

The Gospel Standard Baptist Library

Newsletter Number 4

Winter 2015

Introduction

If any of these newsletters have been the cause of any reader starting to use, or increase their use of, the library then we trust that it has been for their profit.

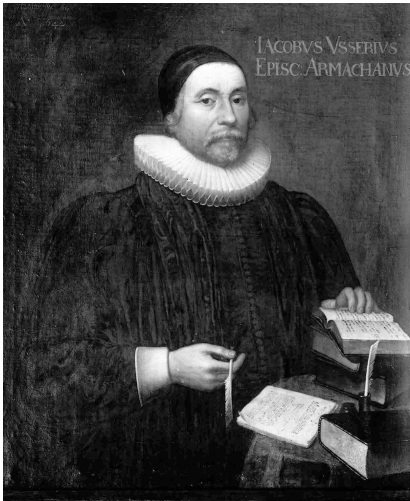
As we have looked at Scottish and Welsh authors in the previous issues, we take a look at those of Ireland in this one. We also commenced a series on books on specific doctrines in our last issue, dealing with Baptism, so we follow in this newsletter with books looking at the Lord's Supper.

Some Irish Authors and their Books

Traditionally Ireland has been a predominantly Roman Catholic country, the Reformation having had limited success amongst the working class. Protestantism was introduced into the country by settling it with English Protestants after the Tudor conquest. In the north of the country, the Ulster Plantation was heavily settled by English Protestants, and remains a Protestant and loyalist stronghold today. While Ireland has perhaps not produced the same volume of religious writings as some of the other parts of the United Kingdom, there are one or two notable characters.

Succat may not be a familiar name, but this is the man who is popularly known as St Patrick or, perhaps more properly, "Patrick Apostle of Ulster". The Church of Rome may have canonised him, but he never met the Pope, and it would seem he certainly would not assent to the teachings of the Church of Rome today. Patrick wrote two books in Latin: the *Epistola* and the *Confessio*. These are not in the Library, not even a translation, but J H Merle d'Aubigne in his *The Reformation in England* covers his life in a few pages. D'Aubigne quotes from Patrick's *Confessio* the following account of his conversion, "I was sixteen years old, and I knew not God; but in that strange land (Ireland, to which Succat had been brought by Irish pirates from the coasts of England) the Lord opened my unbelieving eyes, and, although late, I called my sins to mind, and was converted with my whole heart to the Lord my God, who regarded my low estate, had pity on my youth and ignorance, and consoled me as a father consoles his children." The outcome was that in later life Patrick returned to preach among the heathen folk and settle at Armagh. There are many superstitions and myths attached to Patrick, but he quoted much in his works from the Scripture and was a firm Trinitarian. As with many in the Dark Ages, while they may have had the root of the matter in them, in terms of real religion, they very much saw through a glass darkly on the finer points of doctrine. If anyone knows of a reliable biography of this man, the library would be pleased to hear of it.

Much later another notable man was James Ussher (1581-1656), who became Archbishop of Armagh in 1625. He had one of the finest libraries in his day, and read and wrote widely. The most significant of his writings is the short, and very readable, book: *Immanuel*, a work clearly dealing with the mystery of the Incarnation. He also wrote a very large book entitled *The Annals of the World*, which contained a complete chronology of the Bible going back to Creation. This chronology was often incorporated in the margins of the Bible for many years. His other great work is *A Body of Divinity* written in the question and answer form, making the work concise and easy to follow. This would later form the basis for the Larger Catechism produced by the Westminster Assembly. Ussher was first a



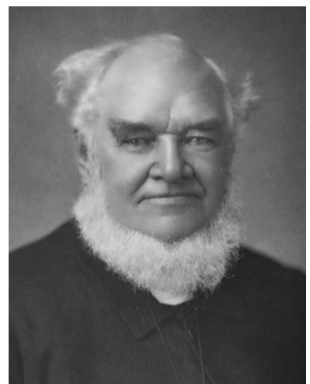
Archbishop Ussher

foremost a minister, and a number of volumes of his published sermons exist. The Library has copies of all these works.

Later, during the 19th century, Ireland was blessed with the ministry of William H. Krause, the pastor at the Episcopal Chapel in Dublin, called Bethesda. His lectures, particularly on the Tabernacle, make profitable reading. The Library also has several volumes of sermons and a book entitled *Discourses on the Wiles of Satan*. There is also a memoir of Krause by Charles S Stanford, which gives an insight into his life and ministry.

Thomas Kelly the hymn writer was born in Ireland in 1769 and died in Dublin in 1855. He was educated for the Bar at Trinity College, Dublin, but at the early age of 23 became a clergyman of the Church of Ireland. His evangelical preaching led the Archbishop of Dublin to forbid his ministry in the established church. Leaving the church, Kelly ministered in various chapels in Ireland. He is best known however as a hymnwriter. There are several of his hymns in *Gadsby's Selection*, including, "Stricken, smitten and afflicted" (1116) and "Why those fears behold 'tis Jesus" (1102). There is a copy of Kelly's hymnbook in the Library.

Of course, also during the 19th Century, Ireland was the scene of the ministry of Dr David A. Doudney, the editor of *The Gospel Magazine*, between 1846 and 1859. While there he established a school for homeless boys at Bonmahon, where they were taught printing. One of the best known outputs of their efforts at printing was the monumental republication of John Gill's *Commentary on the Bible*. The Library has a copy of this edition, printed in Ireland.



David Doudney

Doctrine: The Lord's Supper

Although it may be thought that in comparison with Baptism, the doctrine of the Lord's Supper is less divisive, this is not the case. Views of the Lord's Supper differ on two levels. Firstly, there is the separation in view on the presence of the Lord Jesus at the Supper. The Roman Catholic Church teaches that at consecration, the bread literally becomes the body of the Lord Jesus, and the wine his blood. The Lutheran church hold that although the substance of the bread and wine are not changed, nevertheless the Lord's physical body and blood are present at the Supper, "under" the elements. Then the followers of, what has become known as, the "Calvinist" view, while denying the Lord's physical presence, believe he is always spiritually present at the Supper in a way which exceeds his continual presence with his people (Matt. 28:20). Finally, there are those who adopt what is known as the "Zwinglian" position, which would hold that the Lord's presence at the Supper is no different from his presence at any other form of worship (Matt. 18:20), or his continual presence with his people. Generally Baptists adopt the latter view. The Library has several books dealing with this facet of the Lord's Supper, in particular John Calvin's writings on the Lord's Supper, and treatises by Thomas Cranmer and Nicholas Ridley denying the view of the Church of Rome.

Secondly, Baptists have been divided over the issue of who should be admitted to the Lord's Supper. We are Strict Baptists, and therefore hold that admission to the Lord's Table is restricted to those who have been baptised by immersion, as believers, in the name of the Father, Son and Holy Ghost, and who are members in good standing with a church of the same faith and order. The Particular Baptists (who were not also Strict Baptists) would allow any person presenting a credible testimony to the minister taking the Lord's Supper, to participate in the ordinance, whether they had been baptised by immersion or sprinkling, and as a believer or a child. These two distinct positions led to considerable debate and largely shaped our churches in the 19th Century. The key writer in support of the Strict Baptist position was Joseph Kinghorn of Norwich. The Library has his collected works. Within the Gospel Standard Churches the position was stated clearly by J. C. Philpot, in his well known pamphlet on *Strict Communion*, and J. H. Gosden in his booklet *Believer's Baptism and the Lord's Supper*. Both of these are easy, but important, reading for the members of our churches.

Leaving controversy, there are a number of volumes of very precious sermons and meditations preached at the Lord's Supper. These include most famously those by John Owen. A particularly commendable volume is *Pulpit and Communion Table*, by John "Rabbi" Duncan, a number of extracts from which have appeared in *The Gospel Standard* over the years. Matthew Henry's *Communicant's Companion*, is also worth reading. Volumes of communion sermons preached by Samuel Rutherford, Thomas Boston, J. W. Alexander, and Samuel Eyles Pierce are also in the Library. Of course, we should perhaps not end without mentioning the well-loved little pamphlet - *Yeddie's First and Last Communion*. It could be described as a must read.

The Calvinistic Independents

Most of our readers will be well aware of those ministers and men who succeeded William Huntington, preaching in the chapels he had been associated with (men such as, Isaac Beeman, John Vinall and Joseph Chamberlain – the Library has numerous volumes of their memoirs, sermons and letters). Perhaps less well known is the next generation of these ministers, who tended to be known as “Calvinistic Independents” rather than “Huntingtonians”. One of these ministers recently featured in *The Gospel Standard* – J. W. Tobitt, pastor of the Tabernacle, Hastings. The Library has volumes of his sermons (all eminently suitable for use in reading services) and a memoir. J. W. Tobitt also edited the Calvinistic Independent magazine – *The Gospel Advocate* magazine. This was commenced by A. J. Baxter, of Eastbourne; the Library has his *Memoir* and hymnbook. Then there was John Hobbs, who has blind, but whose volume of *Pastoral Letters*, is choice reading. George Abrahams, a converted Jew, and later minister in London, is represented in the Library by the hymnbook he wrote and some pamphlet sermons. Finally, the autobiography of George Payton, the first pastor at Edenbridge, makes good reading.

Agents

A letter was sent to churches asking for volunteer agents for the Library. These hold catalogues and can be approached if you wish to borrow books from the Library. This has proved helpful in some areas where the agent has made the surrounding area aware. Present agents are as follows: Mr Fred Ince – Midlands, Miss Sarah Hills – Oxfordshire and Berkshire, Mr Sam Cottington – Dicker, Mr John Cottington – Blackboys, Dr Philip Skelton – Bedfordshire, Mrs Elisabeth Lee – Chard and Mr Gilbert Hyde – Kent. If anyone else feels that they could help as an agent, then the Librarian would be pleased to hear from you. The library could do with more than one in some of the larger areas.

How to Use the Library

Borrowing Books: To borrow any of the books mentioned in this newsletter, you do not have to visit the Library, or become a subscriber. Simply phone or email the librarian (contact details below) with the book title you wish to borrow and your address. The book will be posted to you free of charge. Return postage is paid and you have three months to read the book. Similarly, you can borrow any book from the catalogue (except those marked as being in the reserved collection); the catalogue is available on the website.

Surplus Books: The Library regularly receives books surplus to requirements and these are sold to raise money for the maintenance and expansion of the Library’s collection and general upkeep. A catalogue is regularly produced.

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