



*The History of*  
**THE GOSPEL STANDARD**  
**MAGAZINE**

1835 - 2010

B.A. RAMSBOTTOM

THE HISTORY OF THE  
GOSPEL STANDARD  
MAGAZINE

Second Edition  
*by B.A. Ramsbottom*

with an additional chapter  
*by G.D. Buss*

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## THE EDITORS (1835-1985)

The early issues from 1835 were edited by William Gadsby and his son John. From 1836 John M'Kenzie and Joseph Charles Philpot helped in the editorial work.

- 1840 - 1849 John M'Kenzie and Joseph Charles Philpot (joint Editors)
- 1849 - 1869 Joseph Charles Philpot
- 1870 - 1877 John Gadsby
- 1878 - 1880 Grey Hazlerigg (except June 1879, John Gadsby)
- 1881 January - June Charles Hemington
- 1881 July - 1882 January Joseph Hatton
- 1882 February and March Charles Hemington
- 1882 April - 1884 April Joseph Hatton
- 1884 May - July Charles Hemington
- 1884 August - 1890 James Dennett
- 1891 January Alfred Coughtrey (only able to write the Annual Address)
- 1891 January - June James Dennett
- 1891 July - 1898 Alfred Coughtrey
- 1899 - 1905 May Enoch Feazey
- 1905 June - 1935 June James Kidwell Popham
- 1935 July - 1964 June John Hervey Gosden
- 1964 July - 1970 Sydney Frank Paul
- 1971 - present Benjamin Ashworth Ramsbottom

## THE ORIGINAL PREFACE

It is said that when Oliver Cromwell was having his portrait painted, he gave strict instructions to the artist to paint him “warts and all.” It is in that spirit we have attempted this history of the *Gospel Standard*. We have tried to leave nothing out, to cover nothing over, to give the bad as well as the good. Is not this the way that the Word of God relates its histories?

The book consists of two sections. The first is the story of the *Gospel Standard* from 1835 to the present day. We would emphasize that it is a history of the *magazine*, not the churches or the societies; that is why certain things, even of importance, are only referred to and not thoroughly covered.

The second section contains the lives of thirteen Editors. (The present Editor thought it unwise to include any account of himself.) We have tried, as far as possible, to make these of equal length. But how different the sources! With J.K. Popham we had a book of 350 pages; with Enoch Feazey a mere two or three pages. Some left accounts of their own writing; others nothing. Some accounts were mainly spiritual; others mainly providential. And in some cases we had to glean a little here and a little there.

Apart from the old *Gospel Standards* (especially 1871 where John Gadsby gives a little history), we found Volume 2 of the *The Seceders* invaluable, and also S.F. Paul’s *Further Histories of the Gospel Standard Baptists*. Apart from these sources, we have stated at the end of each account if there is any biography of the Editor concerned.

To us this has been a labour of love. We trust we have written in the spirit of the word: “That in all things He might have the pre-eminence,” and believe we have received special help. We are conscious of many shortcomings in the work. It was desirable that the history should be available at least by the end of the year and so, sorely pressed for time, we feel that in many ways it has been “thrown together” (as John Gadsby said of the memoir of his father). Yet like him “we hope that criticism will deal gently with

them (these pages); and that it may please God to make them a blessing to His chosen, redeemed and sanctified family.”

In many ways it is a wonderful story, and we have been compelled to think of the opening verses of Psalm 44:

“We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old. How Thou didst drive out the heathen with Thy hand, and plantedst them; how Thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them.”

Our prayerful desire for the future can be expressed in no better words than those of the apostle: “That the truth of the gospel might continue with” us.

1985

B.A. Ramsbottom

Editor, *Gospel Standard*

Special thanks are due to Mr. J.A. Hart for help and advice.

## PREFACE TO THE SECOND EDITION

It is gratifying that after twenty-five years another edition of *The History of the Gospel Standard Magazine* is called for. Mr. Gerald Buss, pastor of the church at Chippenham and Chairman of the Gospel Standard Society, has added the final chapter.

The *Gospel Standard* is now the oldest Christian monthly magazine in this country, and also one of the oldest magazines of any kind. Amazing has been the Lord’s love and mercy in preserving it for so long, especially considering the severe opposition there has been over the years.

Above all, we admire the Lord’s love and mercy in maintaining the same glorious truths of the Gospel now as in 1835. Our desire is still “That in all things He might have the pre-eminence.”

2010

B.A. Ramsbottom

Editor, *Gospel Standard*

PART I

*The History of  
the Magazine*



## 1. THE BEGINNING

It was in an England vastly different from our own that the *Gospel Standard* first appeared. The Reform Bill had but recently been passed. Penny postage had not yet been introduced. Most travel was still by horse (or on foot) though the Manchester-Liverpool railway had just been opened. Victoria had not yet become Queen; her Uncle William IV was still on the throne.

The originator (he was always careful to use that term) was a young, energetic Manchester printer, John Gadsby, who described himself as “then in the full enjoyment of gospel liberty and equally full of zeal.”

Quite graphic is the way John Gadsby tells of how the first mention of a new magazine was made by him to his honoured father, William, who had not only been pastor for thirty years at the Particular Baptist chapel in St. George’s Road, Manchester, but was also well-known and loved throughout the country:

I suggested to my father that we ought to have a magazine of our own. He was quite startled, and said, ‘Jack!’ (he mostly called me Jack), ‘you cannot afford it. You will lose money by it.’

‘I quite expect so,’ I replied, ‘but that is of no consequence for the Lord has given me a good business, as you know. We ought to have a magazine.’

He took time prayerfully to consider, and then said, ‘Well, if you begin, I will try and help you, and I hope our labours will not be in vain.’

Now, without his help, I could not have commenced. He, therefore, was the founder. I was only the originator.

So on August 1st, 1835, a new little magazine of twenty-four pages, costing twopence, issued from an obscure printing works in Newall’s Buildings, Market Street, Manchester.

The question was: “What name should be given to it?” and eventually the *Gospel Standard* was fixed upon, “not because it was

ever intended to be set up as a standard to measure by, but as a standard, or banner, unfurled for the gospel." At first it carried the sub-title, "The Feeble Christian's Support," but after some time this was dropped, seemingly just by being overlooked.

William Gadsby himself wrote the opening address to the new readers in which in uncompromising language he declares the sacred truths on which the magazine had been founded:

In our labours, we hope ever to keep in view the following things, and to vindicate them, in all their bearings, whether men will hear, or whether they will forbear:

That there are Three Persons in the One-Undivided Jehovah – the Father, the Son, and the Holy Ghost: that each Person in this blessed Three-One God are equal – equal in power, and in glory, and in love to the church; the love of the Father being displayed in Election, the love of the Son in Redemption, and the love of the Holy Ghost in Regeneration and the glorious things arising therefrom, and connected therewith:

That in eternity Jehovah, foreseeing even the most minute circumstance and event, chose to Himself, in Christ, a people whom He is determined to save with an everlasting salvation, and who shall show forth His praise; while the rest, being left to the hardness of their hearts, must inevitably perish in their sins:

That nothing short of the divine power and energy of God the Holy Ghost in the heart of a sinner will make him spiritually repent – all other repentance being, like Judas', fleshly:

That wherever the blessed Spirit begins His work of grace in a sinner's heart, He will perfect it, it being not in the power of Satan or men to wrest one soul from His hands:

That His blessed Majesty will daily lead His quickened children into the mystery of the iniquity of their carnal nature, and into the glorious mystery of God in Christ, as suited to and designed for them, thus glorifying Christ in their hearts as all and in all, teaching them the deep things of God, and inspiring their hearts to bless the Lord Jesus Christ, that because He lives, they shall live also:

That the imputed righteousness of Christ is absolutely necessary for the justification of a sinner, and His holiness for sanctification – fallen, ruined, guilty man, by nature as well as by practice, being utterly incapacitated from doing anything towards the salvation of his soul:

That the gospel, which contains all the glory of all the laws that ever were promulgated from the throne of God, and in which harmonize all the glorious doctrines, promises, and precepts of the grace of God, is the only perfect rule of the believer's life and conduct, everything else leaving him destitute of hope:

That the ordinance of the Lord's Supper can only be scripturally

administered to those who have been made to feel their lost and ruined state as sinners, and who, having been enabled to give a reason of the hope that is in them, and the answer of a good conscience toward God, have been solemnly immersed in the name of the Father, and of the Son, and of the Holy Ghost: and, finally,

That the Scripture, being the absolute, infallible, revealed word and will of God, is the only standard by which the faith of man can rightly be tried.

At the very beginning the following texts were given in full (later being replaced by the Scripture references) as being a summary of the Editors' position:

Blessed are they which do hunger and thirst after righteousness; for they shall be filled (Matthew 5. 6).

Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began (2 Timothy 1. 9).

The election hath obtained it, and the rest were blinded (Romans 11.7).

If thou believest with all thine heart, thou mayest. – And they went down both into the water, both Philip and the eunuch; and he baptized him. – In the name of the Father, and of the Son, and of the Holy Ghost (Acts 8. 37,38; Matthew 28. 19).

William Gadsby included an article written by himself on the first of the texts, signing it "A Soldier." A letter by William Tiptaft appeared; a letter written some years ago to William Gadsby by Ann Sturton; a piece of poetry "On the Gospel Standard"; another poem; various "gleanings" (among others, from Luther, Newton and Burder); and another article "God is Love" from William Gadsby's pen, signed this time "A Lover of Zion."

Initially only 500 were printed, intended for the Manchester congregation and other friends of William Gadsby in Lancashire and Yorkshire. However, the Manchester congregation took almost the lot! So 500 more were printed. Then a demand came from the London chapels, Gower Street and Zoar, Great Alie Street, and other places – so a further 1,000 were printed.

It may be asked: what lay behind the thought of a new magazine? What need was there for yet another? Were there no free grace magazines? John Gadsby's own answer is:

There was at that time no periodical to advocate the sentiments which had been for years dear to my father, and which were becoming increasingly dear to me. ... Dr. Owen's works were lying dormant; Bishop Hall's were known to few; and even Newton's seemed forgotten. ... It is true there was the *Gospel Magazine*, but that was Church of England, and the editor sometimes not very select in his remarks on baptism. There was also the *Gospel Herald*, but that magazine was a most erroneous one ... originated by Mr. John Stevens, who was a pre-existarian, and who wrote so violently against my father on the law.

So, as the opening words of the new *Standard* put it, "the little vessel was launched into the wide ocean" – with many fears yet trusting in the Lord and with sincere desires for His honour and glory and the good of His people, those who "sigh and groan and cry for mercy, pardoning mercy, justifying mercy, in the Person, blood and obedience of Christ, for nothing short of this will satisfy their hungry souls."

## 2. EARLY DAYS

The new magazine was received with much interest and affection by God's people and soon was circulating, with increased sales, throughout England. A people had been prepared and, like good ground, were ready to receive the good seed.

William Gadsby himself had been preaching to large congregations wherever he went, both in country districts and also in London, where a warm welcome always awaited him. Likewise the sinner-abasing, Christ-exalting ministry of the two Lancashire weavers that Gadsby had baptized, John Warburton and John Kershaw, had had a marked effect. Since 1815 John Warburton had been pastor at Trowbridge, Wiltshire, and since 1817 John Kershaw at Rochdale in Lancashire. These two men, likewise, could fill the large London chapels on their periodic visits. Under such preaching a people had been raised up by God who could not be satisfied with light or formal things. They wanted divine realities. Burdened under a sense of guilt, they longed for Christ as their only salvation and, deeply tried and exercised, often in much poverty, they cried out for a ministry that entered their pathway and fed their souls.

It would appear that the general run of Baptist preachers had become dry and formal with a strong touch of legality. Though still, at least outwardly, adhering to a Calvinistic creed, their preaching did not satisfy the needs of these living souls. The strong insistence on duty was little help to those who mourned over their helplessness.

"True religion," wrote John Gadsby, "had so greatly fallen that, though there might be some who preached the doctrines, there were few who preached them in an experimental way, with the dew and savour of the Holy Spirit. There was little or no distinction made between those who held the doctrines in their judgment merely and those who, having been condemned in their consciences as breakers of God's holy law in thought, word and deed, lost and

ruined apparently beyond hope, felt their need of those doctrines, and realized the soul-humbling and Christ-glorifying power of them in their hearts.”

The power, value and savour of the ministry of Gadsby, Warburton and Kershaw (and their friends), and the reason why it was so attractive, was well summed up by an old, esteemed Baptist church member when he heard William Gadsby for the first time:

“I really must say he is the best preacher I ever heard in my life. I was never so blest in my soul under any minister before. *He does not preach a new gospel*; it is the old gospel brought forward in a way so blessedly calculated to meet the cases of the Lord’s tried family that I would have you to go and hear him for yourself.”

As on William Gadsby’s first visit to Manchester thirty years or more before, there were few present in the morning, a fair number in the afternoon (as word spread of the nature of the ministry) and a packed chapel at night.

This, then, was the way in which the ground had been prepared for the reception of the new magazine.

But there was opposition. Fifty years later John Gadsby was to recall:

“I think I may fearlessly say there never was in the whole world another magazine started which met with so much opposition as did the *Gospel Standard*. Arminians and Mongrel Calvinists of all grades were most furious against it, and the children of Ashdod were foremost in their assaults.

“But,” he continued, “God was on our side, and it was in vain they tried to swallow us up. Fear not; I will be with thee,’ was our encouragement, and I for one was never left to have the slightest doubt of our success.”

But the new magazine was also made profitable to some who had never heard the truth preached.

Out in Cheshire lived two sisters who were dairy farmers. They had never attended anywhere but the local parish church where the vicar was a stranger to the truth. Yet under the power of the Holy Spirit’s work these two ladies had been brought to feel the burden of their sin so that though they found no profit under the preaching, they could heartily join in the prayer book confession, “Lord, have mercy upon us, miserable sinners.”

The vicar often called at their little farm to talk to them, telling them they should not be so serious or their minds would be affected.

They knew he was wrong somewhere, but how and where they did not know.

Well, one Saturday they had been as usual to the Manchester market selling their butter and eggs when, as they went along Shudehill, they happened to pick up on a bookstall some magazines that said on them: "The Gospel Standard; or, Feeble Christian's Support." They looked at each other. Both wondered what "Gospel Standard" could mean.

However, they bought the lot and eagerly began to read them as soon as they reached home. They could not understand the "address" in the first issue; but when they came to William Gadsby's "The Blessedness of the Hungry," their hearts and eyes were opened. Their hearts leapt for joy at the wonderful things they read. How they thought their vicar would rejoice with them!

But no! When he saw the name of Gadsby he solemnly warned them against him. They could not argue, but they knew they had found what their souls had longed for.

The following Saturday they called at John Gadsby's offices in Newall's Buildings and told him their own story.

This, then, was one of the first encouragements. But soon it was to be followed by another. At Wilmslow, about twelve miles from Manchester, lived a tall, striking-looking man with only one eye. The only people he knew were the Methodists, but feeling his great need, as they explained various points and told him what to do, he would exclaim, "If you're right, then I'm wrong!"

This man also week by week came to the Manchester market and, again, in the mysterious providence of God, a *Gospel Standard* came into his hands. He, too, called at John Gadsby's office telling him that the new magazine had made things plain to him. Taking a few copies home with him he caused quite a stir by putting them up for sale in the window of his house.

"So mightily grew the Word of God and prevailed."

### 3. GOD'S PROVISION

God's timing is always perfect. It was August 1835 when the *Gospel Standard* was launched. The following month saw two events take place, seemingly unconnected, about two hundred miles apart, which in the divine purpose had an intimate part in the history of the new magazine.

On Lord's Day, September 6th, at Blackburn, Lancashire, a young Scotsman was baptized. His name was John M'Kenzie and he had been excommunicated by the Independents in Preston for believing and teaching the doctrines of grace. He had been a travelling packman, and the following year was appointed pastor over a Particular Baptist church in Preston.

Then, on September 13th, a young clergyman, who had just seceded from the Church of England, was baptized in the little chapel at Allington, Wiltshire, by John Warburton of Trowbridge. His name was Joseph Charles Philpot and he was to have probably more influence for good on the *Gospel Standard* than anyone else. An Oxford M.A., Fellow of Worcester College, he had ended his ministry in the established church at Stadhampton the previous March. "Have I not made a good exchange?" he said, "an easy conscience for a galled one, liberty for bondage, worship in the spirit for worship in the form, and a living people for dead formalists."

The two had never heard of each other, but for the next decade and more, until M'Kenzie's early death in 1849, they were destined to work together as joint Editors of the *Gospel Standard* and never had a single difference.

John Gadsby himself wrote of this:

Some persons may call all this chance; but I view it as a most remarkable providence that, just at the very time that it was put into my heart to arrange for commencing this magazine, two men who were subsequently to take so invaluable a part in its management should be called out, simultaneously as I may say, from the people with whom



they had so long stood connected. Of Mr. M'Kenzie I had never heard, and I had only heard of Mr. Philpot in an indirect way. Mr. Tiptaft was supplying for my father in the autumn of 1834, and often visited me at my office. One morning I gave him a letter which was addressed to my care for him. 'O!' he exclaimed, 'it is from my friend Philpot! I have no doubt the Lord will ere long bring him out [of the Church of England]; and I shall be glad to see his reasons for coming out, as he says my *Fifteen Reasons* are very poor.' When Mr. Philpot had come out, I wrote to him, asking him if he would lend a helping hand in the publishing of the magazine. He replied he was too much engaged to think of it; but if he did help, it would be writing the reviews. He, however, wrote several short pieces before he wrote a review. I believe the first review that he wrote was of Warburton's *Mercies*, in April, 1838.

Of Mr. M'Kenzie's connection he continued:

I do not know the exact time when I was first introduced to Mr. M'Kenzie, and when he enlisted in the *Gospel Standard* service; but I believe it was early in 1836. In the church books at my father's chapel at Manchester there is an entry, July 1st, 1836, that he (Mr. M'Kenzie) should be asked to supply on August 28th; but he preached there on a Tuesday evening some weeks prior to this, and slept at my house. From that time a union existed between us that was never ruffled, and which I humbly trust will never be dissolved.

So we find these two eminently godly men assisting with the editorship of the magazine. J.C. Philpot at first wrote reviews and later the Annual Address. Other reviews were written by William Gadsby and John M'Kenzie. By 1840 Mr. M'Kenzie and Mr. Philpot had become sole joint Editors and in that year found themselves constrained to relieve John Gadsby of all editorial responsibilities except "the wrapper." (This title "the wrapper" has always been used for the outside pages of the *Gospel Standard*, largely consisting of the list of chapels and ministers, advertisements, and at times even spiritual pieces and poems.) For the next thirty years John Gadsby had no control over the "body" of the magazine.

But things were not always smooth in the early years. William Gadsby reviewed Philpot's famous sermon *The Heir of Heaven Walking in Darkness* in May 1837, and though approving of it, added:

Nevertheless, we do frankly confess that we think a little more expression of the glory of Christ; of what God, in His rich grace, has

made His people in Christ, and what they derive from Christ; and of the way in which the Holy Spirit draws them from self to Christ, would have been an additional glory to the discourse. Still, we consider the work well calculated for much good in this day of blasphemy and rebuke.

This hurt Mr. Philpot, and who would have expected a statement like this from him (of all people): "You will find I can hit the *Standard* as hard as I have hit —?" In after years he more than once told John Gadsby, "I have often thought your father was right."

In 1838 Mr. Philpot severely criticised a sermon by William Nunn, minister of St. Clement's Church, Manchester. He said, "A man who talks in this way knows nothing experimentally of either law or gospel, and can never spiritually have felt either the one or the other."

This grieved the Gadsbys, for Mr. Nunn was a dear friend of theirs. (John's sister, Phoebe, when quite young, had been brought into gospel liberty under his preaching.) John Gadsby wrote:

My father did not approve of this. I can, as it were, see him now, sitting in his rush-bottomed wooden armchair, attentively listening while I read the piece, now and then smiling, and at last exclaiming, 'Poor, dear man! If Nunn had not been in the Church, this would never have been written.' And at first he objected to the insertion of the article, as he highly esteemed Mr. Nunn; but at last he said, 'Let it go. It will do for him (Mr. Philpot) to reflect upon by and by.' And most assuredly he (Mr. Philpot) did reflect upon it, and more than once referred to it with regret.

It was in 1838 that Mr. Philpot's celebrated reply to the question, "What is it that saves a soul?" was published. Many times has it been republished in pamphlet form, only the last year or so (1985) in the U.S.A.

After J.C. Philpot and John M'Kenzie were established as joint Editors, John Gadsby used to send the pieces he received to Mr. M'Kenzie who marked them: 1. Good; 2. Moderate; 3. Rejected; and then returned them. This continued till his death when Mr. Philpot undertook the task. He, however, only selected "number ones," and these were very sparing.

In 1840 Mr. Philpot summarized the first years of the new magazine:

If spiritual hearers in bondage to a letter-preacher have, through us, seen his leanness, good has been done. If men and works of truth have become wider known, profit has been communicated. If a bond of union amongst experimental people throughout England has been originated or continued through us, good has been effected. If secret encouragement has been given, through us, to champions of truth, if we have ever blown the coals or turned the grindstone so as to give their spiritual weapons a better temper or a keener edge, our publication has not been issued in vain. And if truth in our pages has stirred up and made manifest enemies, if that which has been crushed has broken out into a viper, and if experimental and heaven-sent ambassadors have been more widely separated from doctrinal preachers of the letter, our correspondents have not written, nor we published in vain. But we need every encouragement to keep our heads above water, and in the strength and name of the Triune God of Israel do we hope still to continue our publication.

Thus under the blessing of God, the curiously contrasting gifts of three such different men, as John Gadsby, John M'Kenzie and J.C. Philpot were used for the establishing of the new magazine and, as beautifully expressed in *The Seceders*, to make it "a rich storehouse of that divine teaching usually known as the doctrines of grace, and of authentic spiritual experience." Yet all were, in varying degree, consumptive invalids.

In less than six years the *Gospel Standard* had attained a monthly circulation of 7,400 copies; in another six years it had reached 9,000. Because of this, and the prosperity of John Gadsby's business, it was decided in 1845 to move both printing and publishing offices to Bouverie Street, London, E.C.

But in 1844 the honoured founder, William Gadsby, had passed to his eternal rest. For some time he had had no editorial responsibilities himself. On August 12th, 1849, John M'Kenzie followed, choked to death by the bursting of a big blood vessel in one of his lungs. His thirteen years of conscientious service had helped to tide the *Gospel Standard* over the dangers of its beginning. John Gadsby, showing signs of a lung infection and beginning to spit blood, had been driven to winter abroad in 1846. Henceforth there were numerous journeys to the Middle East and even to the U.S.A. While still superintending its commercial needs, the spiritual part of the magazine was to be left to "men more deeply taught and better educated than himself." Yet *The Seceders* confesses: "One cannot

rate too highly his services to the *Gospel Standard* during the first critical years of its existence." But it continues: "It almost looks as if providence having endowed John Gadsby with the wonderful instinct for choosing the right men to act for him, had then thought well to fill him with that 'wanderlust', that craze for travel which kept him elsewhere."

And the care of the *Gospel Standard* from 1849 to 1869 was left in the hands of J.C. Philpot.

## 4. A REMARKABLE EDITORSHIP

It was during the editorship of J.C. Philpot that the *Gospel Standard* really became established – established in two ways.

First of all, the pattern (which has generally been followed ever since) developed: a monthly sermon; spiritual letters; doctrinal and experimental articles; book reviews; hymns and poems; and obituaries. What a feature these obituaries have been over the years – accounts of men, women and young people who have lived and died in the faith; their hopes and fears, their sinkings and risings, and in many cases their triumphant deaths! Rich and poor, well-known and unknown, from all parts of the country – it has been said that no other magazine has ever had a feature like this.

It will be noted that news items, reports of anniversaries, religious “tit-bits” have always been jealously excluded.

But, secondly, the *Gospel Standard* was established as a magazine of character and value. (How many even today with delight pick up the bound volumes dating from J.C. Philpot’s editorship!) Here was a most remarkable thing. A highly learned man, an Oxford M.A., writing for a readership for the most part poor and unlearned, those able to read having received only the bare rudiments of education. But the deepest truths, the most profound doctrines were, by him, opened up in such a sweet and simple way that month by month the magazine was looked forward to by those who, perhaps, never read anything else apart from their Bibles.

J.C. Philpot’s reviews are rather unusual. They are not reviews in the strictest sense of the word. Rather does he take a book as “a peg to hang his thoughts on.” It is the *subject* rather than the *book* which is his concern. So his readers were introduced to a multitude of subjects which otherwise would have been entirely unknown to them. It is not surprising that after his death these reviews were published in two volumes, along with his answers to the various enquiries which from time to time were sent to him.

Perhaps, especially, his “meditations” were the most profitable (apart from his well edited, carefully revised sermons, which are still being published today – ten volumes in the past twenty years). Such themes as the sacred humanity of Christ, the Person, offices and work of the Holy Ghost, the first chapter of the Epistle to the Ephesians, provided a field for his remarks.

And the magazine became known and loved throughout the world. Settlers in Australia, soldiers in the Crimean War and emigrants to the United States, alike looked forward to its publication month by month.

There was also controversy. (J.C. Philpot on one occasion referred to about twenty pamphlets being written against him in the course of a single year.) The great controversy came to a head in the 1860s. A number of Strict Baptists had begun to deny that Christ is eternally the Son of God. They contended that the term “Son” refers to the office which He undertook in the covenant of grace, and that He is not the Son in His divine nature.

J.C. Philpot saw the tremendous danger of this – that not only was it a departure from truth and a dishonouring of the Son of God, but that also it was an assault on the whole doctrine of the Trinity. There had been rumblings of this controversy as far back as 1844 when Mr. Philpot had written: “To my feelings, the real, true and proper Sonship of Christ shines with such a ray of light through the New Testament that I could no more give it up than I could His blood and righteousness. Nay, I consider the denial of it to be a serious and dangerous error and not very far removed from that passage, ‘Whosoever denieth the Son, the same hath not the Father.’”

This controversy continued till 1860 when it was accentuated by a sermon preached by William Crowther at Mount Zion Chapel, Hitchin, on March 7th. Mr. Philpot, in reviewing this sermon, and afterward extending his review, most graciously, ably and scripturally defended the eternal Sonship of the Lord Jesus. He also made it plain that this was the orthodox view which the church of God had always held.

A magazine named the *Earthen Vessel* took up the controversy, publishing articles and letters in defence of Mr. Crowther’s position denying the eternal Sonship.

It was as a result of this controversy that those Strict Baptist churches which adhered to the doctrine of the eternal Sonship

separated from all other Strict Baptists who either denied or in any way deemed unimportant this vital doctrine. This is the reason why our churches have been known as Gospel Standard Strict Baptists.<sup>1</sup>

J.H. Gosden, speaking at the centenary of the *Gospel Standard* in 1935, said of this:

Early in Mr. Philpot's editorship, he was led by the Holy Ghost very clearly to enunciate the one great doctrine which identifies us and separates us from all other Strict Baptists. I refer to the doctrine of Christ's proper, natural, unbegun, eternal Sonship.

J.C. Philpot's own comments on his editorial work were:

Let men think or say what they will, editorial work is no ordinary work, especially when some measure at least of grace and gifts, as in the case of the *Gospel Standard*, is required. It is not for me to speak of myself or of my qualifications, even were I called upon to magnify my office; but this I think must be plain to most minds, that as all private Christians are not fit to be ministers, so all ministers are not fit to be Editors. There are men in the church of God of deeper and richer experience than myself, and more able ministers of the New Testament, who are no more fit to be Editors than I am fit to drive an express train on the Great Western. Some measure of literary ability and of the use of the pen, which can only be acquired by practice, is necessary; and as some men are good for six sermons who might not be good for six months, so a man might be good for six months' editorship who might not be good for six or sixteen years. There must not only be a gift, but, as in the case of the ministry, a living spring to feed the gift, if a man is to go on year after year without drying up. Judgment also and discretion are required, and a willingness and ability to work month after month with undeviating regularity; for the press, like the two daughters of the horseleech (Proverbs 30. 15), is ever crying, 'Give, give', and must be fed almost to a day. But I forbear. As no man knows the cares, toils and anxieties of the ministry but those who are in it, so no one but an Editor knows the cares, toils and anxieties of editorship.

And again:

None but Editors know what is required to conduct a periodical with any degree of success; and none but a spiritual man can know how these difficulties are increased when there is a desire to carry it on for the glory of God and the good of His people. Many may read my reviews, addresses, or meditations, and think, perhaps, that all I have to do is to sit down some evening, and knock them off in an hour or two.

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<sup>1</sup> The whole subject is thoroughly dealt with in S.F. Paul's *Historical Sketch of the Gospel Standard Baptists*.

If I could so knock them off, they would not be worth reading. I do not mean to say that the Lord might not pour in a blessed stream of divine thought and feeling into my soul, and supply me with a similar flow of words to give them utterance. Bless His holy name, I am not an utter stranger to this, and perhaps some of my best pieces have been written in this way and under this influence. But these are rare seasons, and I am not looking for what I may call miracles every month. No.

As also of late years my mind has been directed to some of the deepest and most important points of our most holy faith, I have proportionally shrunk from hasty, superficial writing, not only as knowing how easily a slip may be made with the pen unless carefully watched, but as feeling that for the sake of the glory of God and the good of His people I was bound to set before them only such provender as had been winnowed with the shovel and the fan.

But apart from this, I am for the most part but a slow composer; and as upon such subjects as have lately occupied my pen want of clearness of thought and expression would be a serious defect, what I write has to be well thought out, and very carefully read and re-read, and revised both in manuscript and proof. I generally give to my work my best hours in the day, that is, when my mind is most clear, my heart most warm, my soul most alive, and my spirit most prayerful. Often and often do I lay down my pen for want of the right thoughts, the right feeling, and the right flow. But, taking one month with another, I generally consider that my editorial work takes up the prime and best hours of the first fortnight.

I say nothing about what comes from my pen. Let others judge. But I may say this, that, bad or good, worthless or profitable, it costs me a great deal of labour, care and anxious revision, with prayer and supplication before and after, that what I write may be made a blessing to the church of God.

But when that part of my work is done, other remains almost as difficult. Pieces have to be selected for insertion for a future number, ill-written manuscripts to be read, and those only chosen which seem to have some life and power, savour and dew upon them. Then comes the reading-what is called 'proof,' that is, printed matter, which has to be most carefully gone over, not only that no printer's errors may escape correction, but that no erroneous, inconsistent, unbecoming expression may creep in.

But it is not worth while to go through all this work, or do more than allude to the anxiety, responsibility, and constant stretch of mind which all this entails. Most of our literary men, and especially Editors, die in the prime of life, worn out with what is called 'brain-work'; and I look upon myself as a miracle that I have gone on for so many years with a very weak body and doing so much work, both ministerial and editorial, and yet retain my mental faculties so far unimpaired.



At times there were difficulties with John Gadsby, though for the most part the two worked harmoniously together. One disagreement was concerning which ministers' names should appear on the wrapper, Mr. Philpot thinking the list should be confined to well-known men, Mr. Gadsby thinking that they should refuse none who were accepted by the churches of truth. Another was that Mr. Gadsby wished to throw the magazine open to the writings of many good men still alive while Mr. Philpot preferred to confine it to just a few living men along with the writings of those who were now dead.

But the chief disagreement came through a misunderstanding. In 1864, when J.C. Philpot resigned his joint pastorate at Stamford and Oakham, John Gadsby opened a testimonial fund in the pages of the *Gospel Standard* for the Editor. This deeply grieved Mr. Philpot, who never wanted to benefit financially, and especially at the expense of the poor.

John Gadsby said, "Without consulting him, I advertised for subscriptions for a testimonial to him. I am sure I had the purest of motives; but O how deeply I had to regret it!" Later Mr. Philpot wrote to him: "I believe your motive was good."

However, from this latter difficulty, two things emerge. We learn a little of the Editor's salary. Up till 1855 he received nothing at all, except an occasional £10 to give to the poor. In 1855, because of increasing family expenses and a reduction in his income, he received £30 a year, increasing to £50 in 1860, £55 in 1863, and £60 in 1864, and finally £100.

But also, J.C. Philpot at this time gives his own little account of how and why he became associated with the *Gospel Standard*:

The *Gospel Standard* was started by Mr. John Gadsby, then resident in Manchester, in August, 1835. I had withdrawn myself from the Church of England in the March of the same year, and had, I believe, become known by report to him through my Letter to the Provost of Worcester College, Oxford, which had been already somewhat widely circulated. But I was not consulted by him about the new periodical, or asked to write or take any part in it, though, if I remember aright, a proof of the opening 'Address' was sent to me to read, which I returned without doing anything to it beyond suggesting one or two insignificant verbal alterations. At the foot of the Address occur the words 'The Editors'; but who they were I never enquired and do not to this day know. I certainly was not present at the birth, nor did I dress the child, or rock the cradle of the infant now grown into a sturdy man. The first

volume is now before me; but on cursorily running through its pages I cannot trace any mark of my pen as having contributed any communication to them. Looking in the same way over several subsequent volumes, those for instance for 1836, 1837, 1838, I find that I must have contributed various pieces, some signed by my name, others by my initials, and some Addresses and Reviews, of course anonymous. But at that time I had nothing whatever to do, as an Editor, with the work.

But the question may be naturally now asked, 'How came you to write Addresses and Reviews when you were not an Editor?' I can hardly answer the question, except that it arose mainly from two reasons, partly from what is commonly called 'good-nature,' and partly from my own activity of mind and pen. Mr. J. Gadsby, for instance, would drop me a few lines asking me to write the New Year's Address, or would send me a book requesting my thoughts upon it. At first I complied with his requests chiefly to oblige him, but when my hand was in, on it ran in those days with a zeal which sometimes, I freely acknowledge, outran discretion. But, as my dear friend Tiptaft used to say, 'If a man has not zeal when he is young, what will he be when he is old?' Do you, therefore, who remember those days forgive me this wrong which I am not now likely to repeat.

But this occasional writing, and I believe I may add the way in which it was received, combined with the really improved pieces in the *Gospel Standard* from the pens of J.K. [John Kay] and J. M'K [John M'Kenzie], letters of Warburton, Congreve, etc., increasing the circulation and influence of the magazine, my hands became more and more fastened to the plough stilts; for I became an Editor much as many good men become ministers – by degrees, one step leading to another, till there is no turning back. Still, though thus doing much editorial work, I was not one of the Editors till, I think, about the year 1840, when some circumstances unnecessary to mention convinced M'Kenzie and myself, for both of us had somehow or other got into editorial harness, that it was desirable for us, as we had been for some time the real Editors of it, to assume the name and office, and with it the whole control, he taking the part of reading and selecting pieces for insertion, and I for the most part writing the Reviews, Addresses, etc. Thus much for my being installed into office, which I can only say was not of my desiring or seeking, and to take which I should not have consented, but for a desire, I hope, to carry it on profitably for the living family of God.

It can truly be said that J.C. Philpot's death in 1869 marked the end of an epoch.

## 5. THE WRAPPER

A very interesting feature of the old *Gospel Standards* was what was known as “the wrapper” – that is, the outside pages.

Month by month a list of chapels and ministers appeared – only five in the first issue (Manchester, Rochdale, Blackburn, Allington and Macclesfield) – but later a long list. The emphasis tended to be on the *minister* rather than the place; perhaps it was even a chapel where the truth was not preached, which had been borrowed for the occasion – sometimes a house or a mill. But over the years this grew into an accredited list of chapels and ministers who signified their agreement with the *Gospel Standard* Articles of Faith.

At first John Gadsby used his own discretion, sometimes challenged by J.C. Philpot; but later the responsibility of the list of chapels and ministers fell upon the Committee of the Societies – though we find James Dennett insisting that the Editor should have the last say.

And then there were the advertisements – fascinating, quaint advertisements of an age now for ever gone. No history of the *Gospel Standard* would be complete without a passing look at these. What an insight they give into life in England in the middle of the last century!

Many were of goods for sale or situations vacant:

**Bailiff** — Wanted, a Working Bailiff, a good Ploughman, and one that will take the lead in all things. Not under 38, nor over 50. The wife to attend the poultry and dairy. No family. One that can read and write. None need apply without three years' reference. A house to live in, 16s. per week, £2 extra for harvest. Apply to W. Webster, jun., Waltham Abbey, Essex.

**Winter Boots** — Gentlemen's Extra Strong Clamp Sole Boots, either Balmorals or Side Springs, 16s.6d. Capital Short Wellingtons, 12s.6d., and 14s.6d. Ladies' Excellent Kid Boots, stout double soles,

with military heels, 9s.6d. per pair. John J. Rusk,<sup>2</sup> Family Bootmaker, 53, High Holborn, near Brownlow Street, London, W.C.

**To Cheesemongers, &c.** — Wanted, an active young man, from 17 to 20 years of age, in a Cheesemonger, Pork, and Poulterer's Shop; who can make himself useful in carrying out, sausage making, or trussing poultry. Apply, personally, any morning before Ten o'clock, at 32, High Holborn.

**General Servant** — Wanted, in a quiet private family, an experienced General Servant, as good Plain Cook. Wages, £10 [a year], with tea, sugar, &C.&C. Also an active young Housemaid. Wages, £7, with tea and sugar. It is requested that none will answer this advertisement but such as are accustomed to rise early and be punctual. The privilege of attending a Gospel Ministry. Address, stating age and full particulars, to Mrs. B., 10 Regent's Park Terrace. N.W.

### HORNIMAN'S PURE TEA

SOLD IN PACKETS BY 2280 AGENTS

The Chief Commissioner of the Sanitary Report visited the Docks to inspect the PURE TEA imported by HORNIMAN & co., LONDON, from having on investigation found that many teas in general use are covered by the Chinese with an objectionable powdered colour which is drank when the tea is made. Horniman's Green is a natural dull olive, — not bluish, — the Black is not intensely dark; by importing the leaf *uncolored*, the Chinese cannot disguise and pass off as the best, brown flavourless sorts, consequently, Horniman's Pure Tea is strong, delicious, and wholesome. Price 3s.8d., 4s.0d., & 4s.4d. per pound.

There were medical books for sale:

Price 3d.,

**Homoeopathy and Sir Benjamin Brodie.** By C.H. Marston, M.D., London: Turner & Co., 77, Fleet Street. Two copies sent free for six stamps, by Dr. Marston, Devizes.

"Dr. Marston has given the best treatise which has yet appeared." — Notes of a New Truth.

Now ready, limp cloth, lettered, price One Shilling, post free, "Man and His Many Changes" or 7 times 7. A popular Treatise on the domestic management of certain diseases incidental to us during our Sevenfold State; with advice to Mothers on the treatment of themselves and their Offspring. By George Corfe, M.D., M.R.C.P., (Lond.,) M. & L.A.C., (Lond.,) Physician to the Western General

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<sup>2</sup> Son of the late John Rusk, whose writings are published in the *Gospel Standard*.

Dispensary, and late Senior Resident Medical Officer at the Middlesex Hospital. London: Houlston & Wright, Paternoster Row.

For some years included with the wrapper, was a “supplement” (often pink in colour) where at times a choice poem or a gracious obituary would appear.

And then there were John Gadsby’s little pieces to the readers:

A friend says “people complain of our spelling the names of their friends wrong in the ‘Standard’ and on the wrapper. Dunk was called Duck, Howitt was called Howe, and so on.” This is not the fault either of the compositor or of the corrector of the press. If our correspondents wish names to be spelt correctly, they should write every letter in the names carefully. A compositor can often read words when badly written, as he can make them out from their connexion; but this cannot be done with names. Dunk badly written might easily be mistaken for Duck. In looking over MSS. before giving them out to the compositor, J. Gadsby has sometimes to cast a piece aside altogether, as he could more easily decipher the hieroglyphics of ancient Egypt than he could the writing of such piece. It is said of Dr. Johnson that his writing was sometimes so bad that he could not read it himself. A compositor once asked him what certain words were which were in some of the Dr.’s copy, when the Dr., finding he could not make them out, exclaimed, “It is my business to write, *yours* to read.” And really some of our correspondents seem to think the same. However poor a hand a person may write, he should always make his letters distinct, especially in names of persons or places. Some, when writing names, will imitate print; and this is a very good plan: D u n k.

Owing to the illness of the compositor who for some years has superintended the making up of the *Gospel Standard*, and the unavoidable absence of the publisher, an advertisement crept into our last No. which the publisher would not have admitted on any terms whatever, had it come under his eye, as he is averse to quackery in every shape. The advertisement referred to is headed, “To the Afflicted,” and purports to be from a Mr. Stockwell, who asks, “the afflicted” to send him a stamped envelope for advice. J. Gadsby advises them to do no such thing, though he fears the advice will be a month too late, some persons having probably, ere this, been silly enough to comply with Mr. S’s request.

Now follows an advert for a girls’ school:

**Claremont House, Robertsbridge.** — Mrs. and Miss Elliott’s Seminary for Young Ladies (little boys taken under 10 years). Terms, board and general tuition, comprising instruction in English Grammar,

History, Geography, Writing, Arithmetic, plain and ornamental Needlework.

	£	s.	d.		£	s.	d.
Boarders, per quarter	4	10	0	Under 6 years	3	0	0
Under 10 years	4	0	0	per quarter			
Weekly Boarders	3	10	0	Music	0	10	0
				Laundress	0	10	0

The duties will recommence on the 20th January, when they will be happy to meet with two or three more boarders. A quarter's notice required before the removal of a pupil.

Month by month there were details of John Gadsby's lectures on his travels in the east:

**Eastern Life.** — Mr. J. Gadsby's Illustrations of Biblical and Oriental Life will (D. V.) be given as follows: STOCKWELL (National Schools, Chapel Street, Stockwell) — Feb. 3, 4, 7; PECKHAM (Rosemary Branch) — Feb. 11, 12, 14; ST. LUKE'S LUNATIC ASYLUM, City Road, Special Lecture to the Lunatics — Feb. 13; CANTERBURY — Feb. 17, 18, 20; SYDENHAM (New Lecture Hall) — Feb. 24, 26, 28; SALISBURY — Mar. 4; WILTON, Mar. 5; GLOUCESTER — March 6; STROUD — March 11, 12, 13; TEWKESBURY — March 18, 19, 20; READING — March 25, 26, 27.

The Lecture announced last month for Feb. 14th to the Aged Pilgrims will not be given, one having been given last month in lieu thereof.

And how strange today does the sale of little souvenirs from the east seem!

Olive Leaves, mounted on a neatly engraved Card, with miniature representation of Jerusalem, embellished with Palm Trees, and Olive Branches with Fruit, for framing, or for the Portfolio, One Shilling each, post free. These leaves were taken by Mr. and Mrs. John Gadsby from Trees on the Mount of Olives, on March 12th, 1860. Every leaf will be authenticated. WATER from the RIVER NILE and WATER from the RED SEA, in small Bottles. One Shilling each. SAND from the ARABIAN DESERT, that "great and terrible, howling wilderness;" (Deut. i. 19; xxxii. 10;) SAND (fine as Charcoal Powder) from the TEMPLE of ABOU SIMBEL: (See "Wanderings," Vol. I., 371, and Vol. II., 269;) Small SHELLS from the RED SEA; and SHELLS from the TOMBS of BENI HASSAN. (See "Wanderings," Vol. I., 382, and Vol. II., 342.)

Any of the above may be had in small bottles or packets, Sixpence each, except the Shells from the tombs of Beni Hassan, which can only

be had in packets. Every bottle and packet will be authenticated, having J. Gadsby's initials on the label. The packets, both of Sand and Shells, may be sent by post, free; but the bottles can only go in parcels.

The whole proceeds will be given to the Aged Pilgrims' Friend Society.

Orders to be sent to J. Gadsby, George Yard, Bouverie Street, London. E.C.

But best remembered of all are the adverts that almost seemed to "belong" to the *Gospel Standard* — Mazawattee tea and Congreve's Elixir!

## Congreve's Balsamic Elixir.

THE MOST EFFICACIOUS REMEDY IN

**PULMONARY CONSUMPTION.**

PROVED FOR 70 YEARS.

ALSO FOR

*Asthma, in several varieties;*

*Bronchitis, especially in the Chronic form;*

*Coughs, and common Colds—use*

**CONGREVE'S ELIXIR.**

# Mazawattee

*Goes far in brewing and never varies.*

Common Teas can never satisfy the palate, and, not being economical in use, are always dear at any price. DELICIOUS MAZAWATTEE TEAS are of the highest class, and, being sold everywhere, there is absolutely no reason why everybody should not enjoy the perfection of Tea every day.

**MAZAWATTEE**, of world-wide fame, is always of the same unvarying high-grade standard, and there is no such thing as disappointment in using it.

Possibly of more interest than anything else are the details of the "cotton famine" in Lancashire in the 1860s and the attempts to raise money to help in the acute distress. Altogether £2,000 (a vast sum in those days) was raised, a wonderful witness to the practical effect of the truths of the magazine in the hearts of the readers:

#### Distress in Lancashire.

My dear Friend, You have set me a task that I cannot perform, that is, to send you a list of our poor. We have so many either entirely out of work or employed only two or three days a week that I cannot tell the number. Besides those who reside in the town, there are many at Heywood, Whitworth, Milnrow, Small Bridge, &c. I am astonished at the patience of the poor sufferers. The Lord has been good in sending me help for the poor. Our Middleton friends say that had it not been for what I have been able to send them, they would have been quite fast. I have now got into the *third* £100. Whatever you may send me shall be faithfully given. The friends at Charlesworth and Blackburn are also in great distress.

Rochdale, June 12th.

In love to you and yours,  
John Kershaw

Clothes have been received from Miss Hunt, Croydon; Mr. Fox, Reading (new); Miss Laurie; Mr. Hankey, Upper Street, Islington; Miss Bullivant, Birmingham.

Contributions in money may be sent to Mr. Philpot, Stamford, and Mr. J. Gadsby, Bouverie Street, and Cowley, near Uxbridge. Clothes and linen will also be very acceptable, which may be sent to Mr. Gadsby's Office in Bouverie Street, London.

By J. Gadsby –		By Mr. Philpot –	
A Friend	0 3 0	H. M. Leicester	5 0 0
Miss Hunt, Croydon	0 13 0	W.C.	5 0 0
Mr. S. Adams, Dudley	0 5 0	J.C.	5 0 0
Mr. J. Smith, Strand	1 1 0	Mr. Healey, Ashwell	1 0 0
Mrs. Sutton, Judd Street	0 5 0	Mr. Turner, Shurdington	1 0 0
Clarissa	5 0 0	F.G., Oakham	0 2 6
A Servant	0 5 0	P.J., Do	0 1 0
T.B.M.	0 10 0	Friend, Barking	0 10 0
A Well-wisher	2 10 0	Mrs. T., Leamington	0 10 0
Two Friends, Worcestershire	0 9 0	Friends, Brighton	0 10 0
A Real Friend and Lover of the Lord's Poor	0 5 0	Do., Stamford	0 10 0
Miss Corney	2 0 0	Anonymous, by P.O. Order	1 0 0
Mr. Tyrrell, 55, Edgware Road	1 1 0	Friends, near Stamford	0 10 0
H. Clayton, Esq., Reading	0 5 0	Do., Oakham	1 0 0
		Do., do	0 2 0



Mrs. Cook, Mortlake	0 5 0	Do., Gower Street	0 10 0
Mr. D. Forman	0 10 0	Miss Newbury and Pupils, Oxford	1 0 0
Collected by Mr. Wickham	0 18 0	Miss Aikin and Pupils, Billesdon	0 11 6
One to whom the Lord has lent a little	0 5 0	Friend, Whissendine	0 2 6
		Friend, Oakham	0 5 0
		George W.	0 10 0

**Haslingden.** — “I divided the money last night. Some of them were without clogs, others without coals, and others short of food. May the Lord bless the givers. I do think, brother, if you had been with us, you would have been glad to see with what thankfulness they received it.” — R. Hargreaves.

**Charlesworth** — “The money has been divided among our poor members, who firmly believe the Lord put it into your heart to remember them at this trying time, which it has been for about eight months. One large factory (Sidebotham’s) has been stopped altogether during that time. Wood’s has been working only three days a week, and they usually employ between 3,000 and 4,000 hands; and Summers’s, with about 2,000 hands, only two days a week. The greater part of our members are factory operatives, and have been greatly tried in temporal affairs. Many of them have scarcely food enough for the support of their bodies. Our clergyman has had £100 sent to him from the General Fund; but it has been chiefly given to those who attend Church.” — G. Drake.

**Preston** — (The late Mr. M’Kenzie’s Chapel) “I began to give the money to the friends at the chapel today, and most thankful they were for it, both to you and the kind donors and to Him who influenced you. One old man said it was ‘just in the nick of time.’ ‘But,’ said he, ‘He that orders all things knows best when to send it.’ Yet this old man, and such as he, do not make known their troubles, but are real honest, striving Christians.” — T. Howarth.

**Bury** — After describing a most distressing case of a family, Mr. Kay writes: “Most of the others had saved a little money (out of their earnings), say from £5 to £20; but through work falling off the last year, it is all becoming exhausted, and several of the mills are stopping altogether.”

**Rochdale.** — “Your letter came to hand, informing me that you had £10 for the poor, and that you hoped to have a little more and some clothes. This was good tidings, as my poor-fund had got down to £3. While I was at Blackburn attending the funeral of our friend Horbury, there came to my house at Rochdale a cheque for £5 14s. 6d.; and I have been to the bank and got silver for it; so that I can begin to give it where it is so much needed. The distress increases. I met John Bright, M.P., this morning, as I was coming from the

bank. He asked me what was to be done for the poor as there was no prospect of any change in America [the source of the cotton supply]. I told him my friends in the South were sending me help for my poor friends, and that I had been to get a cheque cashed and had the money in my pocket. He seemed pleased, and gave me two sovereigns towards the collections for our school, which are to be next Monday." – J. Kershaw.

**Great Boughton, Nr. Chester.** — "It gives me great pleasure, on the behalf of a small Particular Baptist church meeting here, to forward to you, for the relief of the distressed Christians in Lancashire, £5. Two years ago, one of the friends proposed for each to contribute at the table of the Lord as we should be enabled with a view of opening a more public place (we now meet in the house of one of the friends) for the worship of God; but we are willing to leave that matter now in the Lord's hands, trusting that in due time He will provide for our wants in that particular, and we devote our little stock to the more pressing wants of His own dear people in distress. Yours in Christian love, Signed on behalf of the Church,  
July 15th, 1862. Samuel Ledsham."

When some twenty years ago (i.e. in the 1960s) a book was being published on social conditions in Lancashire in the 1860s, the author found the *Gospel Standard* wrappers a mine of information. In fact, so highly were the wrappers (and supplements) esteemed that not only were bound volumes of the *Gospel Standard* issued year by year, but sometimes a volume of just the supplements and wrappers!

## 6. JOHN GADSBY RETURNS

The death of J.C. Philpot at the end of 1869 meant that all those connected with the *Gospel Standard*, its early days were now gone – except for one, John Gadsby. John Gadsby now took up the reins of the editorship himself for the next eight years.

Generally speaking he left the writing of articles to others. Thus the New Year Addresses were written by such men as Charles Hemington of Devizes while Grey Hazlerigg of Leicester contributed some beautiful pieces on the Song of Solomon. The one difficult time was when Mr. Gadsby's wife and daughter died in 1872, and he almost filled the *Gospel Standard* with the letters of condolence he received.

When J.C. Philpot died the circulation of the *Gospel Standard* was 14,000. When John Gadsby laid down the editorship this had risen to 17,500.

It was in the early years of his editorship that a society was formed in connection with the *Gospel Standard*, a society to help aged or infirm ministers or ministers' widows. It has been recorded of the founder of the *Gospel Standard*, William Gadsby, that "benevolence was his element. He felt that it was more blessed to give than to receive, and he acted up to what he felt." This same spirit seems to have prevailed among the ministers concerned with the *Gospel Standard* in the generation after his death.

However, in 1872 a few friends became concerned that something in the way of regular help should be given to aged and infirm ministers, and to ministers' widows. The first step seems to have been when Joseph Hatton, pastor at Smallfield and Redhill, wrote to Mr. John Gadsby, enquiring if something positive could be done. Mr. Hatton's letter read:

It has been suggested to me that at present the widows of deceased ministers are so unequally provided for, it would be a good thing to raise a general fund and invest it, and grant allowances therefrom. ...

Now, my dear friend, will you aid, or, I mean rather, will you take the lead in this thing? I do not know anyone who could better set it going and keep it so.

John Gadsby's delight in organising being equalled by his generosity, he gladly lent his support. Further encouragement was given by the beloved Francis Covell of Croydon with the result that a meeting was arranged for 11 o'clock on 17th May, 1872, at the Lecture Hall of the Sunday School Union, 56 Old Bailey. Sixty-four persons were present and a committee of twenty-five was set up. Eleven committee meetings were held during the first year, another General Meeting held at which the Articles of Faith and Rules were introduced, and the Committee was increased to thirty-four members. At the end of the year it was reported that grants amounting to £75. 7s. had been made. (During the centenary year, Aid Society grants were £3,354.)

Five years later on October 12th, 1877, another Society, united to the first, was formed at a meeting held at the Hall of the Sunday School Union once again, specially to help those in need who were not ministers.

Years later, speaking of these two Gospel Standard Societies, the Aid Society and the Poor Relief Society, Mr. Calcott of Coventry stated:

One cannot but believe that the founders of them were moved by the Lord to lay their foundations. Their growth has been steady, but strong; their branches have spread themselves more or less over the whole denomination; their fruit has been always seasonable and copious. It reaches to the valleys where many poor widows spend lonely hours; it enters the sick room where the infirm and afflicted lie lingering out their few last days on earth; it comes as a refreshing breath to the aged, who are bowed beneath a weight of years. Many praises and much gratitude have ascended to the Lord for the providential springs that have flowed from these two Societies.

A little magazine, the *Friendly Companion*, had been commenced by John Gadsby in 1857, intended to be taken alongside the *Gospel Standard* as a magazine for younger readers. After two or three years this had ceased to exist. However, in 1875 Mr. Gadsby revived the *Friendly Companion*, which has continued till now (1985).

Up till 1878 both the new magazine and the *Gospel Standard* were personally owned by John Gadsby. In that year by a most generous Deed of Gift he handed them and all profits arising to the Committee of the recently formed Societies. So they continue till today.

In the December issue of 1877 John Gadsby's farewell appeared. Part of it reads:

Dear Brethren and Sisters in the Hope, I trust the sure and certain Hope, of Eternal Life – As stated on our last wrapper, my connection with the *Gospel Standard*, so far as any responsibility as to its contents goes, ceases with the present month. It is upwards of forty-two years since, in the providence of God, I was led to originate the work; and I have never ceased, I believe, to give it my best attention as the proprietor and publisher.

But though, from the first, my labour has not been small, yet it has only been during the last eight years that I have felt to have any peculiar responsibility. I have had much to contend *for*, much to contend *with*. Of anything I have said, when contending *for* what I believe is the truth of God, if I except one little word, which got in a wrong place on the wrapper for Feb., 1875, I have nothing to retract; when contending *with* those who were opposed to me, I have used some harsh expressions, which I regret. When contending *for* the purity of our pulpits, especially for the Gower Street one, which was erected mainly through the instrumentality of my never-to-be-forgotten father, I have felt incompetent to express myself in terms sufficiently strong, without stepping over the bounds of prudence; when contending *with* those who seemed determined to introduce error into those pulpits, though in a new and white dress, I feel that 1 Cor. 4. 7 had not its due weight upon my mind. But, when I have found some publishing discourses, as different in character to those previously issued as light is from darkness, and which had the effect of misleading, I have felt it hard to restrain myself.

When I look at the piles of encouraging letters I have received for years, I am half inclined to think I am committing a sin in resigning my trust; but when I look at those who are to succeed me, my fears vanish; for I believe, with God's blessing, the magazine, in their hands, will lose none of its usefulness.

To my dear friends, Hatton, Hazlerigg, Hemington, and Taylor, I owe a deep debt of gratitude for the kind aid they have rendered me; to you, my brethren and sisters, who have supported me and indulgently passed over my infirmities, I am no less indebted; nor must I pass over my many kind correspondents; to my enemies, who have written and spoken against me, I tender my thanks, for they have been the means of making me more watchful and prayerful than, perhaps, I should have

otherwise been; but, above all, the God of all my mercies, I would if I could, every moment of my life, bless and praise His holy name for all His goodness and mercy vouchsafed unto me. Goodness and mercy have followed me, and still follow me, all the days of my life. Praise the Lord!

I had no thought of writing this until we were preparing to go to press and, therefore, have written in haste; but in true accordance with the feelings of my heart.

Yours in Love, for the Truth's sake,  
J. Gadsby.

Nov. 15th, 1877.

Two things specially gratified John Gadsby as he contemplated these years.

One was the thousands of pounds he had been able to raise for the Aged Pilgrims' Friend Society (founded in 1807 to provide homes for the Lord's aged people) by his strong advocacy of its claims in the *Gospel Standard*.

The other was the selection of hymns first published by his father in 1814. When the copyright fell into his hands, he reduced the price, added a supplement and advertised in the *Gospel Standard*. Later, at J.C. Philpot's suggestion, Hart's hymns were added, then another supplement of hymns selected by Mr. Philpot, and again the price was reduced. This was kept before the readers of the *Gospel Standard* in the advertisements. Who can say what an inestimable blessing Gadsby's Hymnbook has been to the church of God?

## 7. CHANGES AND DIFFICULTIES

Following John Gadsby's Deed of Gift there came a difficult time in the history of the *Gospel Standard*. There was now to be the first *elected* Editor, chosen by the Committee of the Societies. Their choice fell on Grey Hazlerigg, an eminent minister for whose large congregation Zion Chapel, Leicester, had been built.

Concerning his appointment (January 1878) Mr. Hazlerigg wrote:

There is one who can bear witness that for some years we declined the post of an Editor when offered to us, feeling perfectly satisfied with a less prominent position, and the liberty we had to communicate our writings from time to time to the churches. We long shrank from the post of Editor feeling our insufficiency for it.

For some time Mr. Hazlerigg had written with acceptance, and this continued during his editorship. However, in 1879 John Gadsby objected to something Mr. Hazlerigg had said, done or written and took the magazine back into his own hands, editing the June number himself, revoking his Deed of Gift. This he claimed authority to do.

It would appear that almost all (if not all) the godly ministers on the Committee sympathized with Mr. Hazlerigg. In fact, there was talk of them establishing a new magazine of their own.

Dr. Doudney, as Editor of the *Gospel Magazine*, published a letter from Mr. Hazlerigg to the readers of the *Gospel Standard*. It is a gracious letter, in which he asserts his one desire to seek the glory of God and the good of His people.

Mercifully the breach was healed, at least outwardly, and Mr. Hazlerigg continued, the *Gospel Magazine* publishing a second letter which made it clear that "those contentions which so threatened the peace and prosperity of a part of Zion have been happily and

properly ended". Mr. Hazlerigg stated that his helpers, Joseph Hatton and Charles Hemington, would really now be co-editors.

Of these sad happenings Mr. J.K. Popham wrote over fifty years later (he was a Committee member at the time):

After the death of our God-given teacher and leader J.C. Philpot, the magazine was carried on by its owner, John Gadsby, and various helpers, until he very generously gave it to the Societies then formed, and managed by a Committee chosen by himself; an Editor was elected, and for a time things went on smoothly. But the cause of God and truth has never prospered without arousing the enemy of God and man to some distinct effort to interrupt and, if possible, destroy it. Exalt Christ, and you provoke the devil. It is grievous when professors are instruments. So it was in regard to the first elected Editor of the magazine. Soon a cry was raised, and charges of teaching error were brought against him. Then commenced unseemly disputes, quarrels, wars of words, separation of friends, and grievous wounding of the simple godly in the churches. The charges were proved to be groundless, but bitterness continued. True it was found to be that 'a brother offended is harder to be won than a strong city'. So malignant were the disputants on one side that a new magazine was contemplated on the other side. To all this I, then in my spiritual youth, was a witness; in fact, against my earnest wish and protest, I was made a party. But Mr. Covell and other ministers were constrained to come to the front and support the falsely-accused Editor. All this grieved and vexed the Holy Spirit, and tender sheep and lambs were scattered. With the first elected Editor to the last immediately preceding myself, I was acquainted, and some of them honoured me with their friendship and correspondence; thus I had knowledge of some things which will die with me. However, the *Gospel Standard* lived.

So John Gadsby did *not* revoke his Deed of Gift after all. However, at the end of 1880 Mr. Hazlerigg, who had taken up his office again, resigned on account of ill health. He wrote:

We have now for many years written for this magazine. During the last three we have edited the periodical as responsible Editor. We are now through illness quite unequal to the work of writing. The grasshopper has indeed become a burden. That which was a pleasure has become a pain. We find it therefore imperatively necessary for a season to lay aside the responsibility and labour connected with editing the *Gospel Standard*. We hope we have not been unduly influenced by any wish to improperly spare ourself either trouble or anxiety. We would not shrink from either labour or suffering in the cause of Christ and our service to the churches. No! It is from necessity that we act as



we are doing. At the present time we feel *physically* quite unfitted for the labour and anxiety which conducting the magazine would bring upon us.

The gracious Charles Hemington of Devizes temporarily stepped into the gap for the first six months of 1881. In fact, on three such occasions altogether was he willing to do this – perhaps *made* willing is more correct as, though a man of much grace and ability, he begged to be relieved, feeling his insufficiency. Nonetheless he is not the least of the Editors.

Joseph Hatton of Smallfield, Surrey, was then appointed. He was a preacher and pastor much used and much loved and, though a man of no formal education, had taught himself a measure of Greek. Few of those who followed J.C. Philpot were men of learning. Their education had been but small yet, with God's blessing, they had improved themselves. One of Mr. Hatton's outstanding pieces was a review on the dangers of the new Revised Version of the Bible.

Mr. Hatton's editorship was terminated by his death on April 16th, 1884 (Mr. Hemington having helped out for the months of February and March in 1882 when Mr. Hatton was ill). Only a few months before, he had written in his New Year Address:

With some of us it is certain that our days are growing few; and with every one of us, in the end, the course of life will be arrested; and we must pass away to be gathered to our fathers. But there is a solemn question left unanswered by vast numbers, which attaches itself to the action of exchanging worlds: 'But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?' (Job 14. 10). Yes, *where is he?* Where is it he has gone when he has entered eternity? Momentous question, both to our readers and ourselves; for 'where the tree falleth, there it shall be' (Ecclesiastes 11. 3).

Following his death a poem was published, "A Great Man Fallen in Israel," which commenced:

A great man's fallen in Israel, –  
 Let Zion put her mourning on, –  
 A man made wise to handle well  
 Truth's weapons 'gainst the "wicked one";  
 Whom gracious doctrines, held by grace,  
 Made strong to labour, suffer, bear;  
 Whose Master's image saints may trace,  
 Throughout his life of faith and prayer.

Again Mr. Hemington was prevailed on to stand in the gap – for May, June and July – until an Editor could be appointed. This was James Dennett, minister of Frederick Street Chapel, Birmingham, where his ministry was instrumental in gathering a large congregation. Indeed, one of Mr. Dennett's problems during his editorship seemed to be the difficulty of his large pastorate and his editorial work. Mr. Dennett continued till the end of 1890, when he resigned through ill-health. (Almost immediately he resumed the office for a period of six months when his successor was taken ill.)

Mr. Dennett's sermons are still valued today – their beginning invariably the same: little or no introduction; a three or fourfold division of the text set out; and then straight into the subject.

During his editorship he contributed a most profitable series of "Thoughts on the Book of Ruth," afterwards published in book form.

It was also during his editorship that a very happy and notable event took place, the Jubilee of the *Gospel Standard* in 1885.

## 8. THE JUBILEE 1885

“If, in 1835, the human founder of the *Gospel Standard* had been told that, in 1885, there would be a gathering three times in one day of from 1,500 to 2,000 people, from all parts of the country, east, west, north and south, to express their love for the truths that magazine advocated and their gratitude to God for putting it into the hearts of any to establish it, he (the said founder) would have had a more than usual smile upon his countenance; but it would have been a smile of incredulity. We say ‘more than a usual smile’; for the dear man always had a smile upon his face; so much so that with the printers he went by the name of ‘Old Smiler.’” So wrote John Gadsby of one of the happiest days in his life.

Wednesday, September 23rd, 1885, was a remarkable day. It is estimated that over 3,000 different persons altogether attended the Jubilee Services of the *Gospel Standard*, visitors coming from every part of the country, and even a few from America. (There were about 1,700 present at each service.) The meetings were held in the Memorial Hall, Farringdon Street, London, built on the site of the old Fleet Prison where many of the godly martyrs had been imprisoned before their martyrdom. Emphasis was made that it was for the same truths that the day’s gatherings were taking place.

The November *Gospel Standard* reported: “It was a pleasing, almost overwhelming sight, to behold the vast assembly which congregated together.” The large congregation “had assembled on this extraordinary occasion to celebrate the Jubilee of a magazine which, during the fifty years of its existence, has been the means of spreading the truths of the gospel almost all over the world. We never before attended so large a meeting where such quietness and becoming order were maintained.”

The venerable A.B. Taylor, over 80 years of age, William Gadsby’s successor as pastor, journeyed down from Manchester to take the morning service. Hymns 610 (“Precious Jesus! Friend of

sinners”), 536 (“Behold a scene of matchless grace”) and 720 (“Endless blessings on the Lamb”) – all Christ-exalting hymns – were sung.

Mr. Taylor preached “with extraordinary vigour” from the words: “He must increase” (John 3. 30). He mentioned that the year he began to preach was the year the *Gospel Standard* was commenced so it was his Jubilee also.

At the afternoon meeting John Gadsby himself took the chair. It seemed a remarkable thing that the originator of a magazine should be present fifty years later at its Jubilee. The Secretary of the Gospel Standard Societies read Isaiah 41. 10-16 and Psalm 124, after which Mr. William Knight, of Haywards Heath, prayed.

John Gadsby, who had not been well, did not give the Chairman’s address himself, but a paper that he had written was read. In it he gave a brief history of the magazine up to that time. He concluded:

The Lord has, I believe, kept me firm to the truths He has taught me and made dear to me, caring for no man or any set of men, false and slanderous as their tongues may have been. May He still keep me, and may the Blessed Spirit influence you at all times to reject all compromises and admit only of the Shibboleth upon which the magazine was founded. And also to pray for me that, so long as He has a work for me to do, He will give me will and power to do it, and at last, in the sweet enjoyment of the peace of God which passeth all understanding, give me an abundant entrance into that kingdom where the wicked cease from troubling and the weary are for ever at rest.

Several addresses followed. The first was by James Dennett, pastor at Birmingham, and Editor of the *Gospel Standard*. His emphasis was on the truths for which the magazine contended: 1. God’s everlasting, free, unmerited love. 2. Predestination. 3. The work of the Lord Jesus Christ. 4. The work of the blessed Spirit. 5. God’s pardoning mercy in the soul. He concluded by stating that though the gathering was so large, there were only two classes of people present, the righteous and the wicked, closing with a solemn warning.

The next speaker, Charles Hemington of Devizes, was introduced as one who was always willing to help the *Gospel Standard* in time of need. He said:

It is now more than thirty years since I first took the *Gospel Standard* in. I was then a young man and a young minister, and I can

say with all good conscience that God frequently in those days made the *Gospel Standard* a blessing to my soul. The more I read it the more eagerly I looked forward to every forthcoming number, hoping I might find something for the good of my soul in it. I did not take up my religion, faith, or experience from the G.S. I trust that God, our covenant God, had given to me, through the teaching of the blessed Spirit, a little religion, a little faith, and a little experience, and that little often made me say, when I read the G.S., 'I hope, by the grace of God, to live and die by the truths advocated in this periodical.'

He, too, went on to emphasize the truths for which the magazine stood, and so did the speaker who followed, Eli Ashdown, pastor at Zoar Chapel, Great Alie Street, London. Among other things also, he said:

The *Gospel Standard* has been edited by some of the most honourable and honoured men that have lived in our day. The late dear Mr. Gadsby's writings have been blessed to many. John Rusk, how discriminating, searching, and yet savoury are his pieces! Dear Mr. Warburton's sermons, and Mr. Philpot's meditations on different branches of our most holy faith, together with his meditations on the humanity of our blessed Lord and Redeemer, also concerning the eternal Sonship. God blessedly helped that dear man. Some may say, 'We might have had his writings without the G.S.' Perhaps we might, but most likely we should not. God works by means: 'Counsel in the heart of man is like deep water,' and sometimes it is long there. There are two things that will draw it out; namely, 'A man of understanding' or foes will draw it out; and it was the latter that drew out of good Mr. Philpot truths that will live in the church of God as long as she is on earth, and then she will bask in the glory of them for ever. Then again, the obituaries. What a blessing they have been made to the church of God!

I can look back many years, for we have had the *Standard* in our family from the very first. It was brought into my father's house by a friend, and taken in regularly from that time, though we were not Baptists, but what is called Huntingtonians; yet the truths in the G.S. were what my mother and father cleaved to, and since I have been concerned about the welfare of my soul, through mercy I have cleaved to them also, and I have felt that if all the men on earth forsook such truths as the G.S. has maintained, God helping me, I would hang to them whether I get to heaven or not, whether lost or saved; for they are the truths I love.

An old friend of John Gadsby, James Knight of Southport (not a minister) spoke a few words, followed by Edward Porter, minister at Allington. Both spoke of the wonderful effect their first

introduction to the *Gospel Standard* had upon them. Mr. Knight said, "I never wish to be happier in heaven than I was at that time"; Mr. Porter, "Through reading the G.S., I was instructed in the Word of righteousness."

The last speaker was Alfred Coughtrey of Nottingham, later Editor of the *Gospel Standard*. He said:

I find that the truths that the G.S. has contended for from the first are the truths of the Bible; and though I knew not the late W. Gadsby, Warburton, M'Kenzie, or Philpot, yet 'the memory of the just is blessed.' Their praise is in all the churches, and the creeping things by which they were assailed have crumbled into dust.

Then he spoke of some of the vital doctrines: especially, man's ruin through sin, and the vital necessity of redemption by the blood of Christ, and the regenerating work of the Holy Ghost. At the end he touched on a practical note (so dear to the founder, William Gadsby):

One of the greatest privileges you can have, you rich men and women, is to give to the poor: 'Ye know the grace of our Lord Jesus Christ, who, though He was rich, yet for our sakes became poor, that we, through His poverty, might be made rich.' If the grace and spirit of this kind of thing gets into our hearts, doubtless it will open our pockets. We cannot give to a better cause than the cause of Christ.

The doxology was sung and Mr. William Vine of The Dicker closed the meeting with prayer.

The preacher at the evening service was John Warburton (the younger) of Southill. His text was: "Lift up a standard for the people" (Isaiah 62. 10). His divisions were:

- I. What *Standard* it is we lift up.
- II. The *Standard-bearers*.
- III. The people for whom it is to be lifted up.
- IV. The effect.

In a remarkable sermon he spoke essentially of Christ:

This, then, is the blessed Standard we lift up, and we lift Him up as the eternal Son of the eternal Father, with power to pardon sinners. I say before this immense assembly, for I am not ashamed to own it, that He is the eternal Son of the Father, equal with God in every respect; and woe be to that man who lives and dies denying this grand and glorious doctrine! 'If ye believe not that I am He, ye shall die in your sins.' What! Commit my soul into the hands of anything short of Deity?

God forbid! Therefore, I lift Him up this evening to you, poor, needy, helpless and worthless sinners, who feel you are lost and undone and want to feel the power of the Redeemer's blood and have tried all manner of ways to get ease, travelled here and there, up and down; you have wept, vowed and made resolutions, but could get no ease, comfort, or peace to your soul; and Satan has said, 'You will be lost as sure as you are born, and to hell you will go. You have no ground for hope. God has cast you off.' No, no; the Redeemer still lives: 'I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death' (Revelation 1. 18). Beloved, our Jesus, our Brother, is God, and

'With heaven and earth at His command  
He waits to answer prayer.'

What grand language is that!

Of the magazine he stated:

Now there is another standard, and that is the *Gospel Standard* that comes out every month. Says one, 'That is a periodical common with the rest that profess the doctrines of grace.' Of course it is; but I tell you I am not ashamed to own it. There is not a periodical afloat that is to be compared to it in any sense. I have watched it for forty years, and it bears the mark upon it of genuine things, and its Editors have been men taught of God, who have discarded everything dishonouring to God. Look at that standard-bearer, dear Mr. Philpot. He was something like a man going with strength into the battlefield; everything gave way before him. Or like a man with a scythe going into a field of thistles, and when one after another rose up against him he took his pen, like the man with the scythe, and down they fell.

Since then God has raised up others. Our present Editor, I believe, knows the truth, and he has conducted the periodical in an honourable way and manner. May the Lord uphold him.

I think it an honour to say I knew the late dear Mr. Gadsby, and had the pleasure of conversing with him. My father and he lived together in unbroken friendship. When the *G.S.* was first started my father brought a few copies of it to London with him, and it was approved as maintaining Christian doctrine and experience, and all the cannons that were fired at it were only like so many pop-guns and a pop-gun captain could no more batter down the firm Tower of London than they could overthrow the *Gospel Standard*. Here it is to this day, and we are met together to commemorate God's goodness in watching over it for fifty years. I am glad to see such a noble company met together to uphold it, and I can recognize friends from various parts.

It is stated that "such was the stillness of the congregation that one might almost have heard a pin drop".

The hymns that were sung were 592 ("Mighty to save is Christ the Lamb"), 582 ("High beyond imagination") and 631 ("The Lord Himself be with you all"). After Mr. Warburton had spoken a few words of prayer, the whole assembly united in singing hymn 730 ("All hail the power of Jesus' name") – incidentally, the only hymn during the day not composed by William Gadsby.

Of the singing John Gadsby commented afterwards:

I never before heard anything like it, either at home or abroad. There was no choir, no organ, nor any other instrument; none was needed. The whole assembly formed the choir. As had been arranged, Mr. Hinton, the Chairman of the Committee, with his good, strong voice, led off, and before the second syllable had been sounded, the whole congregation seemed to have heartily joined in.

D.S. said, in a letter to me, there was one old woman near to him 'who had a voice like a nightingale, and she sang with all the powers of her soul, as though she desired heaven and earth to hear'. And the same may be said of hundreds of others. Referring to the closing hymn (730) after prayer, Mr. Standeven, of Patricroft, supplying on September 27th at Southport, said he could not express the effect it had upon him; and he, being used to Lancashire singing, knows well what good singing is. And J.K., another Lancashire man, says, 'It was (may I say?) awfully grand; and this was felt by all I have conversed with.' Not grand merely because of voices, but because so many hundred of hearts seemed to be in it.