 6.v.37 – 40, but even there the doctrine of election is tempered with mercy by a promise that him that cometh unto me, I will in no wise cast out.

I feel that in the preceding three points we are dealing with the extent of the Gospel and the extent of the Gospel Ministry. I believe that it is addressed to all mankind, is to be proclaimed to all mankind and that the outcome of that proclamation is to be left with God, knowing that it will be effectual to His own dear people. – ‘ In the morning sow thy seed and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good’ Eccl.. 11v6. – ‘So shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it’ Isaiah 55 v 11. -

Fourthly baptism. That there is no saving grace in the ordinance I most heartily endorse and if I may say so believe that whenever I have been led to speak of the ordinances have always stated so. It is an ordinance that has the blessing of the Trinity resting upon it (Matt 3v16&17 Mark 1 v 10&11, Luke 3 v 22). And is essential in obedience to Jesus Christ. Jesus has also joined it with salvation and I dare not separate the two. However this is not the point raised by you. As regards the qualifications (for want of a better word) of the candidate coming to be baptised, there are but two requisites – repentance toward God and faith in the Lord Jesus Christ. I think of the words usually spoken in the water ‘ upon a profession of your repentance etc. ‘ We are not to sit in judgment upon any who come before us. The matter of possession rests between their soul and God. We can only act as the apostles did, on a profession. This is all that Philip acted upon when he baptised the eunuch. Is this not one of the reasons why we are left instructions in the Word of God as to how to deal with those who after their profession turn back and walk no more with him. My thoughts go to Simon Magus. Remember the words of Christ in the sermon of the mount, ‘ Judge not in order that ye be not judged ‘ Matt 7 . 1. Having said that we cannot lightly receive others into church fellowship. The walk must be consistent with the profession made but this in and of

itself is no proof of reality. I do not feel that the churches dare sit in judgment as to the reality of the work of grace. We may be sadly mistaken. If this ordinance was attended to in our churches as it ought to be, that is in the very beginning of a believer’s experience and the Holy Scripture shows this to be the case – see the book of the Acts – there will not have been the opportunity to examine the candidates reality and depth of experience. This should be the first step after believing. Having entered the church of Christ the young Christian then grows. I feel that as churches we expect too much from fresh converts and this is very often a stumbling block to them, by probing into the reality of the work of grace (the secret thing of God?) We prevent them from giving an evidence of that reality.

Finally you ask what I meant by the expression ‘ Tomorrow it may be too late’ in relation to baptism. Frankly I do not see the inferences that you say are there. We know not what a day or an hour may bring forth, and hence there is urgency in the Gospel and it’s commands, including that before us. I feel that very often when baptism is set before the congregations as a needful rite, which is to satisfy the obedience called for by the Gospel, that Satan immediately raises all possible objections in an attempt to prevent believers from following their Lord and especially because of the public nature of this ordinance. Nowhere in the Word of God we find any license given to delay in following in this step. Indeed we profess to be Baptists but seem intent on raising reasons, or rather excuses, as to why believers should not be baptised. I realized that I have written perhaps bluntly here but it is a great exercise with me that there are those who willingly and knowingly refuse to honour the Lord in this way. It may be called threats and pressures from the pulpit but God has commanded that whosoever believeth and is baptised shall be saved, he that believeth not shall be damned. Again I repeat that there is no salvation in being baptised. And here we bow to the sovereignty of our God, but he has still plainly commanded it and he people are to be told so.

I trust I have answered your questions and pray that you will receive this letter in the spirit in which it has been written, seeking the honour and glory of God. Please forgive my writing at such length.

Wishing the blessing of God upon you and upon the church and congregation at Attleborough,

With Christian love

Yours very sincerely,

Howard R. Sayers.

Bierton Church Unable To Cope

It was evident to me, from reading Mr. Sayers letter, he did not agree with the Gospel Standard Articles of the religion. I had spoken to Mr. Sayers on the telephone and asked whether he subscribed to the Gospel Standard Articles when joined the Watford church. He explained he had never been asked to do so. This surprised me since he was engaged to preach in Gospel Standard causes and the church at Watford is Gospel Standard listed church.

What was I to do? If our church cannot put right matters respecting **Particular Redemption**, ‘ **Holy Tables**’ and **disorderly members** how could this matter be now taken in hand? I knew this matter would have to be resolved in the fear of God and that the church must be in a position to judge these issues. But they were not. The matters of ‘**duty faith**’ and ‘ **duty repentance**’ were involved; both of which I had already met and at Eaton Bray church some had actually opposed my doctrinal stand over this issue. At this church I preached from the text in Acts 17 and defended article 26 of the Gospel Standard articles. I was judged as being wrong, both in the substance and my method of preaching and at a later date gently reproved by Mr Godly, who is a minister now in membership of the cause at Eaton Bray. The church at Eaton Bray in a Gospel Standard listed church.

I had also written to the Gospel Standard committee over this issue and received a satisfactory reply. I had cause to look into this matter before the Bierton church joined the Gospel Standard denomination. Both of these letters may be read in the supplement under the heading

Letter Gospel Standard Committee

The circumstances relating to my concern over this issue are also found in the same supplement under the heading, Letter to Mr. Peter Howe, former minister of the Ivanhoe Particular Baptist church (pages 33 – 40) in this supplement I have shown one of our members was not clear over these matters and knew the church were in no better position now to deal with this matter in a correct way.

Matter Brought To The Church.

This matter would have to be brought to the church but now and when? Look at what we were already in?

The matter was brought forward at our church meeting in February 1984 (see page 86).

14 Leprosy Discovered

In this chapter I relate how the communion of the church was restored but this lead onto another more serious problem, which has yet to be resolved. That being the distinction between the Law of Evered being a rule of life for the believer, which is the gospel. Sadly to say the truth of this matter lies under much debris today, but I believe will surely shine when God fulfils His word as spoken in Act 15:16.

Restoration Of The Communion
After our church meeting in February my conscience gave me leave to conduct the communion service with the Bierton church that following March. I preached from the text Acts 15:16 during that day: **‘After this will I return and build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up:’**

Mrs Evered was not present at those meetings but we partook of the communion that evening with myself presiding.

Leprosy Cannot Be Cured
At the next church meeting it was evident to me that the deeper one probed to discover the nature of a disorder the worse things became. I say the disease became apparent to all who have eyes to see, and I will say unto them that give a glib answer to the question as to whether the law of Evered be our rule of life or the gospel: I say remain silent and only speak of those things you know from experience and according to the oracles of God. For this I say is the root of the matter; Mrs Evered has Evered as her rule while I have the rule of the Lord Jesus. That is to say his gospel.

Church Meeting Reveals The Disease
April 21st 1984 2:30 p.m.
Members present: Miss B. Ellis, Mrs C Gurney, and Miss G Elliss Mrs Evered, Mr D Clarke.
Chairman: Mr Crane of Lakenheath

The meeting was opened with the singing of an hymn followed by a reading of the scriptures Gal. 5:5 and prayer.
The chairman made comments upon the scripture reading before the minutes of the previous meeting

were read.

The minutes of the previous meeting were read and approved and adopted as correct.
There were 3 matters raised: Mrs. Gurney wondered why Mr King was not present and Mrs Evered felt the church ought to know the contents of a letter sent from Mr. D Clarke to Mr King. Also Mrs Evered requested Mr D Clarke express his beliefs regarding baptism, sin and the commandments, since this affected her and the ordinance (communion).

Mr Crane said this could be dealt with in due course.
To Mrs Gurneys question as to why Mr King was not present; Mr Crane felt given time the matter would be resolved when the wound was healed and it would seem the letter written by Mr D. Clarke to Mr King had caused this reaction. Mrs Gurney expressed she too had suffered severely through the whole affair and why should Mr King be allowed to be excused; for surly this cannot go on.

Mr Crane mentioned that whilst Mr King feels free to preach elsewhere he does not feel free so at Bierton because he did not think it right that he should be ‘looked over ‘ by the church at Bierton.

Miss G Ellis wanted to make sure that Mr King was not under the impression that the private letter sent by Mr D Clarke as in any way from the church. This Mr Crane expressed the letter was known to Mr King as a private letter from Mr D Clarke and for that reason it should remain private. Also the problem between Mr King and Mr Clarke should be resolved between them.

Mrs Evered felt the letter should be read to the church but Mr Crane said that he did not think it necessary.

Mr. D Clarke expressed he would be willing to read the letter since Mr King has already read parts of it to the church already even though he had thought he had thought the matter had been resolved. Nevertheless since Mr. Crane himself had not known the contents it would be better first that he do so in private and if he felt it appropriate he could read it to the church. To which Mr. Crane expressed he did not think it necessary for this would not resolve anything.

At the same meeting I raised a question relating to ministers engaged to preach at Bierton and Mr Crane expressed: the church at Bierton was established in 1831 and had her own articles of faith, which were free grave articles. That the ministers we engaged must agree with the doctrines contained in the trust deed. But as a church they had now tied themselves, by their association with

the Gospel Standard and because many our ministers did not actually agree with all the articles of this cause this should be considered.

It was mentioned by Miss G Elliss that Mr Hope had said we could have our existing ministers. To which Mr Crane replied he did not think Mr Hope would have been aware that we had so many who would not actually agree with the Gospel Standard articles.

Mr Crane said he felt it wrong morally to engage these ministers now, only to reject them at some future date when we could get help from the ministers of the Gospels Standard. This was a problem, which should be born in mind, and no doubt the secretary would seek to engage those ministers from Gospel Standard causes.

Mr Crane mentioned that the church ought to consider resolving a difficulty in the Sunday school of which there were two:

At the last church meeting the singing of the 169, by the children, was mentioned by Mr D Clarke. To which he asserted it was wrong and inconsistent for the church at Bierton to teach the children a hymn, which the hymn reads, (last verse)

Show me the scene in the garden, of bitter pain;
Show me the cross where my Saviour For me was slain-
Sad one for bright ones, So that they be
Stories of Jesus, Tell them to me.

In this hymn I maintained it was wrong to put these words into the children minds, for it cannot be said Jesus has died for them and was their Saviour until they be called by grace and are in possession saving faith.

Mr. Crane added that there were also many such hymns in that book (a Sunday School Strict Baptist Mission Book) which were not suitable being in conflict with the doctrinal position and practice set out in the churches trust deed. No proposal to resolve any such conflict was put forward.

Baptism, Sin, The Commandments
Regarding the questions of Mrs Evered relating to Baptism, sin and the commandments, Mr Crane expressed the doctrinal position and practice set out of the church in respect of these points which were all set out in the articles of faith. To which Mrs Evered asked Mr Crane to read from the scripture the answer the Lord Jesus gave to a young man seeking eternal life. Luke 18 18 and Mark 10.

The Lord Jesus answered saying he should keep the commandments and in spite of the fact this young man had kept them and knew the 10 commandments from his youth upwards; Mrs Evered was assorting we should likewise be governed by the same rule.

After Mr Crane commented upon these passages and explained the scripture I requested I give answer to the question raised. My answer was as follows.

My answer
References To Baptism
Only those who are regenerated unto God, being born again were to be baptised upon the profession of their faith in Lord Jesus Christ. Only those who can testify of a saving work done in them could be baptised. That baptism did nothing to the subject did not remove sin nor give grace, for it was only a sign and symbol of something, which had already taken place. Namely they’re union to Christ in his death and burial. Hence the old man is buried with him in baptism and to be reckoned dead with him, even to the law. Whilst the raising up out of the water (being by immersion) signified the life of the new man of grace and the believers union with the risen Lord Jesus Christ. By this death and resurrection the believer is dead with Christ to the law and so sin and now alive unto God under the rule of the Gospel. For the new man of grace is governed not by the 10 commandments commonly called the moral law or Law of Moses but by the law of Christ.

For The Record Regarding Sin
As for sin: every believer is not free from in experience and that even the sins of thought of them present, would be sufficient to damn them for all eternity. That sin was in everything we do, in thought deed and action, to which the believer should wage war against.

Sin was in the world before Moses gave the 10 commandments from Mount Sinai. This being evident by the scripture referring to every one of those sins mentioned in the law, except the breach of the Sabbath, in the book of Genesis. That the **Sabbath was broken soon** after it was enjoined upon Israel (Exodus 16,²⁷)

For The Record
Regarding The Law Of Moses
As for the commandments given by Moses these were not the rule of life for the believer for the apostles never taught so. The Law being given to the Jews alone

as a legal covenant and by which that law excluded the gentiles from the covenants of promise (Eph. 2 12).

The Apostles when considering this question of the Law of Moses in Acts 15 5 and Acts 15 29-21 gave no such commandments to the gentiles, that they were under it to keep it¹.

I said this point of doctrine is expressed is expressed in article 16 of the Gospel Standard Articles. That is the believers rule of life is the gospel and not the 10 commandments as Mrs Evered was contending.

See John Calvin: the fourth commandment institutes.

As a result of this and some 32 year later I publish my views in *Reflections on The Sabbath*.

Reflections on The Sabbath



Reflections on The Sabbath

In which I treat the various issues involved in this subject. Please see the Further Publications listed at the end of this book.

Reaction To The Church Meeting

I realized even more so that unless the mouths of those who contended for the rule of Moses are stopped the whole house will be subverted.

But sadly I knew not where to begin for some of these views expressed by Mrs Evered appeared to be rampant throughout the churches of the Gospel Standard and other Strict Baptist denominations. It should never be the case but I feel the lapsed position and legal spirit dominates a great many.

I concluded I could not remain amongst those who could not walk with me in the Gospel of the Lord Jesus Christ. Our liberty in Christ being more precious than any chapel building, friend, family, yea the whole world. I could see no other path for me to take; I must leave this church. Leprosy cannot be cursed except by the Lord.

14 Announcement of Registration

I announced to the few gathered at Bierton; Mrs Evered had ceased to appear when I took the prayer meeting or was preaching and so only Mrs. Gurney, Miss B. Ellis and Miss G Ellis were present when I announced my resignation in the first week in June 1984.

Mr Crane Makes A Special Visit

Mr. Crane made a special visit to see me in order to discuss these affairs but we were not able to get much further than I aught to remain since there was no where else for me to go. For I would find the same if not worse in other churches or another denomination.

I Am Persuaded To Stay

Thinking Mr. Crane may be right I went to the next weeknight meeting intending to speak my mind. I asked Mr King if he would remain behind after the prayer meeting in order to hear what I had to say. Mrs Evered was not present and Mr King would not stay behind.

An address given

The following is a full account of the address given that evening and was delivered on Wednesday the 12th of June 1984 at 8: 15 p.m.

Commencing prayer

Our Dear Lord God thou hast promised to hear when thy people call upon thee; and we do call in Jesus' name. Please come to our aid for his sake we ask. Amen.

An Address Given

What I have to say tonight is very important, since the reaction, which must take place, will have far reaching effects. It is so important to you all that I am constrained to record (cassette) what lays heavily upon my mind, for the benefit of all concerned and may afterwards be used and freely available by any who are concerned to maintain the cause of truth here at Bierton or elsewhere.

You may find what I say will move you to say, we have had enough. We do not understand the bible the way you do. We believe you are wrong and cannot walk with you any longer and it would be best if you depart and trouble us no more. If that were your hearts response I charge you before God and the elect angels to accept my resignation as already given me leave to do what I must.

Whatever other response we get my prayer and hope is that it will turn out for the good of all concerned and the cause of the Lord Jesus Christ.

I am certain of this that where God is at work the enemies of truth will speak evil of all the good which I hope will come as a result of these proceedings.

I apologize for the unorthodox, or un-traditional or the in etiquette manner I may have, but realize this: the Lord God is not bound or tied to work by the rules and traditions etiquette of man. I act as I do for we are at a crisis point. Satan has wrought provoke trouble and made the people of God ill at ease. It cannot go on. We must not let it go on. Enough is enough.

Dire straits require dire measures for correction. Epidemic, sickness, epidemic measures for rectification. Times of war are not as times of peace. Cheeseparing manors have not place in the battlefield, so I beg the pardon of any who judge me out of order.

I have spoken to Mr Crane and informed him of my recent announcement of Wednesday last, to resign from both the office of secretary and membership. He made a special visit to discuss with me my points of discord and reasons for my actions but we were unable to conclude or settle the matters I raised. Mr. Crane left with a note of caution to not act in haste, to maintain sound doctrine.

Now since my announcement to you and in much prayer, I am persuaded I must put forward to you all the forward and actions we must take, as a people professing godliness, given the constraints we all have and are faced with. By constrains I mean the following:

Our relative ages and abilities. Our current membership and geographic locations; of us all including Mr Crane. Our constitution set out in the trust deed and relationship with the Gospel Standard group of Strict Baptists.

Now I say way forward and actions for things cannot remain as they are. A remedy must be sought and that remedy which will do us good must come from the Lord, whom I trust we seek. Therefore we must appeal to the God of heaven, seek directions from the word of the Lord and put in action the principle taught us in the word. This must be the way and is only way.

Let me remind you of my announcement and reasons for action in May/ June of this year. I said then, I have two immediate matters of importance which effect the church at Bierton which must be dealt with:

My Resignation From Office As Secretary

My resignation from membership

Resignation from office of Secretary and membership

This being important and must be dealt with immediately for this month must be spent in engaging

ministers for 1985. It being common practice for ministers to give their dates for preaching after the end of this month for the period January to December 1985.

This is of prime importance for the remaining members.

Resignation From Office

This being a mere formality but having repercussions must be treated as soon as possible.

Resignation from membership

It has been necessary for me to examine my reasons for faith and religious practice and find my ever-increasing compromise inconsistent with those possessed of a true faith in the Lord Jesus Christ and the fear of God. This rendering my activities of preaching and teaching in the church at Bierton and elsewhere ineffectual having not the approbation of God though I have spoken truth in the fear of God in and amongst you, by me remaining silent and holding my peace for the sake of peace and unity, afterwards this has removed any base and ground for my faith towards God in this matter and hence I can no longer exercise faith expecting God to appear by the way of building again that which is fallen down, here at Bierton.

Areas of Compromise

(Secretaries responsibilities)

I) As secretary I have to engage only those ministers which church wish to engage. The church wish to engage. The church consisting effectively only of women. In this matter then the women exercise authority and power over the man, which the scripture forbids.

Example 1

Ministers Rejected The Wrong Reasons

Ministers have on several occasions, by the will, wish and desire of the women: and in my view to the detriment, harm and hurt of the cause of truth. The rejection of these men being based upon the maxim peace must be kept at all cost, even at the expense of truth and righteousness. In this practice I will no longer continue. For example, Mr. C Lawrence, ministers at Harold. Mr. S. Scott – Pearson, minister at Maulden. Mr. Redhead, Mr. Payne and a Mr. Butler (of Chelmsford), were all rejected by the women voting.

This matter came to a head after my visit to the chapel at Winslow where I was engaged to preach. I was shocked and surprise to find they had a women pastor and I was lead to believe they were to hold a united service that evening with the Anglican and Roman

1 John Calvin. Institutes on the forth Commandment

Catholic churches.

After preaching in the morning the need to earnestly contend for the faith and for the scripture to be our only rule of faith and practice I felt constrained to write to the Deacon, Mr. Paul Duffet, and express my shock in respect of a women having such authority and the so called united service with the Roman Catholic church, thus making no distinction between the false church of Rome and the church of Christ. At this my conscience accused me in this way: but look at you at Bierton, the women are they that rule. How can you write to a man and justly point out the error and unbiblical practice of the Winslow Baptist church when you at Bierton are equally guilty of the same charges. Hence I was powerless to act, as I should do.

Example 2

Women General Redemption Hymns

Contention for truth: My recent contention with the church regarding the singing Hymns by the children, is judged by the women as not an important point of concern. Yea rather, we know better. I maintain children must not be taught that Jesus died for them each one.

(Hymn 169). In this matter the church or women disagree and so the women have their say.

Example 3

Reverence Of Buildings, Fear Of Man

I have plainly taught and openly rejected the notion he chapel is a Holy Place, to be revered and that the table is not in any way to be revered. Both matters caused contention. My belief being that unless these here is stamped out the Lord will not appear to repair the ruins at Bierton. Hence I cannot exercise faith nor hope in God to bless is as a people in church while such notions go unchecked. On a number of occasions I have listened and heard our ministers refer to the House of God etc., Terms very loosely used. In each case I believe the ministers aught to be acquainted with the views of Mrs Evered for they would then be very careful not to use such loose expressions and rightly refer to the church of Christ as the house of God and not the building.

Hence I cannot expect nor exercise faith in God to appear for us unless these affairs are set in order.

Call of Abraham

I must obey God rather than man. I do not know what lies ahead for my family, and me but I must teach my friends and family the ways of the Lord Jesus Christ.

To do so I must not remain in a compromised stifled position, for every man must give an account unto God and we must each act and walk according to the measure of faith given. I have a family to bring up and I must do free from false religion.

Whilst I am bound and tied by my membership here and the church pulls one way and that being the opposite way to the way I must walk, I am not free to walk by faith nor am I true to the “ Faith “. Hence truth would cease to be a governing principle in my life.

My experience having lead me to the belief that the structure and government of the Bierton Church (like many church) inhibits truth: that truth is not able to flourish once the primary purpose of our activity is to protect our own authority, power and the Status Quo. Truth becomes subservient to this end and so ceases to be truth and exist in its own right and so cease to be true. Truth cannot then be said to have set free in this case.

Recommendation

At this point in the meeting. I went on to give my recommendation, but I would like to stop here and explain my last concluding statement relating to truth. This I did mention to Mr. Crane but not to you at that meeting.

Cessation Of Truth

By this I mean truth is not a prime concern only in so far that it keeps or preserves the traditions and order, which you have become used to. Whether that order or way of life be according to the word of God or not.

For example:

If I speak of a Strict Baptist or the denomination in general say the Gospel Standard churches, I think a picture, which may present itself to many, may be as follows:

A particular stile of chapel building. The forms of worship were an opening hymn is sung followed by a reading from the scripture and prayer (20 minutes) then notices. A second hymn followed by preaching. A final hymn closing with a benediction (1 hours)

All ladies being expected to cover their heads in worship.

The preacher engaged to preach often having come a long distance and in membership of a similar Strict Baptist cause. His ministry being expectable provided: He is suitably dressed (generally a dark suit and tie). His speech is that familiar to the people, i.e. Uses phrases like free grace and denies free will and has a standard

range of terms for speech. This being whether he be intelligible or nor provided what is said does not disturb the people and gives assurance that all is well, if not God will appear for them if they continue just as they are. If this were the case he will generally be asked to preach again the next year, and so the cause goes on.

The general picture one may gather is that to read the Gospel Standard and to support the other chapels at their anniversaries and follow the general trend of the majority of the chapel people, and then this is being faithful to the cause of Christ.

Because this is the common and hence normal conduct of the majority one might be lead and expected to think is the way spoken of in the scripture. That such order in the church is the way of life we should preserve and contend for. That any deviation from this is to fall away and become wide of the mark and so fallen from truth. Hence the people gear themselves up to serve this way of life. To promote it. It becomes the habitual norm, a way we expect our children to follow. That the grace of God tempers us to serve this way for after all it is the way, the truth and the life.

Now when this happens I say the people like Samson have their eyes gouged you and are made to tread the mill.

The evidence I have to support my assertions that truth ceases to be truth for such a people is as follows:

When I charged the church at Bierton, which is a Strict and Particular Baptist, Gospel Standard cause with teaching general redemption or suffering it to be taught by means of the hymns or otherwise, the church were offended and not at all repentant. It appears to me the general consensus of opinion is what can be wrong in using the phrases, when speaking to the children, the Lord Jesus has died for them each one and the Lord Jesus loves them all?

It is also argued because the scripture uses the phrases all the world etc. Then we cannot be wrong in this matter of using hymns expressing redemption for all, even though we know it cannot mean all.

I say here truth does not govern the people but rather an unguarded sentiment for the children and a pattern, which has been adopted over period of years. If the people cannot see the error here then they have no eyes to see in this matter.

The same may be said over the affair of the Holy Table and the chapel building. I maintain truth has not been the guiding principle in the minds of the people but rather a carnal view and long-term acceptance of

untrue sentiments relating to a place of worship and the church of Christ. That some of our ministers are responsible for using loose phrases of speech in this matter and Satan has used this to seduce people. My question is this: Do the people love the chapel more than the truth? I know it brings back memories etc. But will we forsake it for truth? If not seduction has taken place and so truth ceases to be a prime mover in our lives. Just as the church of Rome relies upon its historic background also tradition and structure and has come to view the primary purposes for its existence is to extend its territory, preserve its identity and use all means to maintain its cause believing it peruses a God honouring and God blessed end. Seeks to resolve difficulties by compromising truth for peace sake, such a church has left the foundation upon which the church of Christ is built. The end thereof is death.

How then can I be at peace or rest where this takes place? I seek a city whose builder and maker is God, not a chapel or people that will not forsake all for Christ yea even the chapel, family and life long friends. I think in the whole affair we are learning the truth, by experience, of what the Lord Jesus said he came not to bring peace to the earth but a sword, that they that shall be our enemies shall be they of our own households.

Conclusion

I concluded by giving a recommendation that Gwen should act as secretary and by no means Mrs Evered. I commended you to God and the word of his grace, which is able to build you up and give you an inheritance among them that are sanctified.

Further explained, I would write to the churches where I was engaged to preach to avoid them embarrassment for they could not have me preach being out of membership with you or any one.

Where Does This Leave Us?

The question you should now ask is where does this leave us and what are we to do?

During my conversation with Mr Crane I expressed my dilemma in that as secretary I was now due correspond with those minister were to engage to preach next year and due to the recent controversies being always upon mind I had a draft of a letter that I had prepared to send to all our ministers next year. But I thought surely I have enough to do in tending to my family and setting my own home in order, let alone any church or recommendation to other ministers and felt would it be better left and save all the agonies of such a

problem. Let me read you the draft

Letter To Our Visiting Ministers

Some of our ministers have referred frequently to the chapel at Bierton as the ‘House of God’, both in their preaching and in prayer. The result being to allow some our here to court notions that the chapel building is where God dwells and is a ‘ Holy Sanctuary’. That the communion table and vestry are all ‘ Holy vessels’ unto God. That they are to be revered.

As a member and being called to preach I have had cause to consider this matter in my preaching and at the church meetings. I have taught that the church of the living God is the ‘ House of God ’, that God does not dwell in temples made with hands (Acts 17 34). That all the Old Testament shadows are all fulfilled in Christ and his church. That the Lord Jesus Christ is the true tabernacle of God. That the union of the divine nature at the incarnation constitutes the true unique temple of God. Further to this according to the promise the whole church, being united to Christ at regeneration and effectual calling, these are they are in dwelt if God the Holy Ghost. (Rev 21 3, I Tim. 3 15, John 4 33, John 2 19-21, I Cor. 3 16.)

Some have opposed me in this matter and resisted the truth. I would appreciate you bare this in mind should you ever refer to the ‘House of God’ when preaching to the congregation gathered at Bierton.

Yours in concern for the truth of Christ,
David Clarke 1984

Possible Effects Of Such A Letter

I asked Mr. Crane what he thought of such a letter and he expressed that it may have the following repercussions:

The ministers may think you are criticizing him personally. But Mr. Crane said, the whole affair had caused him to consider such phrases because he himself had used the terms and was now very careful himself.

The minister may react and say, whom do I think I am to write in such a way. But surely that would be wrong and he could see the concern expressed. He may fell there is nothing wrong with the letter and take thought of the matter as requested

Mr. Crane thought there was nothing wrong with the letter and it would be in order to send it.

Now where does this leave us?

Mr. Crane expressed to me he knew to some degree the minds of the church and that the church did not wish any leave because we were so few.

Let me say this, neither do I wish to leave because the whole affair would be very painful.

I have children to consider and also my wife etc. And I realize should I leave you there must come a strain of relationship, not only with us in the village but also throughout the churches. I could not join any other church without them judging this affair amongst us. Nor could I be involved in any other church, being not in membership anywhere and so this would affect family and myself. I would be looked upon with suspicion and so to bring my family up amongst them that fear God would prove difficult. I think possibly I would have to remain alone. But if that is the path I am to go and that is the way ordained. Of God for me then by the grace of God I shall take it. But I do not welcome that path with open arms nevertheless for the sake of truth I may have to take and walk that path.

What are the alternatives? What can we do? How can we resolve the problem?

Let me say first of all there is a great question mark raised in mind regarding Mr King.

After my letter to him (in May 1983, see chapter) Mr King has relinquished his responsibilities of church membership.

He will not attend the church meetings and has declined any request to partake in the meetings except the prayer meeting.

Now why is this? Am I the cause of this evil? Have I acted with an evil mind in this matter? What am I to do? Who will give me good council?

The church have grieved that Mr King takes leave of this church responsibilities and preaches in other churches. Mr King has expressed his health is not too good and has a nervous complaint and no doubt my letter and its contents has been no means helpful to him. But what should I have done in light of the circumstances?

The church does not understand nor do they agree with my actions of beliefs, but they still say why doesn’t Mr King and I get on together? The church want, or it appears, my services as being the only male member but it appears not the doctrines I preach and defend.

Oh! That I could find good council. My experience is such that I believe I am being proved (tried) and the question being asked me is, ‘ Am I faithful servant of Jesus Christ or no? ‘ I tend to feel that those onlookers

would say’ lay down your weapons of war and be at peace. What you are doing is not good. Do you really think these affairs are important? Should not love for these people prevail? How can you do this to these ladies? What will become of them and what will become of you and your family?

Conscience Speaks

I have do what any faithful Christian would do in light of the circumstances. In this matter I look to the Lord God to vindicate my works.

Mrs Evered Refuses To Attend Meeting

This woman will not attend the weeknight meetings if I take neither them nor the communion service if I am officiating. This stemming from my stand against her insisting I reverence the communion table, the building and vestry. It has now developed into views in respect of the Law and the Gospel.

What Should I Do?

In both cases I believe Mr King and Mrs Evered are wrong and out of order as church members but had it not been for my contending for the truth of the gospel I would never have met nor caused these ills and trouble. Some people say it is my manner which upsets etc.

My views regarding disorderly members

I believe both Mr King and Mrs Evered should be brought under the discipline of the church, for this is the correct procedure. However, this does not seem to be the view of the church so what should I do?

Am I he that troubleth Israel? Oh! That help should be given. May the Lord Jesus Christ appear to be our saviour and cause us to be obedient to him and may his grace be sufficient for us.

If I am to stay, then may we set in order those things, which are out of order, and I’m sure that is what you all want.

May I then outline the areas that are out of order?

The relationship between Mr King and myself.

Matters relating to Mrs. Evered.

In both these matters, if I am to remain, we must apply the scriptural principles and follow the pattern give of God to put them right. Mr. Crane and I must work together. What must be done must be done. Any church discipline must be enforced.

Mrs Evered recent question relating to the Law and the Gospel must be opposed the Gospel Standard articles (16) and our own confession of faith. She maintains the Law of Evered is the rule of life for the believer. That

the Lord Jesus directs believers to use it as a pattern for their conduct.

In this matter she errs and sadly to say many do. But when you joined the Gospel Standard cause I wrote to you expressing my agreement with article 16 of the Gospel Standard articles.

Endorsement Gospel Standard

Here is the letter, which I wrote to the church dated The 12th of February 1981, and my address was Wigston Magna, Leicestershire.

Dear Mr Evered,

Thank you for your letter dated the 24th of January 1981,informing me of the outcome of the recent church meeting. May I confirm my approval and desire to help the cause at Bierton, been though my present circumstances are not helpful.

I believe the **Gospel Standard cause are a means by which God is preserving his truth in the world;** in particular the articles of faith which treat our relationship to the Law as believers, particular redemption and the declaration of the gospel as opposed to offering the gospel. All doctrines, which the majority of churches of our day deny. I believe also that a right understanding of these truths is the means of preserving a true godly fear and reverence in our worship of God. (As has been in the past and can be seen by looking at the history of former Gospel Standards before this century).

Believers Rule Of Life Not Moses Not The Law Of Moses

If the Law were the believer’s rule then the Sabbath day being the 7th day of the week must be observed according to the Law. It is precisely these articles of faith, which distinguishes the Particular Baptists such as J.C. Philpot, of the last century (See the Gospel Standard 1861 where he argues the case with a Presbyterian minister). Also William Gadsby’s Works, Vol. I page also his ‘ the perfect law of liberty’. Also John Bunyan concerning the 7th day Sabbath where he denies the Sabbath is moral. Also Dr. J Gill, in his ‘ Body of Divinity ‘ under; the day of worship for the Christian’. Also read Huntington’s works, ‘ 40 Strips for Satan save one’. His writing are full of the doctrine of the Christians liberty. The Christian is neither under Evered rod nor rule; we are saved from that bondage. (See also J. Calvin or the Fourth commandment in ‘ the institutes!) I know the present day Strict Baptist have got the Sabbath and the

first day of the week mixed up and wrongly express the biblical position in there zeal for righteousness which needs to be addressed inn the next generation of men who stand for Christ.

Gospel Standard Articles

Now here is the Gospel Standard Article of faith which I believe to be true and which as a Gospel Standard Church you recently affirmed was you position:

XVI) We believe the believer’s rule of life is the gospel and not the ‘Moral Law’ issued upon Mount Sinai, which has no glory in it by reason of the glory, which excelleth it, that is the gospel. (See the article and scripture reference your selves).

Now in this matter Mrs Evered aught not to meddle with things to high for her, however, I know very few men amongst the Gospel Standard today have clear understanding of these matters. Nevertheless they have responsibilities to do so since they have all subscribed to them.

A Course Of Action

Since this is the case what course of action must I take? On my part, to walk honestly in and amongst the churches, I know where I stand doctrinally in respect of these issues and teach the same but I find divisions and people hold other opinions even amongst they that have professed to believe these articles when joining their respective churches. In one church I defended another of these articles, article 26, where we deny duty faith and duty repentance, I was criticized by a minister and some of their members because it would seem they opposed me. We also have men who come to preach here at Bierton that are in Gospel Standard causes who deny this article 26 and others. (Mr. P Rowland’s and Mr. H Sayers)

How Does This Concern Us

You may say how does this concern us. I say in every way it should because you solemnly subscribed to the Gospel Standard Articles when you joined in 1981. As a church we have responsibilities.

Here is that letter from Mrs Evered informing me of this act of the church:

Dear David,

Just a line to let you know the result of our church meeting of the 16th of January 1981. It was decided (taken by ballot) unanimously that we join the Gospel Standard causes. It was a wonderful meeting. I am sure led by the Holy Spirit. Mr. Hope (chairman) kindly

consented to deal with the correspondence. Etc.

Signed

Mrs. G Evered, Hon. Sec.

I replied to this letter as you know and I have already referred to it. Mr Sayers and Mr Rowland agree and subscribe to our articles set out in our trust deed 1831 but not the Gospel Standard articles. As you know, as a Gospel Standard cause we are required to not have them preach, since they have actually deny and do not accept the Gospel Standard Articles. This is not my opinion but what we agreed to when becoming a Gospel Standard cause.

Solution

This matter needs to be resolved if we are to walk honestly as a church.

Two alternatives

Cease to be a Gospel Standard cause and then we don’t have to answer to others.

Prepare a written statement expressing the doctrinal beliefs of this of this church in respect of the disputed articles and then submit them to our visiting ministers and the same to the Gospel Standard committee.

Ensure visiting ministers do not teach contrary to the doctrines we hold to and invite those ministers who we feel in conscience to invite. That the secretary be given leave to invite ministers who agree with our confession. We have already spoken in the past about Open and Strict Communion Baptists. That matter should be left with the governing men of the church.

My preference

I would suggest to you that we adopt the second alternative.

That is so to say we prepare a written statement as to our own position, it would be helpful for the cause of truth and myself. I say this because I believe what was intended by the original formation of these articles of the Gospel Standard are in accordance with the word of God. But in our day, and I must speak there are very few men that have a clear understanding of these disputed doctrines. When I ask here and there they have their own views and there seems, as there are none who can stand and say this is where we stand. They seem to follow one another.

My recommendation would be to write your own statement of belief in respect of the disputed articles.

The Disputed Articles

The one already mentioned in respect of the Law and Gospel and article 26. We have a minister coming (Mr. H Sayers) who denies this article. It reads: we deny faith and duty repentance. I must read it to you because it concern us all and for the benefit of any ministers who hears this recording. These terms signify that it is man’s duty to spiritually savingly repent and believe. We also deny that there is any capability in man by nature to do any spiritual good whatever, so that we reject the doctrine that man in a state of nature should be exhorted to believe in or turn to God.

This articles cause controversy because it is badly written. This is how it should be rendered (having considered the objections against it):

My Version Of Articles 26

I wrote this when vexed in spirit and was to preach on this subject we deny duty faith and duty repentance terms which signify it is every man’s duty to live by faith upon the benefits and merits of the person of the Lord Jesus Christ. So we reject the doctrine and practice of calling upon man whilst in a state of nature to believe in or turn to God in this saving way. For these graces and blessings are wrought in the elect by the Spirit of God according to the terms of the Covenant of Grace and are not legal duties. But we believe all me in a state of nature should repent of their ungodly deeds and believe the gospel report concerning Jesus Christ the Lord. Worship him as preaching all men must be exhorted to these duties. (Act 17 ³⁰, Acts 8 ²², Acts 26 ²⁰). By this article we confirm our belief there is no spiritual power or good whatever in the natural man to please God.

I say this is a better rendering and would solve some of the difficulties, which have been cause, these past 100 years.

Articles 31 34

This reads, we believe that it would be unsafe; from the brief records we have of the way in which the apostles, under the immediate direction of the Lord, addressed their hearers in certain special cases and circumstances, to derive absolute and universal rules for ministerial addresses in the present day under widely different circumstances. And we further believe that the assumption that others have been inspired as the apostles were has led to grossest amongst both Romanist and professed Protestants therefore, that for ministers in the present day to address unconverted persons, or indiscriminately all in a mixed congregation

calling upon them to saintly repent, believe and receive Christ, or perform any other acts dependent upon the new creative power of the Holy Ghost, is, on the one hand, to imply creature power, and, on the other, to deny the doctrine of special redemption.

34 we believe that any such expression as to convey to the hearers the belief that they posses a certain power to flee to Christ, while in an unregenerate state, so that unless they do thus close with Christ, etc., They shall perish, are untrue, and must, therefore be rejected. And we further believe that we have no scripture warrant taking the exhortation in the Old Testament intended for the Jews in national covenant with God, and apply them in a spiritual and saving sense to unregenerate men.

Need For Clarification

I say these needs to be clarified for the benefit of our generation.

We have lost the men that fully understood and will teach these things from first principles. We have lost them I say. But I believe the substance of what is being said here is correct but badly treated. It needs to be clarified in light of the history of the Added Articles. Articles 34, I agree with and must be taught for this also deals with the whole relationship between the Law and Gospel. The Jews were under the law in covenant. Therefore you cannot apply the exhortations for them to live as a people separated and have natural blessings and bring them to a gospel sense to unconverted gentiles and so on. This must be taught and needs to be explained. We aught to do so as a church for the benefit of the next generation: I need to know where you stand, where the so-called committee stands. I believe many of the men do not fully understand themselves. Let them speak if they can.

Defend The Truth I Must!

Suggestions

So I suggest we adopt the latter alternative

Let me press on

I have two more points: -

The singing of the hymns by the children, such as you have mentioned.

This has grieved you, it has me and I am sorry if I have caused you undue hardship or concern. If Author were here I would apologies to him if I have offended him wrongly and embrace him in the bonds of Gospel love.

The Hymn 169 reads:
Show me the scene in the garden of bitter pain
And of the cross where my saviour for me was slain.
Sad ones for bright ones so that be stories of
Jesus tells them to me.

I maintain you mist not put these words in the children’s mouths for in the end it may turn out to their confusion they are not the children of God at all.

Another Hymn: I do not want to pick things to pieces; it’s a dreadful task.
Hymn 108.
God loves the little children

We know the Lord Jesus came into the world to save his elect who are styled as little children. The love of God knows no change these hymns are teaching Arminianism. It cannot go on. They deny the sovereign free grace and love of God to his elect. You must be selective when choosing hymns for the children. If you cannot then let us produce a Sunday school hymn-book, which is according to our confession of faith.

Now I am not seeking to control any one. Perhaps Mr. Crane could speak to the Sunday school teachers including Mrs. Watson regarding this matter, stating our doctrinal position. Just as I suggest with our ministers. We have a responsibility.

Now My Last Point
I have mentioned in the past perhaps we ought to have occasional meetings; special meetings. Which are important currently in our day. For instance I mentioned during the time the Pope was to visit Britain that we should hold the meeting, at the chapel, inviting a minister or such to give us some instruction as believers as to our responsibilities. How we are to act during this time and climate and time of history in which we live. I also suggested; by the way, you remember the church declined my request to use the chapel building for such a meeting, or the Sunday school room. That it would be all right to hold such a meeting in the hall down the road but not the chapel. The words were, we’ have some Roman Catholic friends and we would not want to offend them. Mr King said this. (I subsequently held a meeting at my home and asked the National organizer of the British Council of Protestant Christian Churches to give and Address; the Rev. G Ferguson).
I also mentioned at a later date lecture concerning

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the Reformation.
We perhaps ought to have them and invite men such as Mr. G. Ashdown of the Protestant Alliance, who could faithfully teach the History of reformation. We perhaps could invite the local churches and churches from a distance. They need to be taught these things. Our children are not taught these things in the schools now. At on time, in the protestant school, when the Church of England had religious education these things was taught in schools. They are no longer taught; other religions are being taught.
We as a people that fear the living God, knowing history, must teach our children. Put it to the church, that was a reasonable request and part of our duty. What happened? It was asked, would the trustees be in favour? Dare we do this; no other churches are doing this.

The Church Aught To Be A Guide
Now dear friends we are living in server times and as a church we should be awake. The church ought to be guided by those that see the times and know the times and read the times.
Let me give you an illustration: I have spoken to you a half year ago about such things now look what appears in print.
Britain Protestant face a sell out (I do not think this is Christian group writing)
Britain Protestants are likely to face a major test of their loyalty and faith during the next four years.
Reason
A decision by the Church of England to unite with the Roman Catholic Church and to restore Papal authority once more in England.

Such move however would have far reaching consequences both in the United Kingdom and the Monarchy. For union with Rome will mean constitutional changes involving the Bill of Rights and the Acts of Settlement
Evidences that the English and Roman Churches will close an agreement on unity was made clear last February when a joint statement of the two churches announced that it they were re-united the Pope at the time would be Universal Primate.

The Activity Of Ecumenicalism
At the present time our Monarch on the throne has sworn allegiance to the Protestant faith.
The mechanisms and machinery, which the hierarchy and officials of the Church of Rome are

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working behind the scene to cause our Queen to abdicate from the throne and Prince Charles to ascend. He will not be required to give his allegiance to the Protestant faith, for the coronation oath will be so dealings going on. How do I know? I read the scripture and see history unfold and look at the books. We see the unfolding World church (Anti – Christian) before the coming of the Son of God. And where will she be the church? In the wilderness!
Now where are our ministers that tell us these things? Let them that see speak from the housetops those things that are seen. Let them be faithful to the people. If our ministers do not do it from the Gospel Standard and other Strict Baptist ministers, then where are they? I must speak what God has given me to speak. And I say let them see guided them that cannot see.

Measure Of Light Comes Responsibility
I believe I have a measure of light given. Where does it come from?
The grace of God. Sinful man! Who deserves it? Look at my friends in Aylesbury: drug takers, addicted, and broken homes, marriages failed. Why did God select me from these people? The grace of God makes man to differ, nothing more. There is no boasting here. I had no education. The grace of God gives wisdom. All by free grace, all Christ Jesus. Them that see should guide.
I suggest then in conjunction with Mr. Crane we should hold such meeting without seeking for permission of the whole church, which cannot see. This should be attended too. It must be attended too. It ought to be put right.

Conclusion
I have said a lot. My position to the church is as follows:
If you can go along with my recommendation and they are acceptable then let us call upon the name of the Lord that he appear for us and continue according to the Word of the Lord.
If you find you do not agree with my doctrine and are opposed to my suggestions then give me leave to go and free me of my responsibilities to go where the Lord I trust will direct me.
Please loan this tape to any you feel can give you direction. You have permission. I shall ask King to listen and Mrs. Evered. Make your decision.
After you have discussed these matters amongst

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your selves, at our next church meeting I want you to tell me what you would have me do.
Now I have said an awful lot, at times like these we know our absolute dependence upon the Lord God. But I know this: I believe this to be true; if there be but one believer or two, thousands are put to flight as God uses them for the furtherance of the Gospel.
Will you walk with me, or do I walk alone?
I would ask you please consider this matter Please talk it amongst your selves. You know me. I may seem unapproachable but please believe me I try to be. Could I give my all for you? I have a family to bring up. I have a love for you folk here.
My desire is that the truth of the Lord Jesus should be preserved here.
The churches is Aylesbury do not see. They need to be enlightened.
If God will appear for us then may we be a light to the gentiles around.
But we must talk according to the bible, be governed by the gospel ordinances and according to the rule and pattern set for the churches. I would ask you then; we have a church meeting shortly, I think it is July. In the mean time I will do my best to engage our ministers for you whilst in membership I will discharge my responsibilities, I must do so. I have a concern for you. I would not go to this extreme; I would not do this if I did not have concern for you.

Can we then close and may God have the glory.
Amen.

Ignored by Mr King and Mrs Evered
I gave a tape recording of my address given to the church Both To Mr King And Mrs Evered.

Recorded Cassette Abhorrent
Mr King said he would not listen to a tape recording nor read any letter sent from me and there was ‘one above who knows all’.
Mrs Evered also returned the tape enclosing a letter expressing she would not listen to the tape recording; the following is a copy of her letter:

Dear David

19th June 1984

I return the cassette. I have not heard it.

It is abhorrent to me that the business of the church should be mechanically recorded and that on a cassette. There should have been a proper church meeting, as all things should be done dealt with in order and confidential.

‘Thus saith the Lord, Stand ye in the ways and see and ask for the old paths, wherein is the good way and walk therein and ye shall find rest for your souls (Jer. 6^o). ‘ Touch not, taste not; handle not (Col.. 2¹³).

‘And be not conformed to this world, but be ye transformed by the renewing of your minds. That ye may prove what is that good and acceptable and perfect will of God (Rom. 12²).

To him be the glory

Your sincerely,
Gladys Evered

Response To Mrs Evered Objections

At the time I groaned within, as it was such a serious error. My wife however saw the funny side as the matter and found it laughable. Mrs Evered had no idea of the spirituality of gospel truth and goes to show that unless a person be born again they cannot see, let alone enter, into the kingdom of God. At that time it almost appeared as though a hand was writing on the wall **אנני, ליקת, אנוני, ויסרפו**

Mene, Mene, Tekel u-Pharsin.

I wondered how many people in our churches were like this? What had happened? How could it happen?

Mr Cranes Response

I gave a copy of the tape recording to Mr Crane and he replied very quickly by means of a letter, which reads as follows:

Dear David,

You did say a lot. The age in which we live is full of deception. Since the time of Jesus on the earth, vital religion has never been confined to just one nation, yet England without a doubt has been greatly favoured. The candle was lit in this country and has burned very brightly, whether it is removed, we cannot tell. Was it ‘ play the man Ridley for we shall light a candle in England this day which shall never be put out? We should not be complacent to see our Protestant heritage taken away by the craft of men we do need a voice to sound an alarm. But in the last days shall be find faith

on the earth? Decline, falling way, love of many gone cold etc., Set forth the last days, except the Lord revive the work in the midst of the years. We could say time would have been terminated many times. But his patience is lengthened out. The end could have come with Adam, Noah the last war. But the Lord has brought a reviving. It will not always be so, there will be an end and then there will probably be very few faithful left on the earth. The Romeward movement is ancient. It has to do with man’s natural religious instinct, which needs something. Rome is fallen but she is religious, and how amazing, has lasted centuries. Unenlightened religious aspirations go towards Rome, but also all that is not of God is sin, religious sin, Strict Baptists notions or other denominational notions, which are not of God, are sin. It is possible to have an idol Christ, not known in the power. Only the Spirit of God enlightens and leads to Christ the new and living way. The perfect law of liberty. Doubtless a voice in needed in the nation. Similar to Luther, Wickliffe and all the reformers. We do not need another reformation, only the Spirit of God to enlighten, kings, Queens, Prime ministers etc., All across the nation. We wonder if the Lord will rise up such a voice, perhaps has already done so, doing so. We fell impatient, not able to reach the people, the media all against truth. Yet God is able in an instant to show a man, Archbishop, the truth, just as Saul of Tarsus. Done very quickly and effectively. Not all the C & E is Romeward, but they are not very clear on vital matters, not much free grace about, much free will, and much lightness. Always error will run opposite to truth, it always has done so, Dathan and Abiram for instance with the strange fire (if my memory serves me right). We need the Lord to still appear in Israel, she is a little people, a remnant, surrounded by enemies. Sometimes she enjoys a measure of prosperity and liberty, at other ties struggling and the lamp almost put out, then revived again. The Lord in old days rose up Judges over the people, then they fought and were brought off victorious. We must see it all in a spiritual light. History finds the church waxing and waning. We may never have persecution again, but we do fear a spiritual wildness.

We are not to fight with our hands. But we may loose all with our lethargy. The Lord may see our sleeping and turn from us both as little churches and nationally. A voice in the midst may be the Lords way to keep the candle with us. We do believe in election and the will of God, nonetheless, Hezekiah prayed and the sickness departed and 15 years was added, we cannot understand

these things, for God has said thou shalt surely die, but of course he did not say when he should die, it was a warning and it was heeded and the Lord revived him. We are to go to God with impossibilities and wait for God to work miracles. Such prayer is hard work.

David if God has raised you up to preach and has given you clear views of his will and His word then it is because there is a need. You should not complain when you go from place to place when they argue with you and find fault with what you say. Surely you are given light for the purpose that they might see light. You want to go and shed your light where there is light already, but God has prepared you to shed light where they do not have light, the fact that they are established Churches has nothing to do with it. We all come to truth gradually, some more quickly than others, many over very many years Learn of me (Mat). Don’t find fault with the people because they are full error, preach the truth with a desire that they might come to the truth as you have been shown it. Do not presume that any of them know very much, don’t say you ought to have known better at your age in your capacity as a member or even as a Deacon. We all need teaching even you. Eternity will be needed to explore the love of God in Christ Jesus. Go on to preach faithfully, feelingly, tenderly, lovingly. Do not shout at a people; reason with them, like Paul at his trial. But remember to some it will be life unto life and to others death. Leave the issue with God. If like the Jews they reject you, then shake off the dust from off your shoes and say, nevertheless the gospel has come nigh you. Not all ministers have the same commission. Some have a note of warning, others of comfort. Not all have good delivery, some may seem to be boring, and we should strive to be clear and interesting, yet faithful. It might be better to have at Bierton reading services when suitable ministers cannot be procured. Note all would be acceptable to you. I fully accept your views on doctrine. There is a need for clear teaching but doctrine in itself is insufficient. Like dry bones it needs round it the flesh of experience.

The articles of the G. S. are only over you association with that body. However the articles of the Bierton church are practically the same. They are the same in essence. The added articles, so called, are words of caution not statements of faith. Statements of faith are important. As words of caution, written in an age of much schism and argument, they were useful. Has the age of schism departed. The same errors are in man now as the. However, they can never bind the spirit

taught and moved preacher, who speaks as prompted by God. I cannot see any controversy in the article concerning duty faith etc. I do not see any need to re-write this article. To me it is quite clear. What God does in us becomes our articles of faith. These have been set in a clear form but enlightened men we have not necessarily learned them by experience. You should invite men to preach at Bierton agreeable to the articles of faith. You are a Strict Baptist church, you believe in particular redemption, and therefore you should invite men with similar views. To do otherwise would deny and compromise your position. Strict communion also surely says we believe that God has chosen us and saved us in His Son Jesus, which makes you a separate people, baptised in accordance with scripture. How can you therefore have men to minister the ordinance that see otherwise? These men like Huntington we know were good gracious men, but your light enables you to go a little further perhaps than they.

You David would probably like to minister at Bierton every week. Is this God will? You cannot force it neither against the wishes of the people or against the will of God. If God requires you at Bierton, say as their pastor, then God will do it for you and for his own will. In his own time. But you must wait for it. If the vision tarry wait for it.

Church Discipline

If members fail to attend the ordinances they should fall under the censure of the church. However, you as secretary have appointed yourself to many first Lords days, not I am sure for selfish reasons but because you could not fill them otherwise. You could have the ordinance another week though. There is enmity between you and some members. If by your sharp words you have injured them, wait for the Lord to heal. The light of some members may as yet be very dim. Do not censure them for that. They can only have light when God give it. We can however censure for setting that the members be circulated with the ‘Bierton’ articles of faith and that at our next meeting. The secretary should be authorized to engage any such minister on any such minister on any Lords day. Members failing to attend worship because of their dislike could fall under the censure of the church.

I suggest that each minister be circulated with Bierton articles.

The C of E articles re relics might be useful in the book also! Regarding lectures etc. Are a great interest

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to our natural minds. They do not always benefit the soul. I am not against them. Books on the subject of Protestant history are numerous and very profitable however the purpose of a church meeting together is to hear about ‘ Jesus’. Our language aught to be ‘Saw ye Him whom my soul Loveth’. Other activities are but side shows to the real purpose.

I have scribbled a few notes and missed out much I did scribble. Perhaps have missed the vital point. Write and ask for more if you need it.

Regarding the Sunday school hymn-book. Yes you do need a new one. Have you read the Young People Hymnal?

We need truth in the school as well as in the chapel. A thin wedge eventually becomes a thick one.

PAUL (Crane)

I Seek Further Help

Having met Mr John Metcalfe from Tyler’s Green I sought council and help and after consultation I decided I had but one option if I was to maintain a constant witness against the errors I had faced at Bierton and elsewhere.

I telephoned Mr Crane and explained my position and said I would write immediately. From Mr Crane letter I had seen that the matter of “duty faith” or “duty repentance” was not considered a problem at Bierton or elsewhere. Unlike myself who had found it necessary to teach the truth in respect of these doctrines from first principles and give a clear definitive statement to such terms in order to clear the ambiguity of the Gospel Standard articles 26 and 31. I also considered that in respect of contending against the ecumenical and anti-Reformation movement in our district we were not in agreement. I did not think lectures upon the reformation were sideshows to the gospel. However I was not prepared to take Mr Crane up on these issues since he had enough to cope with as it was.

Letter Of Resignation

Sent To Mr Crane:

Dear Paul,

26th June 1984

Thank you for the reply and prompt attention given to my speech, which I gave at the Bierton chapel on the first Wednesday in June. I gave a copy of the tape

16 BIERTON ARTICLES OF RELIGION
recording to Mr King but he would not listen to it nor receive a letter from me.

Mrs Evered also had a copy but likewise she would not listen to what I had to say to the church. The following is a copy of her letter dated the 19th June: (see the letter on page 119)

Now finding consolation and instruction from the scriptures such as 2 Tim 2 ²⁰⁻²¹ and Psalm 68 ⁶. I am constrained to withdraw from membership with the churches at Bierton. My conscience no longer gives me leave to remain.

I have said enough already regarding the disorder amongst us; I see no benefit to reiterate what has been spoken. I do not believe my remaining among you is right for my family nor me. I can see no prosperity for the people of God at Bierton unless attendance is given to the things mentioned. I will forward a written copy of what is recorded on the cassette.

Since I cut myself off from the church I exclude myself from the privileges of membership and will accordingly write to the churches where I am engaged to preach and ask leave to withdraw from such preaching engagements in order to avoid them embarrassment.

For those who have found me a friend; I hope this causes no breach in friendship. It simply means I am no longer lied by church membership to you and am free to do what I must do. Nevertheless you are tied by the rules of the society to do what you must.

I must and can only walk by the word of God and wage war against the enemies of the gospel with the weapons given me. As with David I cannot use the armour of Saul for I have not proved it. But in the name of the Lord God of Israel I shall fight the fight of faith. By this step of faith and successive steps I believe God will appear for my good and the good of the church of Christ universal.

Yours very sincerely,
David Clarke.

Response To My Letter

Mr Crane telephoned me and asked if I was sure in my mind what I was doing. He had hoped he could have thrown the letter away and so ignores it. I explained he could not and must act its contents.

I reminded him that I had not engaged any minister for the Bierton church and that week was the customary week for letters to be sent to engage ministers to preach

17 BIERTON A GOSPEL STANDARD CAUSE
for the year 1985. Mr. Crane said that was not a prime concern for if God intended the church to have ministers for that year then they shall have them even if they are not contacted until late December of this year. (I did not like that statement nor way of thinking for it be like saying if God wished a man be clothed and warm then he shall be provided for; hence I need got give those things needful).

I had seceded from the Bierton Strict and Particular Baptist church, which was founded in 1831 and became a Gospel Standard cause in 1981. My date of secession being the 26th June 1984.

15 I Seek A City

(Heb.. II¹⁰)

If what is written here is of any benefit to the children of God scattered abroad, may it be so used to help them be gathered unto Christ Jesus our Lord.

My Hopes And Desires

Excuse all that is not spiritual and if any feel they may be of help to me and mine in our pilgrimage please feel free to communicate.

‘ I seek a city whose builder and maker Is God’ (Heb.. II¹⁰)” and a people of like Mind that we may have mutual help, reproof For correction unto edification and in Righteousness and mutual consolation in Christ Jesus our Lord. Ps 20 ².
Grace be to you and peace from God the father and from our Lord Jesus Christ, who gave Himself for our sins; that he might deliver us From this present evil world, according to the Will of God and our father:
To who is glory forever and ever Amen.
Gal. I ³⁻⁵ .

Conclusion To The Whole Matter

My secession from the Bierton Strict and Particular Baptist Church was not a separation from any other Church. The Bierton Church was a Gospel Standard cause and according to our rules I cannot cease to be a member. It is the Church alone who severs membership by giving an honourable or dishonourable discharge. The Church at Bierton could have severed my membership, along with Mrs Clarke and Mr King, but the church did not do so and so we are still members. This is according to our rule 22, which deals with Church membership.

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Mr Crane wished me to change my mind and return to full communion, as I was not found wanting in any way by doctrine, conducts or practice.

Whilst at the Bierton Church I maintained and contended for the truths of Sovereign grace, as outlined in the **Bierton Article of Religion** stated in the trust deed 1981 and signed by Mr Warburton and also the **Gospel Standard Articles of Religion**. It was the remaining members of the Bierton Church who forsake their heritage not me. Only repentance and a turning again to those truths mentioned will put the matter right.

I write this way for the generation to come. Unless we remain faithful to the truths of God and build a house, as Jesus said according to his word, then the house we build will tumble and fall and the fall of such a house will be great.

Luke 6. 49 And the ruin of that house was great.

If I can be of any help to any please call me.
David Clarke

16 Bierton Articles of Religion of 1831

These are the articles I solemnly subscribed to when I joined the church at Bierton, on the 8th of January 1976, and which I strove to maintain. Knowing also covenants must not be broken nor the terms added to once made Gal. 3 ¹⁵. Also covenant breaking is a crime against God Rom. I 31):

These article I transcribed from the original trust deed held by Miss Bertha Ellis. The son of John Warburton from Trowbridge signed the document.

The Articles Are As Follows:

And whereas certain persons meet together and with the blessing of God will continue to meet together for the purpose of divine worship at a chapel or place of worship adjoining the said hereditament and called the Bierton Baptist Chapel and the said persons call them selves “The Society of Particular Baptists” and such persons are herein after meant and referred to by the expression of “The Church” and the said persons believe and pledge themselves to the promulgation and support of the tenets or articles of faith herein after set forth, that is to say,

They believe that the scriptures of the Old and New Testaments are given by inspiration of God and are the only rule of faith and practice and that these scriptures reveal the one true and only God who is self-existent,

infinite and eternal. That there are three self existent co-eternal persons in the Godhead namely the Father the Son and the Holy Ghost and these three are one God and that the Lord Jesus Christ is very God and very man in one glorious complex person.

That Before the world began God did elect a certain number of the human race unto everlasting life and salvation whom He did predestine to the adoption of Children by Jesus Christ of his own free grace and according to the good pleasure of His will.

That God created Adam upright and all his posterity fell in him, he being the federal head and representative of all mankind.

That the Lord Jesus Christ in the fullness of time became incarnate and that he really suffered and died as the substitute for the elect of God only and in their stead whereby he made all the satisfaction for their sins which the law and justice of God could require as well as made a way for the bestowments of all those blessings which are needful for them for time and eternity.

That the eternal redemption which Christ hath obtained by the shedding of his blood is special and particular that it is only and intentionally designed for the elect of God who only can share its spiritual blessings.

That the justification of Gods elect is only by the righteousness of Christ imputed to them and received by faith without consideration of any works of righteousness done by them and that the full and free pardon of all there sins and transgressions is only through the full free pardon of all their sins and transgressions is only through the blood of Christ according to the riches of Gods grace.

That regeneration, conversion, sanctification and faith are the work of the Almighty efficacious and invincible grace of God the Holy Ghost.

That all those chosen by the Father, redeemed by the Son and sanctified by the Spirit shall certainly and finally persevere unto eternal life.

That there is a resurrection of the dead both of the just and the unjust and that Christ will come a second time to judge the quick and the dead when he will consign the wicked to everlasting punishment and introduce His own people into his kingdom and Glory where they shall be for ever with Him.

That baptism of believers by immersion and the Lords Supper are ordinances of Christ to be continued until His coming again and that the former is absolutely requisite to the latter, that is to say that only those are to

be admitted as members of the church and participate in its privileges including the ordinance of the Lords supper who upon profession of their faith have been baptised namely immersed in water in the name of the Father, Son and Holy Ghost. And that no person who has not been baptised as afro said shall on any account be permitted to sit down or commune at the Lords table within the said school room and whereas for the purpose of giving effect to the objects and intentions of the parties hereto and of the said church it has been agreed that the said Hereditament's shall be conveyed to the trustees upon the trust and for the purpose hereinafter contained and these present have been approved by the members of the said Church meeting called for that purpose and held at the said chapel on or before the date

Hereof

The indenture further witnesseth that in further pursuance and consideration of the premises they the trustees do hereby severally covenant and agree amongst themselves and with each other and with the church that they the trustees their successors and assigns shall and henceforth stand and be possessed of the hereditament And premises hereinbefore conveyed unto them upon trust to dedicate and devote and preserve the same for the purpose of holy and divine according to the tenets or articles of faith herein set forth.

That the election of any future pastor of the said church and the removal of any pastor shall be decided by the vote of two thirds of the church assembled at a regularly convened church meeting together with the object for which it is convened having been publicly announce for four successive Lords days. No member eligible to vote has to have been four times to the Lords table in six months unless prevented by illness etc.

No minister shall be elected to the pastoral office or continue therein but such as holds to the doctrines and communion aforesaid nor shall it be lawful for the said church to receive into fellowship any such persons as members but such as have been baptised that is by immersed in water upon confession of their faith in Christ and are able to give some satisfactory account of a work of grace having passed upon their souls in being called out of darkness into Gods marvellous light, nor shall it be lawful for the said church to admit to her communion (in which term is include the ordinance of the Lords supper) any person who has not been baptised by immersion in water on a profession of faith in the name of Jesus.

17 Bierton a Gospel Standard Cause

Our History

The following pages were written to answer a query raised by Mr D Crowther, deacon of the church meeting at Attleborough. At this church I was asked to preach shortly after my secession from the Bierton church. I wrote and explained to Mr Crowther that I was no longer in membership with any church and my coming to preach at Attleborough may cause some embarrassment between the churches. I explained should the church at Attleborough wish me to preach then to enquire of Mr Crane, the overseer of the Bierton cause, of my reasons for secession. After which if they still wished me to preach I would be free in conscience to preach the gospel to them at Attleborough. Free in conscience in this sense: The church at Attleborough would be quite clear as to my reasons for secession and were satisfied I was not acting out of order as a Christian in my contention for the truth.

Following this letter is another letter written to Mr Royce of Luton who enquired about one of the Gospel Standard Articles, Articles 32. I enclose this in order to show there have been problems over this article causing a great deal of unrest in and outside the Denomination. My reply to Mr Royce shows my doctrinal position in respect of this controversial point and I hope it will help any in difficulty.

The day is coming when the watchmen will all see eye to eye' (Isa)

I pray hasten the day.

Mr D. Crowther, from Attleborough

Dear Mr Crowther,

I am pleased to speak for myself in respect of my secession from the Bierton Strict and Particular Baptist Church. I am also thankful that Mr Crane has already spoken and conveyed to you what he understands of all I have said. It would seem he misunderstood my references to the Gospel Standard Articles and the Bierton Church joining the Standard cause. For this reason I shall forward a copy of this letter to him since I do not know all he said to you and I believe this written record will help settle matters which are not in order at Bierton.

I was introduced to the Gospel Standard denomination in 1973 / 74 through Bierton Church, when Mr Hill Minister of the Gospel of Luton Church Meeting at Ebenezer, that time I knew of no other

churches that faithfully contended for the doctrine of Grace which I had come to receive as biblical and according to the Gospel of the Lord Jesus Christ.

I had been called by grace and converted, from a life of crime, drug taking and immorality in 1970, having no church background, my knowledge of the Lord Jesus Christ and of Gospel truth came through reading the scriptures, seeking God and various books. In the providence of God a friend loaned me the book, “ The kingdom of God taken by prayer “ by William Huntington and another friend “ Mercies of a Covenant God “ by John Kershaw? At that time I was meeting with a Pentecostal Church in Aylesbury and had attended a wide circle of Churches, none of which taught the doctrines of Sovereign Grace. I ceased to attend the Pentecostal Church because of their King doctrine and I started to attend the Bierton Strict and Particular Baptist church. Until this time I did not know of any people that love and taught the truth of Absolute Predestination and the doctrine of free Sovereign Grace. It was at the Bierton Church I became a member in 1976

Joining the Bierton Church

After I attend the Bierton Church for a period I asked to see their articles of religion. I was shown the original trust deed and took a hand written copy of those articles set out those deeds. I was shown another set of articles called the “ Bierton Articles of Faith “ but to my disappointment they were different from those articles set out in the trust deed. I say disappointed because: -

Articles of Faith cannot be alter nor added too if a chapel has a trust deed. How then had these articles appeared?

I could not agree with this second set of religious tenets.

This second set of articles was spurious since there was no record kept in the Church minutes of their introduction or origins.

I explained to the Church that these second set of articles restricted me joining the Church for I could not subscribe to them, but I could join the Church if the articles set out in the Trust Deed were in operation.

My further disappointment came when I heard some of the Church members response for they were of the opinion, “ couldn't I just ignore the awkward articles for they only were only man made rules after all”.

I was this response, which showed a looseness and careless attitude towards articles of religion, which was not right. I had always understood such articles of faith

are solemnly subscribed to when a person joined a church.

Articles which I could not subscribe to:

The two articles which I could not subscribed to and took exception to are as follows:

XII. 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, and Heb. 4 ⁹,

XVI. We believe that all who die in their infancy go to heaven by virtue of the death of Christ. - Matth. 19 ^{13,14 and 15}.

Neither of which articles could I subscribe to for the following reasons?

I believe the scriptures clearly teach the believer, by virtue of his union to Christ, is dead to the Law. This Law being the 10 commandments issued from Mount Sinai and which came by Evered. This Law has a jurisdiction over those being raised to the newness if life by Christ Jesus. This liberty and freedom from bondage being the privilege of he sons of God alone. To the rest of mankind this Law excluded the Gentiles from the covenant of promise, Eph.. 2 ¹², and curses all who do not continue in all points of the Law to do it.

It being my experience and apostolic doctrine that all who seek the favour of God and perfection by one deeds according to this Law, do not find what they seek, but rather a guilty conscience. For this Law shows no mercy, is not of faith, gives neither strength nor rest to the believer. But rather issues a curse at the least transgression Gal. 3 ¹⁰.

I had also found that they that taught the Law was the rule of life for them had no convictions and appeared to have no sensitivity to its spirituality and were grossly inconsistent in their manor of living.

Their so call regard to it and obedience gave them leave to boast and hence provoked that which the law of faith excludes Rom. 3 ²⁷.

For example: The Law says remember the Sabbath day to keep it holy. According to the Law the Sabbath day is the 7th day i.e. Saturday and this Law prescribed how this Law was to be kept, from the eve of the 7th to the even of the 1st day. This according to our Western and gentile custom is from Friday evening through to Saturday evening. There is no atonement for the breach of this commandment and the punishment for its breach is death stoning. This Law then, issued according to these terms, by Evered, cannot be altered nor changed and prevails over they that are under it so long as they

live under it. Gal 3¹⁵, Rom. 3 ¹⁹, I Cor. 7 ³⁹.

The believer who fancifully puts himself under it and chooses another: day and alters the times of its observation has never been to ‘ the Mount’; for otherwise he would know he cannot temper with the Law nor its terms. He may think himself alive unto God but where is his death by the coming of the Law in its condemning might and power. They that experience such a death, whether it is later or early in their life, welcome the rule and rest of Christ for he alone has found Him who delivers from the body of sin and death. The Lord Jesus being the true rest for the people of God. Heb. 4 ⁹. He being the sum and substance of the seventh day Sabbath of the Law of Moses. The believer being now under the Law of Christ (being not without Law to God) of which it is written the gentiles have waited for. Isaiah 42 ⁴. I Cor. 9 ²¹.

I also found they who believed they kept the Law of the seventh day Sabbath but observed Sunday instead were very critical of other folk and had an eye to judge others who were not so strict as they. Neither did I find their conversation spiritual nor savoury but rather given over censor others we touched, tasted or handled matters in a different way than they. Col. 2 ¹⁸⁻²³. It also seemed to me they could not speak of a death by the Law and deliverance from this death through the Lord Jesus Christ.

My objections to this articles was that the scripture quotations do not support the statement and the text of Hebrews 4 does not apply to the seventh day Sabbath but the rest which is in Christ Jesus. (As I found latter to be expressed in Gadsby hymn 636). It seemed the compilers of this articles sought to establish a false notion of gospel rest and were not clear as to the believer’s rule of life. The scriptures maintain the gospel of Christ is the believer’s rule and not the Law of Moses. This gospel is that royal and perfect Law of liberty as expressed in the Gospel Standard articles of religion. (Articles 26). See also John Calvin on the fourth Commandment in “ The Institutes”.

As for the Bierton articles XVI; again the scripture quotation has nothing to do with infants dying in infancy and so not applicable.

This belief I thought attacked the doctrine of the fall of the human race in Adam and the sovereign prerogative of God to show mercy to which he will. Not all infants are loved of God for Esau was hated before he was born.

Granted if God hath chosen infants that die to be

in Christ, then they shall go to heaven by virtue of the blood and righteousness of Christ. But I see no scriptures that teach these articles of religion and I could not say I believed it to be true. I could equally believe all infants dying are dammed by virtue of the imputed quilt of Adam.

However I could not discuss these matters with folk at Bierton because I had found none in the position to comprehend what I understood and when I attempted to express my views it was said by my dear friend Miss R Elliss and others, ‘ look these rules of ours are only man made rules anyway, so could not I just ignore them’. This could not do and be true to my conscience and knew these two articles were not contained in the trust deed of the Bierton Strict and Particular Church meeting at Luton chapel ‘ Ebenezer’.

Mr Hill believed it to be right I should be admitted into church membership on those articles set out in the trust deed of 1831. To this the church agreed by a unanimous decision.

The following is a record taken from the church minutes of the 8th of Jan. 1976:

Quote From The Church Book

My Application for membership of the Bierton Church

From Mr David Clarke having been received in a letter, which had been read and made known to the church members, was invited to attend this meeting. A previous interview having been carried out with Mr Clarke by Mr King and Miss Gwen Ellis. Before the church at this meeting Mr Clarke repeated a very clear and detailed account of the Lords dealings and arresting power in his life bringing him down to his own great need and the Lord applications of his full atonement in his sacrifice and the blood of Calvary.

David was accepted as a member in the original deeds of faith, his membership being proposed by Mr King and seconded by Miss G Ellis and carried by a unanimous vote.

The chairman for that meeting was Mr J Hill and the secretary Mr King.

To be more precise; the church at Bierton, consisting of members: Mr King, Miss B. Ellis, Miss R Elliss, Miss G Elliss Mrs C Member and Mrs Evered. With Mr J Hill, minister and pastor of Luton church meeting at the chapel called ‘ Ebenezer’, and Mr King as chairman admitted into membership Mr D Clarke, upon the profession of his faith in the Lord Jesus Christ. Who had

been baptised by immersion in 1970, according to the scriptures; and now upon his confession and agreement to the terms set out in the deed of trust of the Bierton Strict and Particular Baptist church dated 1831. These articles of religion being those of the founder members of the church at Bierton and wished for them to be promoted and preserved for the glory and honour of the Lord Jesus Christ.

No Knowledge Of Church Government

Until this time I had no knowledge or idea of how the church governed them that is how the gospel of Christ and the ordinances were administered. Or who was responsible for watching the affairs and setting in order any disorders. I assumed Mr Hill had this responsibility and was completely ignorant who was the secretary or of this function. I had no idea of how ministers were engaged or any such like affairs. I now believe; them that know assume other people are fully aware of these matters, but from my limited experience I knew nothing. Neither could I know unless some one informed me. I find no reference in the scripture to these detailed affairs.

How the church functioned

It was only after joining the church and having access to the minutes of the meetings I was able to find out Mr Hill’s responsibilities along with the responsibilities of the officers of the church.

I discovered Mr Hill only accepted the office of chairman on the 8th of January 1976 and that he chaired the meeting for the first time on the day I was received into membership. I noticed also Mr Hill had only been asked to act the once and that to council the church with respect to the election of new trustees. I found also Mr King had at that meeting agreed to act as secretary. Prior to this Mrs Evered had performed this task.

At the same meeting the church asked Mr Hill to acts as chairman on alternate occasions to which Mr Hill agreed to do.

Hence I found Mr Hill did not have the oversight since he was only asked to chair certain church meetings.

At this time the Bierton cause was not a Gospel Standard listed church.

The first move to become a Gospel Standard cause.

The church at Bierton voted to become a Gospel Standard cause on the 16th of January 1981. I was not present at that meeting and the news came as a surprise for the following reasons: (I ask you to bear with me for

the following sequence of events is important)

Mr Evered first mentioned we make application to join the Gospel Standard denomination at a meeting dated the 7th of July 1978.

The following is a transcript from the minutes of that meeting:

Mrs Evered proposed that the church should make application to join the Gospel Standard churches and Mr Hill gave lengthy details of the procedure. He explained if the church decided to think about this further then it could be brought forward again at the next church meeting and application could be made. Mr Hill also mentioned we could also change to the Gadsby’ Hymn book should we wish since our Denham’s collection had warm very much and were our of print and the Gadsby’s Hymns were used in other Gospel Standard causes.

At the next church meeting Mr King resigned office as secretary. The meeting was held on the 1st of November 1978 and I was acting chairman.

I did not feel I could act as secretary at that time due to my domestic and private circumstances. At that time I had just finished at Teachers Training College and had lived between Wolverhampton and Leicester. From here I had moved the Leighton Buzzard taking up my first lecturing post at Luton College of Higher Education. Also having purchased a house near Mr Collier was the minister. I thought this move might benefit my wife since we had no pastor at Bierton. Hence my attendance at the Bierton chapel had been irregular for that year.

It was suggested that Mrs Evered take up the office as secretary but she refused unless we became a Gospel Standard cause.

I realized that was not the time to consider our association with the Standard churches for we had to elect a secretary before business could continue. I also knew that Miss R Elliss and Mrs C Member were not in favour of becoming a Standard cause. Neither was I satisfied that the reason behind the suggested move was spiritual and honourable. For example:

Mrs Groom, in membership of Prestwood Strict Baptist Church, (sister of Mrs Evered) had moved to Bierton. She had sought permission to partake of the communion at the Bierton Church. However the Prestwood church would grant her permission because we were not a Standard Church and were not satisfied with our articles of religion.

The pressure to become a Standard cause came from Mrs Evered because unless we did so her sister could not join in the communion, at Bierton, without

offending the Prestwood church. Hence these reasons were not with a regard for a defence of truth but rather to cater for family needs.

Had the church wished to join with the Gospel Standard Strict Baptists in order to promote the truth of our Lord Jesus Christ, wishing to distinguish between other Strict Baptists who held and maintained the 10 commandments were the rule of life for the believer and that held to duty repentance. Then that would have been different for at that time these were only the doctrinal differences between many of the ministers we had to preach and the doctrinal tenets of the Gospel Standard. Our entire minister believed in the Eternal Son ship of the Lord Jesus Christ.

As the chairman I ruled the church would consider the matter of joining the Gospel Standard denomination in due course, after we had elected a secretary. After discussion we had no prepared to take on the responsibility as secretary.

Moved with concern I expressed to the church I would offer my help and act as secretary for a period. I spite of my living at Leighton Buzzard and my consideration of transferring membership to the Linslaid church where Mr Collier was the pastor and minister.

The church took up my offer of help and in this office I continued until the 30th of April 1980.

Church vote against joining the Gospel Standard
At the church meeting on the 24 of January 1979, where all members were present, consideration was given to joining the Gospel Standard cause.

After discussion a vote was taken even though Mrs Evered was the only proposer. Four members were against the motion and one member abstained.

At the same meeting Mr King proposed this matter should not be raised for another year. This motion was put to the church and carried by vote.

My letter to the Gospel Standard Committee
Since so much concern had been expressed about joining Gospel Standard cause I thought it appropriate to write to the committee in order to ensure they had not lapsed into a false position in respect of repentance toward God. Their articles 26 needed clarification to my mind especially since I had already been in conflict with a minister who opposed the Standard position (see my article ‘ The Bierton Crisis ‘ under the heading letter to Mr Peter Howe).

I wrote to the committee on two matters I) in connection with Mr Hill, ii) in connection with article

26.

The following is a transcript of that letter to the committee:

Dear Sirs,

9th July 1979

I am the secretary of Bierton Strict Baptist Church and during our recent church meeting we have considered seeking membership with the Gospel Standard Churches. With this in view there are two matters I would like the committee to clarify.

- 1 The recent withdrawal of Mr Hill’s name from approved List of ministers.
- 2 Article 26 of the Gospel Standard Articles of Faith.

With respect to my first point; what was the committee’s reason for requesting Mr Hill to withdraw his name from the approved list of ministers? I ask his question since Mr Hill is one of our trustees and have faithfully served the church at Bierton for many years.

The second point is for a Sayers explanation of the concluding statement of article 26, ‘ so we deny the doctrine that man in a state of nature should be exhorted to believe in our turn to God’. Since this would appear man in a state of nature ought not to please God.

Yours faithfully,
David Clarke.

Letter From Strict Baptist Societies

Dear Mr Clarke,

The following is a copy of the letter, which answered my quires:-

Thank you for your letter of the 17th July from which I was interested and pleased to learn that the church at Bierton was considering seeking membership with the Gospel Standard Churches.

As enabled I will try to answer the points you have raised:-

A) Mr J. Hill – As Mr Hill himself has expressed sorrow for certain things which Have taken place, the committee asked him to withdraw his name from the list of ministers for a period of twelve months as a public expression of this, to which he agreed.

B) Article 26 - Article 26 simply means that we do not make free will appeals generally to a congregation to repent, accept Christ; give their hearts to God etc. Rather we preach the vital necessities of repentance and faith in Jesus, and encourage those who feel their need to flee to Him in their sorrow, as enabled by the Holy Spirit. There is no suggestion at all that men in a state of nature ought not to please God. Their duty is clearly revealed in the law of God, but they have neither ability nor desire to fulfil it.

I sincerely trust I have made these points clear to you and that the Church will be enabled to make application for membership amongst us. Should you do so I would be pleased have a glance of the engagements for the years?

May the Lord abundantly bless the flock at Bierton with His Spirit and build you up in His fear and grace.

With Kindest Regards,
Yours very sincerely

Secretary
Mr D. Clarke
C/o 37 Finmere Crescent,
Bedgrove,
Aylesbury Bucks.

I Was Thankful For This Reply

To this reply I was thankful; man’s responsibility before God was not denied and that it was acknowledged the law showed man’s responsibility and hence they would not deny legal repentance or a natural repentance which law and nature dictates.

However I would have sought further clarification with respect to the reference to the law of God and its terms, since this was given only to Israel in covenant and by it the gentiles were aliens and strangers to the covenants of promise; the law thus making a middle wall of petition between Jew and Gentile. Eph.. 2¹²⁻¹⁴. I could accept the “ whole of the scriptures “ being the law of the Lord but not the 10 commandments as given by Moses since these were never enjoined upon the gentiles world whether they be Christian or not. I knew this to be the Gospel Standard position from Article 16 and as specified by J C Philpot in the Gospel Standard of 1862. I knew also if Mr Secretary be not clear upon this point he could always consider these references together with Mr Gadsby’s book (hymn 636) “ The perfect Law of

Liberty “, also Dr J Gill in his commentaries and “ Body of Divinity “. Hence we differ from the Presbyterian over this matter. I thought to write again on this matter should the church actually take further steps to join the list of churches.

Second Move Gospel Standard Cause

At the church meeting, on the 23rd of April 1980, I asked to be relieved of my duties as secretary and chairman since I was now living in Leicester. Mr King proposed that Mrs Evered should take up the office as secretary and to this proposal she said she would do so upon a temporary basis if we would consider joining he Gospel Standard. Since this was a more reasonable offer of help and the conditions of that help were acceptable I put this matter to the church. I suggested after a period of three months we could decide by vote whether we seek membership with the Standard causes. Under these conditions Mrs Evered took up office as secretary and Mr King was elected to act as chairman. The meeting to consider the joining of the Gospel Standard cause was provisional booked for the 7th of July 1980.

New Chairman Elected

At a special church meeting, of which I was not informed, Mr Hope (Minister of the Gospel, at Reading) was elected to act as chairman.

This meeting was held on the 21st of May 1980.

See also John Calvin on the fourth commandment.

Church meeting the 18th of June 1980

Having heard Mr Hope had been asked to act as chairman and a date booked for the next church meeting being the 18th of June 1980, I did all within my power to attend.

I noted at that meeting Mrs Evered had asked Miss B. Ellis to bring along the deed box containing the trust deed of the chapel.

Church Vote Against Joining The Gospel Standard

At this meeting Mr Hope brought to the church the matter of joining the Standard cause. The following is a transcript of the minutes of that meeting:

Membership of the Gospel Standard

It was thought that a decision should be made at this meeting, as there had been enough time given for consideration whether to join or no. Five were for and two against.

It was desirous to have a unanimous agreement by vote which was not forthcoming therefore it was

rejected but to be brought up again and when the members are in agreement.

My Comments

I suggested to the chairman and the church unless we were in agreement over this matter we could not apply for membership with the Gospel Standard churches. To this Mr Hope agreed, likewise most of the members. I knew Miss R Elliss and Mrs C Member were not in favour of joining the Gospel Standard denomination (whatever that meant to them) and I too was not in favour of joining any association if other members were not agreeable. This being because I realized unless the church be all of one mind how could we strive together to maintain gospel precepts. The majority of our ministers were not Gospel Standard men and were not in full agreement with this article. Hence I did not think the church were in the position to exclude all ministers who were not Gospel Standard minded. I knew this to be the case since only a few years (1976/77) ago Mr John Gosden had been preaching at Bierton and several of us thought he might be a suitable minister to call and be our pastor. At that time Mr Gosden was in membership of the church meeting at Grove Chapel, Camber well (independent) and hence was not a Strict Baptist. Also his position in respect of the Gospel Standard would mean he be now excluded from preaching at Bierton if we became a Standard cause. Mr Gosden expressed his doctrinal position to me after I wrote shortly after the church at Bierton had become a Standard cause.

John Gosden and GS Added Articles

6th of April 1982

Dear David,

Thank you for your letter of the 15th March. I do regret the delay in replying, this has been partly due to heavy commitments and difficulties, and party to an uncertainty as to whether I can help you on any of the dates suggested.

The only possible Sunday would be June 26th 1983 but this, at the moment is not too certain. However I will tentatively reserve this for you and will write to confirm or otherwise in a week or so.

I do hope that you will be help in the responsibilities as Church Secretary, and also in the work of the ministry to which you have been called. You will need a continual supply of wisdom, grace and strength. My late Father said, “ Be a labourer not a trifler”. Good advice. I believe his careful preparation for the pulpit before each service, coupled to a close walk with God largely explains the

freshness and effectiveness of his long ministry.

Regarding the G. S. Position. My differences are not with individuals; some of my best friends are in denomination. My difference with them is over some aspects of their Articles of Faith. Articles, which I consider to be vitally important not only theologically, but in their practical outworking in experience. The areas of difficulty are: the strange and unorthodox view of the relationship between Law & Gospel XVI. The restrictions placed on the promises of the Gospel, which consequently obscure the warrant of faith. XXIV, XXVI, XXXII, XXXV. And the unorthodox view of Sanctification. XIX.

A far more satisfactory and orthodox view is expressed in the 1689 Baptist Confession of Faith, Salvation” by F.E. Kevan, and ‘ Redemption accomplished and Applied ‘ by J. Murray. Each of these books is currently available and would be helpful to you. See also A.W. Pink on Man’s total depravity, chapter 20.

God willing I will write again re the June date.

With Christian regards,

Yours sincerely,

John Gosden

Differences Of Opinion

Mrs Evered knew Mr Gosden was not a Gospel Standard minister and for this reason would not wish him to preach at Bierton. Her reasons for his rejection were not actually honourable as will be seen:

A special church meeting was held on August the 18th 1980 to discuss whether a Mr Friend of could join us in our communion during his holiday break in September. Mr Friend and his wife were related to (member of the congregation and Sunday school leader of the Bierton cause).

At this meeting there was no chairman and Mrs Evered was the secretary. Mr Just had made enquire on behalf of his cousin and Mrs Evered records in the minutes of the meeting of following:

The church of which Mr Friend was in membership was connected with the Gosden Times (or so it was alleged) and for this reason Mrs Evered was opposed to Mr Friend joining us. A decision was needed by the church to see if the church at Southborough supported an ‘ Open Communion ‘. The enquiry was made and the Pastor (Mr John Gosden) did not support an open table.

My Comments

This incident shows up the devious ways of the natural heart. My suspicion was that reasons were being sought to exclude Mr Friend from the communion, by Mrs Evered, because she knew the Pastor of the church at Southborough, that Mr Friend was a member, read the Gosden Times news paper. Mrs Evered opposed Mr Gosden the minister of the Southborough Strict Baptist church because he read the Evangelical Times.

Mr John Gosden’s Doctrinal Views

This prejudice was shown up through this incident.

In fact no mention was made as to Mr Gosden’s doctrinal views in respect of the Law and Gospel or any other doctrine of faith and the reason being because they were either not discerned of not considered important. But as can be seen Mr J Gosden’s position is opposed to the Gospel Standard Articles over the issue of Law and Gospel. But the ironic thing is that so was Mrs Evered who maintains the Law of Evered being the 10 commandments were her rule of life. This may be seen from my contention with the church at Bierton as expressed in my article ‘ The Bierton Crisis 1984’ and chapter.

My Conclusion

I knew the majority of the Bierton church and congregation got on very well with Mr Gosden however as can be seen from the letter Mr Gosden is not in the Gospel Standard position in respect of the Law, duty faith or sanctification. Also the folk at Bierton appeared not to pay any regard to such differences.

Having then a close knowledge of the general position of the folk at Bierton I expressed my mind; believing it be wrong to impose or surreptitiously bring about a union with the Gospel Standard causes when in fact the people at Bierton were not aware nor would be governed by the rules of the Gospel Standard society. Herein lies my statements, if I said anything to that effect, I was not happy with the Bierton Church joining the Standard churches: Had the church been convinced internally of those distinctive tenets of truth which are expressed in the Gospel Standard articles and were moved with a due since of fear towards the living and true God to preserve and contend for them in the way expected and expressed in the rules of the society; then I had no objection and would lead them in those paths necessary to promote the distinctive tenants of the Christian gospel. I.e. The glory of free grace, Christ alone exalted and a repudiation of all legal notions and

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boasting engendered in them that take Moses Law as their rule of lice and conduct rather than the gospel. In my judgment these folk at Bierton could not walk that path at that time, as demonstrated by them by teaching the children and their unconverted parents to sing hymns as:

Jesus loves me this I know for the bible tells me so.
They had not reached, nor were likely to, that stage in experience, which must cause us to question such loose expressions used in children’s hymns. I say not likely to if the pressure to become a Standard cause continued, for in my judgment the motives for such a move were not spiritual but carnal. I have not fully disclosed all what I considered to be carnal motives in becoming a Gospel Standard cause for the sake of brevity but have given one example. I.e.; We become a Standard cause in order that a blood relation could partake of our communion.

I had resolved that I would not support a motion to become a Gospel Standard cause unless all members were in agreement and that the folk at Bierton could give clear statements as to their beliefs in respect of articles 26 and some of those articles, which had caused controversy.

However since this matter of becoming a Standard cause had been voted again I saw no need to pursue these matters any further at that time.

Third Move Gospel Standard Cause
This was a surprise to me and I did not expect the matter to be put as a motion to the church without the required notice. However the following is transcript of the church minutes of the meeting the 10th of October 1980, where all members were present except my self: (quote)

“Two members were will still in opposition to the Gospel Standard churches. Hopefully to, D.V.? Refer latter”.

My Comments
I knew Miss R Ellis and Mrs Gurney both members were against joining the Standard churches but not actually against them and also any such decisions to join the Gospel Standard cause must be made at a meeting specially convened for that purpose. I.e. Due notice given to all members of any such motion of serious importance. This rule had not been complied with.

It seemed to me that Mrs Evered was set to do all she could to influence the church and Mr Hope to obtain

17 BIERTON A GOSPEL STANDARD CAUSE
what she wanted namely to join the Standard cause; come what may.

I was completely unaware of this third attempt to join the Standard until I read of it in the church minutes several months later and that being after I resumed the office as church secretary.

Fourth Move Gospel Standard Cause
This may be read in the next chapter.

18 Bierton a Gospel Standard Cause
The church became a Gospel Standard listed cause after the next church meeting. At that meeting I was absent it being the normal quarterly meeting and Mr Hope was presiding as the chairman. Had I known the church had gathered and were to consider joining the Gospel Standard again I would have do my uttermost to attend.

The meeting was held on the 16th of January 1981 and the minutes of that meeting record:

Joining Gospel Standard A Listed Cause
Vote was taken by ballot.
Was unanimous. Mr Hope kindly undertaking the correspondences ‘for joining.’
A foot note mentions, ‘Mr D Clarke to be written to informing him of the results of this meeting.’

Becoming A Gospel Standard Cause
A received a letter from Mrs Evered to inform me that the Bierton church had joined the Gospel Standard list of churches. This is a transcript of that letter:
Dear David,

24th January 1981

Just a line to let you know the result of our church meeting held on the 16th inst. It was decided (taken by ballot) unanimously that we join the Gospel Standard causes, it was a wonderful meeting. I am sure led by the Holy Spirit.

The chairman was Mr Hope who kindly consented to deal with the correspondence. A new bible has been purchased for the pulpit. Repairs as was sanctioned at the last church meeting are still progressing. The church is praying for a Pastor after the Lords own heart. It is vital that we as members of the above cause are the same, one in heart. God loves to answer faithful prayer through His dear Son. Then there will you be helpful

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member to us a church, if your circumstances permit?
Trusting Irene and the children are well.
May the Lord richly bless you in your labour for Daily bread and in labour for Him?

With Christian love
Gladys Evered
Hon Sec.

Endorsement Becoming Gospel Standard Cause
It struck me as strange things for the whole church to be now unanimous, after such a short time, in their desire to become a Standard cause. Miss R Elliss and Mrs C Member had always said they wanted no such changes. But here I was informed otherwise. The second thing which struck me was the fact that such a matter of serious importance was not treated at a specially convince meeting or notice given to that effect one month previously there to.

However I wrote to the church in response to Mrs Evered’s letter and made a point of attending the church, at my earliest convenience, to enquire about these things. The following is a copy of my reply to the church:

Dear Mrs Evered
12th of February 1981

Thanks you for your letter dated 24th of January 1981 informing me of the outcome of the recent Church meeting. May I confirm my approval and desire to help the cause at Bierton even though my present circumstances are not helpful.

I believe the Gospel Standard causes are a means by which God is preserving His truth our relationship to the Law as believers, Particular Redemption and the declaration of the Gospel as opposed to offering the gospel.

All doctrine, which the majority of churches of our lady deny. I believe also a right understanding of these truths are the means of preserving a true godly fear and reverence in our worship of God.

Yours with Christian regards,

David Clarke

My Visit To The Bierton Folk
I visited Mrs Evered and asked to see the church

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minutes of the previous meeting but she refused to allow me to read them.

I then called upon both Miss R Elliss and Mrs C Member and asked about the meeting and their opinions. Mrs Gurney said she was placed under pressure to agree to join the Gospel Standard cause. This pressure came by being to feel she was the only one hindering this action.

Miss R Elliss said she misunderstood the method of voting and that she was opposed to the church charging to a Gospel Standard cause.

Mrs Gurney informed me Mr Hope had expressed impatience with them saying this matter of joining the Standard cause could not keep coming up every meeting and so the church must vote by private ballot. This method of voting was that which Miss R Elliss said she misunderstood. Also was that vote which was said affirmed a unanimous decision.

Being persuaded what had taken place was dishonourable I approached the following church members, when gathered at a convenient time after one our meetings, expressing my finding and reaction.

The church members present were: Mr King, Miss B. Ellis, Mrs Evered, Miss R Elliss and Miss G Ellis.

Having made certain enquiries by which I may have cause some offence; I apologies for any wrong done. However I am still not satisfied that the events, which took place and decisions made at our recent church meeting, were entirely in accordance with its members.

My justification for pursuing this matter is that after careful questioning of the members find both Mrs C Member and Miss R Elliss did not wish the Bierton cause to become a Gospel Standard cause. That the unanimous decision came through Mrs R Ellis misunderstanding the method of voting; she not wanting the Bierton cause to become a Standard cause.

I expressed I took exception to this action and my conscience would not allow me to remain silent. Also that had I know this matter of joining the Standard cause was on the agenda at that quarterly meeting I would have wished to have been present. This being in accordance to the Gospel Standard rule 15.

The church had agreed that such a decision to become a Standard cause was to

Be unanimous therefore I wished the church to vote again on this matter with all Members present.

That Mr Hope should chair such a meeting (in fairness to him) since and decision to the contrary aught to be rectified by him.

I wished a meeting to be held in the usual way in order to ascertain if the church acknowledge my complaint and would consider my request.

The reaction of the church to my complaint

Mr King felt I was quite out of order and Miss G Ellis said both Mrs Gurney and Miss R Elliss were under no pressure and they were in agreement to becoming a Gospel Standard cause.

Mr King said the church minutes were not available to me and would be read in the usual way at the next church meeting.

Mr John Just letter to the church at Bierton

Soon after this event the church members were circulated with a letter of complaint and of conscience from Mr John Just, a known visitor tot he church, it was a very pertinent letter and its essence was as follows:

My concern is over the women speaking at the church meetings. Reminding them that the head of every man was Christ and the head of every woman the man. That woman should learn in silence rather than take the rule.

Also those elders should be appointed to deal with Church matters

Those believers should obey them that have the rule over them

Of the member present (Miss R Elliss) being now unwell and unable to clearly express her self) it was said they did not wish the matter to be taken any further but left as they were.

My Reactions

I believe the Church was wrong in this matter but I saw no benefit in me taking the matter any further. I thought it wrong in the same way Jacobs’s deception was wrong nevertheless that outcome was of the Lord.

This left me now in the position of seeking further information from the Gospel Standard committee in order to free my conscience and be absolutely sure where we stood as a church tied to a denomination body.

My concern was now manifold: Did the folk at Bierton realize what they had done in joining the Gospel Standard cause? Where they aware of the doctrinal stand and views expressed in the Standard articles were opposed by many of our visiting ministers. I could accept them but only after our church expressed their understanding of the articles, which had already, caused some controversy. (See my articles, which had already caused some controversy. (See my article ‘ The Bierton Crisis 1984).

We already had our own confession of faith as expressed in our Trust Deed and this could not be altered (Gal 4 23’. Therefore if we know use the Gospel Standard articles as shedding further light upon our current articles of religion then we also must have an appendix to the Gospel Standard article-clarifying article 26 and 32.

However I realized this seemed impossible with the folk at Bierton for they had not the minds to cope with such matters. Nevertheless, a believer, having a clear understanding of these things knew this could not be left unattended to. For I believed if God were to continue His work amongst us we aught to be clear and doctrinally sound in matters of faith and practice.

I was also concerned about church meetings since nothing had been said about such rules of conduct in them. The Gospel Standard rules forbids the women from speaking in them (according to the scriptures) but at Bierton the women had always spoken and continued to do so.

Church Reaction To John’s Letter

At the church meeting of the 3rd of April 1981, Mr Jest’s letter was mentioned. Mr Hope expressed that he thought Mr Just to be quite out of order since the letter should have been addressed to the chairman and that he should have signed the letter.

The church rejected the charge that women were speaking and usurping any authority over the man.

Mr Hope thought he aught to write on behalf of the church a letter of kingly reproof for his actions.

My Comments

I thought Mr John Just was perfectly in order and the church had never adopted any formal means of dealing with any such affairs. Also Mr Hope was only the chairman and not an overseas and that Mr Just had genuine cause of complaint and concern over the affairs of the Bierton Church.

At this meeting Mr Hope mentioned he had a copy of a letter from Mr Secretary of the Gospel Standard committee and wished to deal with the matter mentioned in it.

The letter contained a copy of some enquiries I had made privately to the committee and their replies.

Mr Hope asked if I was satisfied with the committee replies to my questions. To which I replied I was. At this Mr Hope seemed surprised and after the meeting I explained my reasons of enquiry and actions, to which

Mr Hope seemed to understand.

Letter To Gospel Standard Committee

The following is a copy of my letter of enquiry to the Gospel Standard committee followed by the committee’s replies.

Dear Mr Dickinson,

4th of August 1981

Re: Bierton Strict and Particular Baptist Church and Her association with the Gospel Standard denomination.

I wonder if you could clarify our position as a church at Bierton and the above-mentioned association?

- 1. Have you any literature, which explains the structure of the Gospel Standard Society. I.e. When was the denomination formally so called and why was it formed.
 - 2. How does the committee function.
 - 3. How are members elected to the committee?
 - 4. What role do the churches play?
 - 5. What is the Gospel Standard list of ministers?
 - 6. What is the connection with the Poor Relief and Bethesda Home Societies?
- Also:
- 7. Will our present association constitute a breech of any clauses in our trust deed?
 - 8. Should our trustees be informed of our present connection with the Gospel Standard Churches?
 - 9. Does this connection mean our former Articles of Religion, as set out the trust deed, are to be set aside and we adopt those set out in the booklet published by the Gospel Standard Societies.

Yours sincerely with Christian regards,

David Clarke.
Church member

PS. 10. Is it necessary to make any legal adjustments to our trust deed?

Reply from the Gospel Standard Committee

From my letter it can be seen my ignorance of some things which people take for granted people already know. This was not so with me I have no background nor relatives in any church to know these things from

and hence was obliged to find out these things directly. The following is a copy of the letter from Mr Secretary in answer to my questions:

THE GOSPEL STANDARD STRICT BAPTIST SOCIETIES

13th August 1981

Dear Mr Clarke,

Thank you for your letter of the 4th August enquiring about the position of the Church at Bierton and the Gospel Standard List of Churches.

I understand the position was fully explained to the Church on the 16th January 1981 when the Church unanimously applied to be associated with Gospel Standard Churches.

However in reply to your questions which I will number:

- 1. I suggest you obtain a copy of “ Historical Sketch of the Gospel Standard Baptists” by S.F. Paul obtainable from Gospel Standard Trust Publications as advertised in the “ Gospel Standard” & 2.
- 3. I enclose a copy of the Rules of the Societies.
- 4. I cannot understand the purport of this question, but perhaps the Rules will help.
- 5. This is a list of accredited ministers who agree with the Articles of Faith of the Gospel Standard Societies.
- 6. Part i) See the Rules. Part ii) Please write to Mr A.J. Watts who is the Sectary to the Bethesda Fund.
- 7. Your association will not constitute a breech of the Trust Deed unless the Deed states you most not associate with the Gospel Standard Societies.
- 8. This is a matter you should take up with the Church’s Chairman.
- 9. No.
- P.S. 10 No.

Yours sincerely,
Secretary

Mr D Clarke,
187 Aylesbury Road,
Bierton,

Point 9 It was confirmed on the telephoned on Monday The 17th of August 1981: we cannot alter the trust deed.

Repercussions Letter Gospel Standard

Mr Dickerson forwarded my letter to Mr Hope and Mrs Evered was informed. Mrs Evered then took it upon herself to reprove me, over the telephone, for my actions. She charged me with wrong conduct as a church member and also for not issuing directives to none church members.

This matter is related in the following letter, which I had prepared to send Mrs Evered. I did not send this letter because afterwards I had second thoughts wondering were my motives pure. The letters reads:

Dear Mrs Evered,
28th August 1981

Thank you for the telephone call of Thursday evening informing me of your concern. May I assure you my correspondence with Mr Dickinson, concerned myself privately. Neither did I make any of our church business a matter of public security. Therefore the matter was not the church business and not written in the name of the church. I did not therefore represent the church in any way whatsoever. My plea being, not guilty to the charge you made.

However there are one or two matters arising from the issue which must be considered for they gave me personal offence and would be wrong for me to let them slip. My duty being to bring them to your attention.

This has been the second time whereby you sought to censor me when you had no right to do so. But trusting you did it unawares I forgive if you can assure me you did so unawares.

The first instance occurred when you old me to tell a women member of the congregation to cover her head during public worship, and the second occasion you reproved me for writing (whether church business or not to another person. The reproof coming not from your self as a private member but as church secretary.

The nature of these offences are as follows:
As a women you sought to excises authority over me being a male member of the church in that you told me and reproved me assuming authority not given you by the church and contrary to the scripture (I Tim. 2.12).

As secretary you assumed responsibility not given you by the church. For in this office you are a delegate and a representative of the church, which means you only act and carry out the instructions of the church. Hence you cannot excises authority over a male, which is the result of personal judgment, nor make decisions

for and on behalf of the church unless sanctioned to do so.

Therefore in both the above instances you acted out of place as church secretary, a women member, and a church member, speaking with usurped authority. Now of all this what is the sum? I excuse you if you acted in ignorance but advice you to consider and resolve in you own mind what are the limits of you jurisdiction as a secretary and keep to them.

I do understand the nature of your concern and realize the burden and weight of responsibility you feel however a right understanding of the office you have been given would alleviate some of this burden you carry.

Yours with Christian regards,
David Clarke,

Reaction Of Mr Dix, Dunstable Baptists
Shortly after these events Mr Dix was engaged to preach at Bierton on a weeknight meeting and afterwards at my home he expressed his surprise and regret over the Bierton church joining the Gospel Standard.

After consideration of some of the things he said I felt constrained to write to Mr Hill, minister of the Gospel, Luton. The following is a transcript of my letter to Mr Hill:

Dear Mr Hill,
October 1981

Proverbs 210⁻¹².
Trusting it is with a live and tender conscience, as opposed to a dead and carnal reasoning mind, I am moved to seek your help and advice, in connection with our cause at Bierton.

In conversation with Mr Dix, after our Wednesday night preaching service, he charged us as a church at Bierton in acting illegally and immorally because of our actions in becoming a Gospel Standard cause.

The charge being that we had broken the covenant as set out in our own trust deed; that had we wished to become a Standard church we should have formed another church in another building. Our actions being illegal and immoral for no man can disannul or add to any rule or regulation or term set out in the operative deed of trust and we as a church must be bound by those articles of religion and rules of practice, set our

in that deed alone. This being so since the founder members and trustees in titles covenanted together to maintain support and preserve those articles set out in that indenture.

This matter has caused me some concern in the past and seeking to resolve this issue as a matter of conscience I wrote to Mr Secretary the secretary of the Gospel Standard committee, asking for help from whom I obtained some assistance.

I came to this conclusion that since the articles of our church are in no way inconsistent with the articles of the Gospel Standard societies we as a church are free to publicly acknowledge agreement to them and associate as a church with other such churches and so be known as a Gospel Standard cause. This acknowledgement and association in no way contravening any article of religion or rule of practices set our in our trust deed. Hence the rules of our church would be in no way added to or disannulled and any future member could only be required to give assent to those articles set out in the deed of trust.

I would value your judgment in this matter for I often find myself alone in my views realizing my opinions are, or may be, disregarded by some on the grounds I am a novice and inexperienced in matters of this importance. I am persuaded that my position, as described above, is sufficient to answer Mr Dix, but have hesitated to do so since I have not the authority of the church to do so, nor am I certain our position as a church is fully understood by our members for they are now being regulated by the rules of the Gospel Standard articles. Also I believe a prospective new member of the church, would only be asked to subscribed to these articles alone, without reference to those articles set out in the trust deed. Which if Mr Dix were to ask and I confirm this was so it would confirm his opinion and justify his accusations.

Having therefore, I trust, a measure of faith and good hope, through the grace of God, to confess the Lord Jesus Christ before men and the world and being moved by conscience to walk in the church of God, and the world, in all honour thus obeying the gospel rule I Pet. 3 ¹⁶. ; Could you advice me in the way I should act and the correct course of action, if any that I should take.

Yours in the care and cause of God and truth; may the Lord Jesus comfort, preserve and strengthen you according to His riches in glory especially in this time of bereavement.

David Clarke
23 / 10 / 81.

Shortly before this time Mr Hill had just lost his wife Beth and so briefly alluded to in his reply.

Letter from Mr. Hill

Dear David,
27 October 1981

I do appreciate the kind letter from you both, I know it is sincere.

I am so stunned by the suddenness of it all (the death of Mr Hills Wife) so please forgive my short note, but I felt I must answer your enquiry immediately to set mind at rest.

Mr Dix is wrong, but I fell it shown the enmity, which there is to the Gospel Standard causes.

Your articles are almost identical and if you can subscribe to the one set, you can subscribe to the others also I am sure that those godly men who drew them up, would in these days ally themselves to the Gospel Standard denomination, because as a body they are the only people I know who contend for the same things. Further, most of the trustees, I think all of them belong to Gospel Standard churches. However just to instance a case the late Mr Raven who was the chairman of the Gospel Standard committee and Pastor of Small fields, told me himself that his church had their own articles of faith, but fully subscribed as a people to the Gospel Standard articles; it was a position just like yours.

I hope this note will put your mind at rest.
Please ring me when you have had the church meeting re: your exercise and have the sanction of the church preach, for I want you to come to Ebenezer. (Mr Hill did ask me to keep this matter private at that time)
Now my very warm love to Irene and yourself and dear little children.

The enclosed is something for them.
Yours in gospel affection,

James Hill

Conclusion
From this record of events I have shown that from the outset the church at Bierton were rather loose in their regard to articles of religion. This being shown

firstly by their adoption of a spurious set of articles and hence a deviation from those tenets of religion set out in the trust deed. Then secondly by the views of one or two members who suggested I ignore those points, which caused me to object these saying,’ after all these are only man made rules’.

I have attempted to show that the move to become a Standard cause was by means of a subtle and determined effort of one of our members (Mrs Evered) and that the meeting, which determined our joining the Gospel Standard denomination, was in fact out of order for that meeting was not specially convened to consider that motion. Also the unanimous decision to become a Standard cause was not so since Mrs C Member expressed she was pressurized, in the meeting by being made to fell she was the only one stopping the church from doing what it wanted. Also Miss R Elliss expressed she did not wish any changes nor saw any reason to become a Standard cause. She wished things to continue as they were. That the unorthodox private vote was the cause of her being misunderstood for she wished to vote against becoming a Gospel Standard cause.

In this account I have indicated Mrs Evered denied the terms evangelical repentance and hence I consider it necessary to establish a correct understanding of articles 26. My letter to the Gospel Standard committee shows this matter up. In connection with these articles I have included as a supplement to this record a copy of my letter to Mr Royce of Luton. In this letter I answer Mr Royce’s enquiry and express my views on article 32. In fact had I remained at Bierton I would have wished the church to express her views in respect of these controversial points as an appendix to the 35 Article of Religion of the Gospel Standard. This being necessary because of the various to the Bierton cause. To illustrate this matter I have also included a section from one of the chapter in my article ‘ The Bierton Crisis 1984 ‘, which commences with the heading ‘ Letter to Mr Peter Howe who was the former minister of Ivanhoe Particular’ Baptist Church’.

I have also attempted to show my discontent with the Bierton church becoming a Gospel Standard cause; not because I had anything against the Standard cause but rather I was not satisfied with the motives and methods used to join the Standard denomination. Certainly the ineptitude of the Bierton church in dealing with serious matters of doctrine and administration were out of line with the Gospel Standard churches. This being shown clearly in my reasons for leaving the Bierton cause.

Hence under those condition the Bierton church did not begin nor continue and honourable member of the Standard denomination.

I have written a full account of my reasons for leaving the Bierton church and will be available, God willing, after I have given a copy to Mr Crane and the Bierton church. If you wish I should like you to read it for in so doing you may comment and give advise of you feel lead.

Mr Royce of Luton Added Articles

18th Aug. 1984

Dear Mr Royce

Article 32

In response to your request that I should give my views upon the above mentioned article may I say at first; I believe it imperative we should be clear in our minds as to what we subscribe to when joining any society that have articles of religion. We aught not to be as them in the apostate Church of England who once swore on oath and gave assent to the 39 Articles of the Anglican Church but have now perjured themselves by denying them openly or privately. This sin is spoken of in Rom. I 31st which mentions covenant breakers and of course is characteristic of the last days; such sins we should ever turn from.

We are flooded today by such false ways and spirit of guile, which I believe to be in all false prophets. It animates Anti- Christ and such a spirit of deception is clearly working to bring about a world wide ecumenical church and unit with the mother church (and whore of Babylon) of Rome. Also I have seen it in some of our Strict Baptist churches and in some ministers and deacons, who of course would deny it saying, ‘ We avoid all controversy; we want peace and unity at all cost’.

The principle I adopted, when first called by grace, in 1970 was that I would not join any denomination or society of Christians unless I could agree with their doctrinal confessions. I have learned since that chapel buildings and a churches assets are linked to a trust deed. In which the Trust Deed specifies who are the lawful beneficiaries of the chapel building and church assets. Also a body of trustees have solemnly sworn on oath, to watch and guard and to do all in their power to ensure that the Society in question, continues in those tenets of religion set our in that trust deed.

I am of the opinion that there is many we like us all, fail in our responsibilities and neglect what they put

there hand too. I was once asked to be a trustee of the Bierton Strict & Particular Chapel in 1976 but declined since I questioned whether the ‘ strict communion principles’ set out in the trust deed and carried out by the church were biblical. Hence I declined the request on a matter of principles. I will add here I am now clear in my mind that ‘ strict communion ‘ principles are correct. How this is administered is another thing; again I have dealt in controversy over this issue, with Mr Dix the pastor of the Baptist church in Dunstable (this may be seen in my article entitled “ **The Bierton Crisis” 1984).**

Well to the point; never give assent to any articles or religion, unless your conscience gives you leave to do so. At regeneration we are given a tender and good conscience, never violate it and let it be ruled by the Word of God alone. Then you be Christ’s free man and need fear no man.

A soiled conscience weakens a man; robs one of strength to wage warfare against sin and error, as every exercised Christian will tell you.

The way I propose to answer your question is as follows: -

1. Consider the statement as written.
2. Break it down into its natural parts.
3. Discover the main point of belief.
4. Consider this article in the light of the whole confession of faith.
5. Give my opinion.
6. Recall the purpose of these articles.
7. Consider what the compilers of this article may be denying.
8. Assert what the true position is, one, which we could agree with.
9. Consider what one should do if the article is in error.
10. Recall Mr Popham said in 1906 about this question.
11. Answer the assertion as listed in my broken down form (see b) above)
12. Give my conclusion.

I think by looking at the article in this way we may be able to see more clearly the path we are to take.

To the first point then; the article 32 itself: -

We believe that it would be unsafe; from the brief records we have of the way in which the apostles, under the immediate direction of the Lord, addressed their

hearers in certain special cases and circumstances, to derive absolute and universal rules for ministerial addresses in the present day under widely different circumstances.

And we further believe that an assumption that others have been inspired as the apostles were has led to the grosses errors amongst both Romanists and professed Protestants.

In the articles we find; there are several assertions

1. We have only brief records of Apostolic addresses to mixed groups of people.
2. That such occasions were certain special and circumstantial cases.
3. That on these occasions they were under the immediate direction of the Lord.
4. That from these cases we cannot derive absolute and universal rules for ministerial addresses.
5. That these occasions were under widely different circumstances than the present day (1878).
6. That to derive any absolute and universal rules would be unsafe.
7. That it is an assumption that any one has ever been inspired as the Apostles.
8. That such assumptions have let to gross errors found amongst Romanists and professed Protestants.

In breaking the article down in this way it is easier to treat each point. However, I think the main point of belief is: -

“We cannot derive absolute and universal rules for ministerial addresses from certain particular scriptures”.

The rest of the article anticipates objections by those who make reference to scriptures containing Apostolic addresses and justifies such caution by alluding to errors of the Romanists and professed Protestants.

Repentance And Responsibility

All men should cease from sin and it is right to rebuke men for sins. Men should turn from sin and live uprightly. Such repentance is a duty of all men even if there was no salvation. Remember God is good and the goodness of God leads men to repentance. But after, due to his hardness and impenitent heart wrath was treasured up unto himself against the day of wrath and revelation of the righteous judgment of God. When God would render to every man according to his deeds. Romans 2 1-6. Hence the gospel calls men (outwardly

by) to these duties of religion he has fallen from and a natural and legal repentance; this being distinguished from evangelical repentance. The natural or legal repentance being enjoined and pressed upon all men in a state of nature whether dead elect or none elect through the gospel. (See Dr J Gill Body of Divinity on repentance towards God and effectual calling.) Also read the Arminian Skeleton by William Huntingdon, page 217 / 218, where he states God hath power to command a change of hearth and to make them clean even though man has lost the ability to comply. If you read the Seceders it is written of Williams Tiptaff that towards the end of his life her continually called men to repentance (Seceders Vol. I). I know of no Strict Baptists who would deny this and it seems difficult to believe the compilers of these added articles could have fallen from the truth. Nevertheless we must take the articles as written for these articles define and limit church membership to such as agree with the compilers of these articles.

If these compilers deny ministers or Christians should warn people and children of their sinful ways by informing them; unless they repent they shall perish for their sins they shall perish and exhort them to cease from them and call upon God for mercy they are wrong. For this duty is a fallen creatures duty whether dead elect or reprobate. This repentance may be considered as legal and to what natural conscience leads to. Of this kind of repentance Jonah, and the prophets, and the Lord Jesus, the apostles and the ministry of the gospel commands.

But if these compilers assert that the grace of evangelical repentance (repentance which flows from faith in Christ is a free grace blessing, a gift of God, is bestowed, and such repentance is unto life. That it flows from a love to Christ having knowledge of sins already pardoned then they are right. Since this cannot be a duty of all men or any in a state of nature. Hence no minister of the gospel in his right mind would dream of exhorting such to believe and turn to God in this way.

This I believe I could prove to be the position of Dr Gill, William Gadsby, John Warburton, John Kershaw, William Huntington and Joseph Philpot position.

This is my position and I believe to be the biblical one. Hence we deny Duty Faith and Duty Repentance and do not agree with Andrew Fuller who expressed his views in his book “The Gospel worthy of all Acceptation”. Nor Baxterianism as stated in article 28.

Now if you ask me what was in the minds of the

writer and body of men that asserted these added articles it is rather difficult to say, for this reason we need to widen our research and find other evidence to establish their meaning. We know this; these men were not inspired as the Apostles, as they admit this in their articles. So they are self-confessed fellable men and so may be in error on this matter, whatever they thought. The problem that we may find is this: what aught you to do if we discover through our research these men were wrong on this point? I’m sure this would be the fear of any person who stands to loose many things should they discover any such error in their articles of religion. However the Christian should not retreat when faced with such a reality. My position would be to do what conscience dictates, in the fear of God, knowing that what we turn our hand to do, we do with all our might and leave the outcome to the Lord. By these means the Christian church has always prospered and of course we see the Lord our God work for us in establishing His truth amongst us. Indeed we must so do, if we are to contend for the faith once delivered to the Saints.

If I may direct you to the Gospel Standards committee’s response to the same question in 1906. Mr Popham writes: -

“ It is not for me say what was in the minds of the framers of those Articles, nor yet affirm that they were all accurate theologians etc.

Here we find the same difficulty and admittance that Mr Popham was not in the position to say what was in the mind of Mr Hazelrigg and the men that adopted those added articles. He may have known and was not prepared to say or could only surmise; in which case he could not speak on that which he knew not. From this question we learn the problem is not new by any means, nor is it easily solved.

My Comments Article 32

- 1. We have only brief records of Apostolic addresses to mixed groups of people. Be this as it may, we have the record of which it pleased God to grant and that scripture is that which is profitable for doctrine, reproof and correction in righteousness. Yes every word, accent and punctuation. (As in the original)
- 2. That such occasions were special and circumstantial cases. Every case and occasion is special and peculiar and can never be repeated and no one could deny all circumstances are different.
- 3. That on these occasions the Apostles was under immediate direction of the Lord. We know the apostles

were not always under the immediate direction of the Lord as Peter is discovered to us. However since this article does not refer to any particular reference this cannot be disproved.

4. That from this case we cannot derive universal rules for ministerial addresses. Since these cases are not specified who can say. However we draw rules from ministerial addresses from no single example but from the whole tenor of the scriptures and hence we are able to deny certain modes of congregational addresses.

5. That these occasions were under different circumstances and widely different than the present day of 1878. No person would deny that the times in 1878, in England, were different to those days of the Apostles in other lands, but we do take note of these occasions and differing circumstances in order to understand Apostolic doctrine.

6. That to derive any absolute and universal rules would be unsafe. This has been considered in part under my point IV. We derive any such rules from the whole of the scripture and not just one part. I would say it be unsafe to ignore the apostolic examples for our apostle exhorted “These things, which ye have both learned, and received, and heard, and seen in me, do: and the God of piece shall be with you”.

7. That it is an assumption that any one has been inspired as the Apostles. To this the whole body of Christ agree, that is they who take the scripture to be the only rule of their faith and practice.

8. That such assumptions have lead to the gross errors found in Romanists and professed Protestants. Since we deny apostolic inspiration to any but apostles this must be the case.

My Conclusion To This Article

As I have already said earlier, it had been better not to include this article (as it stands) since it is not specific, tends to diminish the use of every part of scripture and leaves an uncertain question mark “What is the compiler driving at”? Hence Mr Popham could not affirm that all these men were accurate theologians; are we in any better position today to do so? I think an understanding of how these articles came to be added could shed more light on the subject but that I must leave unless it is important to you.

Yours in the cause, concern and care of truth, with love to the Lord Jesus and his dear people.

David Clarke

Difficulties Associated With Articles Of Religion



As a result of this, and some 32 years later, I felt moved to wrote my book *Difficulties Associated with Article of Religion Among Particular Baptists*. See Further publications at the end of this book. In which I seek to address some of these problems, including the secret history of the added articles of the Gospel Standard.

I Preach at Home

Having left the Bierton church I found it very difficult to adjust to our new situation. I considered going to another church but where was the question. In the mean while we met at home and I preached to my family and friends on Sunday mornings. I felt I had been under siege and my home was now my refuge. I was now preaching in the same room that Gordon Ferguson had preached during 1982 when we considered the times and imminent visit to the UK of the Pope of Rome.

I did however believe we should be in a local church but where could we join. I was very aware of the failing in the Gospel Standard way of things as they were at Bierton. Bierton church had in fact fallen from the way of grace of God. Even though their words were full of the language. Their Articles of Faith were clear that the Gospel is the rule of life for the believer but in practice the Law of Moses and their own tradition had become law. Also the position of their added articles was very shaky and I found them inappropriate to adopt as a confession of faith. We found ourselves unchurched and I believed we should do something about it.

I have written about this in my article “The Bierton Crisis”. See appendix.

I sought God in prayer and felt we should be prepared to move house and job in order to be in a church where God wanted us to be.

After the conflict at Bierton and my seeking to know the mind of God and seeking His direction I began to feel very weak and fearful. I began to fear going out to preach. I soon was unable to face going out to fulfil those preaching engagements. I did not feel it right to go preaching and get other churches unnecessarily involved in judging the issues that I had with the church at Bierton. There appeared to be just too much to deal with. I became fearful and it crippled or disabled. I felt like I was having a breakdown of some kind. I just did not know how to cope. I was not managing and I needed help. The conflict with John Metcalfe made me very cautious.

A Very Serious Issue Occurs

At this time a very serious matter occurred, which affected my whole family and others and required the involvement of the police. I now realize that had we been in a functioning church the matter could have been dealt with. A Strict Communion church order would have been a safeguard and a help to resolves such an issue. I am prepared to share this matter with any one on a private basis if it will help as it is very serious and such matters cannot be ignored.

The Sense of Strict Communion

It was this event that led me to see the sense of strict communion, as the church had the power to deal with such an issue when the law of the land failed.

A City Whose Builder And Maker Is God

I felt compelled to write, The Bierton Crisis” and circulated it to all who were effected as I believed not only had I been called to preach but was also set for a defence and confirmation of the Gospel. I was to learn again that those things that had happened to me were to turn our for the furtherance of the Gospel. Phil 1 verse 12. But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

David Oldham Pastor of Evington offers help
After the publication of, “The Bierton Crisis”, Mr David Oldham, pastor of Stamford and Evington Strict and Particular Baptist Churches invited me to spent the day with him at Leicester and we were able to talk through some of the issues that I had written about. I was very thankful for this help, as I felt at that time so alone.

18 The Bierton Society of Strict
And Particular Baptists

Our Articles of Religion

Founded in 1831 (Indenture)
And whereas certain persons meet together, and with the blessing of God, will continue to meet together, for the purpose of divine worship, at a chapel or place of worship adjoining the said hereditament and called the Bierton Baptist Chapel and the said persons call them selves “The Society of Particular Baptists” and such persons are herein after meant and referred to by the expression of “The Church” and the said persons believe and pledge themselves to the promulgation and support of the tenets or articles of faith herein after set forth, that is to say,

1 They believe that the scriptures of the Old and New Testaments are given by inspiration of God and are the only rule of faith and practice and that these scriptures reveal the one true and only God who is self-existent, infinite and eternal. That there are three self existent co-eternal persons in the Godhead namely the Father the Son and the Holy Ghost and these three are one God and that the Lord Jesus Christ is very God and very man in one glorious complex person.

2 That Before the world began God did elect a certain number of the human race unto everlasting life and salvation whom He did predestine to the adoption of Children by Jesus Christ of his own free grace and according to the good pleasure of His will.

3 That God created Adam upright and all his posterity fell in him, he being the federal head and representative of all mankind.

4 That the Lord Jesus Christ in the fullness of time became incarnate and that he really suffered and died as the substitute for the elect of God only and in their stead whereby he made all the satisfaction for their sins which the law and justice of God could require as well as made a way for the bestowments of all those blessings which are needful for them for time and eternity.

5 That the eternal redemption which Christ hath obtained by the shedding of his blood is special and particular that it is only and intentionally designed for the elect of God who only can share its spiritual blessings.

6 That the justification of Gods elect is only by the righteousness of Christ imputed to them and

received by faith without consideration of any works of righteousness done by them and that the full and free pardon of all there sins and transgressions is only through the full free pardon of all their sins and transgressions is only through the blood of Christ according to the riches of Gods grace.

7 That regeneration, conversion, sanctification and faith are the work of the Almighty efficacious and invincible grace of God the Holy Ghost.

8 That all those chosen by the Father, redeemed by the Son and sanctified by the Spirit shall certainly and finally persevere unto eternal life.

9 That there is a resurrection of the dead both of the just and the unjust and that Christ will come a second time to judge the quick and the dead when he will consign the wicked to everlasting punishment and introduce His own people into his kingdom and Glory where they shall be for ever with Him.

Custom and Practice

That baptism of believers by immersion and the Lords Supper are ordinances of Christ to be continued until His coming again and that the former is absolutely requisite to the latter, that is to say that only those are to be admitted as members of the church and participate in its privileges including the ordinance of the Lords supper who upon profession of their faith have been baptised namely immersed in water in the name of the Father, Son and Holy Ghost. And that no person who has not been baptised as afore said shall on any account be permitted to sit down or commune at the “Lords table” within the said school room and whereas for the purpose of giving effect to the objects and intentions of the parties hereto and of the said church it has been agreed that the said hereditaments shall be conveyed to the trustees upon the trust and for the purpose hereinafter contained and these present have been approved by the members of the said Church meeting called for that purpose and held at the said chapel on or before the date hereof.

The Indenture Further Witnesses

1 That in further pursuance and consideration of the premises they the Trustees do hereby severally covenant and agree amongst themselves and with each other and with the church that they the trustees their successors and assigns shall and henceforth stand and be possessed of the hereditament And premises hereinbefore conveyed unto them in trust to dedicate and devote and preserve the same for the purpose of

2 That the election of any future pastor of the said church and the removal of any pastor shall be decided by the vote of two thirds of the church assembled at a regularly convened church meeting together with the object for which it is convened having been publicly announce for four successive Lords days. No member eligible to vote has to have been four times to the Lords table in six months unless prevented by illness etc.

3 No minister shall be elected to the pastoral office or continue therein but such as holds to the doctrines and communion aforesaid nor shall it be lawful for the said church to receive into fellowship any such persons as members but such as have been baptised that is by immersed in water upon confession of their faith in Christ and are able to give some satisfactory account of a work of grace having passed upon their souls in being called out of darkness into Gods marvellous light, nor shall it be lawful for the said church to admit to her communion (in which term is include the ordinance of the Lords supper) any person who has not been baptised by immersion in water on a profession of faith in the name of Jesus.

19 Gospel Standard Articles

Articles of Faith and Rule

These Articles of Religion were subscribe to by **Bier-ton Strict and Particular Baptist**, on 16th January 1981, when the church became a Gospel Standard Listed cause. Information relating to Bierton Strict and Particular Baptists may be seen in the Wikipedia arti-cle under [None Conformist Particular Baptists Place of Worship](#).

For further amplification of these Articles of Faith, readers are referred to the book, What Gospel Standard Baptists Believe, by J. H. Gosden, published by the Gospel Standard Societies in 1993 and obtainable from Gospel Standard Trust Publications, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ.

The following Articles of Faith are the same as those of the “Gospel Standard” Aid and Poor Relief Societies. Some of them are taken from those of the Westminster Assembly of Divines, 1640, &c., and the General Assembly of Baptist Ministers and Messengers, in London, 1689, and subsequently revised by Dr. Gill. These were amended by the late Mr. W. Gadsby, Mr. J. M’Kenzie, and Mr. J. C. Philpot; and afterwards, in

176 19 GOSPEL STANDARD ARTICLES OF RELIGION
1878, well considered and unanimously agreed to by a duly-appointed Committee, consisting of the following friends: Mr. J. Gadsby, Mr. Hatton, Mr. Hazlerigg, Mr. Hemington, Mr. Hinton, Mr. J. Knight, Mr. Mockford, Mr. Vine, and Mr. Wilton; and finally unanimously adopted at a General Meeting of the Founders, ministers and others, of the Societies. The Rules of the Societies require that no person shall receive benefit from the Societies until he or she shall acknowledge his or her belief in the Articles.

20 Gospel Standard Articles Of Religion

1. The Holy Scriptures
We believe in the divine inspiration of the Holy Scriptures, and receive them as a gracious revelation of the mind and will of God²; and we believe that therein are revealed all the doctrines and truths which we here state³.

2. The Trinity
We believe that there is but one living and true God⁴; that there are Three Persons in the Godhead – the Father, the Son and the Holy Ghost⁵ – and that these Three Persons are equal in nature, power and glory; and we believe that the Son and the Holy Ghost are as truly and as properly God as the Father⁶.

3. The Everlasting Love Of God; Election; Predestination; Adoption; And The Eternal Covenant Of Grace
We believe in the everlasting and unchangeable love of God⁷; and that before the foundation of the world the Father did elect a certain number of the human race unto everlasting salvation, whom He did predestinate unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will⁸; and we believe that in fulfilling this gracious design, 2 Deut. 4. 2; Ps. 19. 7; Prov. 30. 5, 6; 2 Pet. 1. 19-21; Rev 22. 18, 19; John 5. 39. 3 2 Tim. 3. 15-17.

4 Exod. 3. 14; Deut. 4. 35; Deut. 6. 4; Num. 23. 19; 1 Sam. 2. 2, 3; Ps. 90. 2; Ps. 115. 3; Ps. 135. 5; Ps. 139. 7-10; Prov. 15. 3; Ecc. 3. 14; Isa. 40. 28; Isa. 45. 22; Isa. 46. 9; Jer. 10. 10; Jer. 23. 24; Mal. 3. 6; Mark 12. 29; John 4.24;1 Cor. 8.6; Col.1.16.
5 Matt. 28.19; John1.1; 2 Cor.13.14; 1 John 5.7; Jude 20, 21.
6 John 10. 15, 30; Eph. 2. 22; Heb. 1. 3; Heb. 9. 14.
7 Jer. 31. 3.
8 Gal. 4. 5; Eph. 1. 2-13; 1 Thess. 5. 9; 2 Thess. 2. 13; 2 Tim.1.9; 1 John 3.1; 1Pet.1.2; 1 Pet.2.9.3 2 Sam. 23. 5; John 1. 17.

He did make a covenant of grace and peace with the Son and with the Holy Ghost on behalf of those persons thus chosen⁹, and that in this covenant the Son was appointed a Saviour, and all spiritual blessings provided for the elect, and also that their persons, with all the grace and glory designed for them, were put into the hands of the Son as their Covenant Head, and made His care and charge⁴.

4. The Fall Of Man
We believe in the Fall of our first parents, and that by it the whole of the human race became involved in, and guilty of, Original Sin; and that as they are born into the world, the whole of their posterity are, in consequence, actual transgressors against God¹⁰. And we believe that by the Fall all men were rendered both unable and unwilling spiritually to believe in, seek after, or love God until called and regenerated by the Holy Ghost¹¹.

5. The Sacred Humanity Of The Lord Jesus Christ And His Offices As Mediator, Surety And Substitute
We believe that the Lord Jesus Christ, the only begotten Son of God, being set up from everlasting as the Mediator of the New Covenant, and having engaged to be the Surety of His people, did, in the fulness of time, really and truly assume human nature, and not before, either in whole or in part¹². And we believe that, though He existed from all eternity as the eternal Son of God¹³, the human soul of the Lord Jesus did not exist before it was created and formed in His body by Him who forms the soul of man within him, when that body was conceived, under the overshadowing of the Holy Ghost, in the womb of the virgin Mary¹⁴. And we believe that Christ’s human nature consists of a true body and reasonable soul, both of which, together and at once, the Son of God assumed into union with His Divine Person, when made of a woman and not before¹⁵; that this human nature was not sinful, peccable, or mortal¹⁶,

9 2 Sam. 23. 5; John 1. 17.
10 Rom. 5. 12-21; Ps. 58. 3.
11 Gen. 6.5; Gen. 8.21; Job 14.4; Job 25.4; Ps. 51.5; Jer. 13. 23; Jer. 17. 9; Matt. 15. 19; Rom. 3. 10-24; Rom. 5. 12-19; 1 Cor. 15. 22, 45-50; Eph. 2. 3; 1 John 5. 19.
12 Prov. 8. 23.
13 John1.18; Phil.2.5-8; Heb.1.5,8; Heb.13.8; 2John3; Rev. 1. 8.
14 Isa. 7. 14; Matt. 1. 23; Luke 1. 26-38; John 1. 14; Gal. 4. 4.
15 Luke 2. 40; Heb. 2. 14-17.
16 Ps. 16. 10; Acts 2. 27.

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though capable of death by a voluntary act¹⁷, but essentially and intrinsically pure and holy¹⁸; and that in it He really suffered, bled and died, as the Substitute and Surety of His church and people, in their room and stead, and for no others¹⁹; whereby, together with His holy, spotless life, He fulfilled the law, and satisfied all the claims of justice, as well as made a way for all those blessings which are needful for His people, both for time and eternity²⁰.

6. Particular Redemption
We believe that the eternal redemption which Christ has obtained by the shedding of His blood is special and particular²¹; that is to say, that it was intentionally designed only for the Elect of God, the Sheep of Christ, who therefore alone share in the special and peculiar blessings thereof ²².

7. Imputed Righteousness; Justification; And Pardon
We believe that the justification of God’s Elect is only by the righteousness of the Lord Jesus Christ imputed to them²³, without consideration of any works of righteousness, before or after calling, done by them, and that the full and free pardon of all their sins, past, present, and to come, is only through the blood of Christ, according to the riches of His grace²⁴.

8. Regeneration
We believe that the work of regeneration²⁵ is not an act of man’s free will and natural power, but that it springs from the operation of the mighty, efficacious and invincible grace of God.

9. Conviction Of Sin; Believing In Christ; And Final Perseverance
We believe that all those who were chosen by the 17 John 10. 17, 18.
18 Song 5. 9-16; Heb. 7. 26.
19 John 10. 15, 26; John 17. 9, 13.
20 Heb. 9. 22-28.
21 Gal. 3. 13; Heb. 9. 12-15.
22 Isa. 35. 10; John 10. 15, 25-28; Acts 2. 47; Acts 13. 48; Acts 20. 28; Rom. 5. 8-10; Rom. 8. 33, 34; Rom. 9. 13, 15, 16; Rev. 14. 4.
23 Isa. 45. 24; Isa. 64. 6; Jer. 23. 6; Matt. 7. 18; Luke 18. 13; Acts 13. 39; Rom. 4. 4, 5; Rom. 5. 19; Rom. 10. 4; 1 Cor. 1.30; 2Cor.5.21; Phil.3.9; Titus3.5.
24 Rom. 3. 20-27; Rom. 4. 22; Rom. 9. 11; 2 Tim. 1. 9; Heb.1.3; Heb.9.22; 1Pet.3.18; 1John2.1.
25 Jer. 50. 20; Ps. 110. 3; John 1. 13; John 6. 29, 63, 65; John 16. 8; Rom. 8. 16; Rom. 11. 4, 6; James 1. 18.

Father and redeemed by the Son, and no others, shall, at the appointed time, certainly be convinced in their hearts of sin by the Spirit²⁶, be brought in guilty before God, and made the recipients of eternal life, coming to Christ for salvation, and believing on Him as the Anointed of the Father, and the only Mediator between God and man²⁷; but that none can spiritually come to Christ unless drawn by the Father²⁸; and that all the elect shall be thus drawn to Christ, and shall finally persevere; so that not one of the elect shall perish, but all arrive safely in glory²⁹.

10. Spiritual Death And Spiritual Life
We believe that all men are by nature so completely dead in trespasses and sins that they cannot, while in that state, know or feel anything of God in Christ, spiritually, graciously, and savingly³⁰. And we believe that, when quickened into everlasting life in Christ (as the elect alone are, or can be, or will be), the vessel of mercy then first feels spiritually the guilt of sin, and is taught to know, in his own experience, the fall and ruin of man³¹. Thus every quickened child of God is brought, in God’s own time and way, through the Spirit’s teaching, from necessity to depend for salvation on Christ’s blood and righteousness alone³². And we believe that this teaching will not lead him to licentiousness, but make him willing to walk in good works, to which he is ordained, and which are acceptable to God only through Jesus Christ³³.

11. Man Unable To Perform Spiritual Good Works
Until He Is Called By Grace
We believe that man can never do a good work, properly so called, until the grace of God is implanted in his heart³⁴, and that nothing is spiritually good but what God Himself is pleased to communicate to, and work in, the soul, both to will and to do of His good 26 John 16.8; 1Cor.2.14; Eph.2.1.
27 1Tim.2.5; Heb.8.6; Heb.9.15; Heb.12.24.
28 John 6. 44, 65.
29 Job 17. 9; Matt. 25. 34; John 4. 14; John 5. 24; John 6. 37, 44-47; John 10. 28; John 17. 6, 12, 24; Acts 2. 47; Rom. 8. 29-39; Phil. 1. 6; 1 Pet. 1. 3-5.
30 Eph. 2. 1-3.
31 Isa. 1. 6; Rom. 3. 10-19; Rom. 7. 18.
32 John 6. 68; John 10. 9; John 14. 6; Acts 4. 12; Eph. 2. 8-10; Heb. 6. 18.
33 Rom. 8. 14; Gal. 5. 16-25; Gal. 6. 14-16. 19
34 Rom. 8. 8.

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pleasure³⁵. And we also believe that man’s works, good or bad, have not anything to do with his call, or being quickened, by the Holy Spirit³⁶.

12. Effectual Calling; The Application Of The Law;

And The Manifestation Of Mercy And Pardon

We believe in the effectual calling of all the elect vessels of mercy out of the ruins of the Fall in God’s appointed time, and that the work of regeneration, or new birth, is the sovereign work of God, and His work only, the sinner being as passive therein as in his first birth, and previously thereto dead in trespasses and sins³⁷. We believe in the application of the Law to the elect sinner’s conscience by the Spirit of God³⁸, showing the sinner how greatly he has broken that Law, and feelingly condemning him for the same; and in the manifestation of mercy and pardon through Christ alone made known to the soul by God the Holy Ghost³⁹.

13. The Effects Of Faith

We believe that faith is the gift of God⁴⁰, as well as true spiritual repentance and hope⁴¹, and a manifestation of pardon to the soul; that through faith Christ is made precious to the soul⁴², and the soul drawn out in love to God⁴³; that all are the fruits and effects of the blessed Spirit, and that they will most certainly be productive of good works, and a walk and conversation becoming the Gospel⁴⁴.

14. The Resurrection Of The Body;

And Eternal Glory Or Damnation

We believe in the Resurrection of the body, both of the just and the unjust⁴⁵; that the just (the elect) shall be raised up in glory and honour⁴⁶, and be openly acknowledged and fully acquitted in the Judgment

35 Phil. 2. 13.
36 2Cor.3.5; Eph.2.3-9; Tit.3.5; Heb.13.21.
37 John 3. 3-8; John 6. 37-65; Rom. 8. 30; 1 Cor. 1. 26-29; Eph. 2. 4, 5.
38 Rom. 7. 7, 9, 12.
39 Ps.30.3; Ps.130.7; Isa.40.2; Jer.33.8; Mic.7.18; Rom. 7. 5-10.

40 Eph. 2. 8.
41 Acts 5.31; Rom. 15.13; 2 Thess. 2.16; 1 Pet.1.3.
42 1 Pet. 2. 7.
43 1 John 4. 19.
44 Gal. 2. 16-21; Gal. 5. 22-26.
45 Acts 24. 15.
46 Matt. 24. 31; Matt. 25. 31-40.

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Day, before angels, devils and sinners, and made fully and eternally blest both in body and soul; and that the wicked shall be raised up to be condemned, body and soul, to the unspeakable torments of hell for ever and ever⁴⁷.

15. Baptism And The Lord’s Supper

We believe that Baptism and the Lord’s Supper⁴⁸ are ordinances of Christ, to be continued till His Second Coming; and that the former is requisite to the latter; that is to say, that those only can scripturally sit down to the Lord’s Supper who, upon their profession of faith, have been baptised, by immersion, in the Name of the Father, and of the Son, and of the Holy Ghost; and that, therefore, what is called “Mixed Communion”⁴⁹ is unscriptural, improper, and not to be allowed in the churches of Christ⁵⁰.

16. The Gospel, Not The Law,

The Believer’s Rule Of Conduct

We believe that the Believer’s Rule of conduct is the gospel, and not the law, commonly called the Moral Law, issued on Mount Sinai, which hath no glory in it by reason of the glory that excelleth, that is to say, the Gospel⁵¹; the Gospel containing the sum and substance and glory of all the laws which God ever promulgated from His throne, and the Jews, because of the hardness of their hearts, being permitted some things which the Gospel forbids⁵².

17. Infant Baptism Denied

Wedenyandreject,asunscripturalanderroneous,the baptism of infants⁵³, whether by immersion, sprinkling, pouring, or any other mode.

18. Baptismal Regeneration Denied

We reject as blasphemous the doctrine of Baptismal Regeneration⁵⁴; that is, that the person baptised is or can be regenerated in, by or through baptism, much less, if possible, by infant sprinkling.

47 Isa. 26. 19; Dan. 12. 2; Matt. 25. 31-46; John 5. 28, 29; Acts 23. 6; Rom. 6. 23; Rom. 8. 11, 23; Rom. 14. 10-12; 1 Cor. 15. 52; 2 Cor. 5. 10; Rev. 20. 12-15.
48 1Cor.11.2,26; 1Cor.14.40; Col.2.5-8.
49 Rom. 16. 17
50 Matt. 3. 13-16; Matt. 28. 19, 20; John 3. 22, 23; Acts 2. 37-42; Acts 8. 12; Acts 9. 18; Acts 10. 47, 48; Acts 16. 14, 15, 30, 31, 33; Acts 18. 8; Acts 19. 1-6; Rom. 6. 3; Col. 2. 12.
51 Gal. 6. 15, 16; 2 Cor. 3. 10; Rom. 7. 2-4.
52 Deut. 24. 1; Matt. 19. 8, 9.
53 Heb. 11. 6; Acts. 8. 12, 37.
54 John 1. 13; 1 Pet. 1. 23.

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19. Sanctification
We believe in the sanctification of God’s people, the term sanctification signifying a separation and setting apart by and for God. This, in the child of God, is three-fold: 1, by election by God the Father⁵⁵; 2, by redemption by God the Son⁵⁶; and 3, by the almighty regenerating operation of God the Holy Ghost⁵⁷. We believe that the blessed Spirit is the Author of what is styled in Scripture the new creature, or creation⁵⁸, or new heart⁵⁹; being, in truth, an implantation of the Divine nature⁶⁰, through which the child of God would, according to the inner man⁶¹, be holy as God is holy, and perfectly fulfil all the good pleasure of the Father’s will; but groans being burdened, being constantly opposed by the contrary workings of the old man⁶². We reject the doctrine of progressive sanctification, or that a child of God experiences such a gradual weakening, subduing, or rectification of the old nature, called in Scripture the old man⁶³, or such a continued general improvement as shall make him at any time less dependent upon the communications of the Spirit and grace of Christ for all goodness, or less a poor, vile, wretched, helpless sinner in himself, and in his own estimation⁶⁴.

20. Growth in grace

We believe that the grace of God produces a real change in a man, and teaches him to deny ungodliness and worldly lusts, and to live godly⁶⁵, and that there is a growth in grace⁶⁶, which consists principally in a growing experimental knowledge of a man’s sinful self⁶⁷, the vanity of the creature, the glory of God, the spirituality of His law, and the want and worth of Jesus Christ. This is accompanied by a deepening distrust of everything but the grace and love of God in Christ for salvation, and is not a growth in conscious goodness, but in felt necessity and the knowledge of our Lord and Saviour Jesus Christ⁶⁸.

55 Jude 1.
56 John 17. 19.
57 Rom. 15. 16.
58 2 Cor. 5. 17; Eph. 4. 24.
59 Ezek. 36. 26.
60 2 Pet. 1. 4.
61 Rom. 7. 22.
62 Rom. 7; Gal. 5. 17.
63 Eph. 4. 22; Col. 3. 9.
64 John15. part of 5; 2 Cor. 3.5; Rev .3.17.
65 Tit. 2. 11, 12.
66 2 Pet. 3. 18; Phil. 3. 8-10; Mark 4. 26-29; 1 John 2. 12, 13.
67 1 Kings 8.38; Ezra 9.6; Job 40.4-6; Ps. 73.22; Dan. 10. 8.
68 John 3.30; 1Cor. 2.2; Tit. 3.3-8; Eph. 3.8; 1 Tim.1.15.

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21. Indwelling Sin
We reject the doctrine of perfection in the flesh, or that the believer ever becomes free from indwelling sin⁶⁹ in this life, or whilst in the body. “If we say that we have no sin, we deceive ourselves, and the truth is not in us.”

22. Backsliding And Chastening

We reject the doctrines that the children of God cannot backslide, and that God does not chastise His people for sin⁷⁰. For, though we believe that a child of God is called from a death in sin to a life of righteousness, and would, according to the law of his mind, or new nature, in all respects obey God’s holy will as declared in the Scriptures, yet through the temptations of Satan, the allurements of the world, and the power and deceitfulness of indwelling sin, he may fall for a season like David, Peter, and other Bible saints did⁷¹. But we believe that when the children of God thus sin against God, and transgress His holy revealed will, God does in various ways and degrees chastise them for it⁷², not in vindictive anger, but in tender love, as a father does the son in whom he delighteth⁷³. We believe, too, that in this matter of chastisement for sin God will deal in a most sovereign way, and as a God of judgment; so that, though the punished child shall be made to discern the reason of the rod⁷⁴, it is seldom safe for others to judge according to the outward appearance. We further believe that no man living in habitual sin gives any proof that he is a child of God, and we cannot, therefore, have fellowship with him, be his profession what it may.

23. Final Perseverance

We believe, as expressed in Article 9, in the doctrine of the final perseverance⁷⁵ of the saints, and that, however much the elect of God may be tried by sin, and opposed by Satan, they shall all eventually attain to everlasting glory. Not one of them shall perish, for none can pluck them out of the Father’s hand.

24. Gospel Invitations

We believe that the invitations of the Gospel⁷⁶, being 69 1 John 1. 8; 1 Kings 8. 46; Job 9. 2; Job 15. 14; Ps.119. 96; Prov. 20. 9; Ecc. 7. 20; Rom. 7. 18.
70 1 Cor. 11. 32.
71 Jer. 3. 14, 22; Hos. 14.
72 Ps. 89. 30-33; Prov. 3. 11, 12.
73 Job 5. 17; Ps. 94. 12; Ps. 119. 67; Isa. 54. 7, 8; Heb. 12. 5-11.
74 Mic. 6. 9.
75 Isa. 51. 11; John 10. 28, 29.
76 Isa. 55. 1; John 7. 37; Prov. 28. 13; Matt. 11. 28-30; John 6. 37.

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spirit and life*, are intended only for those who have been made by the blessed Spirit to feel their lost state as sinners and their need of Christ as their Saviour, and to repent of and forsake their sins.

25. Universal Redemption Denied

We deny that Christ died⁷⁷ for all mankind.

26. Duty Faith And Duty Repentance Denied

We deny duty faith and duty repentance – these terms signifying that it is every man’s duty to spiritually and savingly repent and believe⁷⁸. We deny also that there is any capability in man by nature to any spiritual good whatever. So that we reject the doctrine that men in a state of nature should be exhorted to believe in or turn to God⁷⁹.

27. The Non-Elect Incapable Of Receiving Grace

We deny that the Holy Spirit ever enlightens⁸⁰ the non-elect, to make them capable at all of receiving grace.

28. Baxterianism Denied

We reject the doctrine called “Baxterianism”; that is to say, that while all the elect shall assuredly be saved, there is a residuum of grace in Christ for the rest, or any of the rest, if they will only accept it⁸¹.

29. Indiscriminate Offers Of Grace Denied

While we believe that the Gospel is to be preached in or proclaimed to all the world, as in Mark 16. 15, we deny offers of grace; that is to say, that the gospel is to be offered indiscriminately to all⁸².

30. Christ’s Glorified Body

We believe that the glorified body of the Lord Jesus Christ is the same flesh and bones now in heaven as that which hung upon the cross⁸³.

31. Annihilation Of The Wicked Denied

We reject the doctrine of the annihilation of the

77 Matt. 25. 31-46; John 10. 11, 15, 26.
78 Gen. 6. 5; Gen. 8. 21; Matt. 15. 19; Jer. 17. 9; John 6. 44, 65.
79 John 12.39,40; Eph.2.8; Rom.8.7,8; 1Cor.4.7.
80 Isa. 6. 9, 10; John 14. 17; Rom. 11. 7, 8; Mark 4. 11, 12; Luke 8. 10; John 12. 39, 40.
81 John 3. 27; 1 Cor. 2. 14.
82 Mark 16.15; 2 Cor. 4.3,4.
83 1 Cor. 15. 16, 20; Luke 24. 39; Acts 1. 9, 11.

wicked, and believe that all who die out of Christ shall be turned into hell, the fire of which shall never be quenched, the wicked there suffering for ever the torments of eternal fire⁸⁴.

Note: It is the same word in the Greek which, in Matt. 25. 46, declares the eternity of life for the sheep which declares the eternity of punishment for the goats. So (Rev. 20. 15), those who are “not written in the book of life” are “cast into the lake of fire”, where they are “tormented for ever and ever” (Ver. 10). Now the same words which are there translated “for ever and ever” are also used in Rev. 10. 6, where the angel “sware by Him that liveth for ever and ever”. Therefore, if God is “to live for ever and ever”, the torment in the lake of fire is to be for ever and ever; for the words are exactly the same in both passages.

32. Preaching Of The Gospel (Apostolic Uniqueness)

We believe that it would be unsafe, from the brief records we have of the way in which the apostles, under the immediate direction of the Lord, addressed their hearers in certain special cases and circumstances, to derive absolute and universal rules for ministerial addresses in the present day under widely- different circumstances. And we further believe that an assumption that others have been inspired as the apostles were has led to the grossest errors amongst both Romanists and professed Protestants.

Note: When Articles 32-35 were added to the original 31 Articles, no Scripture references were provided, except for Article 35. Readers are referred to pages 150-152 of the book, What Gospel Standard Baptists Believe, where several Scripture references are given. For details of this book, see Note at the end of the Preface on page 7.

33. Preaching To The Unconverted

Therefore, that for ministers in the present day to address unconverted persons, or indiscriminately all in a mixed congregation, calling upon them to savingly repent, believe, and receive Christ, or perform any other acts dependent upon the new creative power of the Holy Ghost, is, on the one hand, to imply creature power, and, on the other, to deny the doctrine of special redemption.

Note: For Scripture references, see the Note which

84 Matt. 25. 46; Rev. 19. last part of 20; Rev. 14. 10, 11; Rev. 20. 10, 15.

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appears at the foot of Article 32.

34. Preaching Of The Gospel (Exhorting The Unregenerate)

We believe that any such expressions as convey to the hearers the belief that they possess a certain power to flee to the Saviour, to close in with Christ, to receive Christ, while in an unregenerate state, so that unless they do thus close with Christ, etc., they shall perish, are untrue, and must, therefore, be rejected. And we further believe that we have no Scripture warrant to take the exhortations in the Old Testament intended for the Jews in national covenant with God, and apply them in a spiritual and saving sense to unregenerated men.

Note: For Scripture references, see the Note which appears at the foot of Article 32.

35. Degrees Of Faith

We believe that there are various degrees of faith, as little faith and great faith⁸⁵; that when a man is quickened by the blessed Spirit, he has faith given him to know and feel that he is a sinner against God⁸⁶, and that without a Saviour he must sink in black despair. And we further believe that such a man will be made to cry for mercy, to mourn over and on account of his sins⁸⁷, and, being made to feel that he has no righteousness of his own⁸⁸, to hunger and thirst after Christ’s righteousness; being led on by the Spirit until, in the full assurance of faith, he has the Spirit’s witness in his heart that his sins are for ever put away⁸⁹; but that the faith is the same in nature as is imparted in his first awakenings, though now grown to the full assurance thereof.

Declaration (Especially for church members)

Now all and each of these doctrines and ordinances we can honestly say it is our desire to maintain and defend in one spirit and with one mind, striving together for the faith of the Gospel.

And we desire, by the grace of God, that our conversation, both in the world and in the church, may be such as becometh the gospel of Christ, and that we may live soberly, righteously, and godly in the present world.

85 Matt. 6. 30; Matt. 15. 28.
86 Luke 18. 13.
87 Matt. 5. 4.
88 Isa. 64. 6; Phil. 3. 9.
89 Rom. 8. 16; Eph. 4. 30; Heb. 9. 12, 26; Heb. 7. 27; Heb. 10. 14.

And, as it regards each other in church communion, we desire to walk with each other in all humility and brotherly love; to watch over each other’s conversation, to stir up one another to love and good works; not forsaking the assembling of ourselves together, but, as we have opportunity, to worship God according to His revealed will; and, when the case requires, to warn and admonish one another according to God’s Word.

Moreover, we desire to sympathise with each other in all conditions, both inward and outward, into which God, in His providence, may bring us; as also to bear with one another’s weaknesses, failings, and infirmities; and particularly to pray for one another, and for all saints, and that the gospel and the ordinances thereof may be blessed to the edification and comfort of each other’s souls, and for the gathering in of vessels of mercy unto Christ.

And for every blessing and favour, both temporal and spiritual, we, who are as deserving of hell as the vilest of the vile, desire to ascribe all the praise to the glory of the grace of a Triune God.

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Church Rules

The following note is reproduced from earlier booklets:

“Several of the Rules hitherto in circulation being found impracticable, the “Gospel Standard” Committee has formulated the following Rules, and issued them in the hope that they will be useful to the churches. Although it believes that these Rules will be generally acceptable, the Committee desires to make it quite clear that whereas the Articles of Faith are enrolled and binding upon all the churches of the “Gospel Standard” denomination, these Rules are not so, but are for guidance only, and each church will act independently in regard to adopting them or otherwise in regulating its own affairs.”

Admittance Into Church Membership

- Any person desiring to become a member of this church, must first be interviewed by the pastor (if there be one) and deacons, who, if in their judgment the candidate is suitable for membership, shall duly bring the matter before the church. A copy of the church’s Articles of Faith and Rules to be given to each candidate for their instruction.
- At a regularly constituted church meeting (see

rules 13- 15) the candidate (whether already a member of another church or not) shall make a verbal confession of faith, and declare what he or she believes God has done for his or her soul. If accepted by a vote of the majority of members present and voting, signature in the church book to the Articles of Faith and Rules will be required. Thereafter, at the earliest convenient opportunity, the person shall, unless previously baptised by immersion, be so baptised in the Name of the Father, and of the Son, and of the Holy Ghost; and be formally received into church fellowship at the next observance of the Lord's Supper.

3. Any person who, having been baptised while only in a carnal profession of religion, has since been called by the Spirit of God to a knowledge of his or her lost condition by nature and practice, and to living faith in the Lord Jesus Christ, being desirous of uniting with this church, shall attend to the ordinance of believers' baptism, according to rule 2 (last clause), for "whatsoever is not of faith is sin" (Rom. 14. 23).

The Pastorate

4. No minister shall be appointed as pastor until he has supplied at least months on probation, and unless there be in favour at least two-thirds (three-fifths) of the members present and voting at a church meeting duly convened for this particular purpose (see rules 13-15); nor shall any minister be invited to supply on probation without a like majority, also at a duly convened meeting.

5. If at any time where there is a pastor, the conduct of such pastor should be contrary to the precepts of the gospel, or if he should depart from the Articles of Faith or any one of them, or if his ministry should become unprofitable, a majority of the members present and voting at a properly convened church meeting (see rules 13-15) shall be competent to declare that he shall no longer be the pastor; and he shall be removed from the pastorate accordingly. And at such meeting the pastor shall not be present. Always presuming that adequate opportunity has been afforded the pastor to explain himself.

Discipline

NOTE. – The object of discipline in the Church of Christ is (1) The vindication of the truth; (2) The restoration of any offending brother.

6. Any member of this church knowingly receiving the ordinance of the Lord's Supper with any church not of the same faith and order with ourselves, shall

be reprov'd; and should the offence be repeated, be withdrawn from.

7. Any member knowing another to act disorderly, shall tell the offending brother or sister of his or her fault alone, in the spirit of meekness (Gal. 6. 1); and if not satisfied with the explanation, shall acquaint the pastor or deacons of the church with the matter; and if any member neglect to do so, and be found reporting it to others, such member shall be visited and reprov'd as acting contrary to Scripture rule.

8. Any member bringing, in any manner, an open reproach on the cause, shall be suspended; and no member suspended for any reason shall again be admitted to the Lord's Supper and to the privileges of membership, until godly sorrow and repentance are manifest, and satisfactory acknowledgement is made to the church.

9. Any member relating to any other person, not a member, what has been said or done at any church meeting, shall be liable, according to the judgment of the pastor and deacons, to be brought before the church to be dealt with.

10. If any member repeatedly neglect to attend the preaching of the Word, the Lord's Supper, and prayer meetings, unless from unavoidable causes known to the pastor and deacons and the church, a reason will be required for his or her absence; and if he or she shall be absent from the Lord's Supper upon more than three successive occasions, without being able to give the pastor or deacons who shall visit such member a satisfactory reason for such absence, they shall bring the matter before the church to be dealt with as it shall determine, whether for reproof, suspension, or withdrawal from the offending party.

11. Members having private differences between themselves shall not bring the same before the church before the rule laid down in Matt. 18. 15, 16, has been first attended to by the offended party; and in the event of satisfaction not being given, that the peace of the church may if possible be preserved, the offended party shall first inform the pastor or deacons (assembled); but if not satisfied with his, or their mediation or decision, the member shall bring the case before the church, by giving one month's notice in writing to the minister or deacons.

Church Meetings

12. A church meeting, at which the pastor or a minister agreed by the church shall preside, shall be

held every months, and oftener if required; and it is expected that all the members who are able will attend. No person shall be present at our church meetings but regular members of this church, except by special consent of the church. No member who may be under church censure shall be present at any church meeting.

13. All church meetings shall be audibly announced from the pulpit or desk when the people are regularly assembled for worship at least on the two Lord's Days immediately preceding the date of any such meeting.

14. The pastor or deacons shall have it in his or their power to call a church meeting whenever he or they consider it necessary; also he or they shall be required to do so when requested by not less than of the members, in any case considered urgent; but in every case proper notice (rule 13) shall be given; and any meeting held, whether called by pastor or deacons, or both, not according to such rule, shall be of none effect.

15. No motion of any serious importance (e.g., cases of discipline, application for membership, call to the ministry, appointment of pastor, etc.) shall be brought forward at any church meeting, unless notice thereof shall have been given at a church meeting held at least one month previous thereto; except in such a case as (in the judgment of the pastor and deacons) the cause of truth would suffer prejudice by delay.

16. All propositions, whether for church membership or otherwise, and all motions, shall be seconded before being put from the chair; and in the event of the voting being equally divided on any subject to be decided, the chairman (president) shall be allowed a second (casting) vote. Any debate or difference that may arise shall be settled by the majority of the members present and voting.

17. When any question has been decided by the majority of the church, if any member shall attempt to set aside or oppose the same decision within six months afterwards, such member shall be accounted as acting disorderly and contrary to rule 16 of this church.

18. Female members may ask questions through a male member, or may, if asked by the chairman (president), answer any question put from the chair; otherwise they are not permitted to speak at church meetings. Should any female member persistently violate this rule, she shall be liable to suspension from the privileges of membership for months.

19. A statement of the finances of the cause shall be laid before the church every months, when the vote of satisfaction or otherwise shall be recorded.

20. The number of the deacons of the church shall not be less than two where practicable; no deacon shall at any time be appointed unless at least two-thirds (three-fifths) of the members present and voting at a church meeting held for the appointment of such deacon, be in favour of such appointment.

Visitors

21. Members of churches of the same faith and order may commune with this church by giving notice (naming their own church) to the pastor or deacons of their desire to do so not later than before the commencement of the service immediately preceding the communion service; or where the communion service is held separately, not later than the close of the preceding service.

Cessation Of Membership

22. The severance of any member from this church may be only effected by the church itself acting under its duly appointed officers (pastor and deacons), at a properly convened church meeting (see rules 12-15), in the following instances :-

(a) In respect of an orderly member for transfer to another church of the same faith and order, in which event an honourable dismissal should be granted; or,

(b) By disciplinary action of withdrawal AS A LAST RESORT in the case of any disorderly member neglecting to hear either

(1) An offended member's private remonstrance; or, after that,

(2) The additional exhortations of two or three other brethren; or still further,

(3) The admonition of the whole church, according to

Matt. 18. 15-17.

Sanctioning A Member To Preach

23. Any member of the church considering that he has received the call of the Holy Spirit to the solemn work of the ministry of the Gospel, shall, before engaging to preach anywhere, relate to the pastor (or deacons where there is no pastor) his exercises relating thereto; who, if in his (or their) judgment the matter is indeed of the Lord, shall name the same to the church assembled according to rule 13. In the event of any question or reason entertained by any member or members (on grounds relating to walk or character) why the case should not proceed, the same must be raised and considered at this preliminary meeting; and no

examination of the credentials of the member’s call shall be undertaken until such question or reason shall have been satisfactorily disposed of by the church. If then agreed by not less than four-fifths (two-thirds) of the members present and voting, the church shall assemble, a month later (according to rule 15), to hear from the member a relation of the matter, and (either then or at a subsequent meeting, as agreed) to hear also an exercise of his gift in preaching. If approved by four-fifths (two-thirds) of the members present and voting, the member shall be given the church’s sanction to preach.

Any member preaching contrary to or in neglect of this rule shall be dealt with as walking disorderly.

Should the member consider that his case has been prejudiced, or if through assumed prejudice the pastor or deacons do not bring it forward, the matter may be dealt with according to rule 11. But except for very serious defection in the church, it is believed that when such a matter is truly of the Lord no such course will be needful.

Notes:

(1) In some cases where the majority stated is not quite reached, that there may be no precipitate conclusion in so solemn a concern, it may be considered advisable for the church to hear the member preach on some further occasion or occasions, before coming to a final decision. This course should only be adopted when the church agrees by a majority of four-fifths (two-thirds) voting in favour.

(2) In cases of pastorless churches, it may be proper for the church to agree to invite the pastor of another church of the same faith and order to preside at the meetings relating to this important subject.

(3) Bearing in mind the solemn importance of such cases, and the serious responsibility assumed by the church in deciding the same, much earnest prayer is required that the great Head of the church would so dispose each member to act under the spirit of the fear of the Lord, and in the spirit of discernment, and of love to His truth and cause, that the voting may be regulated thereby with a single eye to His glory, according to the will of God.

Note – The blanks in Rules 4, 12, 14, 18, 19 should be filled up, and the alternative majorities in rules 4, 20, 23, be defined, by each individual church.

Note From The Author

On reflection and with hind sight I felt that I needed good Christian men, at the time of my conversion, to

direct me in the way, in particular as to what to do with all the stolen goods that I had. No one was available or saw the need of help me in this matter at that time or get involved. There was clearly a need of pastoral care and any Christian man could have helped in this matter.

Now in retrospection the same was true in the Bierton Crisis, good men were needed to step in and offer help to me, just like Mr David Oldham did to his credit.

I have very clear views of the doctrines of grace and full knowledge of the relationship of the Believers and the Law of Evered. I knew very few, in my day who see clearly in this matter.

That the issues that caused controversy at the Bierton Church would not have happened had there been consecutive teaching in the church over the years and good me who were prepared to step in to help. This failure was due to the reliance on supply preachers with no consistent pastoral care.

I am also aware that I remain a member of the Bierton Strict Baptist Church since the church never terminated my membership and I am entitled to take on the care of the Bierton Church matters now that all former members have died.

I also am of the opinion that a clear understanding of the significance of the destruction of Jerusalem at 70 AD is important to understand the finality of the Law of Moses as its the rule of life for men as the gospel of the lord Jesus Christ declares clearly this is the rule of life for the believer.

It is now my desire that this publication will serve **“To build again the tabernacle of David, which is fallen down”. Acts 25 verse 36.**

20 Our Move to Snailbeach

Lord’s Hill Baptist Church

About that time I heard about a minister called Peter Hallihand who was a Baptist pastor of a church in Shropshire and he also was a representative of the Trinitarian Bible Society. He was preaching at a meeting in Dunstable and Mr Oldham of Leicester had also spoke well of him.

I went to hear him preach and shortly afterward we decided to visit him in Shropshire to outline our position. It was soon evident to me that if the church where Peter Hallihand was the pastor was in Bierton I would feel it right to be joining the Lordshill Church but we lived in Bierton and this Church was in Snailbeach, Shropshire. We both felt persuaded that we should

move house and I should change my job if it was the Lord’s will that we should join that church. I felt that if God was directing us this way, and I must make the moves and the way would be opened up to us.

The Chapel



Lordshill Chapel Snailbeach

We advertised the house for £97500 but dropped the price in to £92000 in order to sell. We were able to buy a three-bedroom bungalow for £37000 cash in Snailbeach, Shropshire. We moved in January 1986 and in order join the church. We were both very hopeful expectant and looked to God for support.

Our House



Our House In Snailbeach

I still worked at Luton and travelled there each Monday morning and returned to Snailbeach at the weekend. I stayed with Steven Royce and his family during the week and travelled home at weekends. I had hopes to obtain a lecturing job in one of the colleges in Shropshire.

Became depressed

Decided to move back to Luton

Graham Gardens

I recover from depression

Satellite TV

Paid To Leave

Second Bout Of Depression

It was shortly after this that my agony began and I really began to fell the effects of my depression. I never did get work in Shropshire and it never happened. I had attended three interviews, at three colleges, but failed to get any of the jobs - I wondered what God was doing. That year I missed out on my first promotion at work because they understood I was intending to move away. This knowledge all added to the aggravation I later began to feel.

During this time I experienced awful agonies of fear and doubts etc. I began to believe I was like King Saul in the Old Testament, and the Lord had rejected me. I began to think that all my experience of God was of the flesh and not of God. I felt what I thought an Apostate would feel and that just added to my agony. I felt alone, isolated and very depressed. Depression set in and Steven Royce began to call me Mephibosheth, as he was a son of king Saul, who had gone to live at Lo-debar. (When I look back that was a very good description of my situation and position). I had never heard of the term manic depression, or bipolar mood swings, but on reflection and after being clinically diagnosed with manic depression I realised this experience was part and parcel of my mental condition at that time.

My wife also became very depressed and suffered all kinds of agonies. On a number of occasions she would ring me at work crying about the difficulties she faced. Isaac was being bullied severely and she couldn’t cope. She felt hostility from some in the church and did not know how to manage. It all became too much.

I stayed at the Royce’s for a period of 18 months during the week, whilst I worked at Luton College and travelled home to Shropshire at the weekend. I hated the journey and very often on the way back to work on a Monday morning I would have to stop and seek God for strength to continue. I was feeling so ill through depression. I began to feel that I had been cast away by God and was in the similar position as King Saul, in the Old Testament, having begun well but was later rejected by God. I felt as I thought an Apostate would feel, which in turn cast me down even further. I wanted to die.

The Fall Desperation and Recovery

After this time I went through a very bad time and turned away from the Lord, went into open sin, and concisely denied the truth of God and all of which I write about in my book *The Fall Desperation and Recovery*.



See Further Publication At The End Of This Book.

It was in 1995 that I received word from my brother, who had been imprisoned in the Philippines, as he had become a Christian, after 5 years of his 16 year sentence, after reading C.S. Lewis's book Mere Christianity. It was then in 2001, I felt moved to go on a mission of help, to the Philippines, to assist my brother. An account of this mission is told on our book Trojan Warriors.

21 My Return To The UK

The Closure of the Bierton Chapel

I returned to the UK, in July 2003 and I spoke to Mr Crane, our Bierton church overseer as he informed me that the Bierton chapel had been closed for worship, on the 22nd December 2002. I recalled noting that this was at exactly the same time that I was continuing my ministry, preaching and teaching the Gospel in Baguio City, where 30 souls had confessed their faith in the Lord Jesus, and that being through the work of William Poloc, who was our sent man. As a result I baptised 30 souls who had been added to the Church, so confirming the ministry of William C. Poloc. I had baptised them in my capacity as a sent minister from the Bierton Strict and Particular Baptist Church.

Mr Crane suggested that I return to Bierton and reopen the chapel and he informed me that the Association of Grace Baptist Churches LTD (South East), 7 Arlington Way, London EC1R 1XA, had taken on the responsibility of the churches property. They had taken the Bierton Church Trust Deed from the lawful Trustees, Mr Janes, Mr Martin, Mr King and Mr Baumber who had expressed they were too old to bare the responsibility of looking after the chapel.

It transpired that our Bierton Trust Deed had been lodged with one of our senior church members solicitors, which is a fact that is important when registering property with the Land Registry for the first time. They had recovered the Bierton Trust deed from the Solicitor of our church member when she died.

When I approached the Association of Grace Baptist Churches LTD to use our chapel for the ministry work they refused permission. This was because they wanted to sell the chapel and profit from the sale. They had hastily gone on with demolition work, contrary to the terms of trust, seeking to sell the Chapel, at a profit once they had acquired planning permission. Where as I had already negotiated and planned that summer to bring two Filipino Particular Baptist ministers to the UK to visit various churches and our chapel would have been the ideal solution for some of our meetings. The Association of Grace Baptists Churches LTD were not concerned or interested in carrying out the wishes and desires of the original church founders and church members of the day. To their shame.

They first of all denied that we were a Gospel Standard Church and my standing as a member of the Church. When I sent them a copy of my book, "The Bierton Crisis 1984" and letters of confirmation from Mr. Ramsbottom along with Mr. Cranes confirmation that Mr Crane had suggested and supported my request to re open the chapel, they tried to say I was no longer a member. This was despite my bringing to their attention the fact of our strict rules, in relation to cessation of membership ensured that I by default remained a member of the church along with Irene Mary Holloway and Mr A king. The truth was that I along with Irene Mary Clarke (now Holloway) were still church members as our membership continued. The Church never terminated our membership and Mr Crane confirmed this in writing and I had presented this information to the Association of Grace Baptists Churches LTD with my application to use our chapel.

When I stated that they were not the lawful trustees, as the Church had not elected them to that position, I was ignored. I asked them to confirm that the copy of the Trust Deed that I held was one and the same as the one they had recovered from our deceased church member, they refused my request. This was because the trust deed states who were the legitimate Trustees, how they are to be elected and the responsibility of church members.

Trustees were to be elected by the church and to be

men who believed and supported the doctrines stated in the indenture. The reality was that the Bierton Church was a Gospel Standard Cause and had no association with Grace Baptist churches. The church would never have elected this Association to be its trustees because their beliefs were those of the London 1869 Baptist Confession, and not those of our Church, which was the Bierton Church and Gospel Standard.

Michael's Death and Burial

Michael sadly died in New Bilibid Prison on the 27th May 2005 and the Association of Grace Baptist Churches LTD refused to allow us to use our chapel for a memorial service of celebration regarding Michael's life death and conversion from crime to Christ.

Michael Testifying To Men on Death Row



Asking Men To write their Testimonies

Death Row New Bilibid Prison

Therefore because of this refusal of the Association to allow us to use our chapel, after all Michael was baptised in the Philippines, received by me and others as a Christian and was considered to be a member of the Bierton Church.

Our Memorial Service At Our Bierton April 2005



Michael's Tomb Stone Bierton Chapel

Our memorial Service at the Bierton Chapel Cemetery April 2005

Michael in his Coffin



Michael Asleep

Michael Tomb stone or Plaque of Remembrance



He Being Dead Yet Speaketh

Funding of the Mission

I don't wish to really talk about money, as the Lord provided funds for his work in His own way. However because evil men and people who pry into other peoples business, and also to silence the gainsayers, for the record both Michael and I provided all the funds from our personal resources. And between September 2000 and May 2005 we provided all the funds for the mission work, to the tune of £50,000.00. English pounds and on Michael's death he left £10,000.00 to his daughter.

We received no funds from anywhere else except a gift from the Christian Gospel Church, of £400, in July 2001. Our Trojan Horse funds supplied all the return airfares for all our 4-team members, all their accommodation expenses and travel arrangements for the 2002 mission. The mission was paid for by my Michael and I the directors of Trojan Horse. We had no funds from anywhere else and we did not seek sponsorship. The accounts for our Trojan Horse are available upon request.

A Decision To Stay In The Philippines

It was during the second mission to the Philippines that we had some serious difficulties and I received

22 NO REST FOR THE SOLE OF MY FEET
some serious news from England. The first blow was I got news of my wife’s divorce petition and as a result I felt it right to remain in the Philippines, rather than return to the UK and deal with all the evil hurtful side of a divorce. I decided that it would be better to bring further assistance to Michael and complete the work that we had begun. This matter is told in my book “**Converted on LSD Trip 2nd Edition**”.

Opposition To Our Work

Without going into too much detail we encountered remarkable opposition on this mission and a lot of obstacles were presented to us, in the form of serious life issues. Issues that would affect any one involve in the ministry who were seeking to preach the gospel and issues that effect to all classes of men.

It was almost as though some one was deliberately seeking to put a stop to all the good work we were doing. On every hand we it difficulties and hurt and opposition. Issues that I felt compelled to record and write about, This I have done in my book, “**Before the Cock Crows**”.

Work Planted in Baguio Continues

In January 2003 we went to Baguio city and I baptised 22 inmates in Baguio City Jail and 9 inmates in Benguet Provincial Jail, all the result of the work of **William O. Poloc**, or first sent man as a Trojan Warrior.

Thankfully our work in the Philippines was not in vain and we can report that our man William O. Poloc was our sent minister of **Trojan Horse International**. This I believe is confirmation, or the first indication that many such men will follow. I was called by the lord and sent by the Bierton Church and now my brother Michael had been called and we had now sent William O. Poloc on his mission that as we will show has been very fruitful. I believe this to be a vindication, by the lord, that I stood for the right things when at the Bierton Church in my contention for the cause of God and truth and also with those, in the Philippines, that turned from the way of grace, to follow the traditions of men.

22 NO REST FOR THE SOLE OF MY FEET Benguet Provincial Jail



William at Benguet Provincial Jail

I tell the truth in my defence and confirmation of the gospel of the Lord Jesus Christ. I believe we are living proof of the truth that all things work together for good to them that love God and are the called according to his purposes. Rom. 8 verse 28. That the things that have happened to me have turned out rather for the furtherance and confirmation of the gospel.

William is committed and he continues to this day as an independent minister teaching the doctrines of grace (TULIP).

William Poloc Our Sent Man



William Poloc talking to the Warden
Benguet Provincial Jail

Our Second Trip To Baguio City

And Benguet Provincial Jails

We visited both Baguio City and Benguet Provincial Jail in December 2002 and after a number of visits by William Poloc to these inmates I baptised 22 prisoners who had been converted from crime to Christ in Baguio City Jail and also 8 souls in Benguet Provincial Jail and to that work. You may see the YouTube video relating to this mission

[Bierton Particular Baptists:](#)

[Our Second Visit to Baguio City](#)

Our Video’s outlining the Work (Video)

[1 Trojan Warriors : The Beginnings](#)

[2 Trojan Warriors: The Vision](#)

[3 Trojan Warriors: Our Doctrinal Basis](#)

Thankfully our work in the Philippines was not in vain and we can report that our man William O. Poloc was our sent minister of **Trojan Horse International**. This I believe is confirmation, or the first indication that many such men will follow. I was called by the lord and sent by the Bierton Church to preach the gospel in 1982 and now my brother Michael had been called and we had now sent William O. Poloc on his mission that as we will show has been very fruitful. I believe this to be a vindication, by the lord, that I stood for the right things when at the Bierton Church in my contention for the cause of God and truth and also with those, in the Philippines, that turned from the way of grace, to follow the traditions of men.

I tell the truth in my defence and confirmation of the gospel of the Lord Jesus Christ. I believe we are living proof of the truth that all things work together for good to them that love God and are the called according to his purposes. Rom. 8 verse 28. That the things that have happened to me have turned out rather for the furtherance and confirmation of the gospel.

News from the Philippines

Re: News Up date confirming the ministry

Wednesday, 28 March, 2012 1:32

From: “William Poloc sr” <williampolocsr@yahoo.com> To:

“David Clarke” nbpttc@yahoo.co.uk

To God be the glory!

We are all doing great anyway and my family as well. Regards to everyone.
God bless!!

In Christ.

Dear David,

God’s work here in the Northern Philippines bloomed most especially here in the city of Baguio.

The Baguio Christ- Centred Church also multiplied with the following daughter churches and other ministries.

Pastor’s Day



Christ - Centred Ministries Philippines

[William Poloc Our First Trojan Warrior](#)

We have:

- 2 The Pilot- Christ - Centred Church,
- 3 The Kamog Christ - Centred Church
- 4 The Christ - Centred Church Theological School (TULIP).
- 5 The Christ- Centred Radio Ministry, The Christ-Centred Jail Ministries etc.). We’ll, we are truly blessed by these works He has entrusted to us.

Registration Trojan Horse International

Due to the opposition that we experience from within New Bilibid Prison I felt it the right thing to do to register our ministry with the Securities Exchange Commission my self with the help of a Filipino Particular Baptist Pastor.

It was on the 16th January 2003 that I met a Particular Baptist pastor Ronaldo I. Lopez, at the Internet office in Muntinlupa City and we shared our experiences. He stepped in and assisted me in many ways and for which I am very thankful to this day.

I noted the day, as this was exactly 23 years to the day of my conversion from crime to Christ. With Ronaldo’s assistance I registered our Trojan Horse international (TULIP) Phils Incorporation with the Securities Exchange in SEC Commission Building, EDSA, Greenhill’s, Mandaluyong City,



**Trojan Horse International (TULIP) Phils.
Incorporated Registration Certificate.**

(The necessary proof of our existence in the Philippines as far as the natural man is concerned).

22 No Rest For The Sole Of My Feet
Gen 8 verse 9.

But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

Serious Errors Held
By A Strict Baptist Minister

On my return to the UK I sought fellowship with like- minded believers, only to find more serious errors and practices were found amongst those who should have known better. A minister and Pastor of a Strict Baptist church in the south of England told me that I would not be accepted into membership by any Gospel Standard Church. This was because I had questioned his views on the Law of Moses .

And so in my case on my return to the UK unlike the dove of Noah I was not received back into the ark of church membership.

This was because I had stated to him that if he held the position he then he would have a problem with the Sabbath. I sought to be of assistance to him, as he would certainly find his belief in the Law of Moses a stumbling

block to himself and also to others, if he taught those things. I wanted him to be honest with him self.
He informed me, in agitated tones, that my views would exclude me from membership of any Gospel Standard cause. I knew from my continued membership of the Bierton Gospel Standard Church that this issue was no isolated problem. And also I was the sole remaining member of our Bierton Church. I had returned to the UK, from mission work, and our chapel had been taken unlawfully and immorally, by the Association of Grace Baptist Churches LTD, and later sold. So what was I to do? And now I was told I would not be welcomed in any Gospel Standard Church. My response was one of dismay and hurt. So I decided I must write to this man as he was in serious error believing I could help him. His reply was far from satisfactory and less then gracious without any attempt to enlighten me to his un- scriptural position.

Here is this man’s reply:
The Ignorant reply from the Unnamed Minister
2nd December 2003

Dear David,
It is not my custom to answer letters of this nature.
However, I have been persuaded by many friends to make this brief reply. I am thankful to be the recipient of your letter and not the writer.

David, the views that you hold on the Law and the Lord’s Day are wholly wrong and derogatory to the person and work of Christ. I can assure you that neither the church at B, nor the church at HE (of which I am a trustee), nor P, SS or hold your errors, and would never receive into church membership those that hold such notions. Furthermore, there is not one church on the Gospel Standard list that holds your views or would receive into church membership any that believed such none scriptural notions.

I have learned the hard way, David, never to enter into endless questions of this nature and soul destroying controversy that brings nothing but pain to the brethren and disturbs the peace of the churches, “But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ” (1 Corinthians 8:12). “But avoid foolish questions, and genealogies, and contentions, and striving about the law; for they are unprofitable and vain (Titus 3:9).

May God grant you light from his Word to turn from your errors? Please respect my wish not to publish

How To Deal With Such Correspondence

This letter was in fact a reply to my letter that I sent to him in connection with the issue we were talking about. I had written to this minister seeking to help him as he had problems with the Sabbath. He had stated to me that I imagined strange things in connection with the gospel and so I wrote in order to establish a starting point to seek to resolve this difference of opinion and his problem. In fact his reply revealed gross errors on his part and demonstrated the need to defend the gospel truth.

Letter Minister of Strict Baptist Church

This is the letter that I sent to this minister which resulted in his rejection of the me and the truth that I maintained and advanced.

Date: 18th November 2003-12-10

Dear Un- named Minister (By request)
I too hate controversy. So please let us not be contentious.

The truth is given to us as light in order to shine in a dark place and I would not be faithful to its cause if I remained silent over an issue, which the scripture speaks so plainly about. I believe the distinction between Law and Gospel is a real distinction, which the scripture clearly speaks about. An argument, which rests upon a fact that one has held a view for 30 years and has contended over it, carries no weight when it opposes the plain teaching of scripture. A child who has no learning, in the school of the wise, but who believes the straight foreword words of scripture, is wiser than the men of this world who have read and studied all the works of many theologians.

This only would I learn of you received ye the Spirit by the works of the Law or the hearing of Faith. The contrasting statement in this instant is between works done to or according to Law or the hearing of faith, which is without reference to works done to Law. The Law in question is the Law, which came by Moses, and which was 430 years after the Gospel had been declared to Abraham. The Law here is the 10 commandments, which was delivered at Mount Sinai. I am not imagining this (as you have suggested) but quoting the plain teaching of Gods word.

Satan hates the truth and his ploy is to ridicule those

This is without controversy and must not be gain said. Those who seek to change the plain meaning of these words are the ones causing contention and being controversial. They wrest the Word of God. The scripture does not say the Law came by Adam, or Noah, or Abraham, but by Moses.

The contention between the child of God and child of the bondwomen is foretold by the allegory of the two sons of Abraham Ishmael and Isaac. There was a contention then, so it is now. There will always be a contention between the spiritual man and the natural man. The Apostle makes the point that the one who contends for the Law as a rule of life is the natural man, or son born to the bondwoman, whilst the spiritual man is the heir of promise and the true son.

It is always the son of the bondwomen who will persecute the freeborn Son who is the seed of promise. This will always be the case. I am then going to ask you not to persecute me because I speak the truth, as stated here in this part of God’s Word. There have been many books and many sermons spoken upon this subject and great minds have wrested with these issues. I maintain that it does not matter if the whole of the Christian world, and its writers or preachers were to opposed to the truth here spoken off, it will not alter the truth that the Law came by Moses but grace and truth by Jesus Christ.

The Law in all its glory came by Moses, to a people who had been chosen to be separate from all other people. It came to the Jew and not the Gentile. This Law, which came by Moses, excluded the gentiles from the

covenants of promise. It did not include them.

Unless this can be agreed upon this straightforward statement of truth then we can go no further. There is no point in seeking to go further because if one seeks to alter truth in order to make scripture t our system of doctrine and religious thinking then we will be deceived and not be those who rightly divide the word of truth.

I am open to discuss these issues with you, or with any one, but will not contend with you. It does hurt when you say it is my imagination when I recite the scripture. I know that I have a tender conscience and I would not wish to harm a child of God and if you are lead by the same Spirit you too would be grieved you if you know you hurt a child of God. I would never mean to hurt you, in any way so please do not get offended if I express that you are wrong on an issue of doctrine, that you mentioned and came up in discussion.

I am open to correction but this must be from the Word of God and according to it. I am very clear in my understanding of many scriptures and I am also aware that I am not clear on others. When I speak that thing that I know why do you find it strange that I can be so certain.

The problem that you have A---, with your view of Law, will be that is that of the Sabbath Day. The Sabbath according to Moses is the seventh day of the week (Saturday) not the first Day of the week. And this cannot be altered or changed. You have the problem of wresting the scripture if you try and alter the scripture to make it t your view of Law and Gospel. I believe I can help you in this matter, by sharing with you the scriptures, but you will need to be patient with me and not get wounded with me or upset if you disagree with me. I would also ask you not to get personal with me by saying I have an imagination, which is wrong. I felt your spirit was wrong towards me in your retort at that point. Please forgive me if I came over to you like that, in such a manor.

Yours Sincerely

In the name of our Lord Jesus Christ.

David Clarke. 18th November 2003

Conclusion to the Response

Of the ignorant reply of the un-named minister.

This method of response by this un-named minister to my genuine letter to is ungracious, un-scriptural and very hurtful. This is not the answer of God but that of

a carnal religious man whose rule of life is the Law of Moses.

He advances no scripture truth to confirm his view regarding the subject of Law and gospel. It is as though his ears were Psalm 58 verse 5. His ears were stopped like a deaf adder and though I speak ever so scripturally, logically and with moral persuasion he would not listen. Therefore how can he respond to the truth? Then just as the adder he seeks bite. I was thankful for the promise in scripture that says, they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Mark 16 verse 18.

This conduct and the way of response to me in my pilgrimage was that wrought by the Mother of Harlots. This being demonstrated by his persecution that began when he wrote stating that I would not be accepted into membership of any church, holding the scriptural views of the gospel of our Lord Jesus Christ.

No wonder he did not wish for me to publish what he wrote. He is a bully and wishes to give me a bashing metaphorically , behind closed door, and then seek to bind me to silence and then walk out of the room, pretending nothing had happened. Not so, as I am set for a defence and conformation of the gospel, and will not remain silent.

It is for this reason there is a need to teach the next generation of men the glorious truths of gospel of the Lord Jesus Christ. It is of paramount importance. This is the reason for the project that is now called the Bierton Particular Baptist College.

My Response To The Unnamed Minister

I did not respond immediately to this letter but have left the matter for almost 10 years. The time however to has come to deal with these errors and other like errors.

Here is my response to that letter:

My observations and responses

To: Minister of the Gospel Strict Baptist Church
Date: 18th November 2003

This letter suggests that such people who have views of the Lords Day and Sabbath day, as I do and teach, are wrong. To say he is like a weak brother like other are weaker brethren, and they have a tender conscience, is a subtle ploy of Satan. That such views are hurtful to them and because they have a tender conscience towards the Lord and the their weakness must be considered by

others is wrong. They cannot hear the truth. I believe this to be false. It is a deceit and the answer of Satan.

In this matter there is no problem, as no Christian would wish to offend the weak believers conscience, in the thing that he allows himself to do, and so cause a weak brother to stumble. I put it to the reader that this man’s righteousness, the Un-named Minister is one of the flesh and so carnal and therefore not from Heaven. This man is seeking to bind the free to the bondage of Law, Sin and Death. The trial by re will reveal this in due course. Let the Lord Jesus be the one to judge.

The reality is that such who assert their views on others as this man does, and insist we follow them are the ones who cause division. They say others must follow them and their way. This man is an elder and one who is the strong as Peter was, and the Jews who through bewitchment joined those who wanted to circumcise all believers. These were dogs. In fact dumb dogs. A dog without a bark is of no use to warn of approaching danger.

They caused the dispute by saying unless these converts be circumcised and keep the Law of Moses they cannot be saved.

And as such we are instructed to mark them that cause divisions and offences contrary to the doctrine, which ye have learned; and avoid them. Rom. 16 verse 17. Paul and Barnabas had no small dissension and disputation with them. Act 15 verses 1.

Also When Peter came to Antioch, Gal. 2 11, Paul withstood Peter to the face because he was to be blamed. Paul and Barnabas had strong contention with him and rebuked him openly. This was because Peter had been carried away with the Jews dissimulation. So too, in this issue, the un-named Minister is wrong along with those who too dissimulate; as he caused the division as can be seen in his letter.

David is excluded from the privileges of a gospel church because he follows the Lord Jesus. And so the scriptures are fulfilled they that live godly shall suffer persecution.

To cap it all he thinks it right to beat me up metaphorically, behind closed doors, and then bind me to silence so as not to inform other of what he has done and said.

Set for a defence and Confirmation of the Gospel. I fell the time has come to earnestly contend for the faith once delivered to the saints. Grace be with you all in the name of our Lord Jesus Christ.

I Maintain The Scripture Teaches

The new man of grace is a new creation and he has a new nature whose motions are those of a good man. He also is possessed of his old nature that always seeks to dominate the new. Those who experience the new birth are those who were chosen by the Father, in Christ before the foundation of the world. They have been regenerated and are free to respond to the Gospel by believing in the Lord Jesus Christ.

Their right standing before God is based upon Gods act of Justification, where by the righteousness of the God man Jesus Christ is imputed to them, and in that righteousness they are declared just.

They are given the grace of faith to believe all the truth of God, and by faith have peace with God when they look too, and depend upon, the finished work of Christ, in his death. Who by it made full atonement for their sins?

The sentence of justification is passed upon the conscience of the believer as they rest in Christ and look to him for all their salvation. The Lord Jesus is their true Sabbath rest.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 2 Cor. 5 verses 17

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Cor 5 verses 20.

Bierton Particular Baptist College

Bierton Strict and Particular Baptists continues in a different way.

I continue the ministry that I was commissioned too by our church, in 1982 and despite the fact that religious men have taken away our chapel. It has been decided to operate in a different way. All communication with the Bierton Strict and Particular Baptist’s may now be directed to our office address 11 Hayling Close, Fareham, Hampshire, PO14 3AE.

This ministry continues in the form of the Bierton Particular Baptist College, which is an Open Internet

Cloud facility. It is set up to teach and educate students wishing to educate themselves in Doctrinal and Practical divinity or theology.

Initially this will be in the form of an Access Course to Higher Education, To also teach men to preach the gospel of Christ, which will include historical and sociological studies. It is planned that our course of study will be underwritten by the Open University or a similar qualifying educational body. This will give graduating students educational status to continue their studies any where in the world.

The doctrinal basis for this college is the Articles of Religion of the Bierton Strict and Particular Baptist Society (Church), founded in 1831.

As the former Secretary of the church I still hold a copy of the original indenture relating to the founding of the Bierton Church and the minutes of our meetings, which can be read on our web site. This indenture specifies how the church is to elect its own trustees. The trust is a 1000-year trust, which commenced in 1832.

Our trustees failed in their responsibilities to the trust and our Bierton Church Chapel, and property, have been disposed of and religious men have taken the inheritance, yet the work of preaching Christ to men goes on. I write and inform my readers all about this in my book, “The Bierton Strict and Particular Baptists, My Testimony and Confession.” Alternatively: Set for the Defence and Confirmation of the Gospel.

Oliver Cromwell

Oliver Cromwell soon learned he had to train the men of England in the art of warfare to achieve his objectives. Likewise the Israelites needed help in their day of trouble. Remember the scripture:

Now there was no smith found throughout all the land of Israel: for the Philistines said, lest the Hebrew make them swords or spears:

So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan:

I Sam 13 19.

Education Is The Way Forward

Since the Philistines have taken our Bierton Chapel this cannot stop the work of God. The Bierton Particular Baptist College is like the Open University, were students might partake in a disciplined course of study by distant learning. Leading to a degree of knowledge in Doctrinal and Practical Divinity. The basic foundation

will be based upon the First London Baptist Confession of faith, 1646, 2nd Edition, and all associated learning will be treated. Including history, the social influences of the 17-century. Oliver Cromwell’s cause in England

A Note To Prospective Teachers

We welcome those who are being taught by the Lord to offer their services. We are sorry we cannot pay you. If you feel directed to offer your help we would welcome your application. Please send us an e-mail to that effect.

A Note To Prospective Students

We welcome those who feel they would benefit from a course of study. We know from experience the value of education for it is the truth that sets men free. Please send us an email with your request to enroll and enquirers regarding the curriculum.

None Conformist Place of Worship

A Society of Particular Baptists were formed in Bierton, in 1831. Their Articles of Religion declare they were Protestant, Calvinistic Baptists.



Bierton Particular Baptists None Conformist Place of Worship

The church meet for worship at the Bierton Baptist Chapel, originally called the school house, that was constructed in 1832 and enlarge in 1835.

church in Rahim Yar Khan, Pakistan and as a result we have produced articles of religion which are based upon our Bierton articles of religion.

Bierton Particular Baptists (Pakistan)

Minister Anil Anwar belongs to Ch. Yaqoob Sohota Family a very well known Family in Rahim Yar Khan. He receive his academic education from Sindh and back to Rahim Yar Khan in 2008 received a religious education from Chris church.



Anil Anwar Anwar Shahid John David Clarke

Ministers

David Clarke is the sole remaining member of Bierton Particular Baptists 1831, who’s testimony and conversion from crime to Christ is told in Bierton Strict and Particular Baptists⁹⁰ and The Bierton Crisis⁹¹. David is the founder of Bierton Particular Baptists Pakistan 2016 and appointed minister Anil Anwar and minister Anwar Shahid John of Rahim Yar Khan, responsible to the work in January 2016.

This work being an extension of Bierton Particular Baptists and its teaching ministry in the UK.

The articles of religion that form the doctrinal basis for this first particular baptists work in Pakistan are those of Bierton Particular Baptist formed in 1831 alone with some additions to take into account changes necessary to preserve doctrinal truth and practices in this generation. We believe that these articles, that we now call Bierton Particular Baptists Pakistan, reflect those teachings know as the gospel of our Lord Jesus Christ and in essence are those of Bierton Particular Baptists 1831⁹².

These articles were complied by David Clarke, the sole remaining member of Bierton Particular Baptists 1831

Chairman Official Minister

90 Bierton Strict and Particular Baptists ISBN-13: 978-1508408277

91 The Bierton Crisis ISBN-13: 978-1508465959

92 These may be viewed in Appendix 1 of this document



Indication of the date of build and enlargement

The church became a Gospel Standard cause in 1981 and the last minister sent to preach by the church was in 1982. An unusual outreach meeting was held at the Bierton Baptist Chapel on 5 June 1983, that attracted the attention of Aylesbury’s Bucks Herald news paper. The chapel was closed for worship in 2002, after all the former members died, and it was eventually sold in 2006 and the trust deed were lodged with HM Land Registry [1] and later sold as a domestic dwelling. There remained one sole surviving member of the church who continues his ministry as the Director of Bierton Particular Baptists College now functioning in an international capacity founding the Christchurch Bierton Particular Baptists, Rahim Yar Khan, Pakistan, which has a [2] and is the President and Managing Director of the international Christian Times Magazine.

https://en.wikipedia.org/wiki/Bierton#Bierton_Particular_Baptists_None_Conformist_Place_of_Worship

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Our first request for help came from a minister of a



Anwar Shahid John Son of Chuadary Yaqoob Sohotara and the fifth Son in Chuadary Yaqoob Sohotara Family. Choudary Yaqoob Sohotara family is very well known Christian Family in Rahim Yar Khan. Anwar Shahid John Got his academic Education from Khawaja Fareed College Rahim Yar Khan. He is Chairman Christchurch Bierton Particular Baptist and the Official Minister of Bierton Particular Baptists ordained by Minister David Clarke Founder & Chairman Bierton Particular Baptists.

Introduction

A Society of Particular Baptists⁹³ were formed as a church, in a village called Bierton, Buckinghamshire, England in 1831. The church became a Gospel Standard listed⁹⁴ cause, in January 1981 and continued to meet in the Bierton Baptist chapel until, December 2002, when all but one member died. David Clarke is the sole remaining member of the church and has appointed Mr Anil Anwar and Anwar Shahid John, of Rahim Yar Khan, Pakistan to form Bierton Particular Baptists, Pakistan.

Articles of Religion

The following articles of religion are framed as the basis of their doctrinal position and also for the Minister Bible College⁹⁵ which is a project of Bierton Particular Baptists Pakistan.

These articles of religion are an extension of and a more comprehensive set of the original Bierton Particular Baptist articles of 1831⁹⁶.

These articles are written as a means of edification and for clarification, we do not expect each person seeking to join the church to fully understand all points mentioned as they are the weightier matters of Christian religion⁹⁷. They have also been written with some knowledge that unclear motives that have cause distress⁹⁸ to many in Particular Baptists churches.

How ever each appointed minister will be able to expound each and every article of belief.

93 Bierton https://en.wikipedia.org/wiki/Bierton#None_Conformist_Particular_Baptist_Place_of_Worship

94 https://en.wikipedia.org/wiki/List_of_Strict_Baptist_churches

95 See Appendix 2 of the documents

96 listed in Appendix 1 of this document.

97 2 Pet. 3:16

98 See [Difficulties Associated with Articles of Religion: A Cause of Concern. by David Clarke ISBN-13: 978-1532953446 https://tsw.createspace.com/title/6235109](https://www.createspace.com/title/6235109)

22 NO REST FOR THE SOLE OF MY FEET

Our Objectives

Our objectives are to introduce each appointed minister, at home, in the UK and abroad and those preparing for appointment to undergo personal study of the scriptures and so confirm the truths of our articles religion. We encourage this study by all who are seeking to follow Christ. Bierton Particular Baptist College Bible Collage is an extension of Bierton Particular Baptist Pakistan, were we pursue the same objectives of exposition and teaching of these biblical truths.

Bierton Particular Baptist College

In The UK and Pakistan

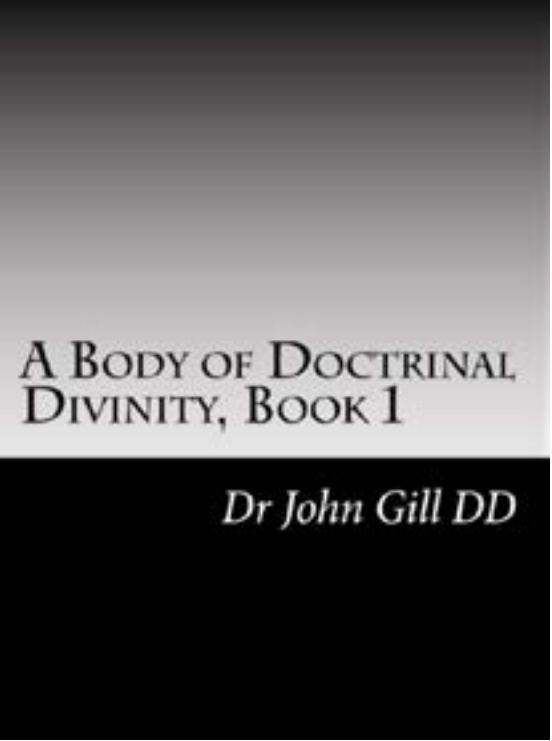
In the interests of furthering the cause of God and Truth we have reproduced Dr John Gills Body of Doctrinal and Practical Divinity as a course text book for our College. Also a rang of Christian literature as listed in our Other Publications. **Other Publications**

FURTHER PUBLICATIONS

FURTHER PUBLICATIONS

All these recommended books are available from Amazon.co.uk and Amazon.com and as paperbacks and some as Audiobooks.

A BODY OF DOCTRINAL DIVINITY BOOK 1



A System of Practical Truths

Authored by Dr John Gill DD, Created by David Clarke CertEd

List Price: \$8.99

8.5” x 11” (21.59 x 27.94 cm)

Black & White on White paper

176 pages

ISBN-13: 978-1543085945

ISBN-10: 1543085946

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THIS IS BOOK 1 Treating The Subjects:

Of God, His Works, Names, Nature, Perfections And Persons. And Contains:

Chapters

1 Of The Being Of God

2 Of The Holy Scriptures

3 Of The Names Of God

4 Of The Nature Of God

5 Of The Attributes Of God In General, And Of His Immutability In Particular.

6 Of The Infinity Of God,

7 Of The Life Of God.

8 Of The Omnipotence Of God.

9 Of The Omniscience Of God.

10 Of The Wisdom Of God.

11 Of The Will Of God And The Sovereignty Of It

12 Of The Love Of God

13 Of The Grace Of God.

14 Of The Mercy Of God.

15 Of The Long suffering Of God.

16 Of The Goodness Of God.

17 Of The Anger And Wrath Of God.

18 Of The Hatred Of God.

19 Of The Joy Of God.

20 Of The Holiness Of God.

21 Of The Justice Or Righteousness Of God.

22 Of The Veracity Of God.

23 Of The Faithfulness Of God

24 Of The Sufficiency And Perfection Of God.

25 Of The Blessedness Of God.

26 Of The Unity Of God.

27 Of A Plurality In The Godhead, Or, A Trinity Of Persons In The Unity Of The Divine Essence.

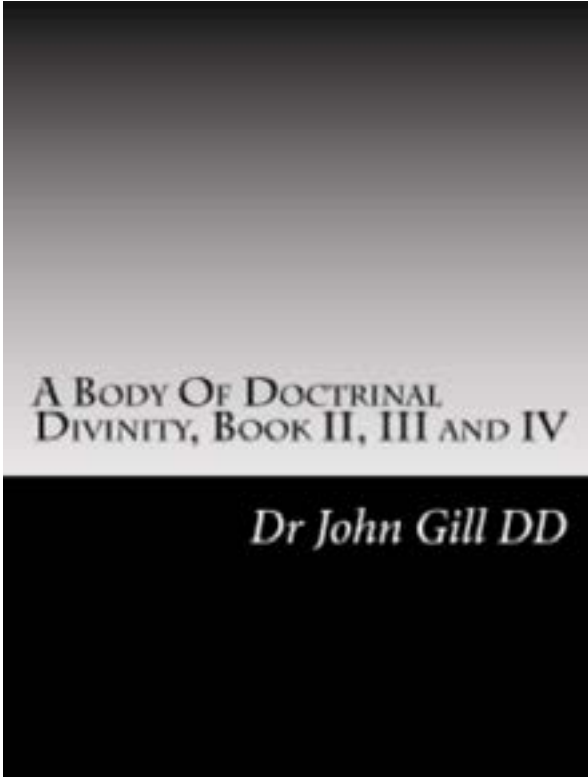
28 Of The Personal Relations; Or, Relative Properties, Which Distinguish The Three Divine Persons In The Deity.

29 Of The Distinct Personality, And Deity Of The Father.

30 Of The Distinct Personality, And Deity Of The Son.

31 Of The Distinct Personality, And Deity Of The Holy Spirit.

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A System Of Practical Truths

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The contents of Book II treats the subject of Of The Acts and Works of God

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- Chapter II Of The Special Decrees Of God, Relating To Rational Creatures, Angels, And Men; And Particularly Of Election.
- Chapter III Of The Decree Of Rejection, Of Some Angels, And Of Some Men.
- Chapter IV Of The Eternal Union Of The Elect Of God Unto Him.
- Chapter V Of Other Eternal And Immanent Acts In God, Particularly Adoption And Justification.
- Chapter VI Of The Everlasting Council Between The Three Divine Persons, Concerning The Salvation Of Men.
- Chapter VII Of The Everlasting Covenant Of Grace, Between The Father, And The Son, And The Holy Spirit.
- Chapter VIII Of The Part Which The Father Takes In The Covenant.
- Chapter IX Of The Part The Son Of God, The Second Person, Has Taken In The Covenant.
- Chapter X Of Christ, As The Covenant Head Of The Elect

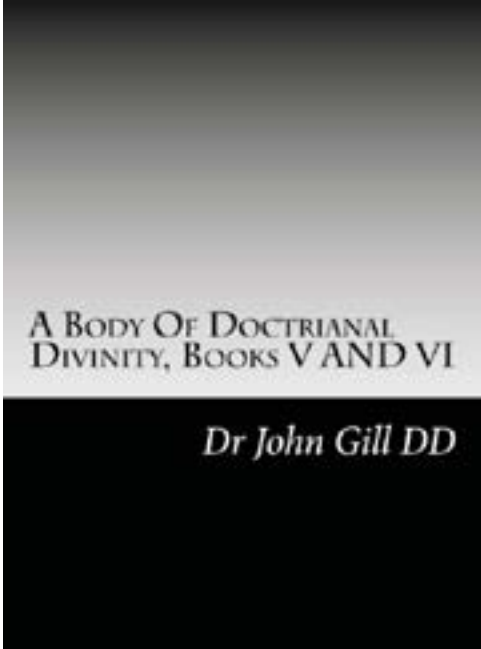
- Chapter XI Of Christ, The Mediator Of The Covenant
- Chapter XII Of Christ, The Surety Of The Covenant.
- Of Christ, The Testator Of The Covenant
- Chapter XIV Of The Concern The Spirit Of God Has In The Covenant Of Grace.
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- Chapter 14 Of The Spiritual Reign Of Christ

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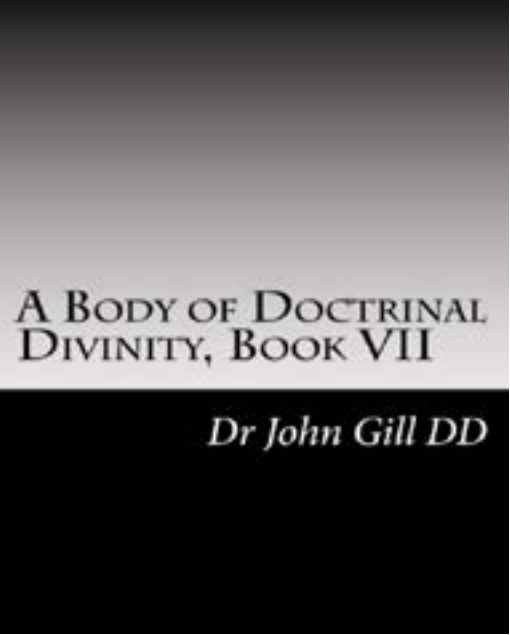
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Book V

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- Chapter 15 of the perseverance of the saints

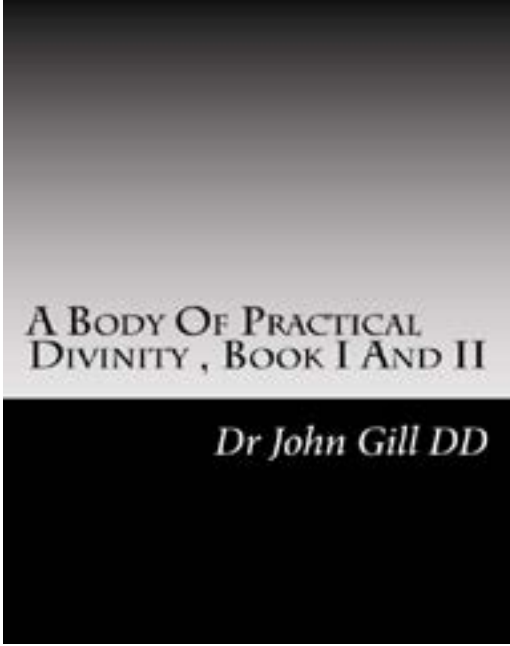
A BODY OF DOCTRINAL DIVINITY,
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Chapter 9 Of The Last And General Judgment
Chapter 10 Of The Final State Of The Wicked In Hell
Chapter 11 Of The Final State Of The Saints In Heaven

A BODY OF PRACTICAL DIVINITY ,
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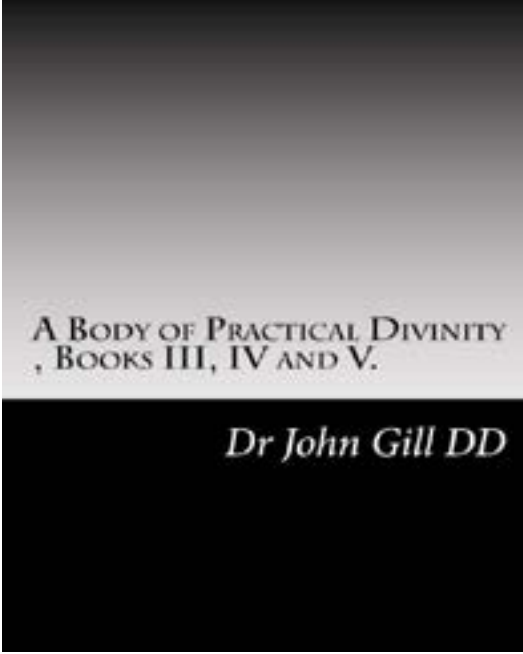


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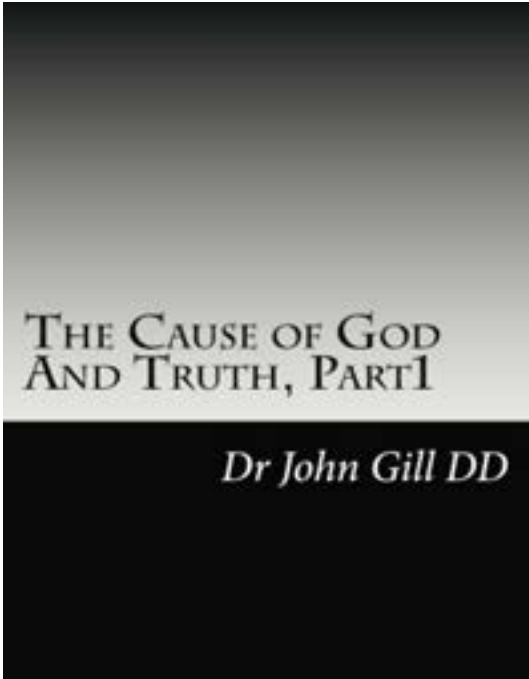


A System of Practical Truths

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THE CAUSE OF GOD AND TRUTH,
PART 1.



Authored by Dr John Gill DD, Created by David Clarke CertEd

The following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby’s Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage in such a work.

In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistical Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening’s lecture.

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- Sections 1-60 Scriptural Passages
- Genesis 4:7
- Genesis 6:3.
- Deuteronomy 5:29.
- Deuteronomy 8:2.

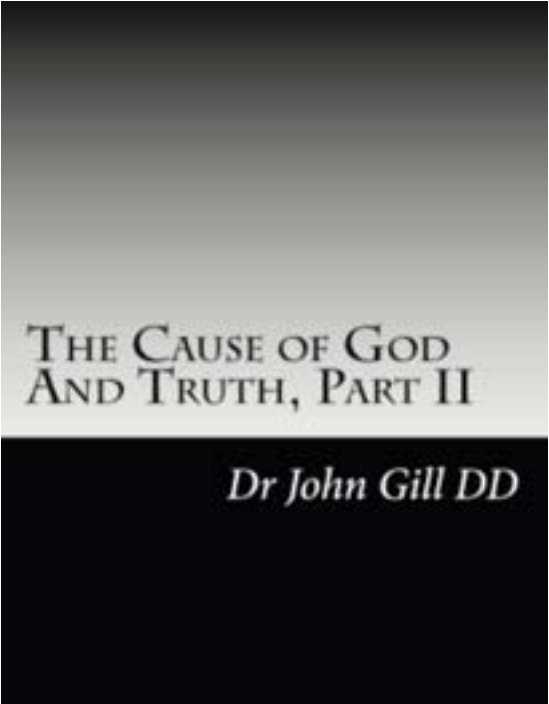
FURTHER PUBLICATIONS

- Deuteronomy 30:19.
- Deuteronomy 32:29.
- Psalms 81:13, 14.
- Psalms 125:3.
- Psalms 145:9.
- Proverbs 1:22-30.
- Isaiah 1:16, 17.
- Isaiah 1:18, 19.
- Isaiah 5:4.
- Isaiah 30:15.
- Isaiah 55:1.
- Isaiah 55:6.
- Isaiah 55:7.
- Jeremiah 4:4.
- Ezekiel 18:24.
- Ezekiel 18:30.
- Ezekiel 18:31&32.
- Ezekiel 24:13.
- Matthew 5:13.
- Matthew 11:21, 23.
- Matthew 23:37.
- Matthew 25:14-30.
- Luke 19:41, 42.
- John 1:7.
- John 5:34.
- John 5:40.
- John 12:32.
- Acts 3:19.
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- Romans 5:18.
- Romans 11:32.
- Romans 14:15.
- 1 Corinthians 8:11.
- 1 Corinthians 10:12.
- 2 Corinthians 5:14,15.
- 2 Corinthians 5:19.
- 2 Corinthians 6:1.
- 2 Corinthians 11:2, 3.
- Philippians 2:12.
- 1 Timothy 1:19, 20.
- 1 Timothy 2:4.
- 1 Timothy 4:19.
- Titus 2:11, 12.
- The Epistle to the Hebrews.
- Hebrews 2:9.
- Hebrews 6:4-6.
- Hebrews 10:26-29.
- Hebrews 10:38.
- 2 Peter 1:10.

FURTHER PUBLICATIONS

- 2 Peter 2:1.
- 2 Peter 2:20-22.
- 2 Peter 3:9.
- 1 John 2:2.
- Jude 1:21.
- Revelation 2 and Revelation 3.
- Revelation 3:20.

THE CAUSE OF GOD AND TRUTH,
PART II



Authored by Dr John Gill DD, Created by David Clarke CertEd

- List Price: \$7.48
- 8.5” x 11” (21.59 x 27.94 cm)
- Black & White on White paper
- 108 pages
- ISBN-13: 978-1544648729 (CreateSpace-Assigned)
- ISBN-10: 1544648723
- BISAC: Religion / Christian Theology / Systematic
- This is volume 2 of this 4 part series and it should be known that the following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby’s Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage

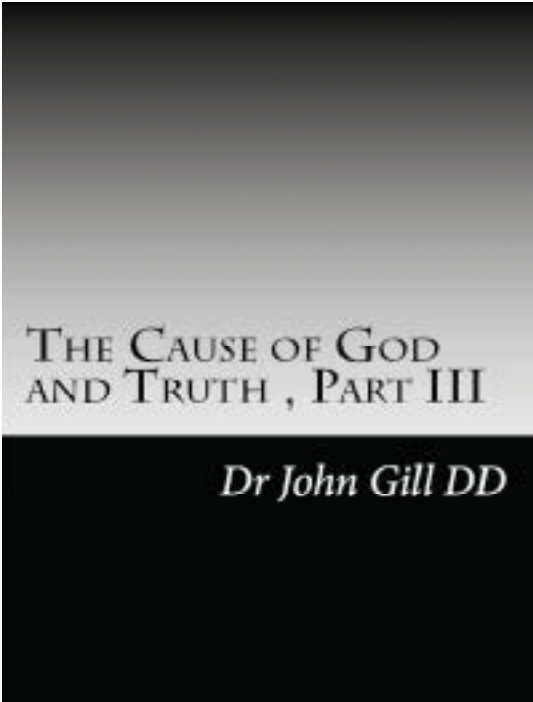
in such a work. In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistical Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening’s lecture. The Second Part was published in the year 1736, in which the several passages of Scripture in favour of special and distinguishing grace, and the arguments from them, are vindicated from the exceptions of the Arminian, and particularly from Dr. Whitby, and a reply made to answers and objections to them.

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- OF REPROBATION
- Proverbs 16:4.
- John 12:39, 40.
- 1 Peter 2:8.
- Jude 1:4.
- Revelation 13:8.
- Chapter 2
- OF ELECTION
- 1 Peter 2:9.
- Romans 9:10-13.
- Colossians 3:12.
- Ephesians 1:4.
- Romans 8:28, 29.
- John 6:37.
- Acts 8:48.
- Romans 8:29, 30.
- 2 Timothy 2:19.
- Romans 5:19.
- Chapter 3
- OF REDEMPTION
- Matthew 20:28.
- John 10:15.
- John 17:9.
- Romans 8:34.
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- Chapter 4
- OF EFFICACIOUS GRACE
- Ephesians 1:19, 20.
- 1 Corinthians 5:17.

John 3:5.
Ephesians 2:1.
1 Corinthians 2:14.
2 Corinthians 3:5.
John 15:5.
John 6:44.
Acts 11:18.
Acts 16:14.
Jeremiah 31:18.
Jeremiah 31:33.
Ezekiel 11:36:26.
Philippians 2:13.
1 Corinthians 4:7.
Ephesians 2:8, 9.
Chapter 5
OF THE CORRUPTION OF HUMAN NATURE
John 14:4
Psalm 51:5.
Genesis 6:5.
John 3:6.
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OF PERSEVERANCE
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John 17:12.
Romans 11:29.
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Romans 11:2.
Romans 8:38, 39.
Ephesians 1:13, 14.
1 Peter 1:5.
1 John 2:19.
1 John 3:9.
Isaiah 54:10.
Isaiah 59:21.
Hosea 2:19, 20.
Jeremiah 32:40.
John 14:16.
John 10:28.
1 Corinthians 1:8, 9.
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FURTHER PUBLICATIONS
**THE CAUSE OF GOD AND TRUTH PART
III:**



The Doctrines of Grace
Authored by Dr John Gill DD, Authored by David
Clarke CetEd
List Price: \$9.99
8.5” x 11” (21.59 x 27.94 cm)
Black & White on White paper
108 pages
ISBN-13: 978-1544810591 (CreateSpace-Assigned)
ISBN-10: 1544810598
BISAC: Religion / Christian Theology / Systematic
This book contains John Gill’s answers to Dr
Whitby objections to The Doctrines of Grace under
the following heads.
Chapter 1
OF REPROBATION
Proverbs 16:4.
John 12:39, 40.
1 Peter 2:8. 10
Jude 1:4. 1
Revelation 13:8. 1
Chapter 2
OF ELECTION
1 Peter 2:9. 16
Romans 9:10-13.
Colossians 3:12.
Ephesians 1:4.
Romans 8:28, 29.
John 6:37.

FURTHER PUBLICATIONS
1 Peter 1:5.
1 John 2:19.
1 John 3:9. 87
Isaiah 54:10.
Isaiah 59:21.
Hosea 2:19, 20.
Jeremiah 32:40.
John 14:16.
John 10:28.
1 Corinthians 1:8, 9.

The following work was undertaken and begun
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and accounted an unanswerable one ; and it was almost
in the mouth of every one, as an objection to the
Calvinists, Why do not ye answer Dr. Whitby ? Induced
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work.

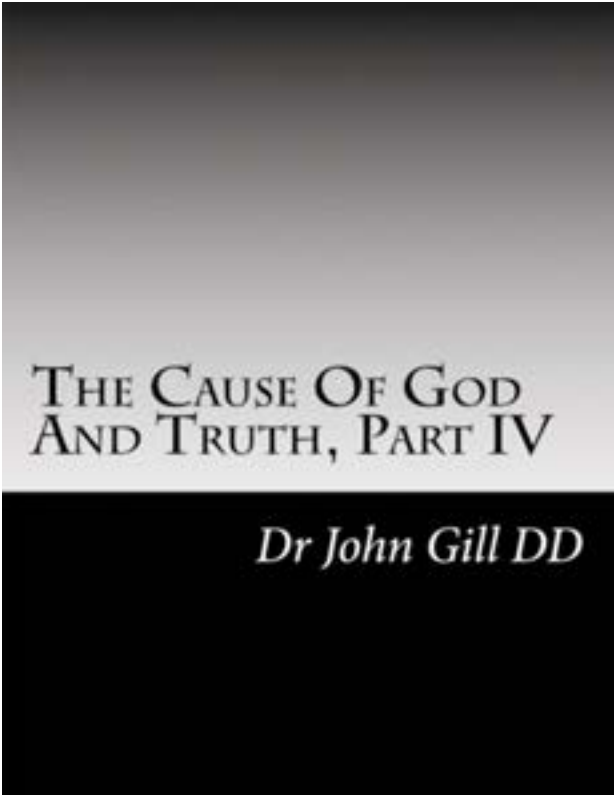
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published, in which are considered the several passages
of Scripture made use of by Dr. Whitby and others
in favour of the Universal Scheme, and against the
Calvinistical Scheme, in which their arguments and
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in which the several passages of Scripture in favour of
special and distinguishing grace, and the arguments
from them, are vindicated from the exceptions of the
Arminians, and particularly from Dr. Whitby, and a
reply made to answers and objections to them.

The Third Part was published in 1737.

Acts 8:48.
Romans 8:29, 30.
2 Timothy 2:19.
Romans 5:19.
Chapter 3
OF REDEMPTION
Matthew 20:28.
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Romans 5:10.
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Ephesians 1:19, 20.
1 Corinthians 5:17.
John 3:5.
Ephesians 2:1.
1 Corinthians 2:14.
2 Corinthians 3:5.
John 15:5.
John 6:44.
Acts 11:18.
Acts 16:14.
Jeremiah 31:18.
Jeremiah 31:33.
Ezekiel 11:36:26.
Philippians 2:13.
1 Corinthians 4:7.
Ephesians 2:8, 9.
Chapter 5
OF THE CORRUPTION OF HUMAN NATURE
John 14:4
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Genesis 6:5.
John 3:6.
Romans 7:18, 19.
Romans 8:7, 8.
Chapter 6
OF PERSEVERANCE
John 13:1.
John 17:12.
Romans 11:29.
Matthew 24:24.
John 6:39, 40.
Romans 11:2.
Romans 8:38, 39.
Ephesians 1:13, 14.

**THE CAUSE OF GOD AND TRUTH,
PART IV**



Authored by Dr John Gill DD, Created by David Clarke CertEd

BISAC: Religion / Christian Theology / Systematic

It should be known by the reader, that the following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby’s Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage in such a work.

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The Second Part was published in the year 1736, in which the several passages of Scripture in favour of

special and distinguishing grace, and the arguments from them, are vindicated from the exceptions of the Arminian, and particularly from Dr. Whitby, and a reply made to answers and objections to them.

The Third Part was published in 1737, and is a confutation of the arguments from reason used by the Arminians, and particularly by Dr. Whitby, against the above doctrines ; and a vindication of such as proceed on rational accounts in favour of them, in which it appears that they are no more disagreeable to right reason than to divine revelation ; to the latter of which the greatest deference should be paid, though the Rationalists of our age too much neglect it, and have almost quitted it ; but to the law and to the testimony, if they speak not according to this word it is because there is no light in them.

In this part of the work is considered the agreement of the sentiments of Mr. Hobbes and the Stoic philosophers with those of the Calvinists, in which the difference between them is observed, and the calumny removed ; to which is added, a Defence of the Objections to the Universal Scheme, taken from the prescience and the providence of God, and the case of the Heathens.

The Fourth Part was published in 1738, in which the sense of the ancient writers of the Christian Church, before the times of Austin, is given ; the importance and consequence of which is shown, and that the Arminians have very little reason to triumph on that account.

This work was published at a time when the nation was greatly alarmed with the growth of Popery, and several learned gentlemen were employed in preaching against some particular points of it ; but the author of this work was of opinion, that the increase of Popery was greatly owing to the Pelagianism, Arminianism, and other supposed rational schemes men run into, contrary to divine revelation, This was the sense of our fathers in the last century, and therefore joined these and Popery together in their religious grievances they were desirous of having redressed ; and indeed, instead of lopping off the branches of Popery, the axe should be laid to the root of the tree, Arminianism and Pelagianism, the very life and soul of Popery.

This is Part 4 of 4 parts, and a new edition, with some alterations and improvements, is now published by request.

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- Chapter 2 Of Redemption
- Chapter 3 Or Original Sin

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- 5 Doctrine Of The Wheels, In The Visions Of Ezekiel, Opened And Explained.
- 6 Solomon’s Temple A Figure Of The Church; And, Two Pillars, Jachin And Boaz, Typical Of Christ.
- 7 A Discourse On Singing Of Psalms As A Part Of Divine Worship
- 8 A Declaration Of The Faith And Practice Of The Church Of Christ, In Carter Lane, Southwark
- 9 A Dissertation Concerning The Rise And Progress Of Popery
- 10 Baptism: A Divine Commandment To Be Observed
- 11 Baptism: A Public Ordinance Of Divine Worship
- 12 The Ancient Mode Of Baptizing, By Immersion, Plunging, Or Dipping Into Water;
- 13 The Divine Right Of Infant Baptism, Examined And Disproved;
- 14 The Divine Right Of Infant Baptism, Examined And Disproved.

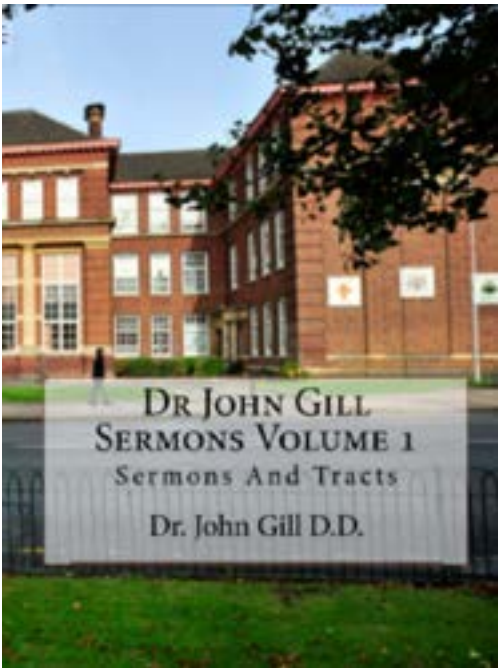
CHRIST ALONE EXALTED



52 Sermons 1643

- Chapter 4 Of Efficacious Grace
- Chapter 5 Of Perseverance
- Chapter 6 Of The Heathens
- A Vindication of The Cause of God and Truth
- This work contains:
- Chapter 1 Of Predestination
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- Chapter 5 Of Perseverance
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DR JOHN GILLS SERMONS



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Authored by Dr. John Gill D.D..

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This is volume 1 of 4 volumes of Dr John Gills sermons and are reproduced for the benefit of Bierton Particular Baptists Pakistan with a view to promote the gospel of our Lord Jesus Christ. It is the view of the publisher that Dr. J Gill is the clearest and most faithful in preaching and teaching the doctrines of grace. We dismiss the charges, that those who do not his writings, and call him a Hyper-Calvinist and ask you to read or your self and learn from a master in Israel.

Authored by Dr Tobias Crisp D.D., From an idea by Bierton Particular Baptists, Created by David Clarke

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 ISBN-10: 1977733166
 BISAC: Religion / Christian Theology / Soteriology
 Tobias Crisp was a preacher of the gospel in England in the 17 century. He was born in 1600 and died in 1643 at which time these sermons were published.

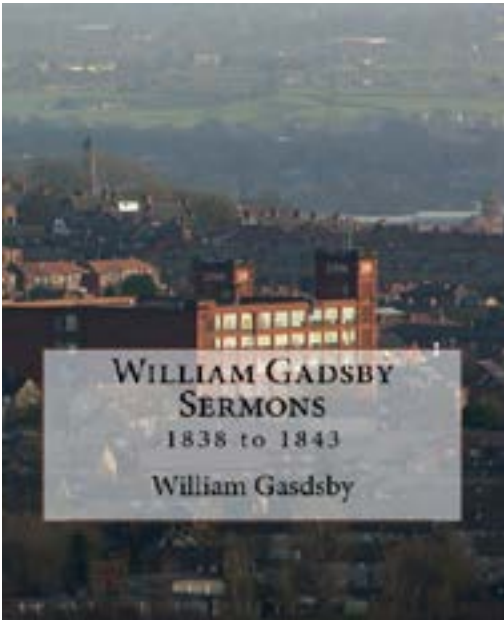
He lived at the time when the First London Particular Baptist Confession of 1644 was published and it is clear from these sermons he taught Calvinists truths.

He preached the doctrines of grace and was charged with being an Antinomian and provoked opposition from various quarters.

Dr. John Gill republished these sermons along with comments, in his defense, showing that Tobias Crisp clearly taught the truths of the Lord Jesus Christ.

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WILLIAM GADSBY



Sermons: 1838 to 1843
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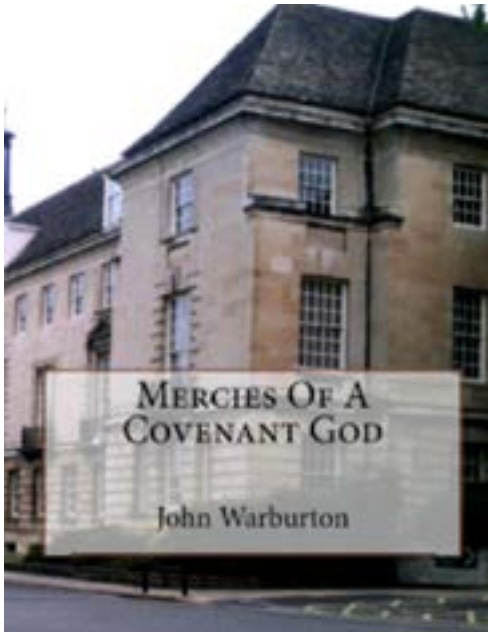
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 This volume contains a tribute of high esteem, given by J.C Philpot on the death of William Gadsby, in 1844 and contains series of sermons preached between

September 1838 and 14th June 1843.
 William Gadsby became a Particular Baptist minister in 1798 and went on to preach to many thousands of people. He later published Hymns, in a hymn books still used today by Particular Baptists.

He was born in Attleborough, Warwickshire in 1773. He had little or no education. In 1790, he went to see men hanged, and the horrid spectacle had such an effect on his mind that he was never afterward like the same youth. His memoirs tell of the lengths of folly into which he ran prior to this time and were often related by him in his ministry These memoirs were published shortly after his death.

William Gadsy preached the distinguishing doctrines of grace that gave all the glory to the Lord Jesus Christ for his salvation.

JOHN WARBERTON



Mercies Of A Covenant God
 Authored by John Warburton, Created by Bierton Particular Baptists

ISBN-13: 978-1976527562 (CreateSpace-Assigned)
 ISBN-10: 1976527562
 BISAC: Religion / Christianity / Baptist
 God be merciful to me a sinner was the cry of John Warburton on discovering and realizing he ruined lost condition before God. He knew and felt the condemnation of God against him. He knew of no way but to mend his ways, repent to find mercy. He could think of no other way to save his soul but by mending

his life, doing his duty and pleasing God.

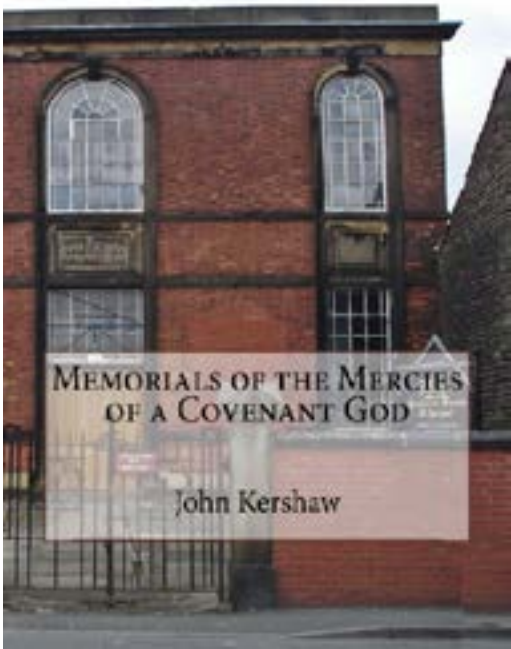
This book, “Mercies of a Covent God” tells the life story of John Warburton, of his call by grace, and becoming a Particular Baptists ministry in England. This book is not dry or intellectual Calvinism but experiential Christian experience. Teaching the way of salvation as Gods way, Father, Son and Holy Spirit engaged in covenant to save not to propose salvation but call by grace. Faith alone in the person of the Lord Jesus Christ, his atoning blood, and imputed righteousness are clearly taught be blessings of grace.

This is recommended read for Preterits as it is important, in order to have a correct understanding of Last things, we must have a correct view of first things, i.e. the beginnings to understand last things.

The Soteriology of John Warburton, like all Particular Baptists in the, is Calvinistic, but not textbook Calvinism. It is felt that a correct view of the way of salvation is important to understand eschatology, correctly and not in a dry textbook way. True religion is more than notion, Something must be known and felt.

This book also contains short bibliographies of the hymn writers that are quoted in this book

MEMORIALS OF THE MERCIES OF A COVENANT GOD



Authored by John Kershaw

ISBN-13: 978-1977848956 (CreateSpace-Assigned)
 ISBN-10: 1977848958
 BISAC: Biography & Autobiography / Personal Memoirs

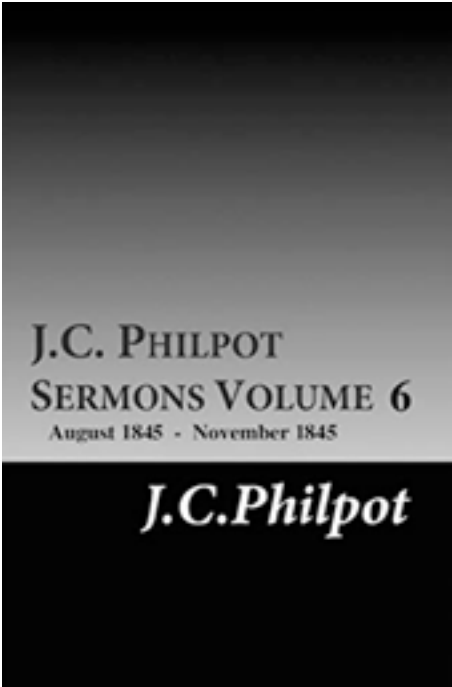
John Kershaw (1792-1870) was a Particular Baptists pastor for fifty-two years of Hope Chapel, Rochdale. He exercised a powerful ministry among the church, and became an influential preacher across the country. Few ministers remain faithful to a single congregation for an extended period—Kershaw committed himself to the same church he attended as a boy. This autobiography “Memorials of the Mercies of a Covenant God while Traveling through the Wilderness”, is one of the best written of its genre.

He preached and taught the doctrines of grace along with his contemporaries William Gadsby, John Warburton, J.C. Philpot.

These men were all Calvinists maintaining the bible to be the word of God and giving all the praise and glory to the Lord Jesus Christ for their salvation

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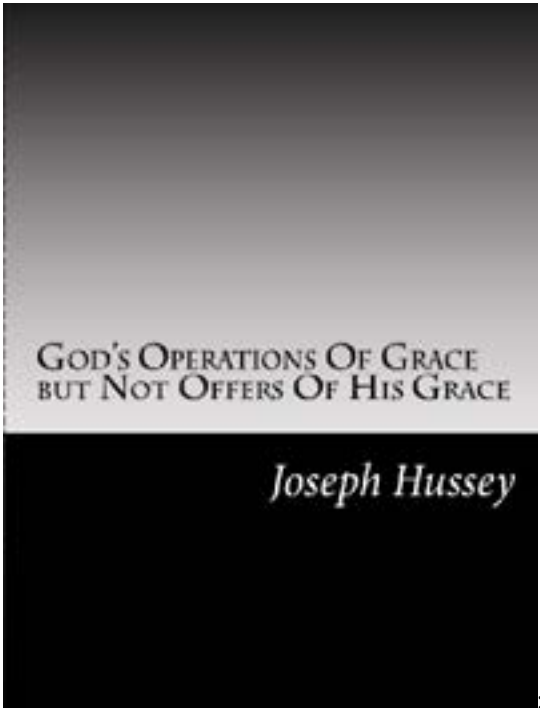


Example August 1845-November 1845

This contains the continuing series of J.C, Philpot sermons, there are 16 in this volume. Sermon 90 Divine Arithmetic 91 Miracles Not Ceased 92 Spiritual Delight, and Confiding Trust 93 Divine Enlargement And Spiritual Obedience 94 The Refuge Of The Oppressed 95 The Anchor within the Veil 96 Divine Husbandry 97 Blessings Imputed, And Mercies Imparted 98 The

Promises Inherited through Faith and Patience 99
Blessings Imputed, And Mercies Imparted 100
The Believer’s Gain His Loss, The Believer’s Loss His Gain101
The Precious And The Vile 102
The Knowledge Of Good And Evil 103
The Rule Of Christian Union And Communion104
A Prayer Of The Church 105
The Glory Of Zion Her Sure Defence 106
Called Unto Divine Fellowship

GOD’S OPERATIONS OF GRACE BUT NOT OFFERS OF HIS GRACE



Published 1707

Authored by Joseph Hussey

ISBN-13: 978-1979551847 (CreateSpace-Assigned)

ISBN-10: 1979551847

BISAC: Religion / Christian Theology / Soteriology

This work of Joseph Hussey treats the subject of preaching the gospel in light of the distinguishing doctors of grace. This is as relevant today as it was in the 18 century as there are those who call themselves Calvinists but are not and advocate “Duty Faith” and “Duty Repentance”, terms that are used to express a belief that it is the duty of all men, every where, to receive and accept the Lord Jesus Christ as their own personal saviour.

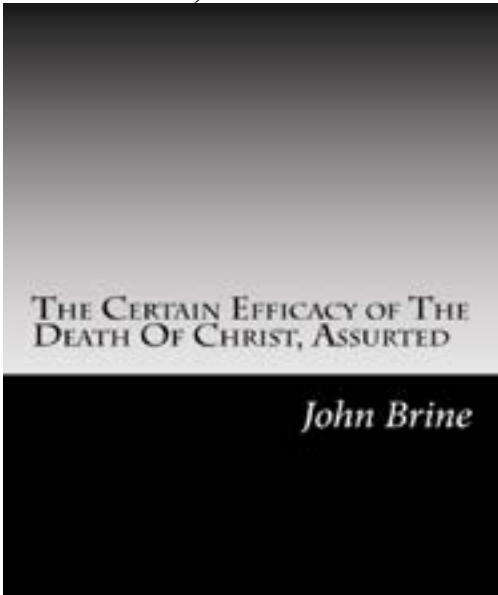
There are those historically, such as Richard Baxter and Andrew Fuller, who advocated, “Duty Faith” and ‘Duty Repentance’, in the UK and as a result brought

about a great division the among Particular Baptists and Presbyterians and evangelicals. I am not sure about America.

This work of Joseph Hussey denies “Duty Faith” and “Duty Repentance” and demonstrates that saving faith is a free grace gift of God, bestowed upon those being effectually called by the Spirit of God, and who are stilled the elect. That is those for who the Lord Jesus died.

This book is published to assist Preterits’ studying eschatology and all Calvinists, as it is important to have a correct understanding of the nature of the fall of Man and the corruption of human nature in order to see the glory of free grace.

THE CERTAIN EFFICACY OF THE DEATH OF CHRIST, ASSERTED



Authored by John Brine

Created by David Clarke

ISBN-13: 978-1973922254 (CreateSpace-Assigned)

ISBN-10: 1973922258

BISAC: Religion / Christian Theology / Soteriology

This work declares the Glory of God in all his Perfections, the Honour of Christ, and the eternal Happiness of his People, all of which are intimately concerned in them. This is treated in four parts: In the First John Brine endeavours to prove the limited Extent of the Death of CHRIST, and the certain Salvation of all those for whom he died.

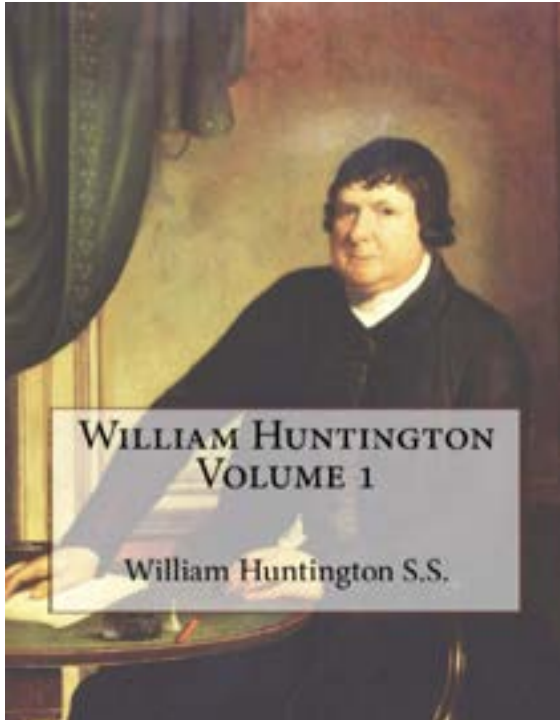
In the Second, the Objections which are usually urged by the Arminians, and others, will be answered.

In the Third shall attempt to prove the Impossibility of the Salvation of the Non-Elect, upon the Supposition of no other than a conditional Provision of Salvation being made for them.

In the Fourth Part shall attend to what he delivers on the Subjects of the Imputation of original Sin to Men, the Charge of Sin on CHRIST, and the Imputation of his Righteousness to his People.

This has been republished by Bierton Particular Baptists to further the cause of God and truth, it opposes Arminianism, Islam, and duty faith.

WILLIAM HUNTINGTON VOLUME 1 Of a 20 Volume Set.



Authored by William Huntington S.S.

ISBN-13: 978-1983933820 (CreateSpace-Assigned)

ISBN-10: 1983933821

BISAC: Religion / Christianity / Calvinist

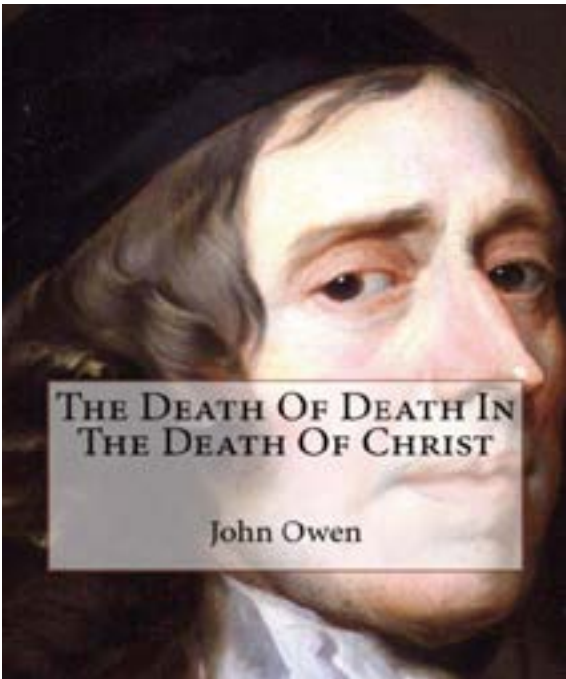
William Huntington S.S. (2nd February 1745- 1 July 1813) was an English preacher and the man who preached to the Queen of England as well as the Prime Minister, and signed his letters William Huntington, S.S. (Saved Sinner). He taught that the moral law, or the 10 commandments, as published by Moses, was not the rule of life for the believer but rather the gospel, which is the Law Christ. He delighted in talking of the everlasting love of God, blessed redemption, all conquering grace, mysterious providence, the Spirit’s work in mens souls and many other good news themes. He was charge with being an Antinomian although his writings and

sermons do not bear this out. Huntington was a strict Calvinist who believed some were predestined to eternal life and some were not. He founded or opened chapels throughout England, many of which survive to this day.

There are 20 volumes of his works that were published in 1811, this is volume 1 of that series.

This volume contains the Kingdom Of Heaven Taken By Prayer and The Spiritual Sea Voyage.

THE DEATH OF DEATH IN THE DEATH OF CHRIST



John Owen

ISBN-13: 978-1544793733 (CreateSpace-Assigned)

ISBN-10: 1544793731

BISAC: Religion / Christian Theology / Soteriology

The Death of Death in the Death of Christ is a polemical work, designed to show, among other things, that the doctrine of universal redemption is unscriptural and destructive of the gospel. There are many, therefore, to whom it is not likely to be of interest. Those who see no need for doctrinal exactness and have no time for theological debates which show up divisions between so-called Evangelicals may well regret its reappearance. Some may find the very sound of Owen’s thesis so shocking that they will refuse to read his book at all; so passionate a thing is prejudice, and so proud are we of our theological shibboleths. But it is hoped that this reprint will find itself readers of a different spirit.

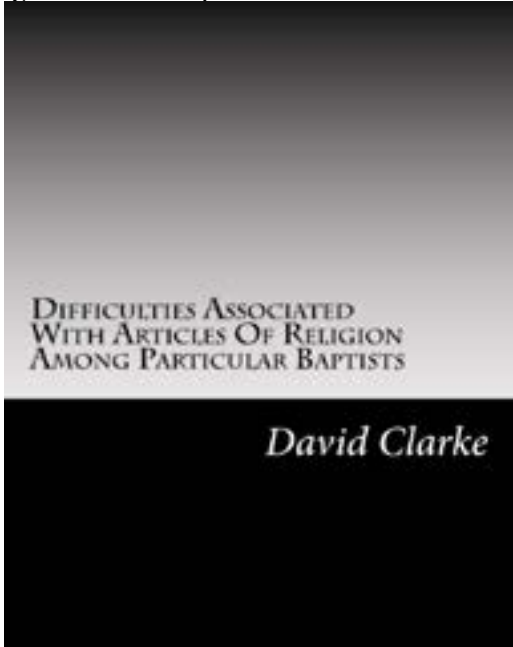
There are signs today of a new upsurge of interest in the theology of the Bible: a new readiness to test traditions, to search the Scriptures and to think through the faith. It is to those who share this readiness that Owen’s treatise is offered, in the belief that it will help us in one of the most urgent tasks facing Evangelical Christendom today—the recovery of the gospel.

This last remark may cause some raising of eyebrows, but it seems to be warranted by the facts. There is no doubt that Evangelicalism today is in a state of perplexity and unsettlement. In such matters as the practice of evangelism, the teaching of holiness, the building up of local church life, the pastor’s dealing with souls and the exercise of discipline, there is evidence of widespread dissatisfaction with things as they are and of equally widespread uncertainty as to the road ahead. This is a complex phenomenon, to which many factors have contributed; but, if we go to the root of the matter, we shall find that these perplexities are all ultimately due to our having lost our grip on the biblical gospel. Without realising it, we have during the past century bartered that gospel for a substitute product which, though it looks similar enough in points of detail, is as a whole a decidedly different thing. Hence our troubles; for the substitute product does not answer the ends for which the authentic gospel has in past days proved itself so mighty. The new gospel conspicuously fails to produce deep reverence, deep repentance, deep humility, a spirit of worship, a concern for the church. Why? We would suggest that the reason lies in its own character and content. It fails to make men God-centred in their thoughts and God-fearing in their hearts because this is not primarily what it is trying to do. One way of stating the difference between it and the old gospel is to say that it is too exclusively concerned to be “helpful” to man—to bring peace, comfort, happiness, satisfaction—and too little concerned to glorify God. The old gospel was “helpful,” too—more so, indeed, than is the new—but (so to speak) incidentally, for its first concern was always to give glory to God. It was always and essentially a proclamation of Divine sovereignty in mercy and judgment, a summons to bow down and worship the mighty Lord on whom man depends for all good, both in nature and in grace. Its centre of reference was unambiguously God. But in the new gospel the centre of reference is man. This is just to say that the old gospel was religious in a way that the new gospel is not. Whereas the chief aim of the old was to teach men to worship God, the concern of the new seems limited

to making them feel better. The subject of the old gospel was God and His ways with men; the subject of the new is man and the help God gives him. There is a world of difference. The whole perspective and emphasis of gospel preaching has changed.

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



B David Clarke

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831,of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

ISBN-13: 978-1532953446

BISAC: Religion / Christianity / Baptist

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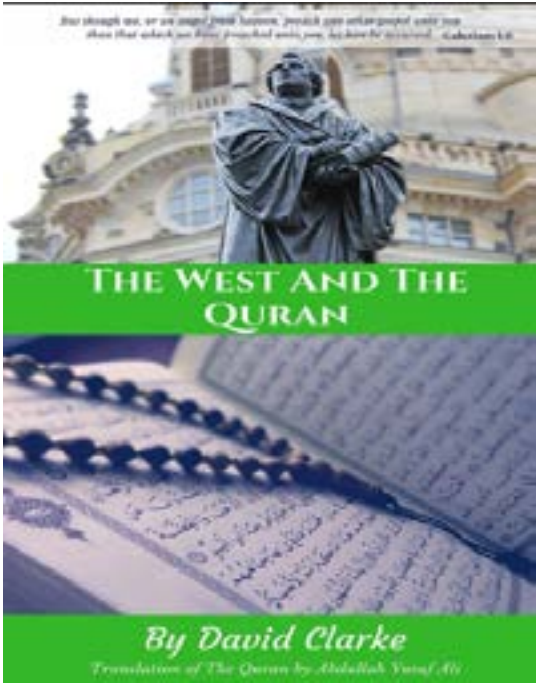
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THE WEST AND THE QURAN



Translation of The Quran

Authored by David Clarke, Authored with Abdullah

Yusuf Ali

ISBN-13: 978-1548914042 (CreateSpace-Assigned)

ISBN-10: 1548914045

BISAC: Religion / Biblical Criticism & Interpretation

/ General

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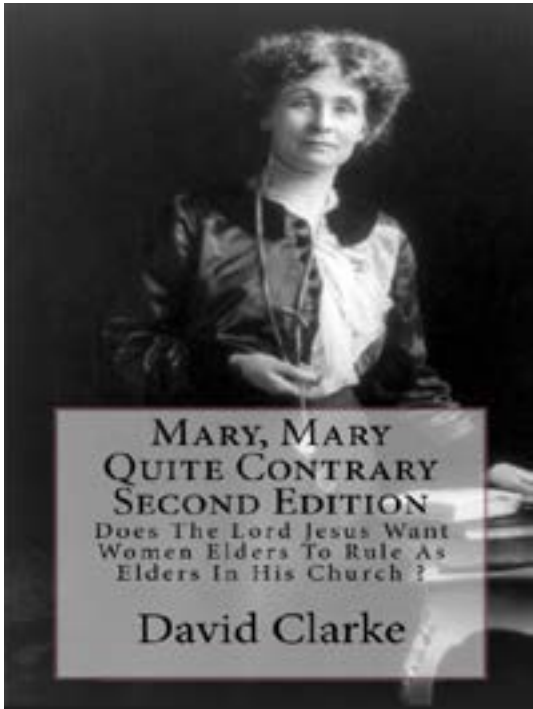
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- Islam does not mean peace
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- An Objection Halal Meat
- An Objection To Shari-ah Law
- Objects to Female Genital Mutilation (FGM)
- An objection to Jihad which seeks over throw Western culture through education, Social activity, political activation and Law.

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MARY, MARY QUITE CONTRARY



Second Edition: Does The Lord Jesus Want Women To Rule As Elders In His Church ? ?
Authored by Mr David Clarke Cert E

ISBN-13: 978-1514206812 (CreateSpace-Assigned)
ISBN-10: 1514206811
BISAC: Religion / Christian Theology / General

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women’s rights, equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members

of the body of Christ and members of an heavenly county.

The Suffragettes
Emmeline Pankhurst 1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right to vote. The Suffragette movement brought about many changes for the better in a secular society but not so for women seeking to follow Christian principles. One of her famous quotes was, “Trust in God She shall provide”. Terms which do not reflect Christian beliefs. We know God will provide and He is not a she.

In the USA and the UK, women’s political rights were brought into general political consciousness by the suffragettes and since then there have been legal rights granted to the Lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement and the appointment of persons from the LBGT community to responsible positions in the Church of England. All of this has caused conflict in the Christian community due to differences beliefs of right and wrong.

This book seeks to show what the bible has to say about the role of women in the church and family. Since these rules are taught by the Apostles of Christ they are the word of God to us and we should obey. The secular world may differ and turn from the narrow path taught in scripture but we should follow the word of God, this is our wisdom.

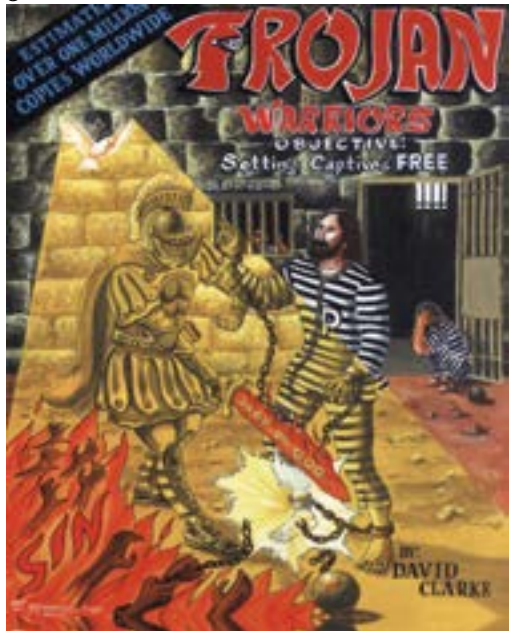
CONVERTED ON LSD TRIP

by David Clarke (Author)



3rd Edition Paperback – 3 Jun. 2020
This third edition of, ‘Converted on LSD Trip’, is written to bring attention to the reality of the work of the Lord Jesus Christ, in changing the lives of David Clarke, whilst on a bad trip on LSD, on 16th January 1970, and the life of his brother Michael Clarke, some 30 years later, when a prisoner, in the Philippines, and making them evangelist workers seeking to teach the gospel of Christ to men.It is intended to use this book as a tool for evangelism in order to encourage others in the work of preaching the gospel of Christ to men. This is also intended to draw attention to the work of Jesus Christ now in Baguio City, Philippines , by William O. Poloc a former inmate of New Bilibid Prison. It is believed and stressed that it is important to teach the traditional Christian doctrines of grace, to combat the error of modern-day Godliness, unbelief, homosexuality, feminism, Islam and of the importance of teaching the Deity of the Lord Jesus Christ, and the infallibility of the word of God

TROJAN WARRIORS



Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clarke

List Price: \$15.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

446 pages

ISBN-13: 978-1508574989 (CreateSpace-Assigned)

ISBN-10: 1508574987

BISAC: Religion / Christian Life / General

Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967.

They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.

David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005.

When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to

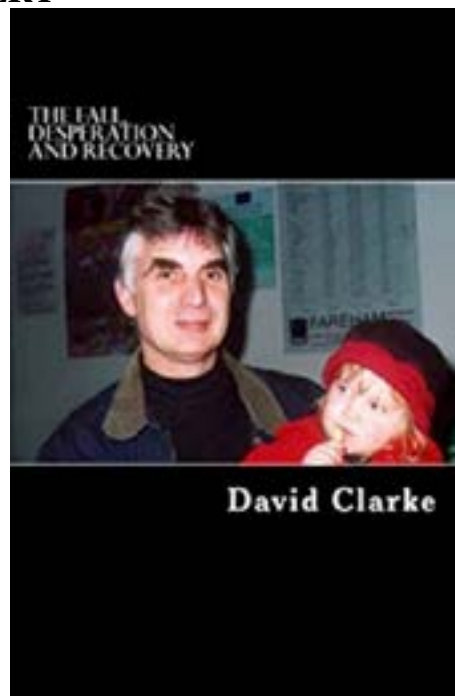
wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.

They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .

This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, "Trojan Warriors", who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

THE FALL, DESPERATION AND RECOVERY

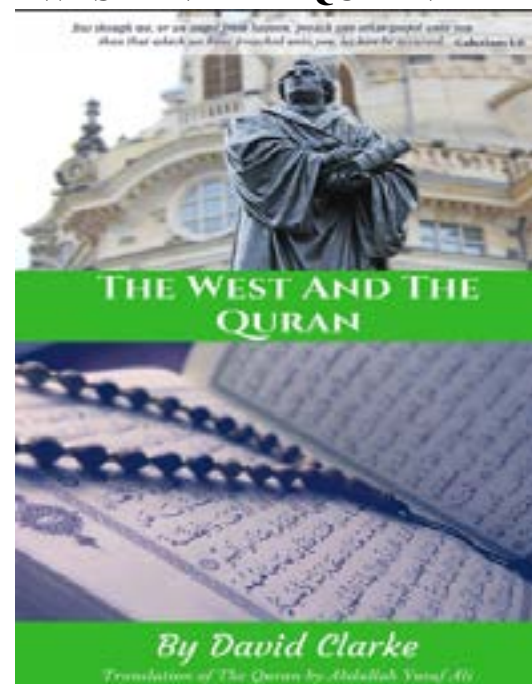


by Mr David Clarke CertEd (Author)

David encountered great conflicts of conscience whilst at the Bierton Strict and Particular Baptists Church and seceded over matters of conscience. For two years he wondered what the future held for him and wondered about the the direction that he should go. This led him to severe depression thinking that God had rejected

him and then to a desperate state of mind resulting in him turning away from God and to open sin. This is the continuing story of David life as told in his book , "Converted on LSD Trip", and relates the journey that led to his fall, the desperation, recovery and restoration to faith in Christ . He tells of the good news he received of his brother Michael and his conversion from crime to Christ, that took place 5 years into a 16 year prison sentence, in the Philippines. This was 30 years after David 's own conversion from crime to Christ, which was the moving factor behind publishing his book, "Converted on LSD Trip." David believes this book will be very useful for people of all ages who wish to see the hand of God at work and in particular for those learning the Christian faith.

THE WEST AND THE QURAN



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Authored by David Clarke, Authored with Abdullah Yusuf Ali

List Price: \$9.99

8.5" x 11" (21.59 x 27.94 cm)

Black & White on White paper

248 pages

ISBN-13: 978-1548914042 (CreateSpace-Assigned)

ISBN-10: 1548914045

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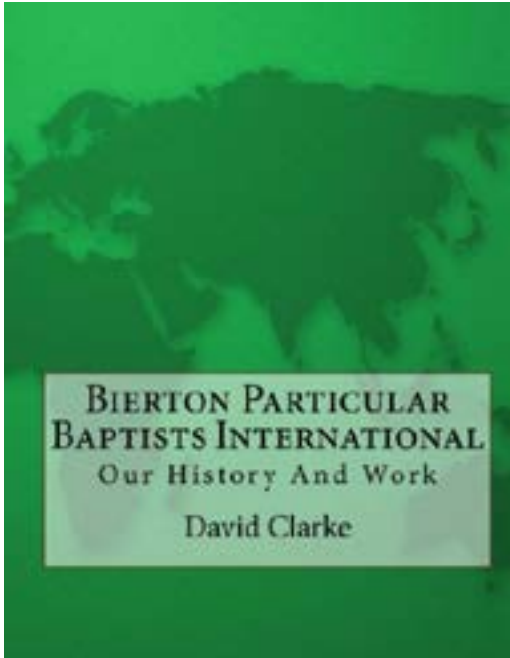
An Objection Halal Meat

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Objects to Female Genital Mutilation (FGM)

An objection to Jihad which seeks over throw Western culture through education, Social activity, political activation and Law.

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Our History And Work
Authored by David Clarke
ISBN-13: 978-1974670901 (CreateSpace-Assigned)
ISBN-10: 1974670902
BISAC: Religion / Christian Ministry / Evangelism
Bierton Particular Baptists were founded in England in 1831 and has now extended to Pakistan. The chapel belonging to Bierton Particular Baptists was closed for worship in December 2002 and David Clarke, the sole remaining member of the Bierton church, commissioned and appointed Anil Anwar and Anwar Shahid John as over seers, of Bierton Particular Baptist church, in Pakistan, in 2016. This book contains the articles of religion for Bierton Particular Baptists and the Bierton Particular Baptist College. Bierton Particular Baptists were a Gospel Standard listed cause 1981.

Bierton Particular Baptists Pakistan is the first in Pakistan and founded by David Clarke. Mr Clarke is the sole surviving member of Bierton Particular Baptist, founded in 1831. in England, and was a Gospel Standard Cause. This book tells of the formation of Bierton Particular Baptist Pakistan 2016 along with the formation of a Minister Bible college. David Clarke appointed minister Anil Anwar and Anwar Shahid John of Rahim Yar Khan, as overseers work and the articles of religion and doctrinal foundation are those to the Bierton Particular Baptists 1831.

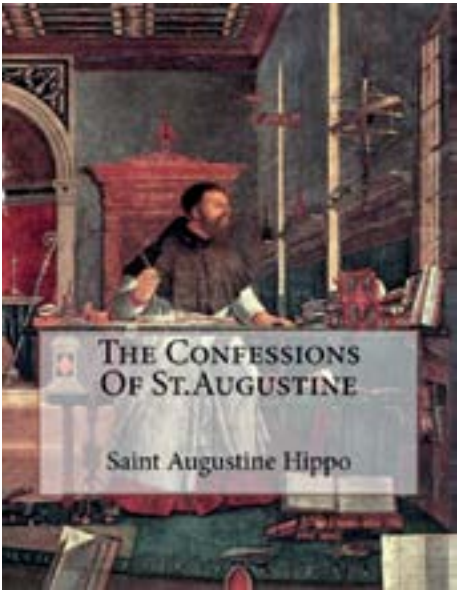
In these we express our belief in the sovereignty of God in creation and redemption and hold to Calvinistic

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FURTHER PUBLICATIONS

soteriology. We also encourage those interested to investigate Covenant Eschatology, as a means of clearing up some of the many strange views held by some that teach end times theology. This magazine has been published to help Christians encourage and educate each other, in a way free from censorship. We encourage feedback and wish our readers to contribute further articles for publication. We believe the Lord Jesus Christ is the eternal son of the living God who alone is the saviour of mankind whether **Muslim Gentile or Jew**.

THE CONFESSIONS OF ST. AUGUSTINE



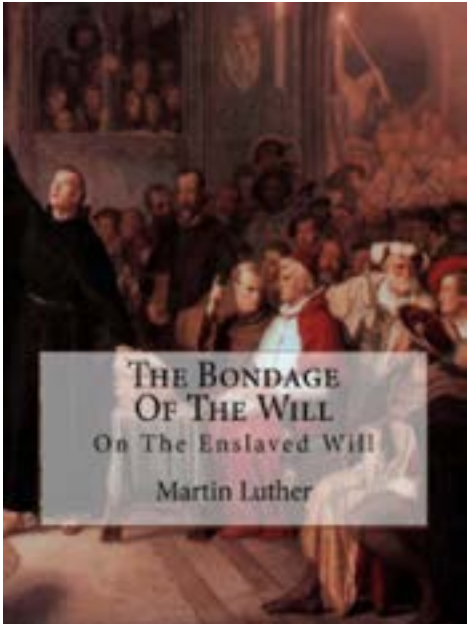
Augustine Of Hippo

This is an autobiography, a work, consisting of 13 books, by Saint Augustine of Hippo, written in Latin between AD 397 and 400. The work outlines Saint Augustine’s sinful youth and his conversion to Christianity. Its original title was Confessions in Thirteen Books, and it was composed to be read out loud with each book being a complete unit. Confessions is generally considered one of Augustine’s most important texts. It is widely seen as the first Western autobiography ever written, and was an influential model for Christian writers throughout the Middle Ages. Professor Henry Chadwick wrote that Confessions will “always rank among the great masterpieces of western literature”. Written after the legalization of Christianity, Confessions dated from an era where martyrdom was no longer a threat to most Christians as was the case two centuries earlier. Instead, a Christian’s struggles were usually internal. Confessions was written between AD 397–398, suggesting self-justification as a possible motivation for the work. With the words “I wish to act

in truth, making my confession both in my heart before you and in this book before the many who will read it” in Book X Chapter 1 Augustine both confesses his sins and glorifies God through humility in His grace, the two meanings that define “confessions,” in order to reconcile his imperfections not only to his critics but also to God.

Pelagius, a British monk, took exception to Augustines prayer “Grant what Thou commandest, and command what Thou dost desire.” Pelagius recoiled in horror at the idea that a divine gift (grace) is necessary to perform what God commands. For Pelagius and his followers responsibility always implies ability. If man has the moral responsibility to obey the law of God, he must also have the moral ability to do it. Augustine took up the cause of God clearly demonstrating the fall of man and the inability of man to do good and defended the truth of original sin.

THE BONDAGE OF THE WILL

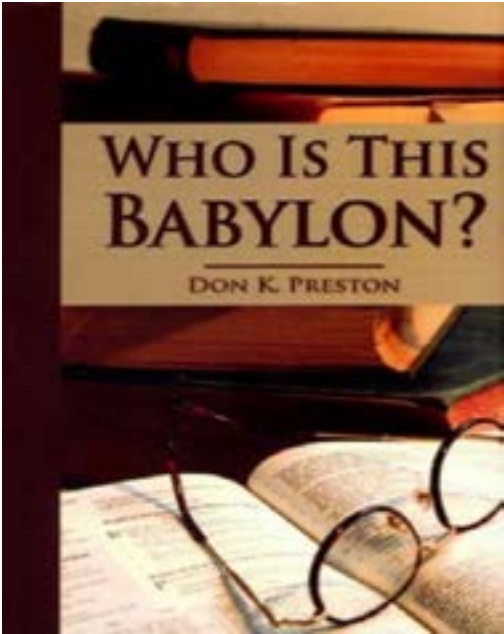


On The Enslaved Will
Authored by Martin Luther DD

This work of Martin Luther is very relevant today as so many who profess a knowledge of God in the person of the Lord Jesus Christ are unable to discern the error of so-called Free Will. So for any who find a problem with Calvinism and Arminianism it is important they grasp the issues discussed in this book. This was first published in 1525 and was Luther’s reply to Desiderius Erasmus on Free Will, which had appeared in 1524 and was his first public attack on Luther. The issue raised by Erasmus was human beings, after the fall of Man are free to choose good or evil. The debate between Luther

and Erasmus is one of the earliest of the Reformation over the issue of free will and predestination.

WHO IS THIS BABYLON ?



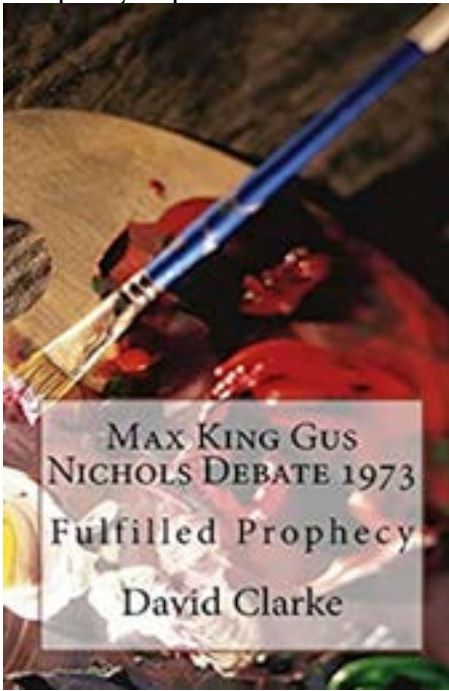
by Don K. Preston (Author)

When the first edition of this work was introduced, it was called “ground breaking” and even “definitive” by scholars and laymen alike. The logical, analytical, and most of all textual approach to understand Revelation has helped thousands to better understand this enigmatic book. Preston’s continued research has now resulted in this revised, enlarged, and vastly improved second edition. Here is a small sampling of what is added to the new version: 1.) A comparison between 1 Peter and Revelation. Everyone agrees that 1 Peter was written before A.D. 70. What is so important to realize is that Peter and John wrote to the same audiences. John predicted certain things to happen, but Peter, speaking of those identical things, said the things were present! This amounts to a very powerful argument in favor of the pre-A. D. 70 dating of the Apocalypse. 2.) The 144,000. Did you know that the the 144,000 out of the 12 tribes comprise a veritable irrefutable argument that the Revelation is about the fall of Jerusalem and was written before that event? This is one of the simplest, but powerful elements in the Revelation! 3.) A comparative study between the book of Lamentations, and the Apocalypse! You may have never thought of this relationship before, seemingly, few have. Yet, I produce 21 parallels between Jeremiah’s historical lament over the fall of Jerusalem, and John’s prophetic vision of the fall of Babylon. You will not find this material anywhere

else! 4.) Special material on the millennium. Without doubt, the millennium is one of the most perplexing aspects of Revelation. Many use that reference as proof for the late date, and other speculations. However, I have added a lot of material on the millennium that proves conclusively that John was standing near the end of the millennium, and anticipating the end of the millennial period! The millennium is not the Christian Age, nor did the millennium begin in A. D. 70. The millennium ended in A.D. 70!

MAX KING GUS NICHOLS DEBATE 1973

Fulfilled Prophecy Paperback – 27 Nov. 2016



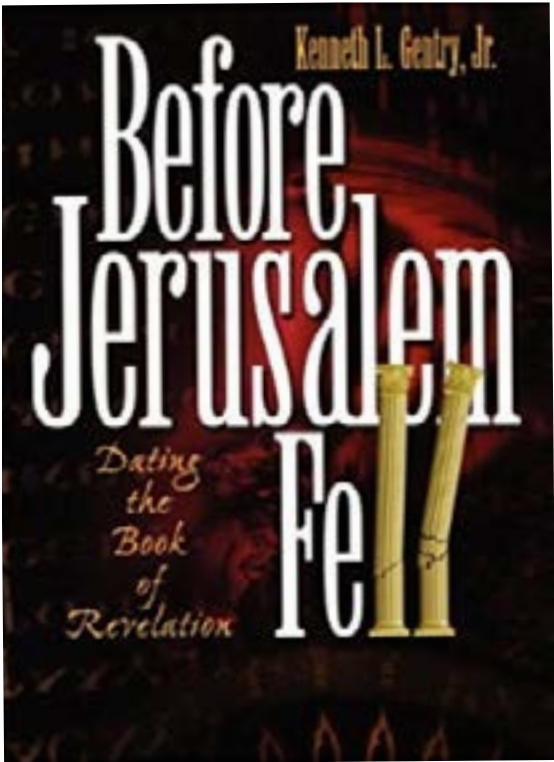
By David Clarke

The following debate was conducted on 17th to 20th July 1973 between Max R. King and Gus Nichols. This reading is by David Clarke, on 5th September 2016 and is available on our Youtube Channel as, ‘Max King Gus Nichols Debate 1973’. 1 International Background To The Debate At the time of this debate, in 1973, the reader based in England, had been introduced to Dr John Gill by his Body of Doctrinal and Practical Divinity and also the Cause of God and Truth, both book he had been obtained from publishers in America. David had been converted to Christianity after a bad trip on LSD, On the 16th January, 1970, and turned his back on his criminal past, to follow Christ. He had been virtually illiterate until that time but learned to read by reading the bible and classical Christian literature. Well meaning Christian friend gave him books to read on the end of the

world such as The Late Great Planet Earth and Clarence Larkin’s, Dispensational Truth, all futurist views on the second coming of Christ. It was when he discovered that the Doctrines of Grace were those truths taught in the bible that he joined the Bierton Strict and Particular Baptists church, in England and soon realized the many old testament scriptures that futurist cited were made redundant by their views of eschatology. His story is told in his book Bierton Strict and Particular Baptists. It is with the advent of the internet that he discovered and learned a more biblical view of the last things and realized that the many and various confessions of faith among the Particular Baptists and Calvinists from 1646 to 1878 were in need of revision and correction. Please read Difficulties Associated With Articles of Religion among Particular Baptist by David Clarke high lighting this matter. This video/audio series is offered to assist any seeing the truths of biblical eschatology.

A new edition of this book is being prepared to show up the errors of the Covenantal Body View Of The Resurrection.

BEFORE JERUSALEM FELL

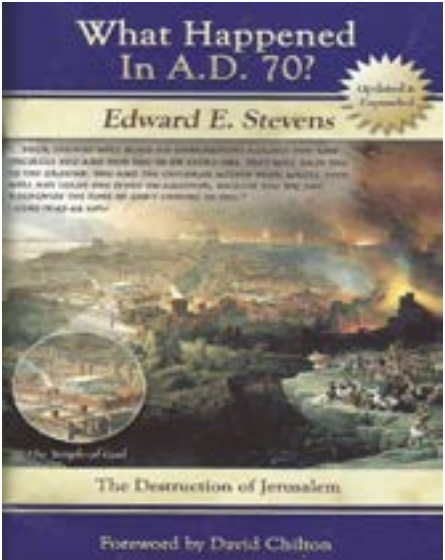


By Keneth Gentry

“Before Jerusalem Fell: Dating the Book of Revelation” is a doctoral dissertation seeking to demonstrate that Revelation was written prior to the destruction of the Jewish Temple in AD 70 and that it was prophesying that event. It proves this early date for Revelation

by providing both internal evidence from within Revelation and external evidence from Church history and tradition. It provides much exposition of the text of Revelation. A large part of the argument deals with the identity of the beast (666) as Nero Caesar, the first imperial persecutor of the Church.

WHAT HAPPENED IN A.D. 70



Edward E. Stevens

This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a *consistent view* which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more *conservative* on most other issues than traditional views. And there is *no compromise* of any essential Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written {*audience relevance*). Two thousand yeas from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of “American English” to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the “donkeys and elephants” (beasts, harlots, dragons, etc.) Symbolize in

the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in simple language that everyone can grasp. But there are numerous scriptures in the Bible which are “hard to understand” (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical art cultural context (audience relevance)

One of the main purposes of this book is to provide a closer look at the historical framework behind the New Testament. Many have found it helpful to lay aside (at least temporarily) the legion of speculative opinions about the book of Revelation, and look at a more historical alternative, which is that *the book of Revelation was written to the first century church and had primary relevance to them*. It warned of events that were about to happen in their lifetime, and prepared them for the tribulation and other events associated with the End of the Jewish Age.

Atheists, skeptics, Jew, Muslims, and liberal critics of the bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christs and the inspired NT writings.

Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ Are they making the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is “not of this world” and that it would “not come with observation.” It is a spiritual entity, and it has arrived We live in it. Both futurist Christians and non-Christian Jews need to realize this.

Christians are finally beginning to seek alternatives to the fatally flawed *futurist* interpretation. This book introduces the Preterist view.

“Preterist” simply means past in fulfillment It means that Christ has already fulfilled His promise to return and consummate redemption in Himself and His ongoing spiritual kingdom (the church). We should be like the noble-minded Bereans and “search the scriptures daily

to see whether these things are true” You might want to have your Bible open alongside as you read.

Edward E. Stevens

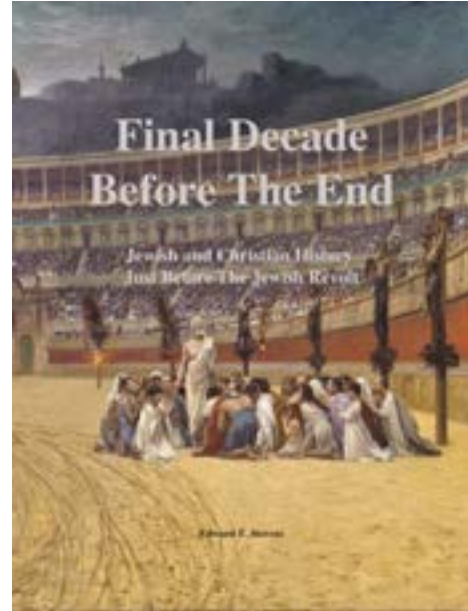
INTERNATIONAL PRETERIST ASSOCIATION

<https://www.preterist.org/>

Bradford, Pennsylvania

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FINAL DECADE BEFORE THE END



Edward E. Stevens

Ever since the booklet, **What Happened In AD 70?** was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell’s view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, *First Century Events in Chronological Order*. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century

events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They form an important backdrop behind the Christian events, and show how all the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to “teach these things to faithful men who would be able to teach others also” (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul’s other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the endtime prophecies that we document here.

After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the

birth pangs and signs of the end started increasing in both intensity and frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those last five years just before the Neronian persecution (AD 60-64). The Great Commission was finished, and the rest of the endtime events predicted in the Olivet Discourse were fulfilled during that time of “tribulation” upon the church and the “days of vengeance” upon the unbelieving Jews (Luke 21:22).

Edward E. Stevens

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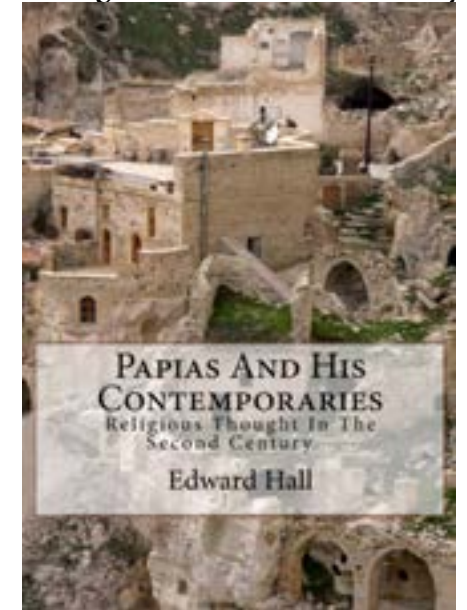
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PAPIAS AND HIS CONTEMPORARIES

Religious Thought In the Second Century



Edward Hall

Papias was an Apostolic Father, who lived between 60–130 AD.

It was Papias who wrote, the Exposition of the Sayings of the Lord in five books.

Despite indications that the work of Papias was still extant in the late Middle Ages, the full text is now lost. Extracts, however, appear in a number of other writings, some of which cite a book number.

Very little is known of Papias apart from what can be inferred from his own writings. He is described as “An ancient man who was a hearer of John and a companion of Polycarp” by Polycarp’s disciple Irenaeus (A.D. 180).

Eusebius adds that Papias was Bishop of Hierapolis around the time of Ignatius of Antioch. In this office, Papias was presumably succeeded by Abercius of Hierapolis.

Papias provides the earliest extant account of who wrote the Gospels. Eusebius preserves two (possibly) verbatim excerpts from Papias on the origins of the Gospels, one concerning Mark and then another concerning Matthew.

Papias records that John and his brother James were killed by the Jews although some doubt the reliability of this record. According to the two sources, Papias presented this as the fulfillment of the prophecy of Jesus on the martyrdom of these two brothers. This is consistent with a tradition attested in several ancient martyrologies and with a pre 70 A.D. writing of the book of Revelation.