

Bierton Strict and Particular Baptists



And The Association of Grace Baptist Churches Limited

David Clarke

Bierton Particular Baptists
11 Hayling Close
Fareham
Hampshire
PO14 3AE

www.BiertonParticularBaptists.co.uk

An Interview with David Clarke, the Director of Bierton Particular Baptists, that relates a brief history of Bierton Strict and Particular Baptist and its Chapel closure, and the Association of Grace Baptists Churches.

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A NEW PUBLICATION

Eleanor

I understand David that you have recently publish a book called, “Let Christian Men Be Men” and that you have asked a number of ministers to take a look, and if they feel able to write a foreword to your book. We would like to know as think we should be able to tell people what it’s all about as we don’t really know. Even Isaac doesn’t know and he is 42 years old. Nor, Esther, or Rebekah or David.

David

Well, I am not sure if Irene, you know Isaac’s mum, really knows either, or cares any more. And I don’t even think Rebekah’s mum would understand, or be interested, but it is important as it does effect you all, because I am the father of the family, and some say a very important man. And as for David I am certain he won’t understand.

Eleanor

Well may be if you explain to me in this intevieew it may help us all to understand what you have written.

David

Well that is why I have written my book, as I am 72 years old and will not always be with you to speak to, or explain things to you. Also I need to inform you all of my work entrusated to me, here in the UK and the many publications managed by be and the work I am involved in with William Ola Polc, in the Philippines and I am seeking to fullfill the work I have been called too.

Eleanor

Alright, so briefly tell my about the book you have written and why you have writien it and then we will go on to discuss the other things, as it sound quite a lot.

The Bierton Crisis First Published In 1984

David

Yes, that’s right it was a book written in 1984, originally published as a private document called, ‘The Bierton Crisis 1984’. [CLICK TO VIEW THE](#)

10

[PDE](#), and circulated to all concerned at the time¹, after I had seceded from the Bierton Strict and Particular Baptists Church, in Bierton, near Aylesbury, in Buckinghamshire. It was some 48 years ago.

Eleanor

Ok, so tell me about the work you do in the UK.

Present Day Mission And Publications

David

Since my time at Bierton many things have happened however in August, 2001 I was called on a Christian mission to the Philippines and went with Goren Smith on our first preaching mission to the Jails of the Philippines. Since my return from mission work in, 2003 I have written and published several books relating to the Christian religion and republished many classic Christian works, all relating to the gospel of Christ and for the benefit of all.

Eleanor,

I never knew that, are these books available from any book sellers, or anywhere else and how many are there.

David

Yes they are all available from Amazon.co.uk and Amazon.com, Issue.com and free PDF download upon request for me and listed on our website www.BiertonParticularBaptists.co.uk.

Eleanor

That sounds interesting so how many books have you written and republished.

David

I have written several, some of which I will refer to when we go on to in this interview, but as for the number of books republished there must be over a hundred. They are all listed on my Amazon Author Central account at Amazon Author Central.com. [CLICK TO VIEW](#).

Work In The UK

Eleanor

1 See The Prelude in, "Let Christian Men be Men".

Alright, I will take a look at that later what about you work in the UK.

David

I work from home and am connected with a local baptist church although I am not a member and teach the gospel by means of social media. I have several web sites and Youtube Channels and Face-book accounts enabling me to work internationally.

Eleanor

Ok so what do you do from home?

David

Well I am connected with the local Baptists church and write articles and teaching video's all important Christian topics and assist Christians in the Philippines, the USA, Vietnam and Pakistan.

Eleanor

How are you able to help those in the UK and abroad?

David

Well after discussion via social media, telephone or letter, I am able to send PDF copies of any of the books we published free of charge to any one upon request. Also I send funds when and were necessary.

About The New Publication, "Let Christian Men Be Men".

Eleanor

Ok so back to you new book, "Let Christian Men Be Men". What is that about? [CLICK TO VIEW THE PDF.](#)

David

It's is about the church I joined, in 1976. And the difficulties I experienced there and its ongoing problems, to this day.

The Bierton Church 1831

Eleanor

Perhaps you can tell me a little bit about the Bierton Church before we go on any further.

David

Yes, the Bierton Church was formed, in 1831. And their articles of religion are contained in a document called a trust deed, that outline the beliefs of the church and defines who the church is. It was legally registered as a Society known as Strict and Particular Baptists, in 1831. [CLICK TO VIEW THE PDF.](#)

Church Identity

Eleanor

So tell me what that means, and how did that differ from any other group called a church.

David

The indenture, or document that was used to register the society in law, describes the church as those who have become members of the group, by mutual consent. And they agreed to be governed by the rules of the Church, a bit like a marriage. The documents states that only those who had been baptised by immersion, upon confession of their faith and adhere to the articles of religion, could be accepted as members of the church. This means the church consisted of people having a common goal and identity and not just any collection of people who believed in God, like you might have in a congregation of Christian people meeting in a public place.

Eleanor

That seems rather formal, what did you think about that, and did you go along with that idea?

David

I came to understand the full meaning of this as I grew in the knowledge of the gospel, but not at first. I applied to join the Bierton Church after I had been reading and understood the doctrines set out in their articles of religion. I believed I should be in fellowship with other Christians, as I understood that was what the bible taught, but did not know all the in's and out's of Church membership, at all. I write all about that in the first edition of my book called at that time *The Bierton Crisis* 1984.²

I remember at one time, being told off by the wife of Pastor Baker, at Rickford's Hill, Pentecostal, Assemblies of God group, in Aylesbury because I had not

joined their church, even after attending their meeting for several months. It seemed they looked upon me as a floating body, not being prepared to throw in my lot with them. They were a Pentecostal group and I, after I had begun to understand the bible teaching of the way of salvation, began to realise their beliefs were Arminian, regarding the teaching of salvation. Anyway I saw no need for a formal membership of a group as I never saw that taught in the New Testament. In the same way we are not taught in the New Testament how someone enters into a marriage relationship.

How Important Are These Things

Eleanor

It seems rather complicated, was it really important to you to understand these things in order to become a member of the Church.

David

It became important, as I mention in my book, '**Converted on LSD Trip**', [CLICK TO VIEW THE PDF](#), and now republished in, '**And Such Were Some Of You**'. [CLICK TO VIEW THE PDF](#).

You see, I had been attending the Pentecostal Holiness Church ever since I returned from working away at Lowestoft, in 1972, but had not joined that group either. I saw no need, but I was learning all the time, and keen to know and studying the teachings of the gospel from my own studies and reading.

Eleanor

Why did you think it was important to study and reading so much, wasn't it just a matter of going along with what others thought and believed.

David

It mattered to me because I had experienced a range of odd beliefs and practices, even some superstitious beliefs and behaviour, not found recorded in the bible. I was not prepared to go along with any idea or practice not taught in the bible.

It was precisely these odd and strange religious beliefs, and behaviours that made me study exactly what we are to understand taught in the Old and New Testament scriptures, and not to follow blindly other people.

Eleanor

So what did you conclude and what made you join the Berton Church.

David

When I came back from Lowestoft, in 1972 after working away from home, I got a job working for C. J. Ward and Son, as a Television Service Engineer. It was a retail and electrical service shop, in Tring and we use to close for lunch, between 1 pm and 2 pm. All the staff went home for lunch but I just stayed behind in the workshop and studied by reeding various Christian teachings in various books and the bible. I studied for a period of 3 years, Dr. John Gill's A Body of Doctrinal and Practical Divinity, a book I managed to get from America. I soon realised there were very few Christians, that I knew understood the doctrines taught by the Apostles. And every one seemed to have their own opinions about religious matters not based upon scripture, but just their own, or another persons idea or opinions loosely base on the bible.

Conclusions

Eleanor

So what was your conclusions and what did you do?

David

I concluded that Arminianism, which was the general view of the Christians that I new, was wrong and that the teachings of the New Testament relating to the way of salvation was according to the Reformation and Protestant religion and called by some Calvinism and in America Monerigism. So as a result when I met the people a the Bierton Church I asked to see their Trust deed and their articles of religion. I soon learned that I agreed with their confession of faith relating to the doctrines of grace.

How ever at the time I was attending the Pentecostal Holiness Church, just across the road from the Bierton Strict and Particular Baptist Chapel, so I began to attend their meetings in order to check them out.

Joining The Bierton Church

Eleanor

So what made you join the church at Bierton.

David

I have written all about that in my book but basically it was because they were the only group of Christians I had met whose articles of religion reflected the teachings of the New Testament, and I believed I had a responsibility to

join them, in the worship of God, and further the cause of the lord Jesus Christ.

Stricit and Particular Baptists

Eleanor

So coming back to this business of Church membership and what it all meant to you. What is meant by the terms Strict and Particular Baptist?

David

Well let me say at this stage that I became the Secretary of the Church and had to dell with a range of difficulties, that the Church were involved in, and I kept all the Church minutes and records.

It terms of meaning of Strict Baptists it means the church only allowed members of the Church to partake of the communion, you know, or perhaps you don't, where the Church met to celebrate the Lord's supper. Which was what Jesus did on the night he was betrayed by Judas. He and his disciple gathered together to eat the Passover meal. This was a custom prescribed under the Law of Moses for the Jews to celebrate their deliverance out of Egyptian bondage. They were all Jews and were carrying out the religious practices that had been taught them, according to the rule taught by Moses, in the Old Testament.

On the night of that Passover meal, Jesus introduced what has become to be know as the lords supper where he said to them you are all one body of people whom I have called to follow me. They were baptised in water, as instituted by John the Baptist and they knew who he was. At that passover meal Jesus took bread and wine and thanked God for the bread and broke it in and distributed it among his disciple saying this is my body which is broken for you. He then took the cup of wine, doing the same, and said to them all drink ye all of it.

1 Corinthians 11:23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

1 Corinthians 24: and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me."

1 Corinthians 11:25

After the same manner also, he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. In this case the reference to blood referred to the blood of the lamb that had been killed for the passover meal, which they ate on the first pass over meal.

Eleanor

Oh, can you remind me about that and what happened and why.

David,

Yes, Moses was instructed to teach each family, on the night they were to leave Egypt, that they were require to kill a lamb and daub the blood on the door post and lintel, then go inside and eat the roast lamb. All those inside the house were safe that night as the angel of death passed through the streets. In all Egypt the first born of their family died whilst the Israelites were kept safe. It was called the Pass over.

Eleanor

So in connection with Strict Baptists and you joining the Church how does this relate to membership and what is called the Lords Supper.

David,

Jesus was saying that they were one body of people and he had called them to follow him. And the one loaf represented his body that was to be broken and in His case him being crucified and the wine represented his blood that was called the blood of the New Covenant. So those partaking of the meal and drinking of the cup were one body of people and not the whole world for which the blood of Jesus was to be shed. At that moment it had not been shed, he was yet to be crucified and the disciples did not know what Jesus meant, until after the event.

There is nothing special about the bread or wine, and I was real wine not fruit juice as some superstitious people think. And the bread or wine does not turn into the real body and blood of Jesus as the Catholics teach. They are just symbols, nothing more.

Eleanor

So, that is what is meant by strict communion baptists, only church members were admitted to partake of the lords supper. Well what does Particular mean?

David

It refers to the fact that Jesus had died for his people, called in the scripture his church. And that means each one in particular and not every individual of the whole world. A General Baptists, like all Arminians believed Jesus died and redeemed the whole world when he died, for all and every one without distinction. Which is not, and cannot be true.

Eleanor

Oh, why do you think there is a difference of opinion and belief and teaching on this matter?

Why So Many Differences Of Opinion?

David

I think it is due to simple ignorance, and not taking the scripture seriously enough to warrant such study. I think once the matter is pointed out to another, it becomes clear as to what the truth is, but it must be looked in too. It should not be ignored. If someone does not agree then they do not have to be involved, or join such a Church.

So in connection with church membership the church agrees to follow as best they can, the teachings of the bible, seeking fellowship one with another. Also teaching and praying one for another. In other words they obey the gospel of the Lord Jesus Christ. Jesus symbolised this by washing the disciples feet, that is serving one another, in love.

General and Particular Baptists And Education

Eleanor

Now David, I can see that you are were very aware of the differing doctrinal views among Particular and General Baptists and practices.

David

Yes, I had to learn all about these things as when I was called by the Lord and sent by the church to preach the gospel, in 1982³. I soon began to see how these differences affected churches. And that was why I wrote the Bierton Crisis as any knowledgeable person will tell you, what I wrote about it important.

It was in 1977 that I went on to Higher Education and studied at

3 See. Chapter 3: The Bierton Crisis , Joining the Bierton Strict and Particular Baptists

Wolverhampton Polytechnic and was awarded a Certificate in Education, by Birmingham University, before going on to preach the gospel in many Gospel Standard churches, in the UK. I then lectured in Colleges of Further and Higher Education, for over 20 years. It was after this I went on our first mission to the Philippines in the year, 2001. I write all about that in our book **Trojan Warriors**. [CLICK TO VIEW THE PDF](#).

A Call To Preach And Being Sent By The Church

Eleanor

Tell me about you being called by the Lord to preach and being sent by the Bierton Church to Preach.

David

Well, I have written all about that in my book, '**Bierton Strict and Particular Baptists and The Bierton Crisis**', [CLICK TO VIEW THE PDF](#), but basically I shared my feelings and thoughts with the Church and in due course they asked Pastor James Hill, from Ebenezer Church in Luton and Mr. Hope from Zoar Chapel Reading, who were both Gospel Standard ministers to interview and question me. They recommended to the church that I exercise any gift at a special meeting of the Church. Several people came from different Churches, one Wednesday night, including those from Albert Street Strict Baptists, in Oxford and Eaton Bray.

Eleanor

So they took it all very seriously then?

David

Yes as we should do, so I preached that Wednesday night the Bierton Church in our Chapel.

Eleanor

After the what happened

David

It was recorded in our Church minutes that my gift to preach was recognised and I was sanctioned by the Church to go wherever the Lord opens the door for me to preach

David Clarke Preaching at the Bierton Chapel 5th June 1983

[\(CLICK TO VIEW\)](#)

Eleanor

Really so what happen next tell me more.

David

During the next two years I preached in many church across the country, all of them Gospel Standard Churches⁴.

Eleanor

Well can you tell me some of the Churches where you preached?

David

There were quite a number they were all over the place and had many preaching engagements I spoke at:

DAVID CLARKE'S PREACHING ENGAGEMENTS**OAKINGTON CAMBRIDGESHIRE**

Oakington Strict Baptists

4 See Chapter 22. Bierton Strict And Particular Baptists and The Bierton Crisis. A Call To Preach The Gospel.



Eaton Bray Chapel

HOPE CHAPEL, OXFORD



Hope Chapel Oxford



Uffington Strict Baptists Chapel

GROVE CHAPEL OXFORDSHIRE



Grove Chapel Wantage

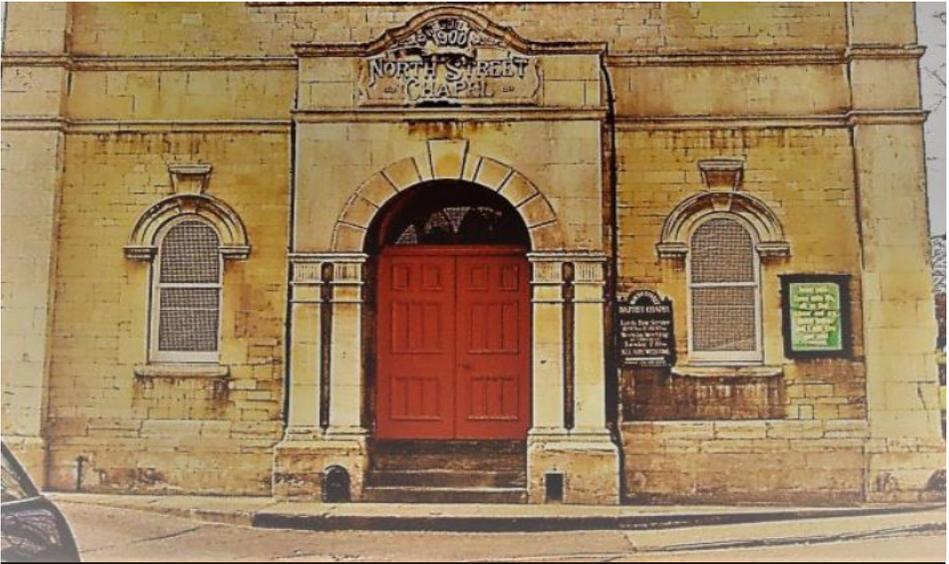


Evington Chapel Leicester

PROVIDENCE BEDFORD



Providence Chapel Bedford



North Street Chapel Stamford

EVINGTON LIECESTER



Evington Chapel



Zion Chapel Leicester

EBENEZER LUTON



Ebenezer Chapel Luton



Zoar Chapel Reading

FENSTANTON HUNTINGDONSHIRE



Fenstanton Chapel



Jirah Chapel Nuneaton

DAREFIELD STREET BRADFORD



Darefield Street Chapel (Old Building)



Hope Chapple Horsham

HOPE NOTTINGHAM



Hope Chapel Nottingham (New Chapel)

The Deacon of the Church at Nottingham when they were in the old building gave me a set of DR. John Gills Commentaries on the whole Bible, for which

I was really thankful.

MATFIELD IN KENT



Matfield Chapel

EBENEZER OLD HILL



Ebenezer Old Hill, Cradley Heath, Black Heath

MINISTRY RECIVED

David

So there you have it and my ministry must have been received as they all requested I give them further days to preach again. **It cannot be said we were not a Gospel Standard cause because Gospel Standard Baptist only engage preachers sent by another Gospel Standard cause.** The Association of Grace Baptist Churches knew nothing of our practices and Mr Whitmarsh the Secretary had no idea or knowledge of our custom and practice. Our Church would not have appointed or chosen that Association as it's Trustees because they were not Gospel Standard Baptists, as any Christian having any knowledge of Church History will tell you.

SECESSION

Eleanor

So tell me what happened at Bierton Church for you to withdraw for church communion.

David

Well the reason for my withdrawal from the communion of the church is written in my book The Bierton Crisis which was circulated to all our trustees and all the Churches I had preached at and had asked me again to preach, I didnt want to involve otehr churche with the problems I had at Bierton. Basically there were three serious issues. They allowed Mr King who was also a trustee, to teach general redemption by means of using the childrens hymn book and encouraging the children at the Sunday School annual meetings and their unconverted parents to sing these hymns and saying that the Lord Jesus had died for them all each one.

This was against the scriptures our articles of religion and association with Gospel Standard Churches.

They also held unscriptural views in connection with the chapel building and the communion table and viewed the Lord's Day as the Mosaic Sabbath.

Eleanor

I see, so did you do anything to resolve these issues with the Church.

David

Yes, I did and that is the essence of The Bierton Crisis, for a period of 18 months I sought to resolve these matters at our church meetings with

letters from Mr. Ramsbottom, Mr. Janes and the appointment of Mr. Crane as a Church overseer.

Eleanor

So did that work or help and what was the outcome?

SUPPORT GIVEN

David

I tried ever so hard and Mr. Crane, Mr. Collier Mr. Ramsbottom all agreed with me regarding the hymn book as it was wrong to teach general redemption but in the end as the last church meeting they decided to keep the hymn book and do nothing about it nor express concern about Mr. King's teaching.

Eleanor

So what did you do.

David

Well I felt I had no option as the church were acting in opposition to their confession of faith. They were not of one mind and the symbolic action of the actual Church communion where we break bread together was a contradiction to it meaning. I had to choose between defending the truths of the gospel or just let these errors slip by going unchecked. I chose to withdraw.

WAS IT THE CORRECT DECISION

Eleanor

So on reflection did you do the right thing as it seems a very hard decision to make and it effected your whole life.

David

Well, I know and I believed I had no choice but I recalled in scripture the Lord Jesus had many things to say to the seven churches in Asia Minor and had threatened to remove their candle stick should they not repent. I am sure the Church at Berton were exercised about the matter but I was never informed of any change of mind, even after me circulating the Berton Crisis to all our trustees, and those churches that I was engaged to preach at and those connected with our church.

Eleanor

It seem so sad why do you think things were as they were?

David

I was very sad and I don't know why but in the end all the church members died and Mr. King stated he was too old to continue looking after the chapel, in 2002. My view was had the church reconsidered their position and acknowledge their error things could have been put right. But no, and so in the end the Lord removed the candle stick from Bierton.

A REFUSAL

Eleanor

So then coming up to date, you returned from Christian mission work in the Philippines in, 2002 and asked to use the chapel for your mission work. Do you think that there was any other motive behind the refusal of the Trustees of your Bierton Chapel to use the chapel, or for the Association not returning to you the Trust and Title Deed, belonging to the church?

David

Yes, I do. At that time there were various Associations. The Association of Grace Baptists (South East), and I can tell you as I had similar problems with the Metropolitan Association of Strict Baptist Churches, in 1982. Their details and function are listed below.

THE ASSOCIATION OF GRACE BAPTIST CHURCHES



7 Arlington Way, Clerkenwell, London EC1R 1XA

**THE ASSOCIATION OF GRACE BAPTIST CHURCHES
(SOUTH EAST)**

THE METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

MR. DIX'S OPPOSITION TO THE GOSPEL STANDARD BAPTISTS

Also we had opposition from Mr. Kenneth Dix, The pastor of The Dunstable Baptists, in 1981, when we became a Gospel Standard cause, and I am thankful that I made an accurate account of the whole of these matters⁵. On that occasion we had opposition because we had become a Gospel Standard cause. Mr Dix⁶ senior was a deacon at the Ivanhoe Particular Baptist and he and his wife attended our Bierton Anniversary meetings. Mr Peter Howe⁷, who I mention in chapter 4, 'Let Christian Me Be Men,' was the Pastor of the Ivanhoe Church and Mr. Dix senior was the father of Kenneth Dix's who too opposed to the Gospel Standard doctrinal stand, that our Bierton Church had subscribed to, in 1981.

IVANHOE PARTICULAR BAPTISTS



Ivanhoe Particular Baptists, Mr. Dix Senior and
Mr. Peter Howe

5 See. Bierton Strict and Particular Baptists and The Bierton Crisis Chapter 3. Controversy over Strict Communion. Mr Dix of Dunstable Baptists Objects.

6 Mr Dix Senior was a member of the Ivanhoe Particular Baptists and attended our Bierton anniversary services. It was here I hear him public ally decry the Gospel Standard.

7 See: Let Christian Men Be Men, Chapter 4 Visitors and Strict Communion. Mr. Howe Ivanhoe Particular Baptists.

Mr. Kenneth Dix was connected with;

STRICT BAPTISTS HISTORIC SOCIETY.

Eleanor

Ok, so how did this affect you?

BIERTON A GOSPEL STANDARD CAUSE CESSATION OF MEMBERSHIP

David

Our Bierton Church was a Gospel Standard Cause, since the 16th January 1981⁸. I seceded from the church over matters of conscience, in 1984, but due to our strict rules relating to membership I am the sole remaining a member as the church never terminated my membership. Our rules state clearly⁹, As all Gospel Standard ministers know, only the church can terminate ones membership. My Church at Bierton never terminated my membership and I was informed by Mr Craine, or overseer as they wished me to return.

Eleanor

Well that sounds sad. Can you tell me what happened.

David

All the previous church members of the church died, in 2002, and I alone remained a member of the Church. This was while I was fulfilling my calling, of preaching the gospel. I had been sent by the Church to preach, in 1982. And in, 2001 to 2002, I was abroad in the Philippines preaching the gospel at the time of the closure of our Bierton Chapel.

ROLE OF TRUSTEES

Eleanor

You have mentioned that the Bierton Church had trustees, can you tell me about that and what were they supposed to do.

8 See. Bierton Strict and Particular Baptists and The Bierton Crisis. Chapter 18 Bierton A Gospel Standard Cause. Joining the Gospel Standard A Listed Cause.

9 Bierton Strict and Particular Baptists and The Bierton Crisis, Chapter 20. Gospel Standard and under Admittance into Church Membership.

David

We had our own trustees, they were Mr Janes from Eaton Bray, Mr King, a church member, Mr T. Martin and Mr Hill, Pastor of Luton Ebenezer Strict Baptists and others. In fact most were members of Gospel Standard Baptists Churches. When I first joined the church, in 1976 I was asked to be a trustee, but I had reservations on the subject of Strict Communion as I had not long been a Christian and had not studied the importance of the subject. So rather than commit myself to support a custom that I was not sure of I decided against it, until I could act with true conviction that it was right.

The trustees were required to ensure the Church continued to follow the doctrines set out in the articles of religion of the church and abide by those terms. The Lawful Trustees also failed in their duty.

CLOSURE OF THE BIERTON CHAPEL

Eleanor

So bring me up to date. Tell me of the closure of the Bierton Chapel.

David

It was in December, 22nd 2002, that the final worship meeting was held at the chapel, after which Mr King, Mr Janes and the trustees, decided to hand over the church property, and legal title to another group of men. Exactly when that took place I am not sure because in the Trust Deed it states that a period of 12 months must elapse before the sale of the chapel by the lawful trustees and upon its closure.

I was informed by Mr Janes, in 2003 that this group of men, who were not elected by the Church went ahead and straight as soon as they had been asked to take on the responsibility of the chapel and stripped the chapel of its furniture, interior walls, beautiful pews and the rest of the furniture. These men were not the lawful trustees and were not men from Gospel Standard Baptists Churches. I say not lawful trustees because on inspection of our Trust Deed new Trustees must be elected by the church. These men had not been elected by the church.

It was this Association of men, organised by Mr Whitmarsh, that I spoke to requesting we use our chapel on return from mission work in the Philippines. They rushed in, to the alarm of Mr Janes, and began to strip the chapel of its beautiful furniture, pulpit and furniture. The place look like a building site when I look inside chapel. Now it was required in law that a period of 12 months elapse before any such action giving time for the like of me, a church member, the opportunity to take up the responsibility and care of

our chapel.

Eleanor

So why Did Mr. King Do This?

David

Mr. King He did this because he felt he was too old to deal with the affairs of the chapel, or look after the building. However, little did they know, I was at the time of the Bierton Chapel closure, conducting evangelical mission work in the Philippines, And Mr Janes our lawful trustee knews this and was aware as we were in correspondence. Also and on October 7th, 2002, in Baguio City Jail, I baptised 22 inmates, who had been converted from crime to follow Christ and issued baptism certificates, as a sent minister of our Bierton Church. And then, in January 2003, I baptised a further 8 souls in Benguet Provincial Jail. All recorded in the Daily Diary of Trojan Horse Mission to the Philippines (published under the title Before The Cock Crows Part1 1, 2 and 3. [CLICK TO VIEW THE PDF](#). All work and follow up being conducted by William Ola Poloc. So the amazing, significant thing was that as the last of the church members at Bierton Church died, and the Bierton Chapel closed it's door to future use, new life was added, in the Philippines to the church world wide. And I maintain that this serves to confirm my call and being a sent minister, by the Bierton, in 1982.

Eleanor

That sound so sad the chapel in Bierton was closed. What would you have done had you know about it.

David

Well I am not sure. What I discovered was that, in 2003 after I had already invited two Filipino Pastors, Monico Carani and Ronaldo Lopez, to return with me to England, on mission work. And so requested the Association of Grace Baptists churches to allow us access to use the chapel, for further mission work. I was refused permission. I also notified Mr Buss of Chippenham who invited them to attend their meetings.

Eleanor

Well why was that, did they say?

DAVID WHITMARSH AND THE ASSOCIATION

David

My dealings were with David Whitmarsh, the Association chairman, and he said no, and in an irrelevant tone said, ‘ it was up for sale and I could purchase our own chapel for £150,000, or they’re about’. They wanted the money. I was shocked.

Eleanor

Did you speak to the lawful trustees about this?

David

Yes, I spoke Mr King and Mr Janes stated that I wished to use our chapel. Mr Janes knew I had been on mission work the Philippians as I had corresponded with him whilst there and he knew all about my membership of the Bierton Church, as I personally given him a copy of my book on the subject, ‘The Bierton Crisis, 1984’, now republished as, ‘Let Christian Men Be men’.

Eleanor

So what did you do then?

MR CRANE’S RESPONSE

David

When I contact Mr Craine he suggested I reopen the Chapel. This serves to show that Mr Craine acknowledged that I was still in good standing with the church and so I contacted the Association. They denied my membership. They also denied we were a Gospel Standard cause. They were truly ignorant of our history and our being a Gospel Standard cause and of our strict rules relating to church membership.

They were not Gospel Standard Baptists and historically speaking opponents to the things we advocated, and proved to be so.

Eleanor

Well, tell me more. What happened next?

AFFIDAVIT OF FACT

David

I wrote to the Association and sent them a copy of, ‘The Bierton Crisis’ along with a Letter for Mr. Ramsbottom that confirmed we were a Gospel Standard cause and also a letter from Mr Crane supporting my wish to use

the chapel. I also pointed out to them our strict rules relating to church membership, that confirmed I remained the sole member of Bierton Strict and Particular Baptists.

I also submitted a document to them called Affidavit of Fact DM1 outing the facts relating to all I claimed. [CLICK TO VIEW THE PDF.](#)

Eleanor

Wow, so what was the out come.

David

They dismissed by claim and went ahead and sold the Chapel. This was in spite of me placing a caution at the H.M. Land Registry against the first registration of our title deed with the Land registry. The Association of Grace Baptists Churches were not lawful owners of the land and Chapel at Bierton. The chapel belong to the church members, not the trustees and I was the sole remaining member. I am thankful thi matter is recorded at the Land Registry.

Eleanor

Wow, so what happened?

David

When they denied my membership, before a case management meeting judge¹⁰ at London County Court, I saw no reason to contend any further against liars.

I then informed the Judge that I would remove my caution with the H.M. Land Registry opposing their claim to the land. I removed this caution and left the outcome with the Lord. See the entry on the Land Registry Document that states my claim to church membership - it cannot be denied- it is recorded at the H.M. Land Registry.¹¹

They went ahead and sold the chapel and pocked the money.

10 London Central County Court, Office and Administration 26-29 (or 13-14) Park Crescent, London, W1B 1HT, England Case number 5PO 00770. 6th September 2005. Complainant: Clarke -Defendant: Association of Grace Baptist Churches Ltd.

11 See: Bierton Strict and Particular Baptists Bierton Trust Deed. Land Registry Document BM 304531 DL Section 2 Documents Lodged.

**CAUTION REGISTERED ON THE LAND REGISTRY
CERTIFICATE**

This caution is recorded at the H.M. Land Registry, and can be used, in a court of Law to pursue my claim, to recover our churches property, should it be necessary.

There is far more to this and have published it in, 'Let Christian Men Be Men.

The trust deed states that a period of 12 month should elapse before the sale of the chapel but this Association went ahead straight away and striped the furniture and began knock walls down ready to convert the chapel into a domestic dwelling in order sell it for more money. Totally contrary to the trust entrusted to trustees.

Take a look at the Wikipedia entry relating to Bierton and none conformist chapels. It states we were a Gospel Standard Cause and the last minister being sent to preach by the Church is in fact me.

WIKIPEDIA ENTRY

Bierton had 2 non-conformist chapels - a Methodist chapel and a Baptist chapel, now both closed and converted to other use. The front shot of the Bierton Baptist Chapel 2005 Indication of the date of build and enlargement A Baptist congregation was formed in Bierton and they met for worship at the chapel, originally called the school house, which was constructed in 1831 and enlarged in 1885. It was registered as a place of worship in 1864 as place for Baptists and Independents. The church became a Gospel Standard cause in 1981 and the last minister was sent to preach in the church in 1982. The chapel was closed for worship in 2002, after all the former members died, and it was eventually sold in 2006. The trust deeds were lodged with H.M. Land Registry and the property was later sold as a domestic dwelling. [3]

The Methodist chapel is now also closed and was on the corner of the road to Broughton. It has an existing graveyard behind it.

Eleanor
Alright tell me more

David

They not only refuse permission for me to use our chapel, but they denied my continued membership of the church and that we were a Gospel Standard cause and so ignored our strict rules of conduct relating to Church membership. It was disgraceful.

Eleanor

Oh, could it just have been that a mistake had been made? And what are the strict rules relating to membership.

David

Look, I know we can all make mistakes and a good saying says, that he that makes no mistakes, makes nothing at all, but sometimes we are culpable. This Association had no idea, or had fellowship with any other Gospel Standard Church, as I had since, 1974.

As for membership we held to the traditional view of Faith and Order principle and that one is an honourable or dishonourable member of the church and you cannot just leave a the church. Membership can only be terminated by the Church either by an honourable transferee to another Church of the same faith and order or a dishonourable dismissal. None of which took place with me, as the Church wanted me to return, and for my point of view I was contending for the right to maintain the truth of Particular Redemption and from which they were turning from. The Trustees had that responsibility to ensure they did but they didn't. As we will see.

THE WADDESDON HILL CHAPEL

Eleanor

Well you mentioned the Waddesdon Hill Chapel in your book and it's connection with the Association of Strict Baptists, can you please tell me about that.

David

Right, in 1982 Mr. Rose, from Luton, one of the former trustees of the Waddesdon Hill Strict and Particular Baptist Church, asked me to approach the new trustees to hold a series of meetings in the Waddesdon Hill chapel. This was a chapel that had been closed and was up for sale, during what was then called mission England. He felt it a good opportunity to do gospel outreach work during that time, and to use the empty Chapel for that purpose. I thought it a reasonable thing to do so I applied to the Metropolitan

40

Association of Strict Baptists to use the Waddesdon Hill chapel that had been recently closed. I was refused permission .

Eleanor

Tell me more who and what where the Metropolitan Association of Strict Baptists?

David

I was not sure at the time, however if they are the same group as the Association of Grace Baptist Churches limited, if so they must have changed their name and presumably their articles of religion as well.

Eleanor

Alright please tell me about the Waddesdon Hill Chapel.

David

This chapel was in the same position as our Bierton church, they were a Gospel Standard cause, but was founded, as a Protestant Dissenting Calvinistic Church, by Francis Cox. In 1792

Eleanor

Really that is interesting so tell me more?

ASSOCIATION REFUSES THE USE OF THE CHAPEL

David

When I asked to use the chapel, to hold evangelical outreach meetings, they refused my request even though I had the support of Mr. Janes one of our trustees. They wanted the Limes Avenue Baptist Church to take charge of any such meetings, not our Bierton Church. Limes avenue was a Grace Baptist Church.

Eleanor

Oh really, Why not you?

David

When I protested that I held to the same doctrinal position of the former Waddesdon Hill church, they rejected my claim saying they were governed by the founding Articles of Religion of the Waddesdon Hill Church, dated 1792. Which of course do not make reference to Gospel Standard Articles of

Religion, of 1835.

They later, after I had a meeting with their Chairman Mr. Knight, and the members of the board they offered me the chapel, provided I founded a church having the same doctrinal basis as the 1689, London Baptists Confession.

This was in my response to one man saying they wanted some one very dynamic to go and take over the chapel and have a good influence in the area. To which I responded it sounded like they wanted someone like the Lord Jesus himself to do that.

I think they felt they must choose a set of Articles of religion older than 1792, thinking the oldest must be more accurate, which is not true of course.

The whole story is told in my various books, In particular Bierton Strict and Particular Baptists, under the chapter title. 'Waddesdon Hill Chapel'. I refused the offer because the 1689 confession is just a variant of all those other confessions of faith at the time and maintained that the law of Moses was the rule of life for the believer, which is not true.

The Gospel Standard position is correct, although very few today understand or realise this important distinction. I know of no other published articles of religion that speak truth on this matter except the first London Particular Baptist Confession, of 1646, 2nd Edition, [CLICK TO VIEW THE PDF](#), a copy I have republished along with my book, 'Difficulties Associated with Articles of Religion among Particular Baptists'. [CLICK TO VIEW THE PDF](#).

So in the end the Waddesdon Chapel was virtually given away, and I was not allowed to us it. This was as it could not be sold even though I offered to buy it for one penny more then the highest bidder at an auction, and it is now owned by the Friend of Friendless Churches.

It is a beautiful building but not used for the purpose of preaching the gospel of the Lord Jesus Christ .

Eleanor

Oh, that sounds rather sad. So what you are saying is that they would not let you use the chapel because you would not conform to their 1689 Baptist Articles of Religion, and they rejected you because you were not a Grace Baptist, but rather a Gospel Standard Baptist.

FRIENDS OF FRIENDLESS CHURCHES GIVE PERMISSION

David

Yes that is right however I was able to use the chapel some 32 years later with

the permission of the Friends of Friendless Churches, in 2014 when I held an outreach meeting of thanks and remembrance regarding the gospel that had been taught as the Waddesdon Hill Church. [CLICK TO VIEW THE YOUTUBE VIDEO OF THE MEETING.](#)

View Also the actual Meeting At Waddesdon Hill Chapel
[CLICK TO VIEW YOUTUBE VIDEO AT WADDESDON HILL](#)

Eleanor

That sound interesting, did many attend?

David

I invited a few friends and the Sheriff of Buckinghamshire and His wife attended who was connected with the Aylesbury Young Persons Prison. So I told my story of conversion from crime to Christ. This meeting is recorded as a video on our Youtube Channel. Under Waddesdon Hill Strict Baptists 2014.

And as for the Association of Strict Baptist they advocated the 1689 baptists confession and they were of the same opinion and beliefs held by Mr. Kenneth Dicks, who was the secretary of the Strict Baptist Historic Society, and pastor of the Dunstable Baptist Church, as I make mention in my book. He had spoken in opposition to the Bierton Church becoming a Gospel Standard cause, in 1982. See the entry in the chapter, 'Let Christian Men Be Men'.¹²

ANIMOSITY

Eleanor

Now that is something to take note of. Did you ever feel animosity from anyone at that time.?

David

Yes, I did. Please note that the 1689 Baptist confession was the new doctrinal position of Mr. Jane's and Mr. Martin who were both previously members of Gospel Standard Churches. When they changed their doctrinal beliefs they were then opposed to any one connected with Gospel Standard Baptists, and so us a Bierton, even though they at one time were Gospel Standard Baptists.

12 Let Christian Me Be Men. Chapter 4 Visitors and Strict Communion, Mr. Dix of Dunstable Baptists Object.

Eleanor

Oh, how did you know that and what did you think?

David

Well that was their affair, it should not have affected us a Bierton although it did.

Eleanor

Ok, so tell me if you can about that?

David

They did not want the Bierton Church, of which I was a member, to be used to continue to teach the gospel according to the Bierton Strict and Particular, Gospel Standard Baptist, articles of religion. They had changed their religious convictions, and Mr Jane's, of Eaton Bray and Mr. T. Martin, now sided with this Association, seeking to deny my membership and lawful inheritance of the Bierton Church property.

Eleanor

Really so what were your conclusions?

INTELLECTUAL CALVINISTS

David

It was my conclusion that these men were intellectual, so called Calvinists, not really convinced of the truth of Particular Redemption, and so unable to stand for truth, but preferred to oppose the truth, for political gain.

Eleanor

Was there any other sinister things going on at that time that you became aware of.

David

Yes, I noted at that time that a cloud of deception had descended over the professing Christian world. In 1982, the Pope had arrived in England, for the first time in hundreds of years, and I witnessed it first hand. The whole world, except a few of us, sang praises to the Pope, all reported on National Television. They sang, 'He's got the whole world in his hands. This was blasphemy, but no one I knew recognised it, except me and Mr. Collier and Mr. Scott Pearson. I have written about this in my book, 'Bierton Strict and

Particular Baptists and The Bierton Crisis. Already quoted’.

Eleanor

Was there any thing else that you notice?

David

Not only that but they, the Metropolitan Association of Strict Baptist had successfully infiltrated churches, that where not Gospel Standard causes, with their children’s hymn book. A book that taught general redemption. This enabled many, no doubt well-meaning ladies, and Sunday school teachers, and men, to introduce notions, and ideas about God that are not true.

Eleanor

Well you had better tell me about that too?

LOVE OF GOD NOT TO ALL PEOPLE

David

The scriptures are very clear not every one is loved by God, in the way these people teach.

The scripture says Jacob have I loved but Esau have I hated, and that was written before the children were even born. It is not true to say God loves all children. So it was not due to Esau or Jacobs behaviour or thier faith. This has to do with the Christian doctrine of Predestination. However someone, or some body of men, at some time in our history, and in the Metropolitan Association was responsible for the publication of this hymn book.

Eleanor

Where any one else concerned about this children’s hymn book.

David

Yes, Mr. Ramsbottom, the Pastor of Bethel Gospel Standard Baptists, of Luton, wrote to our Church¹³ when I was seeking to resolve the problem of Mr. King teaching General redemption, along with Mr Collier and Mr Crane, our Church overseer, they were all concerned.

Eleanor

Was there any other sinister things going on at that time that you became aware of.

David

Yes, I can tell you about Mr. Collier's chapel, at Linslade when he died. The well-meaning ladies began to teach the children to sing the hymn Jesus loves me this I know for the Bible tells me so. I personally witnessed it. That is teaching general redemption. That song had come from the Metropolitan Association of Strict Baptist children's hymn book. Someone, somewhere, and at some time had decided to introduce such songs for children and adults to sing. Now I write all about this in my book, "Let Christian Men be Men".

Eleanor

How important is this subject I think you had better tell me.

ASSOCIATIONS CHILDREN'S HYMN BOOK

David

Those who adopted these hymn books had been influenced by the Metropolitan Association of Strict Baptists, whose PROFESSED a doctrinal position was that of them being Particular Baptists. So believing in particular redemption, my question to them is do they really believe in particular Redemption?

Eleanor

You had better explain that too.

David

It is my view they deny particular redemption and for this reason are opposed to Gospel Standard Baptists, because the love of God, in Christ, is towards his elect and is special and eternal, knowing no change in time and is not upon and towards all men.

Eleanor

Do you think they are just mistake and misunderstand these things?

David

Look, we can all make mistakes, even Moses the meekest man did who struck the rock and incurred the anger of God. I say, let us not be like that,

and be men and not make the same mistake. Let us make a stand for truth today the Lord Jesus who died for his elect only, and not for the sins of the none elect. The love of God is not towards all men, but the elect of God only and described as the whole world which means the Jew as well as Gentile. The world spoken of in John 3:16 is the cosmos. God so loved the cosmos, that is the orderly world that He the Son of God had created. It does not teach God loves every individual, He did not love those already in Hell. So not all men.

Eleanor

What was happening, at that time for you to form these conclusions. Can you tell me.

FOUR POINT CALVINISM

David

Yes, I found at that time both evangelicals and Strict Baptists were beginning to accept a four-point Calvinistic doctrinal position and it was spreading and think came from America. I was informed that Mr. R. T. Kendall, the pastor of the Metropolitan Tabernacle, in London was advancing such views.

Eleanor

This is very helpful did you notice anything else going on at that time.

David

Yes, take the Eaton Bray church, the first to entertained the idea of the open offer of the gospel, they then dropped their connection with the gospel standard Baptists and adopted the Association's doctrinal position. Where is the church today. The chapel is closed.

Eleanor

Can you give me another example of this.

David

Take the Gospel Standard Baptists, at Linslade, where is it today, they began to use the Metropolitan Association's children's hymn book. I don't know where they got it and now the chapel is closed.

Eleanor

Well that certainly helps explain things.

David

I hope this story paints the correct picture of what was going on, and it is my desire that this summary will help the Grace Baptists Trust Charities to correct their errors and that it be a warning to all Strict Baptist who seek to honour the Lord, and preserve the truths of the gospel of Jesus Christ.

Eleanor

Well I must admit that it is becoming very clear now that you have spoken about it, but let's go on.

Did you think that the Association of Grace Baptists were behaving towards you like the Association of Strict Baptists were towards you, over the Waddesdon Hill Chapel.

SUBTLE ENEMIES

David

Yes, I did. It certainly appeared to me that they were not interested in supporting, or maintaining the gospel according to our Berton Strict and Particular Baptists Church, formed, in 1831 and us being a Gospel Standard Baptist cause, in 1981.

They were our subtle enemies. Due to prejudice. They were not concerned or helpful in any way in supporting the Berton Church. They would rather let the chapel be sold and become a domestic dwelling, rather than promote Particular Redemption, in order to pocket the money, and oppose those who believed and taught the gospel.

Eleanor

It sounds awful that you will not be permitted to use the Waddesdon Hill chapel. Did you really think that a Christian group could behave like that.

David

No, I would not have believed it, had I not experienced it first hand, you see they say that Gospel Standard Baptists are hyper Calvinists, and that we are Antinomian, both terms being derogatory remarks. They say because I deny the free, so called offer of the gospel, that I do not preach the gospel and such doctrines prevent evangelism.

They say because I deny that the law of Moses to be the rule of life for the believe, and Christ is the rest for the people of God and not the 7th day Sabbath, that I am an Antinomian, that I am free to sin and behave as no law exists.

That is nonsense and they are the Antinomians, as none of them keep the law that they advocate.

Not only so they proved that the Association were not for evangelicalism at Berton, or Waddesdon Hill, back, in 1983 or 2003.

Eleanor

So what do you, and what do you think should happen, or what would you like to happen?

David

Ok let me tell you about our continuing gospel ministry.

MISSION WORK IN THE PHILIPPINES

Eleanor

Ok so tell about the mission work that you were involved in the Philippines.

David

Well that works speaks for it self, and it cannot be denied. The whole of our mission work was recorded in our books. Trojan Warriors, and my Daily Diary of our Trojan Horse Mission to the Philippines, published in, 'Before the Cock Crows', in three volumes. Also our now latest publication telling of the work of William Ola Poloc, called, 'From Darkness To Light'. (Contained as a chapter at the end of this section). He is our first sent man, who had been converted from crime to follow Christ whilst a prisoner in New Bilibid Prison who returned to his own City in Baguio on his release from prison, in August 2002, after him serving 14 years, as a prisoner for a crime of Homicide. He is now the senior pastor of Baguio City Christ Centred Churches, and bishop, or overseer, of several Christ Centred Churches, through out the Philippines and the Director of and the only Theological Institute I know of, dedicated to teach monergistic theology. That is the doctrins of grace as outlined in out Berton Articles of Religion.

Eleanor

Wow, that sounds very encouraging. You had better tell me more about that, and how you knew William Poloc.

David

I met William Poloc, along with many converted criminals in New Bilibid

Prison, who had been converted from crime to follow Christ, and many of them have written their testimonies in our book Trojan Warriors.

It was in Baguio City where William and I preached to hundreds of prisoners in Baguio City and Benguet Provincial Jails, and where I had the privilege of baptising many converts, encouraging them to follow Christ, in October 2002 and January 2003. In 2004, I had the privilege of baptising Dolores Nava and Alan Nielson, upon confession of their faith in the Lord Jesus Christ. They were issued with baptismal certificates, issued by me who was an appointed, sent minister, of the Bierton Strict Baptist Church in the UK. ([CLICK TO VIEW](#)) The baptisms of those in Baguio City took place independently, and at the same time that the last church member of the Bierton Church in the UK and the Bierton chapel was closed for worship on 22nd December 2002.

We have a Youtube play-list telling all about William Ola Poloc William Ola Poloc Baguio City Philippines ([CLICK TO VIEW](#))

Eleanor

That is amassing we will have to have another interview with you to find our more.

David

Yes like all the works of God they glory the Lord Jesus Christ and the enemies of the Gospel are put to shame.

I have written my book, 'Let Christian Men Be Men,' and have asked a number of Gospel Standard Baptist ministers to write a forward to the book, including the former and current Gospel Standard magazine editor, but have had no reply from any one, as yet, except from Mr. Napier Malcolm, the editor of the British Protestant News Paper, who thought it very interesting but not a book for general circulation, as it exposed certain men, which would not do. Would it?

Let us see how the door of providence unfold in the future. I would like the Association of Grace Baptist Churches to acknowledge their Mistake and seek to return our Bierton Churches property so as to fund the continuing work of Bierton Particular Baptist, not only in the UK from where I work, but also in the Philippines and now in Pakistan.

WHAT HAPPENED TO MICHAEL

Eleanor

What happen to uncle Michael

David

Sadly he died in New Bilibid Prisons, in 2005 of Tuberculosis but we held a memorial meeting in our Berton Chapel grave yard where I outlined our work an we considered him and I received him as member of the Church

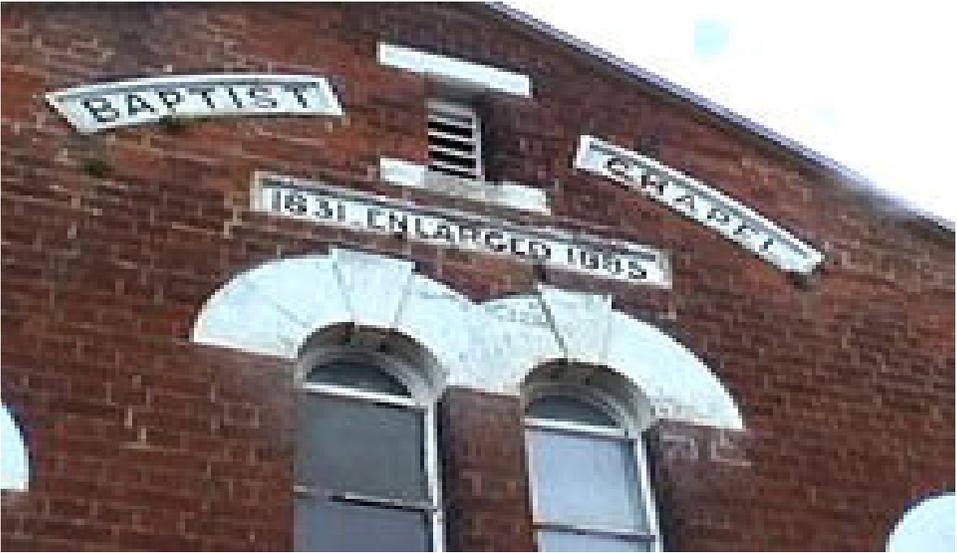
Go to Youtube

[**MICHAEL JOHN CLARKE OBITUARY 1**](#)

[**MICHAEL JOHN CLARKE OBITUARY 2**](#)

David Clarke

10 March 2021

DOCUMENT TO BIERTON PARTICULAR BAPTIST CHAPEL

[H.M. LAND REGISTRATION NUMBER BM304531](#)

**BIERTON BAPTISTS CHAPEL 142A AYLESBURY ROAD BIERTON
HP225D**

[SEE WIKIPEDIA ENTRY](#)

THIS INDENTURE

Made the 25th day of February in the year of our Lord 1832 between William Bonham late of Wilstone in the Parish of Tring in the County of Hertford now of Bierton in the County of Bucks (Brick Layer) (1) Joseph Rose of Aylesbury in the said County of Bucks Gentleman a Trustee for the said William Bonham (2) Robert Dell of the same place, Wine Merchant (in whom as surviving Executor of the Last Will and Testament of John Parker late of the same place Gentleman) the hereditaments hereinafter particularly mentioned are described and intended to be hereby bargain and sold are now vested for the residue of a satisfied Trust term of 1000 years (3) and William Bell (Farmer) Thomas Elliott (Butcher), Thomas Bonham (Brick Layer), James Bonham (Brick Layer). William Bonham the younger, William Dickens (Farmer), William Rodwell (Labourer), David Price (Labourer), James Jeffery (Labourer) and William Parker (Labourer), all of Bierton aforesaid James Henry Marshall (Book Seller), Joseph Freeman (Tile Maker), Samuel Brocklehurst (Gardener), John Gunn (Grocer) Augustus Lines (Grocer) and Thomas Reynolds (Tailor), all of Aylesbury aforesaid and William Woolhead of Hardwick, in the said County of Bucks Gentleman (4)

WHEREAS

The said parties hereto of the fourth part have with the said William Bonham Brick Layer for the absolute purchase of the land and hereditaments hereinafter particularly mentioned and described and intended to be hereby bargain and sold in manner and for the purposes hereinafter in that behalf mentioned and the fee simple and inheritance thereof in possession free from encumbrances for the sum of one pound one shilling

NOW THEREFORE THIS INDENTURE WITNESSETH

That in pursuance of the said recited and agreement and for and in consideration of the sum of one pound one shilling of lawful money of Great Britain to the said William Bonham Brick Layer in hand well and truly paid by the said several above named parties hereto of the fourth part and at on or before the sealing and delivering of these presents the payment and receipt whereof the said William Bonham (Brick Layer) doth hereby acknowledge and thereof and there from and of and from part thereof doth hereby equit release and discharge them the said several parties hereto of the fourth part and doth of them their and each of their heirs trust executors administrators and assigns forever and also in consideration of the sum of five shillings of like lawful money to the said Joseph Rose and Robert Dell in hand also paid by the said parties hereto of the fourth part at or before the execution hereof the receipt whereof is hereby acknowledged they the said Joseph Rose and Robert Dell according to their respective estates and interests in the premises and at the request of and by the direction of the said William Bonham (Brick Layer), testified as aforesaid have and each of them hath bargained and sold and buy these presents do and each of them doth bargain and sell and the said William Bonham (Brick Layer), have granted bargained and sold released and confirmed and by this present Deed indented sealed and delivered in the presence of two credible witnesses and intended to be forthwith enrolled in His Majesty's High Court of Chancery doth grant bargain sell release and confirm unto the said William Bell Thomas Elliott Thomas Bonham James Bonham William Bonham (the younger) William Rifkin William Rodwell David Price James Jeffery William Parker James Henry Marshall Joseph Freeman Samuel Brocklehurst John Gunn Augustus Lines Thomas Reynolds and William Woolhead the parties hereto of the fourth part their heirs and assigns ALL THAT plot or piece of land parcel of a private orchard or home Close of enclosed ground lately pasture land situate at the Parish of Bierton aforesaid in the said County of Bucks adjoining or belonging to a messuage or tenement formerly divided into and used as two Cottages or tenements heretofore in the several use and occupation of Thomas Cripps and William Parker afterwards of William

Bowden and Bernard Rodwell Esquire of Thomas Impey or his heirs assigns with some additions and alterations into and used as for tenements and in the several occupations of Bemard Rodwell John Ross Thomas Wiggins and Ann Chappell Widow Nomas Collins and himself the said William Bonham Brick Layer and which plot or piece of land is bounded on the South by the Tumpike Road leading, or through Bieron aforesaid on the East and North by other parts of the said private orchard or plot and on the West by the sited and ground belonging to other Cottages or tenements built by the said William Bonham Brick Layer on other part of the said private orchard or Close and contained in width at the South end thereof twenty-seven feet or thereabouts and at the North end thereof twenty five feet or thereabouts and in length on ;he East side thereof sixty seven feet or thereabouts and on the West side thereof sixty eight feet or thereabouts as the same is now set out and divided from the remainder of the premises by a brick wall and part of a footpath on each side thereof together with the on all sides of the said plot or piece of land and all ways water watercourses hedges ditches walls fences easements privileges advantages monuments hereditaments rights and appurtenances whatsoever to the said land and premises hereby bargained and sold or intended so to be belonging or in any wise appertaining and the and various remainders and remainders yearly and other rents issues and profits thereof and any part thereof and also all the estate right title interest and trust inheritance possession benefit property possibility and demand whatsoever both at law and in equity of them the said William Bonham Brick Layer Josepl1 Rose and Robed Dell and of each of them into and out of the said land hereditaments and premises hereby bargained and sold or intended so to be and every part thereof

TO HAVE AND TO HOLD

The said land hereditaments and or and singular other the premises hereby bargained and sold or intended so to be and any part thereof with the appurtenances unto the said William Bell, Thomas Elliott, Thomas Bonham, James Bonham, William Bonham the younger, William Rifkind ,William Rodwell, David Price, James Jeffery, William Parker, James Henry Marshall, Joseph Freeman, Samuel Brocklehurst, John Gunn, Augustus Lines and Thomas Reynolds and William Woolhead, the parties hereto of the fourth part their heirs and assigns to the use and behoove of them the said William Dell Thomas Elliot Thomas Bonham James Bonham William Bonham the younger, William Rifkin, William Rodwell, David Price, James Jeffery, William Parker, James Henry Marshall, Joseph Freeman, Samuel Brocklehurst, John Gunn, Augustus Lines, and Thomas Reynolds and William Woolhead, the parties hereto of the fourth part their heirs and

assigns forever upon the trusts nevertheless and to and for the interests and purposes hereinafter expressed and declared that is to say upon trust to permit a Chapel or Meeting house and other offices to be erected built and completed and from time to time repaired restored and rebuilt upon the said land and to permit the Chapel or meeting house thereon for the time being to be from time to time and at all times hereafter dedicated used and enjoyed as a place of public religious worship by the Society or Congregation of Protestant Dissenters called particular Baptists and Independents who shall assemble thereat and maintain the doctrines commonly known as Calvinistic and by such other persons as shall thereafter be united to the said Society and intend the worship of God at such Chapel or meeting house and for that purpose to permit to officiate in the said Chapel or meeting house such person or persons of the denomination of the Protestant dissenters called particular Baptists and Independents so that the major part of the adult members of the said Society being communicant therein shall at any Church meeting duly assembled for that purpose from time to time elect to officiate as their Minister or Pastor therein according to the usual order and custom of Societies of Protestant dissenters of the denomination aforesaid which person or persons so from time to time elected as Minister or Pastor of the said Society shall continue such Minister or Pastor only so long as and no longer than the major part in number of the adult members of the said Society being communicants therein shall think fit and to permit any part of the offices or buildings of the said land to be used with and be appurtenant to the said Chapel or meeting house as a vestry room or otherwise to be taken for the enlargement of the said Chapel or meeting house as occasion may require and

UPON FURTHER TRUST

As to such part of the said land as shall be more than sufficient for the site of the said Chapel or meeting house and offices with their appendages to permit and suffer the same from time to time and at all times hereafter to be used and occupied as and for a burial ground or place of internment for the bodies of the members of the said Society or Congregation and of such other persons as the major part of the adult members of the said Society being communicants there in shall from time to time think fit and allow to be there interred and

UPON FURTHER TRUST

From time to time if and when thereto required by the adult male members being communicants of the said Society or Congregation for the time being in their Church meeting duly assembled or the major part in numbers of

those so assembled to raise such sum or sums of money as they or the major part of them so assembled shall direct by mortgage of the said premises and thereupon to demise or release and convey the said premises for that purpose and stand possessed of the money which from time to time shall be received from any such mortgage upon trust to lay out and dispose of the same in such manner and to such purposes for the benefit of the said Society or for the improvement of the trust property or the enlargement repair or rebuilding of the premises or otherwise as the major part in number of the adult members of the said Society being communicants therein as aforesaid and present at a meeting to be called for that purpose shall from time to time direct **but in case the said Society or Congregation of particular Baptists and Independents shall be totally dissolved or dispensed and the public worship of the said Chapel or meeting house be discontinued by them for the space of twelve calendar months together then**

UPON SUCH FURTHER TRUST

To let or otherwise dispose of the said Chapel or meeting house and premises to such person or persons for such terms in such manner and for such purposes either religious or civil as the Managers for the time being of a Society called the **Particular Baptist Fund established in London in (1717)** One Thousand Seven Hundred and Seventeen shall from time to time direct or appoint of or concerning the same provided always that in case any mortgage sale or other disposition of all or any part of the said premises shall at any time be made or any letting thereof shall take place in pursuance of the trusts aforesaid the person or persons borrowing a Purchaser or Purchasers or mortgagee or mortgagees or otherwise paying any money in respect of the said premises his her or their Executors or Administrators shall not be compelled to see to the appropriation of the money so by him her or them paid nor be answerable or accountable for the misapplication or non-application of the same or any part thereof and that the receipt or receipts which shall from time to time or at any time or times be given by the Trustee or Trustees for the time being for such purchase mortgage or other monies or any part thereof shall be a good valid and sufficient equitance and discharge and good valid and sufficient equitance and discharged for the sum or sums of money which shall have therein been acknowledged to have been received provided also and it is hereby agreed and declared that when and so often during the continuance of the trusts hereby created as the number of the Trustees shall by death or otherwise be reduced to five or less and so from time to time as often as there shall be not more than five Trustees for the purposes aforesaid or officers if the adult members of the said Society or Congregation shall think it expedient

so many other persons being Protestant dissenters by profession shall be named and chosen to be Trustees of the said premises as shall make the number of fifteen Trustees.

Appointment of Trustees

At the least such Trustees to be from time to time nominated appointed or chosen by the adult members of the said Society or the major part of them for that purpose only assembled by public notice in their Church meeting and upon every such choice the continuing Trustees or Trustees for the time being or the last of those last surviving Trustees shall be sufficient conveyance and assurance in the law convey and assure the said land Chapel or meeting house and premises with the appurtenances to such new Trustees so to be appointed as aforesaid so and in such manner as that the same may become legally and effectually vested in such new Trustees only or in such new Trustees and the continuing Trustees or any of them as the case may require upon such or the like trusts and to and for such or the like intents and purposes as are hereinbefore declared and expressed concerning the same and the said Robert Dell for himself his heirs Executors and Administrators and for his own acts only and the said Joseph Rose for himself his heirs and Executors and Administrators and for his own acts only so hereby severally covenant and with and to the said parties hereto of the fourth part their heirs and assigns the said Robert Dell and Joseph Rose have not nor have either of them at any time heretofore made done committed executed occasioned or knowingly suffered any act or matter or thing whatsoever whereby or by reason or means whereof the said land hereditaments and premises hereby bargained and sold or intended so to be or any part thereof are is or shall or may be in any wise impeached affected or encumbered in title estate interest or otherwise howsoever and the said William Bonham Brick Layer for himself his heirs Executors Administrators and assigns hereby covenant promise and agree to and with the said parties hereto of the fourth part and their heirs and assigns in manner following that is to say (for and notwithstanding any act deed matter or thing whatsoever by him the said William Bonham (Brick Layer) or any trustee for him made done committed executed occasioned or knowingly suffered to be contrary) he the said William Bonham Brick Layer either loan or together with the said Joseph Rose and Robert Dell now at the time of or immediately before the sealing and delivering of these presents is and stands or was and stood so seized of and in the said land hereditaments and premises hereby bargained and sold or intended to be sold and to have good right full power and lawful and absolute authority to grant bargain and- sell the same and every part

thereof with the appurtenances unto and to the use of the said parties hereto of the fourth part and their heirs and assigns forever in manner and upon the trusts aforesaid and according to the true intent and meaning of those premises and also that if it shall and maybe lawful for them the same parties their heirs and assigns from time to time and at all times forever hereafter peaceably and quietly to enter into and upon and to have hold use occupy and possess the said land hereditaments and premises hereby bargained and sole or intended so to be and to receive and take the rents issues and profits thereof and of every part thereof to and for their use and benefit as such Trustees as aforesaid without any let suit objection molestation hindrance or interruption whatsoever of from or by him the said William Bonham Brick Layer his heirs or assigns or of from by through or other personal persons whatsoever having or legally or equitably remaining or who shall or may have or legally or equitably retain any estate right type or interest whatsoever of into or out of ...

The remainder deals with covenants for title etc.

Signed sealed and delivered by all parties

SEE ORIGINAL DOCUMENT

ARTICLES OF RELIGION AND INDENTURE 1832

Bierton Strict and Particular Baptist Society

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 hereditaments 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 baptized namely immersed in water in the name of the Father, Son and Holy Ghost. And that no person who has not been baptized 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 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 hereditaments 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 baptized 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 marvelous 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 baptized by immersion in water on a profession of faith in the name of Jesus.

GOSPEL STANDARD ARTICLES ADOPTED BY THE BIERTON CHURCH

(Adopted by Bierton Church on 16th January 1981)

Articles of Faith and Rules

For further details 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 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.

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.

62 TRUST DEED DOCUMENTS LODGED AT H.M. LAND REGISTRY
OUR TRUST DEED GROUND PLAN

Land Registry



19 March 2012

Your ref
NONE

Our ref
BM304531 /OC/243

Land Registry
Leicester Office
Westbridge Place
Leicester
LE3 5DR

DX 11900 Leicester 5
Tel 0300 006 0003
Fax 0300 006 0023
Email leicester.office@
landregistry.gsi.gov.uk
www.landregistry.gov.uk

Official copy/copies

The official copy/copies of the document(s) you applied for is/are enclosed.

Please contact the Land Registry office named if you have any questions about the enclosed official copy/copies.

The fee taken for this application is £12.00.

NONE

MR D CLARKE
11
HAYLING CLOSE
FAREHAM
HAMPSHIRE
PO14 3AW

Land Registry
Leicester Office



David Clarke
11 Hayling Close
Fareham
Hampshire
PO14 3AE

Sent by e-mail

Email sent to:
nbptco@yahoo.co.uk

Date
16 December 2011

Title number **BM304531**

Your ref
0

Property **Bierton Baptist Chapel, 142a Aylesbury
Road, Bierton (HP22 5DT)**

Our ref
BM304531/A/176/MT/CCT

Dear Mr Clarke

Thank you for your e-mail enquiry of 11th December 2011.

I have provided the information requested in the order presented to us:

- 1) We do hold a record of the original caution title registered in your favour under title number BM295201. The title is of course closed as you are aware.
- 2) The documents held in connection with the first registration of the Chapel are the application form (FR1) dated 21st September 2005, document list (form DL) and item number 4 on that list being described as a Transcription of the Foundation Deed of Brieton Chapel executed on 25th February 1832.
- 3) We do not hold any of the original deeds or documents.
- 4) Presumably the documents enclosed with application form FR1 on form DL. I cannot comment further as the documents (with the exception of the Transcription mentioned above) were returned to the applicant.
- 5) Access to the above mentioned documents involves an inspection fee that is one and the same as purchasing official copies from us. The latter therefore is the simpler option. Forms FR1 and DL can be purchased by written postal application for a single fee of £12, and the Transcription for an additional fee of £12. Cheques should be made payable to 'Land Registry'.

Land Registry
Leicester Office
Westbridge Place
Leicester LE3 5DR

DX 11900 Leicester 5

Tel 0116 265 4000
Fax 0116 2654 008
leicester.office
@landregistry.gsi.gov.uk
www.landregistry.gov.uk

I trust the above information is helpful.

If you would like to discuss this correspondence or require it in an alternative format please contact me, quoting our reference.

Yours sincerely

Martyn Temple
Direct line 0116 202 2284

First registration
application

Land Registry

FR1

If you need more room than is provided on a particular continuation sheet CS and attach to this form.

1. Administrative area and postcode if known																			
2. Address or other description of the estate to be registered Baptist Chapel, Aylesbury Road, Bierton, Bucks. HP22 5DN <i>On registering a rentcharge, profit a prendre in gross, or franchise, show the address as follows:- "Rentcharge, franchise etc, over 2 The Grove, Anytown, Northshire NE2 900".</i>																			
3. Extent to be registered Place "X" in the appropriate box and complete as necessary. <input type="checkbox"/> The land is clearly identified on the plan to the _____ <i>Enter nature and date of deed.</i> <input checked="" type="checkbox"/> The land is clearly identified on the attached plan and shown edged red _____ <i>Enter reference e.g. "edged red".</i> <input type="checkbox"/> The description in plan 2 is sufficient to enable the land to be clearly identified on the Ordnance Survey map <i>When registering a rentcharge, profit a prendre in gross or franchise, the land to be identified is the land affected by that estate, or to which it relates.</i>																			
4. Application, priority and fees <i>A fee calculator for all types of applications can be found on Land Registry's website at www.landregistry.gov.uk/fees</i> Nature of applications <table border="1"> <thead> <tr> <th>in priority order</th> <th>Value/premium £</th> <th>Fees paid £150</th> </tr> </thead> <tbody> <tr> <td>1. First registration of the estate</td> <td></td> <td></td> </tr> <tr> <td>2.</td> <td></td> <td></td> </tr> <tr> <td>3.</td> <td></td> <td></td> </tr> <tr> <td>4.</td> <td></td> <td></td> </tr> <tr> <td colspan="2"></td> <td>TOTAL £</td> </tr> </tbody> </table> Fee payment method: Place "X" in the appropriate box. I wish to pay the appropriate fee payable under the current Land Registration Fee Order: <input type="checkbox"/> by cheque or postal order, amount £ _____ made payable to "Land Registry". <input type="checkbox"/> by Direct Debit under an authorised agreement with Land Registry.	in priority order	Value/premium £	Fees paid £150	1. First registration of the estate			2.			3.			4.					TOTAL £	FOR OFFICIAL USE ONLY Record of fees paid Particulars of under/over payments Fees debited £ Reference number
in priority order	Value/premium £	Fees paid £150																	
1. First registration of the estate																			
2.																			
3.																			
4.																			
		TOTAL £																	
5. The title applied for is Place "X" in the appropriate box. <input checked="" type="checkbox"/> absolute freehold <input type="checkbox"/> absolute leasehold <input type="checkbox"/> good leasehold <input type="checkbox"/> possessory freehold <input type="checkbox"/> possessory leasehold																			
6. Documents lodged with this form <i>List the documents on Form DL. We shall assume that you request the return of these documents. But we shall only assume that you request the return of a statutory declaration, subsisting lease, subsisting charge or the latest document of title (for example, any conveyance to the applicant) if you supply a certified copy of the document. If certified copies of such documents are not supplied, we may retain the originals of such documents and they may be destroyed.</i>																			
7. The applicant is: <i>Please provide the full name of the person applying to be registered as the proprietor.</i> Application lodged by: ASSOCIATION OF GRACE BAPTIST CHURCHES LIMITED Land Registry Key No. (if appropriate) 000916055 Name (if different from the applicant) Address/DX No. 7 ARLINGTON WAY, LONDON EC1R1XA Reference E-mail david@agbc.se.org.uk Telephone No. 020 7278 1225 Fax No. 020 7278 3598		FOR OFFICIAL USE ONLY Status codes																	

8. Where you would like us to deal with someone else *We shall deal only with the applicant, or the person lodging the application if different, unless you place "X" against one or more of the statements below and give the necessary details.*

- Send title information document to the person shown below
- Raise any requisitions or queries with the person shown below
- Return original documents lodged with this form (see note in panel 6) to the person shown below *If this applies only to certain documents, please specify.*

Name
Address/DX No.

Reference
E-mail

Telephone No.

Fax No. •

9. Address(es) for service of every owner of the estate. The address(es) will be entered in the register and used for correspondence and the service of notice. *In this and panel 10, you may give up to three addresses for service one of which must be a postal address but does not have to be within the UK. The other addresses can be any combination of a postal address, a box number at a UK document exchange or an electronic address. For a company include the company's registered number, if any. For Scottish companies, use an SC prefix, and for limited liability partnerships, use an OC prefix before the registered number if any. For foreign companies give territory in which incorporated.*

Unless otherwise arranged with Land Registry headquarters, we require a certified copy of the owner's constitution (in English or Welsh) if it is a body corporate but is not a company registered in England or Wales or Scotland under the Companies Acts.

10. Information in respect of a charge or mortgagee *Do not give this information if a Land Registry MD reference is printed on the charge, unless the charge has been transferred.*

Full name and address (including postcode) for service of notices and correspondence of the person entitled to be registered as proprietor of each charge. *You may give up to three addresses for service; see panel 9 as to the details you should include.*

N/A.

Unless otherwise arranged with Land Registry headquarters, we require a certified copy of the chargee's constitution (in English or Welsh) if it is a body corporate but is not a company registered in England and Wales or Scotland under the Companies Acts.

11. Where the applicants are joint proprietors *Place "X" in the appropriate box*

- The applicants are holding the property on trust for themselves as joint tenants
- The applicants are holding the property on trust for themselves as tenants in common in equal shares
- The applicants are holding the property *(complete as necessary)*

12. Disclosable overriding interests *Place "X" in the appropriate box.*

- No disclosable overriding interests affect the estate
- Form DI accompanies this application

Rule 28 of the Land Registration Rules 2003 sets out the disclosable overriding interests that you must tell us about. You must use Form DI to tell us about any disclosable overriding interests that affect the estate.

The registrar may enter a notice of a disclosed interest in the register of title.

13. The title is based on the title documents listed in Form DI, which are all those that are in the possession or control of the applicant.

Place "X" in the appropriate box. If applicable complete the second statement; include any interests disclosed only by searches other than local land charges. Any interests disclosed by searches which do not affect the estate being registered should be certified.

- All rights, interests and claims affecting the estate known to the applicant are disclosed in the title documents and Form DI if accompanying this application. There is no-one in adverse possession of the property or any part of it.
- In addition to the rights, interests and claims affecting the estate disclosed in the title documents or Form DI if accompanying this application, the applicant only knows of the following:

14. Place "X" in this box if you are NOT able to give this certificate.

We have fully examined the applicant's title to the estate, including any appurtenant rights, or are satisfied that it has been fully examined by a conveyancer in the usual way prior to this application.

15. We have authority to lodge this application and request the registrar to complete the registration.

16. Signature of applicant or their conveyancer

David S. Whitmarsh (Secretary)

Date 21.9.05

Note: Failure to complete the form with proper care may deprive the applicant of protection under the Land Registration Act if, as a result, a mistake is made in the register.

Land Registry
HM Land Registry

Land Registry
HM Land Registry

Land Registry

DL

1. Report

Repley Chapel, Ardmore Road, Brixton, South London (1874-1885)

1.1. Summary of findings

- (a) The documents identified in the Summary of Findings are the only documents identified in the Summary of Findings.
- (b) The documents identified in the Summary of Findings are the only documents identified in the Summary of Findings.
- (c) The documents identified in the Summary of Findings are the only documents identified in the Summary of Findings.

Document ID	Date	Type	Location	Notes
✓	1874	Deed	Repley Chapel	Trust Deed for the Repley Chapel, Ardmore Road, Brixton, South London (1874-1885)
✓	1875	Deed	Repley Chapel	Trust Deed for the Repley Chapel, Ardmore Road, Brixton, South London (1874-1885)
✓	1876	Deed	Repley Chapel	Trust Deed for the Repley Chapel, Ardmore Road, Brixton, South London (1874-1885)
✓	1877	Deed	Repley Chapel	Trust Deed for the Repley Chapel, Ardmore Road, Brixton, South London (1874-1885)
✓	1878	Deed	Repley Chapel	Trust Deed for the Repley Chapel, Ardmore Road, Brixton, South London (1874-1885)
✓	1879	Deed	Repley Chapel	Trust Deed for the Repley Chapel, Ardmore Road, Brixton, South London (1874-1885)
✓	1880	Deed	Repley Chapel	Trust Deed for the Repley Chapel, Ardmore Road, Brixton, South London (1874-1885)
✓	1881	Deed	Repley Chapel	Trust Deed for the Repley Chapel, Ardmore Road, Brixton, South London (1874-1885)
✓	1882	Deed	Repley Chapel	Trust Deed for the Repley Chapel, Ardmore Road, Brixton, South London (1874-1885)
✓	1883	Deed	Repley Chapel	Trust Deed for the Repley Chapel, Ardmore Road, Brixton, South London (1874-1885)
✓	1884	Deed	Repley Chapel	Trust Deed for the Repley Chapel, Ardmore Road, Brixton, South London (1874-1885)
✓	1885	Deed	Repley Chapel	Trust Deed for the Repley Chapel, Ardmore Road, Brixton, South London (1874-1885)

OFFICIAL USE ONLY ⁽⁶⁾	Item No. ⁽⁶⁾	Date	Document ^(c)	Parties
✓	7	05/02/2003	Memorandum of the Choice & Appointment of New Trustees (AGBC Ltd)	Association of Grace Baptist Churches Ltd.
✓	8	17/03/2005	History of Trustees (since 25/05/1832)	From William Bell to AGBC Ltd. (Extracted from the Minutes of the Members' Meetings of Bierton Baptist Church).
✓	9	21/09/2005	Summary of Case re. David Clarke's claim to be a member of Bierton Baptist Church	David Clarke gave an undertaking to the Court to remove all the Cautions he had lodged at the Land Registry (regarding this property) before 16.00hrs on 20/09/2005.

70 TRUST DEED DOCUMENTS LODGED AT H.M. LAND REGISTRY
BIERTON STRICT BAPTIST CHURCH INDENTURE

4

Transcription of the Foundation Deed of Bierton Chapel. Executed on the 25th
February 1832 by William Bonham and others.

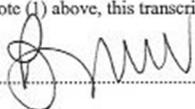


Notes on the Transcription

The three pages of the Deed are bound in reverse order along the lower edge.

(1) Where the correct reading of a word or proper name is in doubt this has been indicated by enclosing the word in square brackets with a question mark. Square brackets have also been used to comment on the text and indicate illegible marks.

Brown Cooper Monier-Williams Solicitors, of 71 Lincoln's Inn Fields, London, WC2A 3JF, Solicitors, certify that, except where specifically indicated pursuant to note (1) above, this transcription is a true and accurate copy of the original.

 Date 19-9-05

[In the left hand margin on each page of the Indenture there is affixed a blue impressed stamp saying "ONE POUND" under a coat of arms. Beneath that is a round stamp with a crown in the middle reading around the edge "BUCKINGHAM 18.10.30".]

THIS INDENTURE made the 25th day of February in the year of our Lord One thousand eight hundred and thirty two BETWEEN WILLIAM BONHAM late of Wilstone in the Parish of Tring in the County of Hertford and now of Bierton in the County of Bucks Bricklayer of the first part JOSEPH ROSE of Aylesbury in the said County of Bucks Gentleman a trustee for the said William Bonham of the second part ROBERT DELL of the same place Wine Merchant (in whom as surviving executor of the last Will and Testament of John Parker late of the same place Gentleman the hereditaments hereinafter particularly mentioned and described and intended to be hereby bargained and sold are now vested for the residue of a satisfied trust term of one thousand years) of the third part and WILLIAM BELL Farmer THOMAS ELLIOTT Butcher THOMAS BONHAM Bricklayer JAMES BONHAM Bricklayer

WILLIAM BONHAM the younger Tailor WILLIAM DICKINS Farmer WILLIAM RODWELL Labourer DAVID PRICE Labourer JAMES JEFFREY Labourer and WILLIAM PARKER Labourer all of Bierton aforesaid JAMES HENRY MARSHALL Bookseller JOSEPH FREEMAN Tile Maker SAMUEL BROCKLEHURST Gardener JOHN GUNN Grocer AUGUSTUS LINUS Grocer and THOMAS REYNOLDS Taylor all of Aylesbury aforesaid and WILLIAM WOOLLHEAD of Hardwick in the said County of Bucks Gentleman of the fourth part WHEREAS the said parties hereto of the fourth part have contracted with the said William Bonham Bricklayer for the absolute purchase of the land and hereditaments hereinafter particularly mentioned and described and intended to be hereby bargained and sold in manner and for the purposes hereinafter in that behalf mentioned and the fee simple and inheritance thereof in possession free from encumbrances for the sum of one pound one shilling NOW THEREFORE THIS INDENTURE WITNESSETH that in pursuance of the said recited contract and agreement and for and in consideration of the sum of one pound one shilling of lawful money of Great Britain to the said William Bonham Bricklayer in hand well and truly paid by the said several above named parties hereto of the fourth part at or before the sealing and delivering of the these presents the payment and receipt whereof the said William Bonham Bricklayer doth hereby acknowledge and thereof and therefrom and of and from every part thereof doth hereby acquit release and discharge them the said several parties hereto of the fourth part and each of them there and each of their heirs cestuique trust executors administrators and assigns for ever AND ALSO in consideration of the sum of five shillings of like lawful money to the said Joseph Rose and Robert Dell in hand also paid by the said parties hereto of the fourth part at or before the execution hereof the receipt whereof is hereby acknowledged they the said Joseph Rose and Robert Dell according to their respective estates and interest in the premises and at the request and by the direction of the said William Bonham Bricklayer testified as aforesaid HAVE and each of them HATH bargained and sold and by these presents DO and each of them DOTH bargain and sell and the said William Bonham Bricklayer HATH granted bargained sold aliened released and confirmed and by this present deed indented sealed and delivered in the presence of two credible witnesses and intended to be forthwith inrolled in His Majesty's High Court of Chancery DOTH grant bargain sell alien release and confirm unto the said William Bell Thomas Elliott Thomas Bonham James Bonham William Bonham the younger William Dickins

William Rodwell David Price James Jeffrey William Parker James Henry Marshall Joseph Freeman Samuel Brocklehurst John Gunn Augustus Linus Thomas Reynolds and William Woollhead parties hereto of the fourth part their heirs and assigns ALL that plot or piece of land parcel of a pightle orchard or house close of inclosed Ground lately pasture ground situate in the Parish of Bierton aforesaid in the said County of Bucks adjoining or belonging to a message or tenement formerly divided in to and used as two cottages or tenements heretofore in the several tenures or occupations of Thomas Cripps and William Parker afterwards of William Bowden and Barnard Rodwell since of Thomas [Impey?] or his undertenants or assigns since with some additions and alterations converted into and used as four tenements and in the several occupations of Barnard Rodwell John Godd Thomas Wiggins and Anne Capell and which with subsequent additions now consist of six tenements in the several tenures or occupations of George Rodding William Brandom Elizabeth Wallace Widow Sarah French Widow Thomas Collins and himself the said William Bonham Bricklayer and which plot or piece of land is bounded on the south side by the turnpike road leading through Bierton aforesaid on the east and north by other parts of the said pightle orchard or close and on the west by the scites and ground belonging to other cottages or tenements built by the said William Bonham Bricklayer on other part of the said pightle orchard or close and contains in width at the south end thereof twenty seven feet or thereabouts and at the north end thereof twenty five feet or thereabouts and in length on the east side thereof sixty seven feet or thereabouts and on the west side thereof sixty eight feet or thereabouts as the same is now set out and divided from the remainder of the premises by a Brick wall and part of a foot path on each side thereof together with the fences on all sides of the said plot or piece of land and all ways waters watercourses hedges ditches trees walls fences mounds easements commodities and advantages emoluments hereditaments rights members and appurtenances whatsoever to the said land and premises hereby bargained and sold or intended so to be belonging or in any wise appertaining and the reversion and various remainder and remainders yearly and other rents issues and profits thereof and every part thereof AND ALSO all the estate right title interest use trust inheritance possession benefit property possibility claim and demand whatsoever both at law and equity of them the said William Bonham Bricklayer Joseph Rose and Robert Dell and of each of them of into and out of the said land hereditaments and premises hereby bargained and sold or intended so to be and every part thereof TO HAVE AND TO

HOLD the said land hereditaments and all and singular other the premises hereby bargained and sold or intended so to be and every part thereof with the appurtenances unto the said William Bell Thomas Elliott Thomas Bonham James Bonham William Bonham the younger William Dickins William Rodwell David Price James Jeffrey William Parker James Henry Marshall Joseph Freeman Samuel Brocklehurst John Gunn Augustus Linus Thomas Reynolds and William Woolhead parties hereto of the fourth part their heirs and assigns TO the use and behoof of them the said William Bell Thomas Elliott Thomas Bonham James Bonham William Bonham the younger William Dickins William Rodwell David Price James Jeffrey William Parker James Henry Marshall Joseph Freeman Samuel Brocklehurst John Gunn Augustus Linus Thomas Reynolds and William Woolhead parties hereto of the fourth part their heirs and assigns forever UPON THE TRUSTS nevertheless and to and for the intents and purposes hereinafter expressed and declared that is to say upon trust to permit a Chapel or meeting house and other offices to be erected built and completed and from time to time repaired re-erected and re-built upon the said land and to permit the Chapel or meeting house thereon for the time being to be from time to time and at all times hereafter dedicated used and enjoyed as a place of Public Religious Worship by the Society or congregation of Protestant Dissenters called Particular Baptists and Independents who shall assemble thereat and maintain the doctrines commonly known as Calvinistic and by such other persons as shall thereafter be united, to the said Society and attend the worship of God at such Chapel or meeting House and for that purpose to permit to officiate in the said chapel or meeting house such person or persons of the denomination of Protestant Dissenters called Particular Baptists and Independents as the major part of the adult MEMBERS of the said Society being Communicants therein shall at any church meeting duly assembled for that purpose from time to time elect to officiate as their Minister or Pastor therein according to the usual order and custom of societies of Protestant Dissenters of the Denomination aforesaid which person or persons so from time to time elected as Minister or Pastor of the said society shall continue such Minister or Pastor only so long as and no longer than the major part in number of the adult members of the said society being Communicants therein shall think fit and to permit any part of the offices or buildings on the said land to be used with and be appendant to the said Chapel or Meeting House as a vestry room or otherwise to be taken for the enlargement of the said chapel or meeting house as occasion may require AND UPON FURTHER TRUST as to such

part of the said land as shall be more than sufficient for the scite of the said Chapel or Meeting House and offices with their appendages to permit and suffer the same from time to time and at all times hereafter to be used and occupied as and for a Burial Ground or place of interment for the bodies of the members of the said society or Congregation and of such other persons as the major part of the adult Members of the said Society being Communicants therein shall from time to time think fit and allow to be there interred AND UPON FURTHER TRUST from time to time if and when thereto required by the adult Male Members being Communicants of the said Society or Congregation for the time being in their Church meeting duly assembled or the major part in number of them so assembled to raise such sum or sums of money as they or the major part of them so assembled shall direct by mortgage of the said premises and thereupon to demise or release and convey the said premises for that purpose and to stand possessed of the money which from time to time shall be received for any such mortgage UPON TRUST to lay out and dispose of the same in such manner and for such purposes for the benefit for the said Society or for the Improvement of the trust property or the enlargement, repair or rebuilding of the premises or otherwise as the major part in number of the adult members of the said society being communicants therein as aforesaid and present at a Meeting to be called for that purpose shall from time to time direct but in case the said Society or Congregation of Particular Baptists and independents shall be totally dissolved or dispersed and the public worship of the said Chapel or meeting house be discontinued by them for the space of twelve calendar months together THEN UPON FURTHER TRUST to let convey or otherwise dispose of the said Chapel or Meeting House and premises to such person or persons for such term in such manner and for such purposes either Religious or Civil as the Managers for the time being of a Society called "The Particular Baptist Fund" established in London in One thousand seven hundred and seventeen shall from time to time direct or appoint of or concerning the same PROVIDED ALWAYS that in case any mortgage sale or other disposition of all or any part of the said premises shall at any time be made or any letting thereof shall take place in pursuance of the Trusts aforesaid the person or persons becoming a purchaser or purchasers or mortgagee or mortgagees or otherwise paying any money in respect of the said premises his, her or their heirs, executors or administrators shall not be compelled to see to the application of the money so by him, her or them paid nor be answerable or accountable for the misapplication or nonapplication of the same

or any part thereof and that the receipt or receipts which shall from time to time or at any time or times be given by the trustee or trustees for the time being for such purchase, mortgage or other monies or any part thereof shall be a good valid and sufficient acquittance and discharge and good valid and sufficient acquittances and discharges for the sum or sums of money which shall therein be acknowledged to have been received PROVIDED ALSO and it is hereby agreed and declared that when and so often during the continuance of the trusts hereby created as the number of the trustees shall by death or otherwise be reduced to five or less and so from time to time as often as there shall be not more than five trustees for the purposes aforesaid or oftener if the adult members of the said Society or congregation shall think it expedient so many other persons being Protestant Dissenters by profession shall be named and chosen to be Trustees of the said premises as shall make the number of 15 trustees at the least such Trustees to be from time to time nominated appointed or chosen by the adult members of the said society or the major part of them for that purpose duly assembled by Public Notice in their Church meeting and upon every such choice the continuing trustees or trustee for the time being or the heirs of the then last surviving Trustee shall by sufficient conveyances and assurances in the law convey and assure the said land Chapel or Meeting house and premises with the appurtenances to such new trustees so to be appointed as aforesaid so and in such manner as that the same may become legally and effectually vested in such new trustees only or in such new trustees and the continuing trustees or any of them as the case may require upon such or the like Trusts and to and for such or the like interests and purposes as are hereinbefore declared and expressed concerning the same AND the said Robert Dell for himself his heirs executors and administrators and for his own acts only AND the said Joseph Rose for himself his heirs executors and administrators and for his own acts only so hereby severally covenant and declare with and to the said parties hereto of the fourth part their heirs and assigns that they the said Robert Dell and Joseph Rose have not nor have either of them at any time heretofore made done committed executed occasioned or knowingly suffered any act deed matter or thing whatsoever whereby or by reason or by means whereof the said land hereditaments and premises hereby bargained and sold or intended so to be or any part thereof are is can shall or may be in any wise impeached charged affected or incumbered in title estate interest or otherwise howsoever AND the said William Bonham Bricklayer for himself his heirs executors administrators and assigns doth

hereby covenant promise and agree to and with the said parties hereto of the fourth part their heirs and assigns in manner following that is to say that (for and notwithstanding any act deed matter or thing whatsoever by him the said William Bonham Bricklayer or any trustee for him made done committed executed occasioned or knowingly suffered to the contrary) he the said William Bonham Bricklayer either alone or together with the said Joseph Rose and Robert Dell now at the time of or immediately before the sealing and delivering of these presents is and stands or was and stood so seized of and in the said land hereditaments and premises hereby bargained and sold or intended so to be as to have good right full power and lawful and absolute authority to grant bargain and sell the same AND every part thereof with the appurtenances unto and to the use of the said parties hereto of the fourth part their heirs and assigns for ever in manner and upon the trusts aforesaid and according to the true intent and meaning of those presents AND ALSO that it shall and may be lawful for them the same parties their heirs and assigns from time to time and at all times for ever hereafter peaceably and quietly to enter into and upon and to have hold use occupy possess and enjoy the said land hereditaments and premises hereby bargained and sold or intended so to be and to receive and take the rents issues and profits thereof and of every part thereof to and for their use and benefit as such Trustees as aforesaid without any let suit eviction ejection molestation hindrance or interruption whatsoever of from or by him the said William Bonham Bricklayer his heirs or assigns or of from by or through any other person or persons whomsoever having or legally or equitably claiming or who shall or may have or legally or equitably claim any estate right title or interest whatsoever of in to or out of the said land hereditaments and premises or any part thereof by from through under or in trust for him or them in any manner howsoever and that free and clear and freely and clearly and absolutely acquitted exonerated released and discharged or otherwise by the said William Bonham Bricklayer his heirs executors or administrators well and sufficiently saved defended kept harmless and indemnified of from and against all and all manner of former and other gifts grants estates titles troubles charges and incumbrances whatsoever at any time or times heretofore had made done committed executed occasioned or knowingly suffered by the said William Bonham Bricklayer or any other person or persons whomsoever by his act means or privity AND FURTHER that he the said William Bonham Bricklayer and his heirs and any other person having or legally or equitably claiming or who shall or may have or legally or equitably claim

any estate, right, title or interest of in to or out of the said land hereditament and premises hereby bargained and sold or intended so to be or any part thereof by from through under or in trust for him in any manner howsoever shall and will from time to time and at all times hereafter upon every reasonable request and at the proper costs and charges in all things of them the said parties hereto of the fourth part their heirs or assigns make do acknowledge levy suffer and execute or cause and procure to be made done acknowledged levied suffered and executed all such further and other lawful and reasonable acts deeds devices conveyances and assurances in the law whatsoever for the better more perfectly and absolutely or satisfactorily granting releasing and conveying of the said land hereditament and all and singular other the premises hereby bargained and sold or intended so to be with the appurtenances unto and to the use of the said parties hereto of the fourth part their heirs and assigns for ever upon the trusts aforesaid as by the same parties their heirs or assigns or their counsel in the law shall be reasonably advised or devised and required AND LASTLY that for the making out shewing maintaining and defending the title and interest of the said parties hereto of the fourth part their heirs and assigns in or to all or any part of the hereditaments hereby bargained and sold or intended so to be he the said William Bonham Bricklayer his heirs or assigns shall and will from time to time and at all times hereafter (unless prevented by fire or other inevitable accident) upon every reasonable request and at the proper costs and charges of them the said parties hereto of the fourth part their heirs or assigns or any of them produce and shew forth or cause or procure to be produced and shewn forth to them or to their agent attorney or Solicitor or to such other person or persons as they shall direct desire or require or at any trial hearing or examination in any Court of law or equity or other judicature or upon the execution of any commission or otherwise in England as occasion shall require and permit to be perused examined inspected or given in evidence the several deeds evidences and writings specified in the schedule hereunder written and every or any of them and at the like request costs and charges make and deliver or cause to be made and delivered unto the said parties hereto of the fourth part their heirs or assigns attested or other copies or abstracts of or extracts from all and every or any of the same deeds evidences and writings and permit such copies abstracts or extracts to be examined and compared with the originals by any person or persons whom they or any of them may appoint.

IN WITNESS whereof the said parties to these presents have hereunto set their hands and seals the day and year first above written.

THE SCHEDULE to which the above written indenture refers

- 1773 October 28th Indenture between John Cripps of Bierton in the County of Bucks Yeoman (therein further described) of the one part and John Perkins of Aylesbury in the said County of Bucks Gentleman of the other part
- 1800 March 19th Indenture between Thomas Gripps of the Parish of Chopping Wickham in the said County of Bucks Labourer therein further described on the one part and Henry Stratford of Penn in the said County Baker of the other part
- 1802 June 11th & 12th Indentures of Lease and Release the Release between the said Thomas Cripps of the first part the said Henry Stratford of the second part Daniel Lathwell of Aylesbury aforesaid Gentleman therein further described of the third part Thomas Capp of Grafton in the Parish of Wing in the said County of Bucks Carpenter of the fourth part and John Parker of Aylesbury aforesaid Gentleman of the fifth part
- 1802 October 30th Indenture between the said Thomas Capp of the one part and Noah Gaddesdon of Aylesbury aforesaid Baker of the other part
- 1803 August 5th & 6th Indentures of Lease and Release between the said Thomas Capp of the one part and Thomas Woodman of Bierton aforesaid Baker of the other part

- 1813 October 21st & 22nd Indentures of Lease and Release the Release between the said Thomas Woodman of the one part and the said William Bonham Bricklayer and Joseph Rose of the other part
- 1813 October 23rd Indenture between the same William Bonham Bricklayer of the first part the said Joseph Rose of the second part Thomas Dell of Aylesbury aforesaid Gentleman and William [Rickford?] of the same place Banker therein further described of the third part and the said Thomas Woodman of the fourth part
- 1818 January 10th Indenture between the said Thomas Woodman of the one part and the said William Bonham Bricklayer and Joseph Rose of the other part

[Signed and Sealed]

William Bonham Bricklayer, Joseph Rose, R Dell, William Bell, John Elliott, Thomas Bonham, James Bonham, W Bonham junr, William Dickens, William Bradnell, the mark of David Price, James Jeffery, William Parker, J H Marshall, Joseph Freeman, Samuel Brocklehurst, John Gunn, Augustus Linus, [Thomas Reynolds?] and William Woolhead.

[In margin of last page]

taken and acknowledged by William Bonham Bricklayer the party hereto of the first part at Aylesbury in the County of Bucks this twenty eighth day of July One thousand eight hundred and thirty two Before me James James a master [illegible?] in Chancery

[MEMORANDA ENDORSED]

[Stamp Ten Shillings Impressed]

MEMORANDUM of the choice and appointment of new Trustees of the Particular Baptist Chapel situate adjoining main Road in the Parish of Bierton in the County of

Buckingham at a meeting duly convened and held for that purpose at the Particular Baptist Chapel aforesaid on the 13th day of December 1880 Thomas Todd Chairman

Names and description of all Trustees on the constitution or last appointment of Trustees made the 25th day of February 1832

William Bell Farmer Thomas Elliott Butcher Thomas Bonham Bricklayer James Bonham Bricklayer William Bonham the younger Tailor William Dickins Farmer William Rodwell Labourer David Price Labourer James Jeffrey Labourer and William Parker Labourer all of Bierton and James Henry Marshall Book seller Joseph Freeman Pilomaker Samuel Brocklehurst Gardener John Gunn Grocer Augustus Linus Grocer & Thomas Reynolds Tailor all of Aylesbury and William Woolhead of Hardwick Gentleman

Names and Descriptions of all the Trustees in whom the said Chapel and Premises now Become Legally Vested

1st Old Continuing Trustees

Thomas Bonham Bricklayer and James Jeffrey Labourer both of Bierton.

2 New Trustees now chosen and appointed

[Fleet?] Bonham Bricklayer Thomas Todd Baker Thomas Bonham junior Bricklayer Thomas Norwood Butcher James King Coal dealer James Bonham Butcher Thomas Todd junior, Baker George Dickins Labourer Abel Dearing, Labourer and George King [*superscript E - C*] Bricklayer all of Bierton and Henry James Lester Coach builder Edwin North Aerated water manufacturer John Turner Chemist William Hopcroft Grocer Henry Gunn Miller and John Willison Gentleman all of Aylesbury and George Butcher of Tring Banker and John Roberts Stableman of Bierton

Dated this 13th day of December 1880

[Signed] Thomas Todd Chairman of the said meeting

Signed Sealed and Delivered by the
said Thomas Todd as Chairman of the said
Meeting at and in the presence of the
said Meeting on the day and year aforesaid in the
presence of

[Signed] James Bonham

[Signed] Thomas Norwood

[Stamp Ten Shillings Impressed]

Memorandum of the choice and appointment of new trustees of the Particular Baptist Chapel situate adjoining the Main Road in the Parish of Bierton in the County of Buckingham at a meeting duly convened by Public Notice on the 8th day of December 1929 and held for that purpose in the Chapel aforesaid on the 11th day of December 1929.

[Signed] W. A. Chapman. Chairman.

Names and Descriptions of all Trustees on the last appointment of Trustees made the 13th day of December 1880:-

Thomas Bonham of Bierton aforesaid,
Bricklayer
James Jeffrey of Bierton aforesaid, Labourer
[Flect?] Bonham of Bierton aforesaid,
Bricklayer
Thomas Todd of Bierton aforesaid, Baker

Names and Descriptions of all Trustees in whom the said Chapel and Premises now become legally vested:-

FIRST: Old continuing Trustees –

George Esau Chapman King formerly
of Bierton and now of Aylesbury,
Bricklayer

Thomas Bonham the younger of Bierton
aforesaid, Bricklayer
Thomas Norwood of Bierton aforesaid,
Butcher
James King of Bierton aforesaid, Coal dealer
James Bonham of Bierton aforesaid, Butcher
Thomas Todd the younger of Bierton
aforesaid, Baker
George Dickins of Bierton aforesaid,
Labourer
Abel Dearing of Bierton aforesaid, Labourer
George Esau Chapman King of Bierton
aforesaid, Bricklayer
Henry James Lester of Aylesbury, Bucks,
Coach builder
Edwin North of Aylesbury aforesaid, Aerated
water manufacturer
John Turner of Aylesbury aforesaid, Chemist
William Hopcroft of Aylesbury aforesaid,
Grocer
Henry Gunn of Aylesbury aforesaid, Miller
John Willison of Aylesbury aforesaid,
Gentleman
George Butcher of Tring, Herts, Banker
John Roberts of Bierton aforesaid, Stableman

John Roberts formerly of Bierton and
now of Aylesbury, Stableman

SECOND: New Trustees now chosen
and appointed –

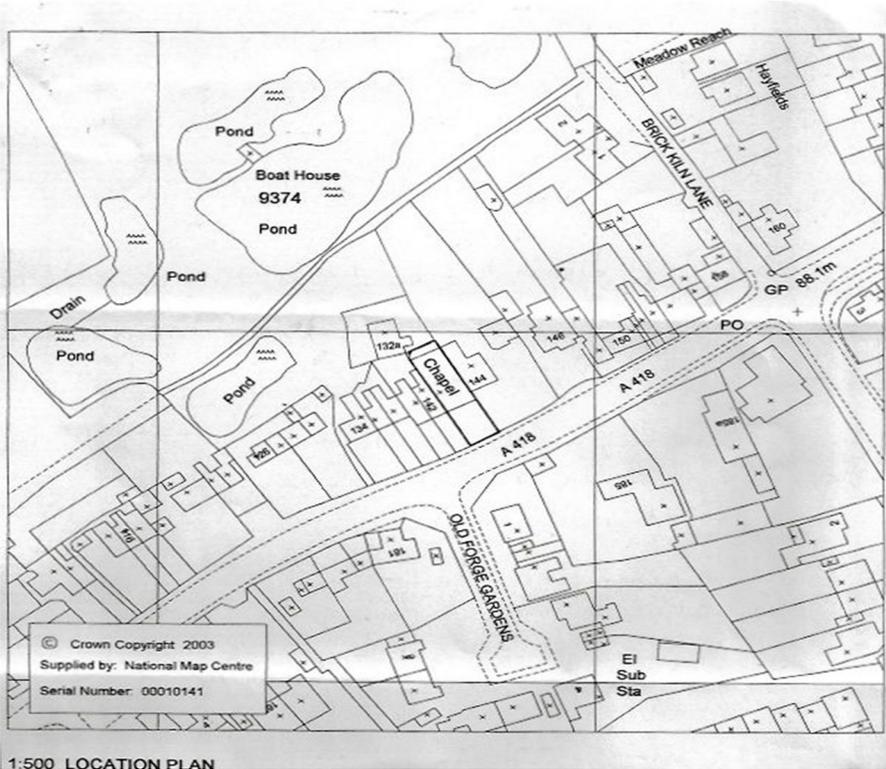
Ernest Thorne, Batchelor of Lee
Common, Bucks, Gentleman
Alfred Henry Brooks of Fools Gray,
Kent, Basket maker
William Arthur Chapman of
Aylesbury, Bucks, retired Accountant
William Figg of Waddesdon, Bucks,
House Decorator
Bernard Fleet of Bierton, Bucks,
Bricklayer
Percy George Foster of Bierton,
Bucks, Engineer's miller
Percy Gurney of Bierton, Bucks,
Bricklayer
William James Holt of Wickham
Marsh, Bucks, Chair maker
Ellis King of Bierton, Bucks, Farmer
Frederick George King of St Albans,
Herts, Schoolmaster
Raymond Thomas King of Southall,
Middlesex, Motor garage proprietor
William John Markham of Bierton,
Bucks, Builder
Samuel David Pierce of Lee
Common, Bucks, Fruit grower
William Charles Plail of Tottenham,
Middlesex, Baptist Minister

Inrolled in His Majesty's High Court of Chancery the 30th day of July in the year of our Lord 1832 being first duly stampd according to the tenor of the statutes made for that purpose

B.P.E. -

[Signed] [D. Dunny?]

84 TRUST DEED DOCUMENTS LODGED AT H.M. LAND REGISTRY
PLAN VIEW OF THE BIERTON CHAPEL IN BIERTON



Where Did the Money Go From The sale of our Chapel?

Looking at the trust deed it states the money from the sale of the Chapel should go to **The Particular Baptists Fund London 1717** and not The Association of Grace Baptists Churches. How ever on contacting the Fund I was informed I was not eligible to benefit for the fund as they only support ministries in the UK and not abroad. What do you think of this ?

<https://www.pbfund.org.uk/history.html>

The Secretary
Particular Baptist Fund
5 Sandalwood Road
Westbury
Wiltshire
BA13 3UP
By telephone: 01373 825605
By e-mail: info@pbfund.org.uk

AFFIDAVIT OF FACT AND SOLEMN DECLARATION

By David Clarke

September 3rd , 2004

REASON FOR THE SOLEMN DECLARATION

As a lawful honourable member of the Berton Strict and Particular Baptist Church whose Chapel is Aylesbury Road, Berton, Buckinghamshire, I am lawfully entitled to take over the Berton Church land , chapel And property upon the death of all the other Church members. The Chapel was closed for worship on 22nd December 2002, due to the decease of it members.

The Lawful Trustees cannot sell the Chapel or give the Title deeds to another body of men that have not been elected or chosen by the Church

This Declaration is the basis for my Claim to recover our Churches property in order to continue the work of preaching the Gospel and the Worship of God according to our Articles of Religion dated 1931, Church practice and Custom

Solemn Declaration Of Fact and Belief

1. I, David Clarke, church member, and sent minister of the Berton Strict and Particular Baptist Society meeting formerly at the Berton Chapel and now residing at, 11 Hayling Close, Fareham, Hampshire, PO14 3AE, do solemnly and sincerely declare, that this declaration is true, and that the enclosed Indenture, is a copy of the original document for the Berton Chapel, dated signed and witnessed 1831. My own hand took this transcript when I made a personal copy in the presence of Bertha Ellis, at 175 Aylesbury Road, Berton. The term Church refers to the Society of Strict and Particular Baptists, described in the enclosed Indenture.

Berton Articles of Religion 1831

2. In 1976 I requested to inspect the Articles of Religion of the Berton Church, with a view to becoming a member. I was presented with a set of religious tenets that were not the same as those in the original Berton Articles of Religion, as set out in the Indenture 1831 enclosed below.

3. There were two articles of religion that I could not subscribe too, in this spurious set of religious tenets. These sets of religious tenets were spurious to the original articles, as we could find no record, as to their adoption, in the church minutes. I agreed to the articles of religion expressed in the Trust Deed, date 1831.

Accepted as s Member of the Berton Church 1976

4. After serious discussion with the church chairman Mr Hill, it was agreed

that I could be accepted as a church member of the Bierton communion by subscribing to the original articles of religion dated 1831, witnessed and signed by John Warburton Jr. 1831. This took place at the church meeting on 8th January 1976. The chairman being Mr James Hill, minister of the Gospel, Ebenezer Strict Baptist Church, Luton, this being 6 years since my call by grace on, the 16th January 1970.

Appointment of New Trustees 1976

5. At the church meeting, on the 2nd July, 1976, the following men were chosen, in accordance to the expressed terms of our trust deed 1831, to be the new trustees: Mr. A. King (Bierton), Mr. Hill, (Luton), Mr. T. Martin (Blunham), Mr. Baumber (Bedford), Mr. Heather (High Wycombe), Mr. Janes (Eaton Bray), Mr. F. Hill, Mr. D. White, Mr. P. Gurney and Mr. Foster. A total of 11 trustees.

Irene Mary Clarke Accepted As Member 1980

6. On October 9th, 1979, Irene Clarke made application for church membership, however the problem regarding, which articles of religions to present to her for subscription too, was unresolved. As a result her application for membership was withdrawn, as the church were unable to decide. This occurred at the meeting dated 9th January 1980. She was later accepted as a Church member upon her confession to the original Church articles of religion dated 1831.

Bierton A Gospel Standard Cause

7. On the 16th January 1981 the Bierton Church, unanimously agreed to seek association with the Gospel Standard group of Strict Baptists. This was the proposal of Mr A King. I was not present at the meeting but was informed by Mrs. Evered who was the Secretary. The Church subscribe to the Gospel Standard Articles of religion without a problem and we were accepted and enlisted as a Gospel Standard cause on 3rd April 1981. We adopted the rules of conduct for church order and practice.

Strict and Traditional Rules Relating To Church Membership

8. These rules of conduct clearly supported the traditional view of our church that a member cannot resign. One is either an honourable or dishonourable member. An honourable transfer must be to a church of the same faith and order or by termination by the church it self. The member alone cannot effect it.

Bierton Church not connected With Grace Baptists Churches

9. The Bierton Church did not accept the articles of religions of the London

Baptists 1689 confession, nor did they have associations with the Limes Avenue Grace Baptist Church, in Aylesbury. The Bierton Church were a distinctive Strict and Particular Baptist Society, historically associated, with the 1644 First London Confession, and would have been labelled historically, by opponents; namely Fullerite Baptists, such as the Grace Churches, as Gillite's or Huntingtonian's. The matters were fully recorded and outlined in, "The Bierton Crisis 1984".

My Call To Preach The Gospel and Being Sent By The Church 1982

10. In 1982, Mr. Hope (Reading) and Mr. Hill (Luton) made recommendations to the Church to support my call to the ministry. The Church duly sanctioned my call to preach, after a special meeting was set-aside for that purpose.

Controversy Over General Redemption Hymns

11. In 1983, a controversy arose in the church, over Mr. King's doctrinal error, as he taught the Sunday school children General Redemption, by using hymns, at their anniversary meeting, which were contradictory to our articles of religion and as a Gospel Standard Cause.

Concern Over General Redemption Hymns Confirmed By Others

12 a. In 1982, Mr Jane, a member of the Gospel Standard church meeting at Eaton Bray (and one of our trustees, and Mr Ramsbottom (Editor of the Gospel Standard Magazine), supported my request for help and confirmed that the teaching of General Redemption by using hymns that expressed this was wrong. To do so, and for the church to allow Mr king to do so, was contrary too our Articles of Religion, as set out in our trust deed, and or association with the Gospel Standard causes.

Mr King Resigns

12 b. On the 15th June 1983 Mr. A. King left (resigned) the Bierton Church. See the whole controversy published in, "The Bierton Crisis 1984".

13. Due to lack of church discipline, and order, we asked Mr. Paul Crane, a visiting minister, to act as our overseer.

Mr Craine Appointed As our Overseer

14. On the 18th February 1984 Mr. Paul Crane, of 25 Roughlands, Lakenheath, was appointed as the overseer of the church at Bierton.

No Disciplinary Action Against Mr. King 1984

15. The Church did not take any disciplinary steps against Mr. King, due to his withdrawal from the communion, as we hoped he would return and resolve the differences that had occurred. According to our rules he

remained in church membership.

My Secession 1984

16. In July 1984, I resigned as Church Secretary, and seceded from membership of the Church over matters of conscience. I withdrew from the church communion and left the Church, to the care of God and in the charge of Mr. Crane. See, “The Bierton Crisis 1984”, in which I write a full account of my actions. They were carried out in the name and fear of the Lord. According to our rules I remained in membership because the church did not terminate my membership, they wanted me to return.

Trustees Informed of The Reasons For My secession

The trustees were fully informed over these issues. No disciplinary action was taken against me, in the similar way to Mr. King, and I was informed that it was hoped ‘I would return’. I, left the matter to the Lord. I, to remained a member of the church as no disciplinary action was taken against me to terminate my membership.

Church Members Die

17. Between the years 1984 and November 1995 the following Church members died: Mrs. G Evered, Miss. Ruth Ellis, Mrs. C. Gurney, Miss Gwen Ellis, and Miss Bertha Ellis.

18. There is no record of Mr. King’s return to the church, or any acknowledgment of his former doctrinal errors being retracted.

Trustee’s Withdraw From Gospel Standard

19. The Church at Eaton Bray, of which Mr. Janes was a deacon, and also one of the Bierton Chapel trustees, withdrew from the Gospel Standard Association, over doctrinal differences and they adopted the London Baptist 1689 confession that was at variance with to the Gospel Standard distinctive tenets of truth.

My Call to Mission Work in The Philippines

20. In August 2001, I was called on mission work to the Philippines, in order to preach the gospel according to my calling and sending, by the Bierton Church, in 1982.

Trustees, Mr. Craine Mr. Ramsbottom Informed of Our Mission Work 2002

21. In December 2002, I wrote to Mr Ramsbottom, the Editor of the Gospel Standard, in the UK, seeking the communication address of Mr.

Crane, and Mr Hope and the church at Albert Street, Oxford, in order to communicate with Mr. Crane and Mr Jane as I wished to share and inform them of the work being done in the Philippines, and inform them of our return to the UK, with certain Strict Baptist pastors from the Philippines, in July, 2003.

Mr Craine Gives A Reference For Missionary Application 2003

22. In January, 2003 I wrote to Mr. Crane asking him for a reference to support my application for a visa, to work as a missionary in the Philippines.

Mr King Asks To Resign From Being Trustee 2002

23. During the year 2002, Mr King, aged 81 asked Mr. Jane and the other trustees to take over the running of the chapel.

My Work In the Philippines Prospers 2003

24. In January 2003, as the result of my mission work in the Philippines, where I baptised no less than 22 souls in Baguio City Jail, and 8 souls in Benguet City Jail which gave proof of my continued ministry, as a sent preacher from the Bierton church, in 1982. See document marked, Baptism Certificate.

Missionary Visa Awarded 2003

25. In March, 2003 I was awarded a permanent missionary visa to work throughout the whole of the Philippines, as a Particular Baptist minister, sent from the Bierton Church, in 1982.

Registration of Our Mission SEC

26. In March, 2003, with the aid of a Particular Baptist minister, in Muntinlupa City, My brother Michael Clarke and I registered our ministry with the Security Exchange Commission (SEC), in the Philippines. I am the founding Director. Our registration name and number being Trojan Horse International (TULIP) Phils. Incorporated. CN 200306347.

27. In March 2003, I wrote to Mr Jane, one of our trustees at Bierton, informing him of our mission work and connections with the Strict and Particular Baptists in the Philippines and requested his help.

Mr Janes Trustee Cannot Help

28. Mr. Jane replied to my letter but he never informed me of the closure of the chapel and expressed, after consultation with his pastor Mr Rimes, he was not able to offer any help.

My Return To the UK July 2003

29. In July, 2003, on my return to the United Kingdom, I contacted Mr. Crane and was informed that all the church members at Bierton had died. He informed me that the Bierton chapel had closed down and the Association of Grace Churches Limited offered it for sale.

Encouraged to Reopen The Chapel 2003

30. Mr. Crane suggested that I return and reopen the chapel, as he still considered me a member of the church, according to our tradition.

Informed of The Association Of Grace Baptists Churches

31. In July, 2003, I wrote to the Association of Grace Baptist Churches limited and was informed that they were the lawful trustees.

Association Of Grace Baptists Not Elected By the Church

32. I had no idea how these new trustees had been elected by the church according, to our rules of conduct, and so I requested that I re-open the chapel to continue the work already begun at Bierton.

I am Refused Permission To Use Our Chapel

33. The Association of Grace Baptist Churches Limited, Mr. David Whitmarsh being the Secretary and David Coleman, the assistant, refused to allow me to use our chapel, but rather offered it to me for sale, at a price of £ 150,000. This was based on the assumption that planning permission had been granted for it to be converted to a two-occupation domestic dwelling.

Ancient Opposition To Bierton Being A Gospel Standard Cause

34. Mr. David Coleman knew about the issues of the Bierton Church Becoming a Gospel Standard cause, as he was a member of the Dunstable Church, in 1981. His Pastor was Mr. Kenneth Dix, who aggressively opposed the Bierton Chapel becoming a listed Gospel Standard Church. See The Bierton Crisis 1984

Association Denies We Were A Gospel Standard Cause

35 a. The Association of Grace Churches limited denied we were a Gospel Standard Church or governed by its rules and so rejected my claim to lawful church membership, despite my many representations.

Work Prospers In The Philippines

35 b. In April 2003, I returned to the Philippines and baptised Dolores A. Nava and Alan Nielson, upon confession of their faith in the person of our Lord Jesus Christ. So the Lord added to church, such as should be saved.

Our Ministry Recognised By The Bureau Of Corrections

36. In April 2003, our Ministry Trojan Horse International (TULIP) Phils

Incorporated was officially recognized by the Bureau of Corrections, as an official work in New Bilibid Prison and Pst. Arnel Gonzales, a particular Baptist minister for Muntinlupa City was appointed as our Religious Volunteer (RVO).

Mr. King Too Old To Continue As Trustees

37. In July 2004, I visited Mr Jane at his home in Eddlesborough, and Mr King at his home in Bierton. Mr Janes informed me he was now 83 years old and Mr King informed me he was 84 years old.

Mr. Janes, Mr Baumber and Mr. Tim Martin Take Over

38. Mr Jane informed me that in the year 2002, Mr King had asked him along with Mr. Baumber and Mr. Tim Martin, to take over the responsibility of the chapel as he was now too old and in-firmed, to carry on.

Mr Janes, Mr. Baumber and Mr. Tim Martin Resign As Trustees

40. Mr Jane informed me that he too was to old and it was also in practical for the other trustees to run the chapel so they resigned and approached the Association of Grace Churches to manage its affairs.

Bierton Trust Deed Given To The Association Of Grace Baptists

41. Mr. Jane informed me that the Trust Deed of the Bierton Church had been discovered to be with the Solicitor of Miss Gwen Ellis, and these were given to the Association Secretary alone, with all the church records and financial accounts.

Association Refuse Permission For Us to Use The Chapel

42. Despite my many representations, to the Association of Grace Baptist Churches, along that of with Irene Clarke (now Holloway), Alan Nielson, Michael J. Clarke, Mrs. Dolores Clarke and others, I was refused permission to re-open the chapel, for our lawful use.

Association Miss Represents the Use Of the Bierton Chapel

43. In August, 2004, a further application was made by the Association of Grace Baptist Churches Limited, to the Aylesbury District Council, to convert the chapel into a single residential dwelling, and to convert the grave yard (10 church members, being buried there), into off road parking for the dwelling. This was on the pretext that the chapel was redundant to use and that the affluent Limes Avenue Church being a Grace Baptist church, could take care of any of the Bierton community who still wished to join or attend church.

Mr. Janes And The Eaton Bray Church Withdraws From Gospel Standard

and Adopts the London Baptists Confession 1689

44. On the 28th July, 2004, I visited Mr Jane who then informed me that the Eaton Bray Church had withdrawn from their association with the Gospel Standard Churches and now subscribed to the 1689 confession of Faith. He expressed his objection to the Bierton Church being a Gospel Standard listed Church, and did not wish to give any assistance to rectify the mistake made by the former trustees, and the current attempts of the Association of Grace Baptist Churches LTD from selling the chapel and the distribution of the funds raised from its sale. Mr Jane informed me of the addresses of the Mr Baumber and Mr Martin. He also informed me that he felt it inconsiderate to involve Mr King in any connection relating to these matters, as he was old and seriously ill.

Mr King To ill To Resolve Difficulties

45. In the 29th July, Mr King informed me that he did not wish to be involved with the Bierton issues, due to his ill health and advise from his doctor.

Bierton Chapel falls into Dereliction

46. I visited the chapel in Bierton regularly during the period July 2003 and August 2004. During this time it fell into dereliction. The graveyard was not kept and the interior had been stripped of its furniture. I tended to the graveyard personally on the 26th August.

I Seek to Register the Chapel with the Land Registry Informing that the Deeds had been taken by misappropriation

47. In August 2004, it was decided to seek first registration of the Bierton Chapel in my sole name, I being the sole person in law, able to do so, apart from Mr. King and Irene Clarke (now Holloway) as it was unregistered land, and the deeds had been taken, by Mr. Whitmarsh, through miss appropriation.

48. In September, 2004, I wrote to The Association of Grace Baptists Churches limited, with my findings, and requested they return the Trust Deeds into the safe keeping of my Solicitor Battrick Clark, 155 White ladies Road, Clifton, Bristol, BS8 2RA.

49. I have informed the former trustees, Mr Jane, Mr Martin and Baumber and all interested parties, of the mistake, which had taken place and my desire to take over the lawful responsibility of the chapel for its use according to the terms of our original Article of religion expressed in the

enclosed Indenture, dated 1831. This communication includes the Charities Commission and submission of this sworn declaration to the Land Registry.

Opposition To Bierton As A Gospel Standard Cause

50. It is believed that the opposition to the Bierton Church, and her association with the Gospel Standard Baptists, along with Mr Kings declared doctrinal and practical errors, and Mr. Jane's new allegiance to the 1689 confession, are the cause of the current animosity and refusal to return the Bierton Church Trust Deed, that are withheld from its lawful owners. Also the fact that the proceeds of any sale of the chapel assets will go to those churches associated only with the Grace Association, namely Limes Avenue and Eaton Bray, and presumably other local churches as Albert Street Strict Baptist, Tring.

Association Claims to Be The Lawful Trustees

51. On the 3rd September, 2004 I was informed by the Association of Grace Baptist Churches limited that the Charities Commission had made certain investigations and they were satisfied they were the lawful trustees.

52. It is believed that no such Official enquires had been made.

Aylesbury Vale Give Permission to convert the Chapel to A Domestic Dwelling

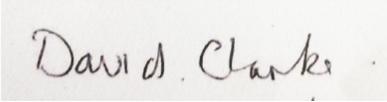
53. On The 3rd September, 2004 Aylesbury Vale District Council Informed me that the Association of Grace Churches had permission to convert the chapel to a single dwelling.

This Declaration was sent with my application, and is an amendment to the first submission, to the Land Registry in support of my first registration of the Bierton Baptist Chapel, of date 29th July 2004. Submission number BM293716.

The property is clearly marked in the previously enclosed map and outlined in red.

And I make, this solemn declaration, conscientiously, believing the same to be true, by virtue of the Statuary Declarations Act 1835.

Signature of Declaration:

A rectangular area containing a handwritten signature in cursive script that reads "David Clarke".

David Clarke

Declared at: 12 High Street, Fareham, Hampshire, and this day 3rd September 2004.

Before me

Signature:

Address: Churches Solicitors, 12 High Street, Fareham Hampshire, PO16 7BQ. Qualified Solicitor.

THE TESTIMONY OF WILLAIM OLA POLOC

A. CALLED FROM DARKNESS TO HIS MARVELOUS LIGHT

(By Pastor William O. Poloc Sr.)



1. My Birth

I was born in a small town called Bontoc, the capital of Mt. Province and one of the remotest places in the Cordillera Range. The place is legendarily known as the home of the fierce Igorots who were prominently head hunters. The natives of this village were feared among all the tribes of the Cordillerans. Our ancestors were pagans and purely animistic in their worship. However, during the Spaniard's colonization, Roman Catholicism was introduced that spread all over the Philippine archipelago. This beliefs influenced my parents to become devoted Roman Catholics who brought us up with this kind of religious beliefs.

2. My Educational Life

From childhood to adulthood, being the first male among the family, my parents decided to enrol me in private schools hoping that someday, somehow, I will be able to finish a profession so I can help the rest in the family. After graduating from my high school years, I met my wife and we decided to marry and were blessed with three kids. Yet, being a married man, my parents encourage me to continue my education longing to fulfil their dream for me. This I decided to enrol in one of the universities in the City of Baguio a distant place from our hometown. Unfortunately, their expectations and prayers for me to become a professional someday was in vain. This sudden changed took place when I mistakenly befriended a certain guy who led me to live a city life of w/c I've never experienced before. Besides, the new environment that surrounded me brought to a new perspectives in life.

3. My Life in the City

Through this one friend, I met lots of friends that led me to be engaged with lots of vices. But things became worst when I involved myself into drug trafficking, illegal gambling and robbery hold up etc. Yes, there were pleasures everywhere around to enjoy. Money easily comes and easily goes. My parents dream and good advices for me were forgotten and buried under

the evil pleasures of life. Besides, I forgot my own family and live like an unmarried man. When being alone, I thought to myself that I have already found the true kind of life I wanted to.

Then one gloomy night just after having a drinking spree with my group; we decided to stage a robbery hold up just as we usually do. This time around we are unaware that we were being spied by policemen due to the unsolved cases done during the past years. To cut the story short, we stage our evil intent, robbed the guy and upon resistance we killed him. This eventually led to our arrest and jailed.

4. Life in Prison

I pleaded not guilty in court; however the court found me guilty beyond reasonable doubt and was sentenced to suffer the penalty of life imprisonment. My families frequently came to visit me in jail but the only thing I surely can do is to ask from them forgiveness. At some time, having been classified as an insular prisoner, I was transferred to the New Bilibid Prison. (NBP).

This Institution is one of the most famous and dreadful places in the country. It is the habitation of hardened convicted criminals coming from different places in the country. Riots and killings during our time are daily spectacles cause between rival gangs. My life inside prison was truly a mess that makes me sick every time I remember my family who were left alone. I really miss those precious times being with them. The warm hugs of my children and candid expression, saying; Papa!Papa!

B. LIVING INTO HIS MARVELOUS HIS LIGHT

1. Life in Christ inside Prison(Conversion)

On June 1994, four years later, was indeed a very memorable time when my life enigmatically changed into the new path of life. By His divine providence, I incidentally walk inside a Christian church (within the prion orgaised by other inmates) for curiosity sake. As their service started, I became irritated with their absurd worshipping and praising God. But what touched me most was the preacher's message that led me to Christ. His message straight forwardly convicted me of my being a sinner that brought me to repent of my sins and came to believe in Jesus Christ as my Lord and personal Savior. (This I came later to know in theology as my regeneration to conversion).

Those striking message pierced my heart that drove me to seek more about biblical truths. In my sincere quest, I committed myself to that church. My eagerness to grow spiritually prompted me to enrol in one of the Theological Institute inside prison (New Bilibid Theological Institute) which led me to know more about Christian beliefs. By the grace of God, I was able to finish a four year degree of bachelor in theology and eventually serve as a teacher

of the theological Institute.

As the years go by, I met an inmate English guy by the name Michael John Clarke.



Dr. Poloc and Michael John Clarke



Michael's Baptism

We became close friends and he often comes to visit me at our dorm. Michel is a nosy guy! I often give answers to his questions about spiritual matters. I remember him addressing me as a doctor for giving the antidote of his spiritual curiosity. Later, by the grace of God Michel became a believer in Christ, he joined the church and was baptized. From that time on, he always attends church services and involved himself with other spiritual activities. Glory to God!

ADDENDUM – ON TROJAN HORSE INTERNATIONAL.

After sometime, his brother Rev. David Clarke (Later Founder of the Trojan Horse International Ministries) and company came to the Philippines for a mission and to visit his brother Michel as well. The group shared God's word to the inmates inside the New Bilibid Prison through Evangelistic programs resulting to the conversion of many inmates.



In August 19, 2002, was another time worth remembering and overwhelming. My prayers and longings to God were answered?

The Bureau of Corrections (BOC) summoned and informed me that I have already a release paper coming from the Board of Pardons and Parole. To my surprise, I cried out aloud, "Thank you Lord" At last, for more than fourteen whole long years you answered my prayers. You are indeed so great!"

2. Life in Christ Outside Prison

Before returning to City of Baguio the place where my wife lives, we have had a meeting with Rev. David Clarke and company.



The consensus of our meeting was to send me as the first Trojan Horse missionary to start a pioneering work in to the prisons in the northern part of the country.

I took this given opportunity so I could start a ministry likewise share the

gospel to my families, relatives and friends.

Lately, I had informed my wife and mom about my release from incarceration and they came to fetch me. Those longings and homesickness that had been a distress for quite some time completely disappeared upon seeing them.

Upon my arrival in my hometown's wife I felt being like a stranger. The city was in progress and over populated. Tall buildings and new roads were built, many cars and buses ply all around the city. It's a busy city. Well, I thought to myself that with this new environment, I need to be prudent and cautious in adjusting myself knowing that temptations are all around.

(Having experienced it before).

In due course, I started the prison ministry with the assistance of my wife who became a born again Christian that time. (She was baptized by Rev. by Lucas P. Dangaton Jr. later along with Josie). I wrote letters of request to the jail wardens of the City and the Province and by God's providence I was given specific schedules to conduct our prison ministries. Therefore, I and my wife started ministering to the inmates inside the jails.

Later, I informed Rev. David Clarke about God's work in prison and how He is mightily using us. This moved them to come and visit the work and also help us minister to the inmates at the Baguio City jail and Provincial Jail. Their arrival was truly a blessing!



Baguio City Jail

Benguet Provincial Jail

Through their preaching of the gospel lots of inmates came to believe in Jesus Christ and were all baptized inside a small plastic tank filled with water inside the jails. After a week of staying with us, the group went back to Manila as we continued the ministries that God has entrusted to us.

CHRIST CENTERED CHURCHES INC.

On 2003, a year after, we started a small church under the name Baguio Christ-Centered Church Inc.(BCCCI)within the city. Doctor Lucas Dangatan Jr. came to assist me to do the work.



Baguio Christ Centred Church



Baguio Christ Centred Church



Lucas P. Dangaton and William



New Bilibid Theological Institute

He is the founder and president of the NBP Church and the Jeruel Institute of Theology inside the New Bilibid Prison. The first thing we did was to reach out the family members of my co-former inmates who are still confined in prison. We conducted a house to house weekly bible studies to them. By the grace of God, many of them were enlightened and committed themselves to the church. They were they first family members of the BCCCI.

After sometime, Doctor Lucas went back to Manila to continue his ministry inside the New Bilibid Prison. I served as the pastor of the BCCCI with a zeal teaching our church members to grow spiritually.



William and Beth



Theological Graduates

On 2004, I decided to continue my theological pursuit for a higher degree and at the same time doing my pastoral work. It was during this year, that my previous knowledge about Monergistic teachings and sovereignty of God had been systematized. As a result, this led me to change my theological perspectives most especially on the doctrine of salvation. The prevalence of Arminianism from many churches around the city eventually challenge me to open the Christ-Centered Theological School (CCTS) same time of the year.



Theological School



Whole School

The school adheres to a reformed doctrine and is given free purposely to spread the reformed doctrines and to cater ministers and Christians who cannot afford to enrol is an expensive seminary. By the grace of God, many of them graduated from our Theological School and now mightily being used by God to date. Glory to God!

On 2005, God continually bless His work in us. He led us to open another jail ministry at the Bureau of Jail Management and Penology (BJMP) at La Trinidad, Benguet.



William Benguet District Jail



Jail Ministry

The BCCCI are now ministering to three (3) jails.



IPPF



Detainee's Jail Ministry

On 2006, the Kamog Christ-Centered Church (KCCC) in Sablan, Benguet Province came into existence pioneered by pastors Nardo and Glen, An alumna of CCTS who have graduated a 2 years course diploma in theology. It was also during this year that I was able to accomplish my 2 years Master's Degree.



Villa Floresta



PCCS

On 2008, another church came into existence namely; the Pinsao Christ-Centered Church (PCCS) pioneered pastor Aladdin also a bachelor in theology graduate of CCTS.



CCT Graduates



BCCCI Aniversary

On 2009, the BCCCI sent Pastor Mario and sister wife for a mission in Nueva Ecija. By God's guidance and provision, they were able to establish

the Villa Floresta Chris-Centered Church (VCCC) in San Jose, Nueva Ecija. Pastor Mario is formerly one of the faculty members of CCTS who was sent for a missionary work.

SEC Registration



BCCCI SEC Registration

On 2010, the BCCCI was registered under Sec.Reg:201027319. This registry insures all Christ-Centered Churches that is under the umbrella of BCCCI. During the years we continually experience God’s tremendous spiritual blessings upon BCCCI and CCTS. Souls were added into the church and many have graduated from our school. Christ-Centered Churches were being established around the archipelago. Moreover, God also moved brethren to sponsor a radio station program for BCCCI to preach the Gospel on air that lasted for almost a decade. Inevitably, there were crossroads encountered in our ministerial works yet we consider them as mere blessings and part of our calling.



BCCCI Radio



BCCCI Radio

On 20012, the Muntinlupa Christ-Centered Church (MCCC) also came into existence. The church was started by Pastor Dante a former inmate at the Medium Security Compound. The outset of his pioneering work existed just after his release from prison.

On 2014, Another inmate by the name pastor Elton, whom I have been helping process his papers was released from prison. Just after his release, I encourage him to start a ministry in Las Pinas at his residential place. By

God's providence the Las Pinas Christ-Centered Church was brought forth. He is now pasturing the LPCCC.



Benguet Aniversary



POCOP

It was also during this year that I started to organize the Prisoners Of Christ Organization Philippines (POCOP). This is a group of Christian Ex-convicts released from incarceration who are now serving the Lord from the different places around the country. The primary purpose of this organization is to help released ex-convicts brethren by ushering them into a Christian Church within their community. This group also conducts an annual assembly where all its members come together for fellowshiping and share with one another the works of God entrusted to us. To date the POCOP has a huge of membership all over the Philippines of which I serves as their president. On 2015, a year after, Pastor Fred Batac informed me of having started a church in Aborlan, Palawan. Palawan is an island located along the Visayan Islands. We prepared to fly on air to see the work God he started. We enjoyed fellowshiping with them. We stayed there for week and also joined them in their outreach ministries inside the penal colonies. After wards, I ordained him as a license minister and installed too some of elders of the Church. Pastor Fred is now pasturing the Aborlan Christ-Centered Church (ACCC). On 2018, another inmate by the name Pastor Polly Esperas, started a ministry at his wife's place in Lubao, Pampanga. He called me up and wanted to affiliate the church he started. We went to visit him and met the family members of the Church. This church was later named as" Lubao Christ-Centered Church" (LCCC) in Pampanga.

During the following years we also extended our theological school to other places in the Northern part of the country through mobile schooling. By God's grace and providence, many ministers and Christians were taught and eventually adhered to the biblical teachings on the sovereignty of God.

Until now, despite of this global pandemic God continue to work in our midst. Outreaches and mission churches were being opened by God

through us to look after them. To name some of our mission churches; we have the Ambassador Christ-Centered Mission Church (ACCMC), Mines View Christ-Centered Mission Church(MVCCMC) and Kalatia Christ-Centered Mission Church(KCCMC).

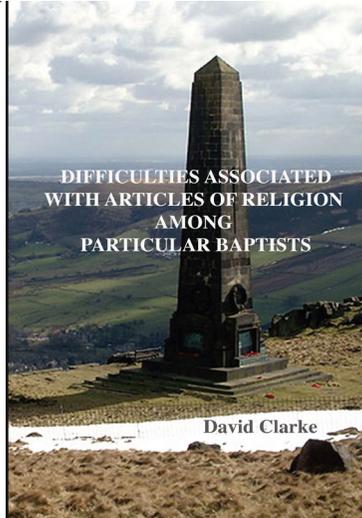
As I look back through all those years, I can't really imagine the graciousness of God bestowed upon us. His huge works entrusted to us is conceivably beyond our reach. But I believed that nothing is impossible before our sovereign God. Just as the apostle Paul says, " I can do all things through Christ who strengthens me". (Phil.4:13).

To God be all the Glory!

FURTHER PUBLICATIONS

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DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION Among Particular Baptists



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

BISAC: Religion / Christianity / Baptist

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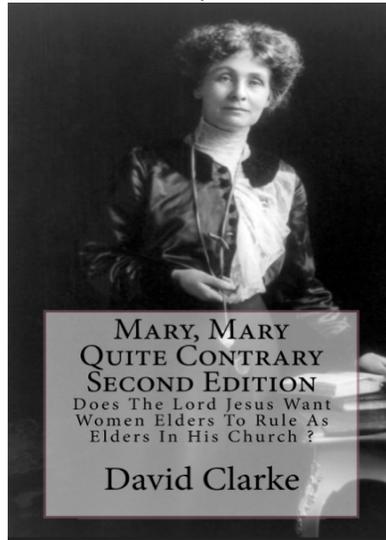
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MARY, MARY QUITE CONTRARY, 3RD EDITION



Does The Lord Jesus Want Women To Rule As Elders In His Church ??

Authored by Mr David Clarke Cert E

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.

Foreword by Dr. Ken Matto

We live in a day of rank apostasy. That apostasy is not limited to the unbelieving world because much of it is accepted by the Christian world. David Clarke hits head on one of the tenets of the apostasy which has exploded internationally. A time like this had been prophesied by Isaiah. Isaiah 3:12 (KJV) As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. The tenet which David Clarke hits head on is the one of women preachers and women elders in the churches. Isaiah states that women were ruling over the people of God, when the men should have been in leadership roles. The Scripture states that “they which lead thee cause thee to err.” In this book you will find a confrontation between elders and the word of God. When church leaders neglect the truths of Scripture and base everything they believe on as their “personal opinion“, then the paths have been destroyed for the Christian, as Isaiah teaches.

One of the outgrowths of the charismatic movement, is the teaching that women are just as qualified as men to be elders and pastors. This is not to say that women are lacking leadership qualities but the Bible is very clear that they are not to rule over men and are not to have rule in the churches. It is unfortunate that many feminized men in the church kowtow behind the concept that disallowing women rule in the churches is not showing them love. The reality is that being disobedient to the commands of Scripture is nothing more than rebellion against God. 1 Samuel 15:3 speaks about rebellion being as the sin of witchcraft. God has given specific instructions concerning the churches and their structure and who are we to claim that we know more than God.

The deep apostasy which many churches have accepted is made visible in this book but not only churches, Bible colleges have also acquiesced to disobeying the Bible and have endorsed women rulers in the church. It is a shame that those who bring the truth are considered the troublemakers in the churches. Tell me, what kind of love do you show someone when you actually help them to be disobedient to God? Will they still love you when they are in hell paying for their sins of rebellion? It is time for Christian men to step up and be men. 1 Corinthians 16:13 (KJV) Watch ye, stand fast in the faith, quit you like men, be strong. This book needs to be in the

library of all Christians to help them oppose the incursion of women rulers in the church. It is still not too late to bring about a repentance on the part of church leaders for allowing themselves to be swayed by false teaching. A strong church obeys God, a weak and dying one disobeys God, regardless of how many attend.

Dr. Ken Matto

Scion of Zion Internet Ministry

www.scionofzion.com

British Church Newspaper (Book Review)

One of the most profound changes that has come over our society in the last century is married women going out to work.

This trend was given a considerable boost by the need to recruit female workers in the factories during WW2.

Many other factors have contributed since then. They range from labour saving devices in the home to the unpredictable nature of modern marriage.

Things have now progressed to the point where women are taking over the professions including the ordained ministry.

This short paperback is written in a vigorous, forthright English style, to the point of being unconventional. However it is clear and readable.

Mr Clarke argues that church elder-ship should be male. He states the familiar arguments from Scripture and he also quotes many passages from the Bible which speak of male leadership.

The book is one long appeal to Holy Writ as being the final word in matters related.

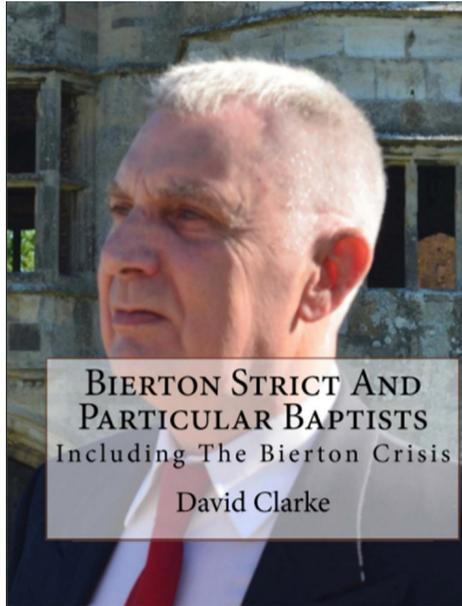
He has no patience with those who argue that we must defer to modern opinion: "When men find themselves looking over their shoulders wondering what will this person or that person think of me if I do not do or say the approved thing then that is where Satan has got you. If you find your self not doing things which you know are right before God and proper because you feel others may disapprove of you, then that is Satan ensnaring you so that you will be ineffectual in your work for God. **We are told to resist the Devil** and he will flee from you. (Page 76).

Much of the book is occupied with an exchange of letters between the author and the elders of Mr Clarke's church who have decided to appoint women elders.

He then enters into correspondence with the head of a Bible College who comes to Mr Clarke's church as a visiting preacher. These vigorous debates enable Mr Clarke to present his arguments in an interesting context.

We recommend the book. Dr Napier Malcolm, editor of the British Church News Paper.

BIERTON STRICT AND PARTICULAR BAPTISTS AND THE BIERTON CRISIS

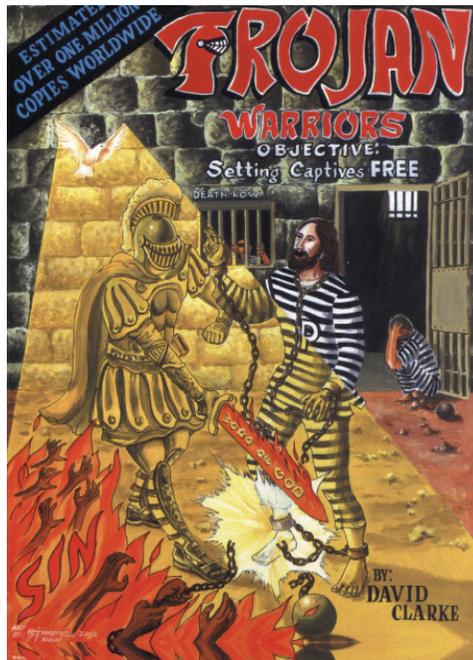


David Clarke

This book tells a remarkable true story. David Clarke was sent to Borstal at 17 and had no real knowledge of Christianity or the gospel, as he was not brought in a Christian home. On leaving Dover Borstal on 1968 he had a 3-year career of undetected crime and until the 16th January 1970 when he had a sudden conversion to Christianity after a bad experience on LSD. After which he turned his back on his criminal past and sinful way of life. He Learned to read through reading the Bible and classical literature as he wanted to learn all about the Lord Jesus Christ, as he was virtually illiterate. One year after his conversion he was able to make a Confession to the police telling of 24 crimes that he had committed since leaving Dover borstal in 1968. He went on to higher education joined the Bierton Strict and Particular Baptist church as the church held to the doctrines of grace and was later called by the Lord, and sent by the church to preach the gospel. He graduated with a Cert Ed, awarded by Birmingham University and lectured in electronics, for over 20 years, in colleges of Further and Higher education. Sadly he discovered unresolvable errors and bad practice in the church and sought to defend the truth of particular redemption and other

serious errors. All of which were unresolved due to long-standing traditions of man which opposed the way of Christ. This led him to secede from the church, in 1984. He continues his work seeking to follow the Lord Jesus Christ by writing and publishing seeking to help others who may value and benefit from his learning. This book Bierton Strict and Particular Baptist Includes The Bierton Crisis and tells the whole story. And David believes it will be very helpful to any Christian seeking to distinguish between false and true Christianity.

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

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 baptists 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.

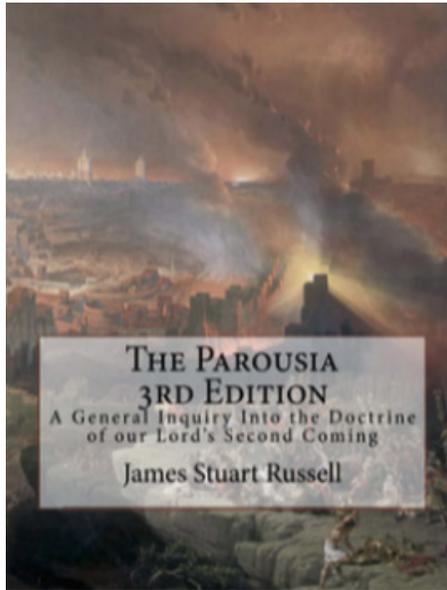
When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and 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 PAROUSIA



James Stuart Russell

Foreword By Ed Stevens

The word “Parousia” (par-oo-see-ah) is not a household word, but students of end-time prophecy know it is a reference to the Second Coming of Christ. It comes from two Greek words (“para” beside, and “ousia” state of being) and literally means “to be beside” (present with someone). It came to be a more specific reference to important people coming for an extended (but not long-term) visit to one of their subject territories (a “visitation”). It can refer either to the initial arrival or the afterward presence. It is used in the New Testament almost exclusively of Christ’s Second Coming.

Russell examines every significant New Testament text about Christ’s return, to see when it would occur and what it would be like. Since he believed the Second Coming occurred in the first century at the destruction of Jerusalem in AD 70, his view is labeled “Preterist.”

The word “Preterist” is another prophetic term with which many are unfamiliar. According to Webster’s Unabridged Dictionary, a Preterist is “a theologian who believes the prophecies of the Apocalypse have already been fulfilled.” A Preterist is the opposite of a Futurist. Futurists teach that the three major end-time events (parousia, resurrection, judgment) are still future in fulfillment, whereas Preterists teach these events have already been fulfilled. Some may wonder what difference it makes?

Everything crucial to Christianity is at risk. The Deity of Christ, the integrity of the apostles and prophets, and the inspiration of the New Testament is at

stake. How so?

Jesus and the NT writers repeatedly make time- restricted predictions about His return and the other end-time events. They do not merely suggest that Christ's Parousia might occur in their lifetime, they unequivocally affirm it. Liberals, skeptics, and Jewish/Islamic critics use those "time statements" to discredit Jesus and the New Testament. Inspired men cannot make mistakes. Since Jesus and the NT writers predicted Christ's return to occur in their lifetime, and it supposedly didn't happen, they assume Jesus and the NT writers were mistaken.

Indeed, if we cannot trust their prophetic utterances, we cannot trust anything else they say. Christianity is totally discredited if those predictions failed to materialize exactly as they prophesied.

You might wonder what these "time texts" are? Matthew 16:27-28 is a good example. This book deals with every one of them. They were not mistaken when they predicted Christ's return in their lifetime. It really occurred, at AD 70.

Theologians who study end-time prophecy consider Russell's book a classic defense of the Preterist view. It is this book, more than any other during the past 125 years, which has moved so many toward Preterism.

Many in the Reformed faith (e.g., R. C. Sproul, Sr., David Chilton, Gary DeMar, Ken Gentry, Gary North, Jim Jordan, et al) credit Russell's book as having a significant impact on their eschatological views. R. C. Sproul, Sr. says he looks favorably at Preterism because it is the only view of prophecy which effectively counters the liberal-skeptic-critic attack. He has written much to recommend Russell's book and encourage the spread of Preterism, even though he does not go as far as Russell does. In his Foreword to the 1999 Baker Books reprint of *The Parousia* (pp. ix-x), Sproul says:

Russell's work is valuable chiefly for his analysis of the time-frame references of New Testament prophecy and his understanding of the main reference to the parousia. ...Russell's book has forced me to take the events surrounding the destruction of Jerusalem far more seriously than before, to open my eyes to the radical significance of this event in redemptive history. It vindicates the apostolic hope and prediction of our Lord's close-at hand coming in judgment.... I can never read the New Testament again the same way I read it before reading *The Parousia*.

Until this book appeared in 1878, Preterism had little systemization. This book began that process, and remains one of the most consistent and comprehensive explanations of Preterism available. The Preterist view flourished in Germany and Britain. But America, still recovering from civil war, took little notice. In global terms, its impact is still marginal, but it has

seen significant growth in the past ten years, and the Internet is one of the big factors stimulating that. What the Gutenberg printing press did for the Protestant reformation, the Internet did for the Preterist reformation.

The Internet is the perfect place to publish helpful material like this. One of the first books to be posted on Preterist websites was Russell's *Parousia*. Even though the electronic version has had many readers in the short five years it has been available, it has not diminished demand for printed copies. This book is destined to remain a Preterist classic.

Russell did a remarkable job of interpretation compared to previous centuries. He pointed the way in a number of areas that we are only just now beginning to develop further. He devoted over 170 pages to the book of Revelation. One of his best statements is there. He uses the "time" statements in the first three verses of Revelation to show how crucial the date of writing is to the interpretation of the book:

It may truly be said that the key has all the while hung by the door, plainly visible to every one who had eyes to see; yet men have tried to pick the lock, or force the door, or climb up some other way, rather than avail themselves of so simple and ready a way of admission as to use the key made and provided for them. (*Parousia*, p. 367)

Russell leaves no excuses for Futurism. His survey of all the "Parousia" (second coming) references is a tour de force in Preterist exegesis. This book was the first wave of what has become a whole storm of books defending the AD 70 fulfillment of end-time prophecy.

Futurists and Partial Preterists for too long have hidden behind the excuse of wanting explicit "time indicators" before assigning a text to AD 70. Russell and modern Preterists have exhaustively shown that all NT end-time texts have first century "audience relevance" written all over them, which functions as an implicit time indicator. The New Testament was not written to us originally. We are reading someone else's mail. The primary task of a Bible interpreter is to discover what the original author intended to communicate to his original audience, not just to ask what it "could" mean to us today.

THREE DIFFICULT TEXTS SIMPLIFIED

There are three scriptures which most partial preterists think are yet to be fulfilled: Acts 1:11, 1 Cor. 15:20-57, and 1 Thess. 4:13-18. Russell shows that an AD 70 fulfillment is the most consistent interpretation of these texts. However, he does not deal very much with Acts 1:11. As a result, many Futurists and Partial Preterists have used this text to teach another major return of Christ still in the future. Modern Preterists have now shown that these three texts contain implicit time indicators and contextual clues which

connect them inseparably to the Parousia and final consummation in AD 70. For a fuller explanation of these three texts from a Preterist perspective, see the three books written by this author (Stevens Response To Gentry, Questions 5 About The Afterlife, and Expectations Demand A Rapture).

In those books, we deal especially with the typological imagery of Christ's ascension into the cloud-filled heavenly Holy of Holies to present His own blood to make final atonement, and His "second appearance" back out of the heavenly temple to announce atonement to His anxiously waiting saints. The Acts 1:11 reference to the return of Christ is easy to apply to AD 70 when we realize it is speaking of the reverse of the visible ascent of Christ in Theophany form. His descent would follow the same Theophany pattern as His ascent, meaning that it would be visible like His departure. He ascended visibly with clouds and angels in the presence of a few disciples, and the two angels (Acts 1:10-11) promised that He would descend visibly "in like manner" in that same Theophany pattern to only those disciples whom He wished to see it. Both the going away and the return were "cloud comings" (Theophanies) accompanied by angels. He left the same way He would return (in clouds with the angels) to appear to his anxiously waiting disciples ("How long, O Lord?" and "O, our Lord, come!"). They expected His return before all of that generation died. Some of them were promised to remain alive until His return, and that they would literally "see" it before they all died (Matt. 16:27-28 and John 21:22f).

Even some partial preterists (e.g. Kenneth Gentry in his book, *Before Jerusalem Fell*) have agreed that Rev. 1:7 (which mentions a "cloud coming" or Theophany which "every eye would see") was fulfilled in AD 70. Since most expositors connect Rev. 1:7 with Acts 1:11, it seems reasonable to assign both Rev. 1:7 and Acts 1:11 to the visible Theophany that was seen by the Jewish people just before the war in AD 66. Notice what R. C. Sproul, Sr. said about the angelic appearances in the sky in AD 66 and its connection to Rev. 1:7 – "...the Old Testament prophets, when speaking of a real historical visitation of God in judgment upon cities and nations, used exactly this kind of language in a metaphorical way to describe that coming of divine judgment.... As some 19th century scholars...Jonathan Edwards...B. B. Warfield and others have suggested, what Jesus is talking about here on the Mount of Olives [Matt. 24:3] ...is the end of the Jewish age. And that the coming that he's talking about, and that he's warning these contemporaries about over and over again... that was coming on that generation...was the judgment of God that was coming on Jerusalem and the temple in the year 70 AD.... Was Jesus visible? Did "every eye see him" [Rev. 1:7] and all of that? No. Although, one of the weirdest passages you ever read in ancient

history is the paragraph that is found in Josephus [Wars, Bk 6, Ch 5, Sect. 3]. I quote it in my book [The Last Days According to Jesus, p. 124]... After talking about some remarkable, astonishing celestial events that some people had reported, he said, “Besides these a few days after that feast, on the one-and-twentieth day of the month Artemisius ...before the setting of the sun, chariots and troops of soldiers in their armor were seen running about among the clouds....” ...The overwhelming testimony of the contemporaries (and he was there as an eyewitness) was that people did see something in the clouds. And what is it they saw? They saw chariots. Is that the first time the chariot throne of God is seen in the clouds over Palestine? What took Elijah to heaven? What were the whirling merkabahs [chariots] Ezekiel beheld? Was not the basic symbol in the Old Testament of the movable judgment throne of God, his chariots of fire? And here we have the testimony of many, many people saying they saw these chariots running about the clouds right before the end of Jerusalem. ...It lends credence to the further application of Jesus’ predictions of what would come in this judgment of the nation of Israel and of the city of Jerusalem...” [R. C. Sproul, Sr. “Last Days Madness” speech, 1999 Ligonier Ministries National Conference in Orlando. Bracketed material inserted by the author of this Foreword.]

Eusebius (Ecclesiastical History, Bk 3, Ch 8, Section 5) quotes this same material from Josephus, and Tacitus (Histories, Book 5, “About The Jews”) alludes to the same events. Sproul’s comments stimulate several thoughts. If Rev. 1:7 was fulfilled by the appearance of angels and chariots in the sky at AD 66, and if Acts 1:11 is speaking of the same judgment coming (or cloud coming, Theophany) of Christ, then what text teaches a still future visible coming of Christ? If the angelic armies literally seen in the clouds at AD 66 were the fulfillment of “every eye shall see Him” (Rev. 1:7) as Sproul has allowed as a possibility, then it was also the fulfillment of Acts 1:11! In Matt 16:27-28, which R. C. Sproul, Sr. affirms is AD 70, it states that some of those disciples would not taste death until they saw Christ return. It therefore seems logical that the visible coming of Christ at AD 66-70 which is mentioned in Matt. 16:27-28 must be the same coming dealt with in both Rev. 1:7 and Acts 1:11.

The commander of the angelic hosts (Christ) was present with His angelic armies on that occasion (AD 66), just like Rev. 19:11-21 pictures for us. This was the visible return of Christ with His angels to judge His enemies and reward His saints, as both Rev. 1:7 and Acts 1:11 had predicted. Matt. 24:29-31 and Luke 21:25-28 also indicated there would be visible “signs” accompanying the return of Christ with His angels to raise the dead out of Hades, perform the judgment, and reward His faithful saints. This fulfills the

“in like manner” terms of the Acts 1:11 text. Both Rev. 1:7 and Acts 1:11 fit the Matt. 16:27-28 “visibility” pattern.

It is also clear from the similarities between 1 Cor. 15 and 1 Thess. 4 that these two “parousia” texts are speaking of the same AD 70 return of Christ. Since both texts state that the resurrection will occur in connection with the “parousia” (1 Cor. 15:23; 1 Thess. 4:15-17), and since the NT does not distinguish between two different parousias separated by thousands of years, and since this parousia is said to occur in the lifetime of some who would “live and remain” until it occurred (1 Cor. 15:51; 1 Thess. 4:15), then it is clear that these two texts were fulfilled in AD 70. This forces some adjustment in our concepts about the nature of fulfillment once we get the time of fulfillment straightened out. All three of these difficult second coming texts have been explained from a consistent AD 70 fulfillment. This leaves partial preterists nowhere to hide. We can thank Russell for pointing the way toward this approach to these three texts.

A LITERAL RAPTURE

Another area in which Russell greatly served the interests of future generations was the rapture. Four other scholars within a generation of Russell also taught the idea of a literal rapture in AD 70 (Milton S. Terry, E. Hampden-Cook, Richard Weymouth, and William S. Urmy). There are minor differences in the way each of these men described it, but all agreed there was a removal of some true Christians in connection with the return of Christ in AD 70. Modern advocates of a literal AD 70 rapture (such as Garrett Brown, Walt Hibbard, Arthur Melanson, Ian Harding, Ed Stevens, and others) go further to assert that all true Christians (and nothing but true Christians) alive at the time of the destruction of Jerusalem were “snatched away” to be with Christ in the spiritual realm. Russell suggested that only some Christians were caught up – a “partial rapture” with the sleepers or unwatchful Christians left on earth. But it seems from Jesus’ sharp criticism of that group in Matthew 25 (and in the book of Revelation) that the sleepers or unwatchful were not true Christians. The tribulation and apostasy eliminated the insincere. By the time of the rapture the only watchful, awake, and “worthy ones” were the true Christians. There would have been few (if any) pretenders and “mere professing Christians.” So in either view, the group of saints actually raptured is basically the same, whether we see it as only the watchful Christians, or as true Christians only.

The arguments we all use to establish the necessity of a literal rapture in AD 70 are exactly the same. The strongest arguments are the Biblical “expectation statements.” Scripture alone is our standard, not scripture plus history, tradition or anything else. The only authoritative material that we can use to

make any final decisions about what did or did not occur in AD 70 is the Bible. If it says the Parousia was going to occur in AD 70, that should be enough. We shouldn't have to be convinced by history or any external arguments. If the text of scripture says something is going to occur within a certain time frame, then we are bound to believe it, regardless of whether we can find external historical or traditional support for it, and regardless of whether our credulity is stretched to the breaking point. The same thing happened in the field of archaeology in regard to the Hittites and Darius the Mede. The Bible was the only evidence we had for the existence of these people for a long time, yet that did not make advocates of sola scriptura doubt the veracity of the Bible. So for sincere believers, the question boils down to this: What did the NT writers believe, teach, and expect to see, hear, and experience at the Parousia? Did they expect to experience the Parousia in any conscious way? Did they expect to "know" it had occurred afterwards? Or did they expect it to happen totally in the invisible realm without being consciously aware of it in any way? It is these Biblical "expectation statements" that also need to be examined, not just the "time statements."

We Preterists have pressed Futurists with the "time statements," and rightly so, because they are "sola scriptura" arguments. They are Biblical statements that need to be dealt with. So are the "expectation statements." What the "time statements" do for Preterism in general, the "expectation statements" do for the rapture view in particular. The time statements nail down the "time" of the parousia and its related events, while the expectation statements reveal the content and "nature" of those events in the experience of the Church.

Just because the Parousia may not have been validated historically in the way some might have preferred, it never stopped us from seeing it as a fulfilled "fact." The "time statements" forced us to believe that it must have occurred, regardless of a lack of historical confirmation. Even if we are unable to find external historical proof for a literal rapture in AD 70, it does not invalidate the Bible's affirmation of it. Our concern is simply, "What does Scripture actually teach?"

Rapture advocates have been accused of teaching a rapture based only on external historical "arguments from silence." Not so! Scripture is the driving force. The expectation statements are Biblical arguments, just like the time statements. The time statements help establish the time of fulfillment, while the expectation statements help determine the nature of fulfillment. As you study the following list of Biblical passages, find the answers to these two questions: (1) What does Jesus say is actually going to be seen and experienced by His saints at the Parousia? (2) What do the NT writers and pre-70 Christians indicate that they were expecting to actually see and

experience at the Parousia? (Matt. 16:27-28; 19:28; 24:31; John 14:2-3; 1 Cor. 15:51-54; 2 Cor. 5:1-4; Phil. 3:20-21; 1 Thess. 4:15-17; 2 Thess. 1:6-10; 2:1; and 1 Jn. 3:2). These texts show clearly what the first century Church expected to experience at the Parousia.

Paul said that when Christ would come to cast His enemies “away from His presence” and gather His saints (2 Thess. 1:6–2:1), that the saints would “marvel at Him” in His presence and in the presence of all who have believed, and Christ would be glorified by their collective presence with Him “on that day.” That doesn’t sound like a very silent occasion to me. Did they fail to “recognize the time of His visitation” and remain silent (as if it had not occurred). They should have been celebrating and proclaiming the fulfillment of His Parousia (if they were still around). There is a strange silence here, at the very time when we would have expected anything but silence, when they said they would be marveling at Christ in His presence. Their silence does not match their expectations, unless they were doing those things in the heavenly realm (no longer on the earthly scene).

If all living Christians remained on earth after AD 70, why didn’t some of those who saw these incredible events in AD 70 say something about it? Why the silence, if they were still around? Russell and the other four scholars mentioned above proposed the literal rapture to explain that silence. Silence is not a significant argument all by itself. But as Sherlock Holmes would agree in the case of the dog that didn’t bark when a supposed outsider broke in, sometimes silence is significant, especially when the circumstances would force us to expect otherwise. Expectations demand our attention even in the case of silence, if the Bible clearly teaches us to expect something other than silence. And it does.

For more indepth studies of the rapture at the parousia in AD 66-70, see this author’s book entitled, *Expectations Demand A Rapture*, and the excellent series of articles written by Ian Harding.

THE MILLENNIUM

Russell was uncomfortable with any view of the Millennium which ended at AD 70 (p. 514). He considered such a short duration of the millennium (40 years or less) to be “so violent and unnatural that we cannot hesitate to reject it” (p. 514). He suggested the millennium only began at AD 70 with a limited “first” resurrection and judgment (of the righteous only), and is still ongoing in history and moving toward a yet future final resurrection and judgment of the rest of the dead (the wicked only – p. 518). It seemed to him that the Millennium was “introduced parenthetically” as an exception to the AD 70 time limits of the rest of the book (p. 514).

He noted that some people (such as myself) consider the idea of a Millennium

after AD 70 as challenging the imminent time indicators throughout the book of Revelation. We would prefer a 40-year millennium (AD 30-70) which stays within those time limits.

Russell places a flashback to AD 70 at the end of the Millennium (Rev. 20:10), so that the white throne judgment in Rev. 20:11ff takes place in AD 70. Preterists who take the 40-year approach cannot disallow his flashback, since we insert one at the beginning of the millennium.

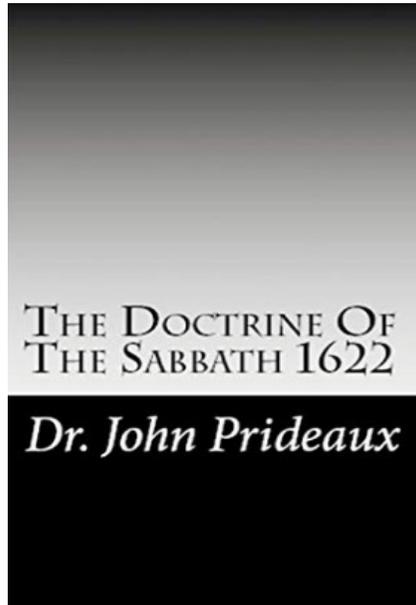
Russell's millennium interpretation deserves careful consideration. He acknowledged his understanding of it might not be perfect, and held out the hope that succeeding generations "will soon correct what is proved to be erroneous, and confirm what is shown to be right." (p. 535)

In conclusion, I have to repeat how impressed I am with Russell's exegetical work here. Many thousands of Bible students all over the world have been, and will continue to be, blessed by this book. We send this reprint forth with strong encouragement to seriously and objectively consider everything he has to say, and to "search the Scriptures daily to see whether these things are so." (Acts 17:11)

Edward E. Stevens

Bradford, Pennsylvania July, 2003

THE DOCTRINE OF THE SABBATH 1622



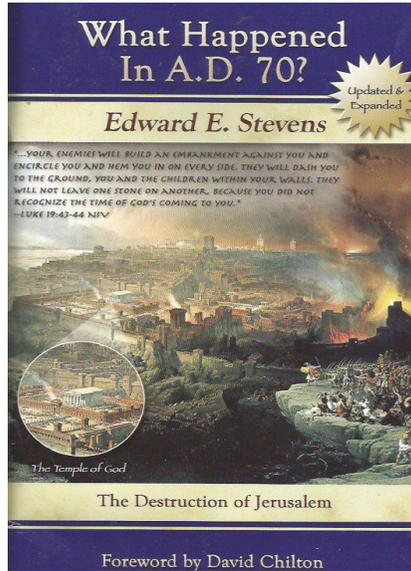
By John Prideaux (Author)

Of all the controverts which have exercised the Church of Christ, there is none more ancient than that of the Sabbath: So ancient that it took beginning

even in the infancy of the Church, and grew up with it. For as we read in the Acts There rose up certain of the sect of the Pharisees, which believed, saying, that it was needful to circumcise the people, and to command them to keep the law of Moses; whereof the Sabbath was apart: Which in the general, as the apostles labours to suppress in their first General Council, held in Jerusalem: So did S. Paul, upon occasion of whose ministry this controversy first began, endeavor what he could against the particular, shapely reproving those which hallowed yet the Jewish Sabbath and observed days, and months, and times, as if he had bestowed his labor in vain upon them. But more particularly in his epistle to the Colossians, Let no man judge you in respect of a holy day or of the new moon, or of the Sabbath days, which were a shadow of things to come but the body is of Christ. Both which expressions of Paul are in this following discourse produced to this very purpose. Yet notwithstanding all this care both generally of the Apostles and more especially of Paul to suppress this error; it grew up still and had its patrons and abettors.

This reproduction of, 'The doctrine of the Sabbath', by Dr. John Prideaux has been presented for those who have been troubled by the insistence of those religious people who insist that the first day of the week is the Sabbath day and to be kept holy, as dictated by the law of Moses. It is not. We include also Dr. John Gill on the subject of the circumstances of public worship as to place and time. It is the view of this publisher that the time and place of Christian worship it is a matter for the Christian community to decide and is not legislated in the scriptures.

WHAT HAPPENED IN A.D. 70



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 years 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.

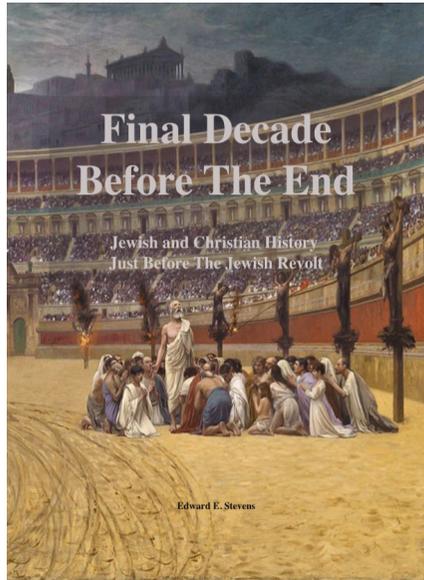
Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that they were expecting, 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

April 17,2010

FINAL DECADE BEFORE THE END



Ed. 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 end-time 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 Neronic persecution (AD 60-64). The Great Commission was finished, and the rest of the end-time 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

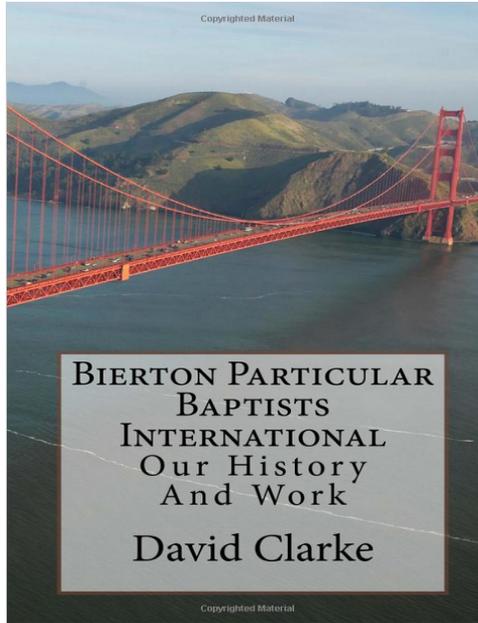
INTERNATIONAL PRETERIST ASSOCIATION

<https://www.preterist.org/>

Bradford, Pennsylvania

April 17,2010

**BIERTON PARTICULAR BAPTISTS INTERNATIONAL
OUR HISTORY AND WORK**



By Bierton Particular Baptists (Author), David Clarke (Author)

Bierton Strict and Particular Baptists were formed as a Protestant Calvinistic church in, 1831 whose articles of religion are set out in the appendix of this book. This book seeks to tell of the continuing work of the author as the sole remaining member of Bierton Particular Baptists seeking to fulfill his calling as a sent minister of the Bierton Church seeking to preach and teach the gospel of the Lord Jesus Christ which it continues today in an International capacity seeking to promote the gospel in Pakistan. A full account of the authors succession may be read in, "The Bierton Crisis", published and listed under further publications at the back of this book. Bierton Particular Baptists has worked in the Philippines continues to function in the UK and supports an early work in Pakistan.