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IRISH BAPTIST HISTORICAL SOCIETY JOURNAL

Volume Eight
1975-76

IRISH BAPTIST HISTORICAL SOCIETY

JOURNAL

VOLUME EIGHT . . . 1975/76

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Editorial

The Society continues to take a wide view of its legitimate field of interest as evidenced by two articles in the present Journal. The first, by Pastor W.J. Rowell on John Bunyan, is imaginative in concept and deals with a figure remembered from Sunday School prizes and improving lectures, but read recently by how many? Perhaps we tend to forget that Bunyan's imagery illustrates some very fundamental truths; his experience of imprisonment has many up to date parallels. The second is Mr. Paul Doherty's interim report on the effects on Irish Baptist Churches of the present period of civil disturbance. Whilst this is of current interest (and the final report will be even more so) the aim is to preserve for our successors what will be history to them. Amongst the many thousands, perhaps millions, of words written about the present situation no one is likely to make or to be able to make this sort of assessment but ourselves. It is fitting therefore that it be preserved in this particular way.

Books of specifically Irish Baptist interest are rare, but books and articles containing material relevant to our historical field do appear from time to time, as illustrated by the reviews in the present issue. Readers who may come across other references of the kind are invited to draw them to the attention of our Librarian, Mr. Trevor Lyttle, B.Sc.,A.L.A., C/o Irish Baptist College.

Finally it is pleasing to record that the Journal continues to pay its way, and to express thanks and greetings to all members and subscribers.

Bunyan's Bridge of Dreams

The Dreamer's Mother

In June 1632 Margaret Bunyan, the dreamer's mother after bequeathing her soul to Almighty God her Maker in whom she hopes to be saved through Jesus Christ her Saviour, and her body to be buried in the churchyard at Elstow, goes on to say,

"Item 1, I give and bequeath to John Bently my son, one brass pot, one little table and all the painted clothes about the house and the standing bed in the loft."

"Item 2, I give my daughter Margaret the joined stool in the chamber and my little case."

"Item 3, I give my daughter Rosse the joined form in the chamber, the Hogshead and the double flake."

"Item 4, I give to my daughter Elizabeth the lesser kettle and the biggest platter, a flaxen sheet and a flaxen pillowcase, a trummel bed and a coffer in the chamber and the table sheet."

"Item 5, I give to my daughter Annie my best hat, my best cuffe, my gown, my best petticoate, the press in the chamber, the best boulster and blanket, the cuffe alone and the pewter platter, and the other trummel bed,

a harder sheet and a pillow."

The picture is of an honest humble home, and of people who took an honourable pride in the simple belongings of their village homestead.

Bunyan's Bridge of Dreams

No one could blame George Bernard Shaw for being a lover of religion, certainly not the type of religion John Bunyan preached. Yet he says in, The Epistle Dedicatory to Man and Superman *'Put your Shakespearian hero and coward, Henry V and Pistol or Parolles, beside Mr. Valiant and Mr. Fearing, and you have a sudden revelation of the abyss that lies between the fashionable author, who could see nothing in the world but personal aims and the tragedy of their disappointment or the comedy of their incongruity, and the field preacher who achieved virtue and courage by identifying himself with the purpose of the world as he understood it. The contrast is enormous; Bunyan's coward stirs your blood more than Shakespear's hero, who actually leaves you cold and secretly hostile.'*

In a Japanese classic translated by Ivan Morris, we have the story of The Lady Sarashina who left behind her a diary that is remarkable for its wistfulness and sincerity. She found happiness neither in her work at Court nor with her family, and projected into her writings, dreams and verified longings that are both timeless and poignant. The Lady Sarashina took many dangerous and arduous pilgrimages to escape the incongenial realities of life, but also to comply with warnings she had received in her dreams.

Dreams are important in Buddhist imagery as a metaphor for the illusory nature of human experience. And The Lady Sarashina's book is the earliest in which dreams are central. One writer has said that Sarashina can be regarded as the first person in Japanese literature to have discovered dreams. Her dreams are

not fortuitous interludes but are consciously grasped as having a definite, inevitable meaning. Modern psychologists tell us that dreams normally accompany all sleep, and have an essential theraputic value, so that a deep dreamless sleep is not only an improbable occurance but a rather unhealthy one. The Lady Sarashina did not always obey her dreams and towards the end of her life she blamed much of her unhappiness on having failed to do as she was told.

Bunyan's journey through life as shown in the Pilgrim's Progress is a dream - a long dream of the journey from earth to hea ven. At the outset, long before he sees the wicket gate or the centre Cross he goes through a veritable hell of conviction of sin. He paints himself in the darkest colours. For the first years after his first marriage he was overwhelmed with a sense of his own vileness. He battled with the storm, sometimes seeing the heights of glory and desiring nothing more than to be at peace with God. But more often he was looking down shudderingly into the depths of the pit which was ever and anon ready to receive him. Macauley makes excuses for him but John Bunyan made none for himself. Macauley was easy going in matters of the soul but Bunyan was in dead earnest. When he stood up and looked about him in his game of cat he was sure he heard a voice saying to him, *'Wilt thou leave thy sin and go to Heaven or have thy sins and go to Hell.'*

As a boy of five years of age, Bunyan was haunted during the hours of daylight by the vision of the Day of Judgment. He saw himself dragged by legions of devils down through the abysmal darkness of the bottomless pit. At last the boy was driven to wish that he might be a devil himself rather than a sinner; a torturer, not a victim. Not even Dante himself could draw deeper and darker pictures of the nether world. Bunyan tells us he saw the face of Heaven as it were a fire, a firmament crackling and shivering with the noise of a mighty thunder. And an archangel flew in the midst of Heaven sounding a trumpet and on a glowing throne was seated in the east whereon One sat in brightness like the morning

star. In his dream he fell on his knees crying, *'What shall I do, the Day of Judgment is come and I am not prepared.' 'My soul is dying,'* he cries out, as he walks along the road to Elstow. The sense of the nearness of Hell never left him for long. Later he was to write in his book, The Running Footman, *'Soul take this counsel and say, Satan, sin, lust, pleasure, profit, pride, friends, companions, and everything else let me alone, stand off, come not nigh me for I am running for Heaven, for my soul, for Christ, for God from everlasting damnation and Hell. If I win I win all and if I lose I lose all. Let me alone for I will not hear.'* He was in a fearful state. How was a man to save himself from the fire which burns not for a thousand, thousand years but for ever and ever and ever? Bunyan feared he was a castaway and was for years hag-ridden by the fear and dread that was to drive Couper mad, that he was God forsaken and God forgotten. At times he felt almost certain that he was born to be fuel for the everlasting burning.

Bunyan's boyish dream shows that over-mastering sense of sin which, under Puritanism, was to change the course of English life. Here the dreamer is in a pleasant land jovial and rioting; then suddenly an earthquake rent the earth out of which came bloody flames and the figures of men tossed up in globes of fire, and falling down again with horrible cries and shrieks and execrations while devils mingled among them and laughed aloud at their torments. But as the earth was reeling and sinking beneath him and he was about to perish forever in Hell there came One in shining raiment who plucked him out of this terrible place while the devils cried after him. He awoke and found it was but a dream and he went leaping for joy.

John was no plaster saint; he was not emaciated but a man of high spirits. As a boy he had watched the morris dancers coming into Church their bells jingling around their legs. He danced to 'Greensleeves' and 'Pudding Pie', 'An Old Man's a Bedful of Bones' and 'Lusty John Come Kiss me Now.' Dancing was one of the passions of his life and he says it was a twelve month before he could give it up. He loved music and bell ringing. Tradition says that he pulled the forth bell out of the five which then hung in the belfrey. John was born

with a love of life and beauty. God had given him the temperament of an artist. His faith told him he must forever run, looking neither to left nor right. Beauty must be looked on as Satan's lure and delight in it as a passport to Hell. (I have a friend who has an inate love for band music and led one himself for many years. Being a Christian he led many of the band members to Christ but because of his musical interest he was counted as a carnal Christian and unfit to hold office in the church.)

His Call to the Ministry

He had now become deeply instructed in the school of Christ and was richly furnished unto all good works. It was powerfully impressed upon his mind that all his inward conflicts were to be made use of in preparing him to instruct others. All the events of his Saviour's life passed before his mind as if he had stood by as a witness to His birth, life and death. *'As I was musing with myself what these things should mean me thought I heard such a word in my heart as this, "I have set thee down on purpose, for I have something more than ordinary for thee to do" which made me the more marvel saying, "W hat, my Lord, such a poor wretch as I?"'*

Such was his inward call to the ministry. The people being greatly edified thereby he was in due time by solemn prayer and fasting more particularly called forth and set apart for public preaching of the Word of God. After making full use of his gift as an evangelist he was in 1671 appointed to the pastoral office or eldership.[1]

Bunyan preached what he felt. *'... what I smartingly did feel, even that under which my poor soul did groan and tremble to astonisment. I went to them in chains to preach to them in chains and carried that fire in my own conscience that I persuaded them to beware of. I can truly say, that when I have been to preach, I have gone full of guilt and terrors even to the pulpit door and there it hath been taken off and I have been at liberty in my mind until I have done my work, and then immediately, even before*

FOOTNOTE: Baptist places of meeting in early days.

'Baptists used to meet in garrets, cheese lofts, coal holes, and such like mice walks', says William Pim. He also labelled them 'bloodythirsty, covenant breaking, goverment destroying Anabaptists.' Reading the literature of the 17th Century we soon discover that there was no love lost between the Baptist and Quakers.

I could get down the pulpit stairs I have been as bad as I was before.
Yet God carried me on but surely with a strong hand. For neither guilt nor Hell could take me off my work. Thus I went on for two years crying against men's sins.'

He hurls his thunderbolts against those who hinder their dependents from becoming New Testament Christians. *'O what red lines there will be against those rich ungodly landlords, who so kept under their poor tenants that they dare not go out to hear the Word for fear their rent should be raised or they turned out of their houses. "What sayest thou landlord, will it not cut thy soul when thou shalt see that thou couldst not be content to miss of Heaven thyself, but thou must labour to hinder others also? Will it not give thee an eternal wound in thy heart both at death and judgment to be accused of the ruin of thy neighbour's soul - thy servants soul - thy wife's soul, together with the ruin of thine own? Think on this - ye drunken, proud, rich and scornful Landlords. Think on this - mad-brained and blasphemous husbands it ye would not cry, if ye would not howl, if ye would not bear the burden of the ruin of others forever."'*

In quite a different strain here he is preaching on the text, *"The Water of Life."* A special sermon of his. *'These are the waters the doves love to sit by because by the clearness of the streams they see their pretty selves as in a glass. These be the streams where the doves wash their eyes and by which they solace themselves and take great content. As in fair waters a man may see the body of the sun, and of the moon, and of the stars, and the very body of Heaven; so he that stands upon the bank of this River and that washeth his eyes with this Water may see the Son of God, the Glory of God and the Stars of God and the habitation that God has prepared for His people. Wherefore forbear thy mistrusts, cast off thy slavish fears, hang misgivings as to this upon the hedge and believe thou hast an invitation sufficient thereto, a river is before thy face.'*

Bunyan was poor and when he was made a deacon he understood and loved the poor. He had no fine clothes to be spoiled by trudging down the filthiest lanes and entering the meanest hovels to relieve suffering humanity. The poor of Bedford hailed him as a brother beloved. John was rich in wisdom and devout in prayer and must have left real blessing in every home he visited. But like Cowper (and many a pastor) he was no sooner finished a visit or a prayer when he was carried to extremes of spiritual suffering fearing he would miscarry and go to Hell. 'I thought,' he says, *'that there was no way but to Hell I must'*. In one of his periods of extreme meloncholy he felt his body and mind going away. He expresses himself in the language of Job - a book he loved greatly - *'the Lord running upon him like a lion or giant.'* Then the Word came to him, *'O death, where is thy sting. O grave, where is thy victory?'* At this he became well both in mind and body at once. His sickness vanished and he walked comfortably with his God.

The Pilgrim's Progress

'So I saw, that as they went on, there met them two men, in raiment that shone like gold; also their faces shone as the light. These men asked the Pilgrims whence they came; and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures they had met in the way; and they told them. Then said the men that met them, "You have but two difficulties more to meet with, and then you are in the City."'

'Christian then, and his companion, asked the men to go along with them, so they told them they would. "But", said they, "You must obtain it by your own faith." So I saw in my dream that they went on together, until they came in sight of the gate.

Now, I further saw, that betwixt them and the gate was a river, but there was no bridge to go over; the river was very deep. At the sight, therefore, of this river, the Pilgrims were very stunned: but the men that went with them said, "You must go through, or you cannot come at the gate." They then addressed themselves to the water; and Hopeful encouraged Christian saying, "Brother, I see the

gate and men standing by to receive us." Now I saw in my dream that these two men went in at the gate; and lo, as they entered, they were transfigured, and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave them to them - the harps to praise withal, and the crowns in token of honour.

Then I heard in my dream that all the bells in the city rang again for joy, and that it was said unto them "ENTER YE INTO THE JOY OF YOUR LORD". I also heard the men themselves, that they sang with a loud voice, saying, "B LESSING, AND HONOUR, AND GLORY, AND POW ER, B E UNTO HIM THAT SITTETH UPON THE THRONE, AND UNTO THE LAM B, FOR EVER AND EVER."'

Bunyan was not the only dreamer to tell us of the Pathway from earth to Heaven. Frances Thompson in *'The Hound of Heaven'* gives us a beautifully poetic picture of how he found, or rather was found by the great Lover of Souls. I quote, part of - 'The Hound of Heaven' by Francis Thompson.

"I slept, methinks, and woke,
And, slowly gazing, find me stripped in sleep.
In the rash lustihead of my young powers,
I shook the pillaring hours
And pulled my life upon me; grimed with smears,
I stand amid the dust of the mounded years -
My mangled youth lies dead beneath the heap,
My days have crackled and gone up in smoke,
Have puffed and burst as sun-starts on a stream.
Yea, faileth now even dream
The dreamer, and the lute the lutanist;
Even the linked fantasies, in whose
blossomy twist
I swung the earth a trinket at my wrist,
Are yielding; cords of all too weak account
For earth, with heavy griefs so over-plussed.
Ah! is Thy love indeed
A weed, albeit an amaranthine weed,
Suffering no flowers except its own to mount?
Ah! must -
Designer infinite! -

Ah! must Thou char the wood ere
Thou canst limn with it?
My freshness spent its wavering shower in the dust;

All which I took from thee I did but take,
Not for thy harms,
But just that Thou might'st seek it
in my arms.
All which thy child's mistake
Fancies as lost, I have stored for thee at home:
Rise, clasp My hand, and come.
Halts by me that footfall:
Is my gloom, after all,
Shade of His hand, outstretched
caressingly?
Ah! fondest, blindest, weakest,
I am He whom thou seekest!
Thou dravest love from thee, who
dravest Me."

W.J. ROWELL

Sources of Irish Baptist History

It seems to me that before talking about sources of Irish Baptist history one needs to define what one means by Irish Baptist history, and this I propose to do in what, without apology, will be a fairly lengthy introduction. Indeed, I had thought at one stage of calling this paper - 'Irish Baptist History: What and Where.'

Looking back over records of our meetings and discussions I note that we have dealt mainly with churches and personalities. Next in order of frequency have been matters of organisation - the Union, the Home and Foreign Missions, the Belfast and District Baptist Council. There have been some broader topics - Church Discipline, Baptist Education in Ireland. Only once I think did we deal specifically with belief - Pastor Deens' paper on Our Basis of Doctrine. Once we looked at the effects of the 1859 Revival on one particular church - Tobermore. Nobody could argue that in these matters we have gone outside our brief; but I suspect that we have tended not to look at the whole extent of it.

May I follow a practice not unknown in homiletics and group the areas into which, as I see it, our subject falls under six heads - spiritual, economic, organisational, political, personal and practical. In all of these areas there are questions one wants to ask.

Spiritual: What have Irish Baptists believed and how have those beliefs changed over time? This is obviously a difficult field and yet basic to our whole identity as Baptists. In more concrete terms one could ask - 'What has been the measure of our success or failure in propagating our beliefs?' Again, can we say that we have been more successful at one time rather than another? Have we had any real influence on the spiritual climate of our land? What have been our relations with Roman Catholics and with other Protestant denominations? How have we been regarded by them? Was pulpit exchange more common once than it is now, or more common in the nineteenth century than in the eighteenth? These are only a few of the areas of inquiry which seem to fall within the sub-heading 'Spiritual'; you will readily think of others.

Economic: From what strata of society have Baptists been drawn, and has the position changed over time? As a broad generalisation, so far as the Belfast area was concerned at the turn of the century, and in terms of occupations and housing, one can think of Episcopalians occupying a stratum at the top and simultaneously one very near the bottom. Presbyterians were largely represented in the wealthy trading and professional classes, Methodists amongst the lower middle classes and smaller shop-keepers. Catholics, with a few exceptions, occupied the lowest tiers. Where did Baptists fit in? Unfortunately the census analyses, grouping us as they generally do amongst the 'Other Denominations' do not provide the answer. Looking at Ireland as a whole, did Baptist farmers tend to occupy the farms of 50 acres plus, or those of under 30 acres? Were Baptist employees mainly in the skilled, semi-skilled or unskilled categories? How have our numbers in the professions related to our total numbers in the community? One gets the impression in the eighteenth and nineteenth centuries of a small number of fairly wealthy men with a much larger number of people of humble background. In modern, more egalitarian days, reflecting perhaps changes in society as a whole, the spread has probably become more representative. Can this view be confirmed and how does it compare with the Baptist position in other countries?

Organisational: By this I mean our organisation into local churches, how and when they were formed, why they prospered or declined. We have spent some time looking at individual churches, but, David Kingdon's work apart, have done little to examine regional changes - a largely rural community becoming steadily more urban, if I interpret the trend correctly. But I wonder whether we were ever, except in a few areas, partcularly strong in the countryside. Would it not be true to say that Baptist churches have tended to be established in towns rather than in villages? Under 'Organisational' one can think too of another whole area of enquiry - the selection of elders, deacons and pastors; the training of men for the ministry. Or again, what was the pattern of church services in the past and, before our present familiar mid-week meetings - prayer meeting, Bible class, women's meeting and so on - how did our predecessors organise their church life?

Political: Today we take some pride in the fact that churches, as such, do not identify with political parties or political questions. But this has not always been the case. Baptist churches and pastors in Commonwealth days did receive state support. Later, after the Williamite succession they appear not to have done so. I have been unable positively to identify any Baptist minister who received the regium donum. Was this by choice or were they never offered it? Later again, did any Baptist churches identify themselves with major national issues - the Union in 1880, Catholic Emancipation, the Home Rule movement? I believe some of them did, but information to date is very scanty. Apart from strictly political issues, what official stand, if any, have Baptists taken on social matters - poverty, temperance, morality?

Personal: This is an area in which we have made a start - biographies of prominent Baptists of the past. But our researches have rarely presented a full picture. One wants to know a great deal more about the family and business life of our subjects, what they were like as men and not simply the part they played within the denomination.

Practical: Here we can cover a large area - legal, financial, educational; also, one would like to know more about Baptist attitudes to conduct.

Temperance did not always receive the emphasis it does today; on the other hand financial probity probably received more. How, for instance, would our predecessors have regarded hire-purchase? Baptist attitudes to the Orange Order would form the subject of an interesting study; about that we know a little, but we know nothing about the extent to which, if at all, Baptists were concerned in the Labour movement in the early years of the present century. Presumably Baptist like Presbyterian marriages were liable to be and sometimes were refused legal recognition between 1660 and 1727, presumably, too, Baptists were required to pay and protested against paying tithes to the Established Church pre 1869. On neither of these has information so far come to notice. Were Baptist ministers, like those of other denominations invited to serve on Relief Committees during the famine of 1845-49? Quite a number of Baptists in later years held Commissions of the Peace. Was this ever the subject of controversy or contention?

I have probably said enough to indicate the breadth of our subject and, by implication, the range of sources likely to be necessary for its study. Those sources can be grouped into categories:- manuscript material, government publications, books and periodicals, directories, newspapers and maps. Quite obviously no listing can be exhaustive, but within these categories the following are the most obvious.

Manuscripts:

The subject index in the P.R.O. Belfast has only one reference under 'Baptist' - to some minor papers relating to the Coleraine Church. But there is useful material not so indexed elsewhere. On Schools, for instance, there are references to Antrim Road, Fairfax Street and Lisnagleer (see Pastor McMullan's paper in Vol. 2); there are mentions of Baptist churches in the Valuation Survey Note Books described below, and there must be other material of Baptist interest in some of the larger collections of private papers if one had time and patience to follow up likely leads.

Apart from documents in public repositories, church books are an abvious source of Irish Baptist history. We have dealt in meetings of the Society with those from Cork, Lisnagleer, Tobermore and Waterford. Those from Londonderry and Lurgan have been used, and there are others extant in the hands of churches. What we have not got, unfortunately, are any records from churches which have themselves disappeared, - places like Clonmel, Camowen, Ferbane, Mullaghmore and so on.

Legal documents, particularly titles to property and trust deeds, are capable of yielding much information - names of trustees, sometimes their occupations ('woollen draper', 'merchant', etc.), dates of acquisition of property, names of lessors, and bases of doctrine. Even where originals have disappeared, details may still be available from the Registry of Deeds, Henrietta Street, Dublin or, for Northern Ireland post 1921, the Registry of Deeds, Belfast.

Letters, not only from well known people like C.H. Spurgeon or Hugh D. Brown, but from pastors, elders and ordinary church members, mentioning denominational affairs are available in some quantity in private hands. They keep turning up from time to time. The trouble is that we do not know exactly what there is or where it is, and people are naturally reluctant to allow access to what are in the main family papers. Nevertheless, when such letters do come to notice, even if owners prefer to retain them, relevant material should be photo-copied, précied or even just notified to the Society so that the material can be indexed for possible future use.

For pre-famine Ireland there are two most useful manuscript sources of around 1830-40, the Ordnance Survey Memoirs which I mentioned in my paper last year, and the Valuation Survey Note Books. The former give interesting accounts of at least Coleraine, Grange, and Tobermore and, I suspect, of others. It would be a herculean task to comb through the immense volume of material which these records contain, hunting for Baptist references; but for Baptist churches known or suspected to have existed at the time it would not be too

difficult to turn up the relevant parishes with good hopes of finding out something about them. The Valuation Survey Note Books are more manageable in size, one can deal with the originals rather than with micro-films, and there are corresponding maps from which the sites of buildings can be pinpointed exactly. The information they contain however is scant - lessor, lessee, size and condition of buildings. Occasionally there may be a historical comment, e.g., how long the congregation has occupied the premises. The books for the northern countries are in the P.R.O. Belfast, those for the south (generally re-copied rather than originals) are in Dublin.

Government Publications: These consist in the main of Calendars of State Papers, which commence earlier than our commencing dates of around 1650-52 and finish about 1704, and the Journals of and Reports to the Houses of Parliament, pre 1800 in Dublin and post 1800 in Westminster. They contain a formidable volume of material on every conceivable subject - except apparently Irish Baptists. There are exceptions - state correspondence of Common-wealth times including, for instance, lists of ministers who re-ceived state support (though one needs to be cautious about identifications), and references to individuals known to have been Baptists. For a much later period there is the material from Education Commissioners Reports noted by Pastor McMullan. A quite valuable source is the printed Griffith Valuation of 1859-62 which could be used to list all the churches in Ireland at that time, their location, valuation (although they were not in fact assessed for rates) and ground landlords.

Finally there are the Census Reports at 10-year intervals since 1841. These however show Baptists only on a county basis and do not provide an analysis, as they do for the larger denominations, by occupation, house size, literacy, etc. I believe that for recent years more material is available than was actually published and that it would be possible for a researcher to extract the information we want from the 1901 papers for instance. Certainly

an enquiry would be worth while.

All this is not to say that Government publications provide little or nothing (I have omitted for instance a minor fortuitous reference to a Report of the Commissioners of Charitable Donations and Bequests for Ireland of 1898 which I mentioned last year), but rather that, without clear leads, to search for material on Irish Baptists would be like looking for a needle in a meadow full of haystacks, not being sure that the needle was there in the first place!

Books:

'Of making many books there is no end,' and in this area Irish Baptists are well served. Not a few books of general Baptist interest contain material relating to Ireland and for these one can do no better than consult W.T. Whitley, A Baptist Bibliography (Vol. 1, 1916; Vol. 2, 1922) for publications in the period 1526-1837, and E.C. Starr, A Baptist Bibliography (American Baptist Historical Society) of which nine volumes had been published by 1965. The trouble with these sources is that, though exhaustive, to use an earlier metaphor, the number of haystacks is reduced but their exploration still a formidable task. Of more immediate Irish Baptist interest are:- Fredrick Testrail, Short Account of a Long Life; J. Belcher and A.G. Fuller, The Baptist Irish Society, Its Origins, History and Prospects (London, 1845); Robert McMaster, A Brief History of the Baptist Church at Grange, Co. Antrim (Belfast, 1853); George C. Moore, Life of Alexander Carson (N.Y., 1853); and Charles Kirkland, A Historical Sketch of the Baptist Denomination in Ireland (1868).

Still in the Baptist field are books like:- John Apslund, Register of Baptist Churches in Britain and Ireland (1710); Joseph Ivimey, A History of the English Baptists (4 vol. 1811-70); A.C. Underwood, A History of the English Baptists (1947); R.C. Torbett, A History of the Baptists (Philadelphia, 1950). The

footnotes in these if not the text will refer to sources of Irish interest. Ranging more widely again there are works like John Thurloe, State Papers (ed. T. Birch, London, 1742) (Thurloe was Secretary of State under Cromwell and his records cover of course the Commonwealth period); The Several Works of John Murcot ..... together with his life and death, Published by Mr. Chambers, Mr. Caryl and Mr. Morton (1657); Wm. Orme, Memoirs of the Life of John Orme (1820, 2nd ed., 1852); T.C. Barnard, Cromwellian Ireland (1974) [reviewed elsewhere in the present volume]. One could continue this list of biographical and historical works almost indefinitely - works not of Irish Baptist, perhaps not even of Baptist provenance, which contain material relevant to our subject. Some things one comes across simply by accident, like a reference to the Conlig church in Margaret A. Garner, Robert Workman of Newtownbreda 1835-1921 (Belfast, 1968), or a list of Baptist churches in Ireland in 1835, with the average attendance at each, from George Matthews, An Account of the Regium Donum (Dublin, 1836). The point here I think is less the discovery of unlooked-for material than the recording of it when found.

Books of a topographical nature are always worth looking through. These include, for instance - Samuel Lewis, A Topographical Dictionary of Ireland (Dublin, 1837) which describes every city and town and many villages in Ireland, noting amongst other things the churches then existing; similarly, Fullarton and Co., Parliamentary Gazatteer of Ireland (Dublin, 1844). For individual locations there is valuable material in Warburton, Whitelaw and Walsh, History of the City of Dublin (1818), a minor note in James Stuart, Historical Memoirs of the City of Armagh (Newry, 1819), and a reference to Tobermore in Reports of the Deputations of the Drapers Company who Visited the Estates of the Company in 1817, 1818, 1819 and 1827. (London, 1829). It would also be worth checking C. Smith, History of Waterford (Dublin, 1746) and similar works. There have been several recent listings of local history, on a county basis, e.g., Sarah Cullen on Co. Cavan (1965); Norah Stevenson on Belfast

Prior to 1820 (1967); Harry Carson on Co. Londonderry (1970), and two more recent ones on counties Antrim and Down. Any good library should be able to produce these and other local history bibliographies on enquiry.

Another field worth searching is that of denominational histories - J.S. Reid on Presbyterians; J. Rutty on Quakers; W.A. Philips on the Church of Ireland; C.A. Crookshank on Methodism. Again, any good library will identify these for you. The trouble here, as with local histories, is not the scarcity but the volume of material and the time needed to search it thoroughly.

Finally, there are books by Irish Baptists with information about Baptist beliefs, or at any rate about the beliefs of the authors. Names which spring immediately to mind are Alexander Carson and R.H. Carson, but apart from these the field seems sparse. I expect however that those better informed than I am will be able to add to the list. Material in pamphlet or booklet form I deal with later.

Periodicals:

There is here a useful field and one in which it is possible to be selective. Any listing should include - The Baptist Annual Register edited by John Rippon and covering the closing years of the eighteenth and the opening years of the nineteenth century. The Baptist Magazine follows with its invaluable section under 'Irish Chronicle.' Contemporary with the Baptist Magazine were the Baptist Irish Society Annual Reports, then the Irish Baptist Magazine followed by the present Irish Baptist and the Southern Record. I should be interested to know more about the Belfast Baptist Monthly, of which I have seen only the bound copy for 1899 in the possession of Pastor Kerr.

With a distinctively historical outlook are - Transactions of the Baptist Historical Society dating from about 1909, followed by the Baptist Quarterly currently published by the same society. Of rather less immediate interest is The Chronicle published by

the American Baptist Historical Society. (I have also a reference to Foundations: a Baptist Journal of History and Theology, published by the same body, but whether as a successor to The Chronicle or a separate publication I do not know.) For the sake of completeness rather than in expectation that Irish Baptists are likely to appear with any frequency in their pages, there are the English Journal of Ecclesiastical History and the American Church History.

Incidentally, there exists a standard index (in annual volumes) to articles contained in periodical literature, consultation of which, at least for recent dates, might be easier than direct searching of the Journals mentioned. For this index one would need to enquire from a university library.

Directories:

The relevant material in directories tends to be rather stereotyped. If there was a Baptist church in the city, town or village described one gets - the location, name of minister and, perhaps, times of services. Directories which may give this sort of information (not all of them do) are - Watsons (Dublin) 1758-1842; Belfast Almanac 1814/17 - 1873/6; Bradshaw (Belfast and adjoining towns) 1852-1881; Henderson (Ulster) 1849 - date; Thom (Ireland) 1845-1915; Pigot (Dublin, and the Provinces in abbreviated form) 1824 - date. Apart from these major productions many provincial towns have or at one time had local directories, some issued annually, some for occasional years only, e.g., Newry, Coleraine and district, Cork, and Ballynahinch. There are doubtless others which will be known in local libraries.

Pamphlets:

I suppose one may include booklets under this heading, and there are of course a number which are recent and obvious - L.E. Deens, We Irish Baptists (1958), Man of Stature - Hugh D. Brown (1968); D.P. Kingdon, Baptist Evangelism in Nineteenth Century Ireland (1965); R.C. McMullan, Antrim Road Baptist Church - A Brief History (1967); R.A. Boggs, Alexander Carson of Tobermore

(1969); R. Dunlop, Plantation of Renown (1970). Going a little further back there are also, for example, Hugh D. Brown, The Past and Future of Baptists in Ireland (1914) and A. Jardine, My Conversion and Why I am a Baptist (1930). This list could doubtless be extended.

A major source of tract and pamphlet material for the eighteenth and early nineteenth centuries is the Haliday Collection in the Royal Irish Academy, Dublin. This dates from 1724 and is housed in bound volumes, each volume indexed subject. I have no doubt that time and patience would be well rewarded by a thorough exploration of the vast amount of material in this collection.

The whole field of tracts and pamphlets is most difficult and all I can suggest for anyone interested, apart from the Haliday Collection, is enquiry at the National Library and Marsh's Library, Dublin; Archbishop Robinson's Library, Armagh; The Diosescen Library, Cashel; the library of the Presbyterian Historical Society, Belfast; Dr. William's Library and the library in Church House, London. In these however I would not expect pamphlets to be indexed by subject; and one would need to know of the existence of a pamphlet, its author and date before it could be produced - which is not really very useful for our purposes.

Before closing this section on pamphlets let me mention something relevant, brief and useful - B.R. White, Writing Baptist History (1965).

Newspapers:

Irish newspapers of the eighteenth century are singularly lacking in useful material. Editors seemed to assume that readers were mainly interested in foreign and political news. Local events get little mention, churches and religious matters (other than in a political context) almost none. For the nineteenth century things are much better and there are excellent collections for the period 1800 to date in the National Library, Dublin and the Linenhall Library, Belfast. Examples of newspapers having a long continued existence are Freemans Journal and Irish Times in Dublin, and

Belfast News Letter in Belfast. There are of course a great many more held and listed in the libraries. More useful perhaps than the major newspapers are local ones like Ballymena Observer, Coleraine Chronicle, Newry Telegraph, Newtownards Chronicle, Londonderry Standard, Impartial Reporter and so on. Particularly after 1859 in the north, religion was news and there was coverage of every special service, Sunday School outing, missionary meeting or annual assembly. The difficulty is to find and use the material. First and easiest are Church Notices; Association or annual meetings, provided one knows the dates, are also relatively easy, but it is a formidable task to read through a year's News Letter or Derry Journal to extract any Baptist items there may happen to be. My own experience is that one comes across Baptist items either through following up references or when hunting for something else. Only recently I found in the B.N.L. of 8 April 1914 an account of a meeting in the Tobermore meeting house, chaired by Col. Waters and conducted by Pastor D. Henderson which had been convened to register a protest against the Home Rule Bill. And I have found reference to the opening of Coleraine's new building in 1842, to Pastor W. Leese conducting services in Lower Abbey Street, Dublin in 1882, and am indebted to somebody else for an Armagh Guardian reference to a presentation in October 1911 to Pastor W. Cowden on his leaving Tandragee. The important thing in all this is that however and by whoever such items are found they should be noted and recorded for the Society's archives.

Maps:

The Irish 6" = 1 mile Ordnance Survey maps of 1832-37, revised 1859-62, were the first such maps on this scale in the British Isles. They show the position of every Baptist church building in rural Ireland at these dates, sometimes marked '*Anabaptist meeting house*'. Towns were covered too, of course, but the scale makes identification of individual buildings unlikely. That is put right in the 25" series of 1894-5. Earlier general maps tend to be on too small a scale to be of use for our purposes, but there

are town maps and plans for most towns in Ireland from the eighteenth century onwards, some even earlier, if one knows where to look for them. The best collections are in the Record Offices, the National Library and in Museums - at Armagh, for instance. After the introduction of town planning there are plans of individual buildings which in Belfast date from around 1860 and provide details now no longer available elsewhere. One would expect to find the plans of the Regent Street building in the City Hall archives.

May I conclude by observing that the work the Society has done during the past seven years has served to emphasise, to me at least, the wealth of material which remains to be examined. The sketchy nature of this paper will be sufficient evidence of the relatively untravelled state of the terrain. Important work and the stimulus of fresh discoveries await those who will venture further into it.

H.D. GRIBBON

Recollections of past days in Londonderry

At the request of Dr. Gribbon I have undertaken the task of writing an account of what he has titled for me, *'Recollections of Past Days in Londonderry'*, in so far as they can be related to the history of the Baptist Church, and to attempt to clothe the dry bones of bare facts about the church with the flesh and spirit of the men associated with the venture. I am beginning to think this was a foolhardy assignment for there is no one alive today, and only the scantiest of records are available, to provide the material for the job.

Before attempting a history of the Church, nostalgia demands at least a brief reference to the city itself which is steeped in history.

In the history of Ulster there is nothing more inspiring than the story of Londonderry with its heroic exploits, especially during the memorable seige of 1688-1689. The city is of great antiquity, the ancient name being Derry (derived from Doire, the *'place of Oaks'*,) and it owed its origin to the monastery founded in 545 by St. Columba, who was born in Gartan, Co. Donegal on December 7, 521.

The development of Derry began with the Plantation of Ulster under James 1. The City of London appointed the Irish

Society, formed by Royal Charter in 1613, to administer the areas of Derry and Coleraine and through its association with the Corporation of London, Derry became Londonderry. One of the conditions of the Charter was that the Society would fortify and enclose Derry with stone walls. In 1617 the Walls were laid out and built at a cost of £8357. Three and a half centuries after they are still in a remarkably good state of preservation. The Protestant Cathedral, St. Columbs, often referred to as the Cathedral of the Seige, was also built by the Society in 1633 at a cost of £3,400 and contains many relics of the Seige. Within this hallowed shrine the loyal citizens under their Governor and Bishop, the Rev. George Walker, met daily for prayer during the Seige.

In those days the rallying cry of the brave thirteen Apprentice Boys was *'No Surrender'*, a motto that has been handed down unsullied from one generation of loyalists to another, although many will say that historic cry has an unreal sound about it today.

Derry has been distinguished by its ancient and honourable history. How sad that it should now have the unenviable distinction of having staged the first Civil Rights demonstration in October, 1968 which developed into the strife which unhappily is still with us. But again, as of old, its head though bloody is unbowed.

So the Baptist Church, shares in the heritage of no mean city and has made its own contribution in the midst of a religious community which is predominantly Roman Catholic, Presbyterian and Church of Ireland. The smallest of the local churches, it has always maintained a virile testimony to the truth and been a supporter of every good work in the city.

The history of the Londonderry Baptist Church is in the main the history of one man's vision. He was Alexander McCay, J.P. a prominent city merchant who saw his long-cherished dreams fulfilled

in 1898, by the opening of the church which still stands in Fountain Street, within the shadow of the famous 'Walls.'

Mr. McCay seems to have been the driving force behind this laudable aim to form a Baptist Church in the Maiden City, but he had around him a body of men of equal vision and enthusiasm who, under the good hand of God, gave Derry its first and only Baptist Chapel, which to this day bears its own distinctive witness to Baptist principles and practices, and through its ministry of evangelical truth seeks to promote the greater glory of God and the extension of His Kingdom.

It would appear that prior to 1898, indeed for many years before that date, a group of Christian people, eager to worship God according to the tenets of their faith, had been meeting in the Masonic Hall, and were known as *'Particular Baptists'*. This gathering of original Baptists in the City could well have followed in the wake of the 1859 Revival when, as a sequel, converted people invariably take to reading God's Word and following its teaching. I recall a saying of Dr. A.T. Robertson, *'Give a man an open Bible, an open mind, a conscience in good working order, and he will have a hard time to keep from being a Baptist.'* Some such enlightening of the mind may have been the first seeds leading to the formation of the Baptist Church in Derry.

Eventually the seeds came to fruition - a memorable day in 1897 when it was decided the worshippers should be constituted a Church with a proper building. At a meeting in Mr. McCay's home the following simple document, expressive of the faith and charity of the founders, was drawn up and signed:-

> *'We the undersigned with others are engaged together in the erection of this Baptist Chapel for the worship of God and maintenance of Christian ordinances (as we believe) in accordance with the Spirit and teaching of the New Testament of our Lord and Saviour Jesus Christ.*

We are on fraternal terms and hold fellowship with all who love the Lord Jesus Christ. Our desire and prayer is that through this effort together with the preaching of the gospel, God shall be glorified and sinners saved through the precious blood of the Lamb.'

(Signed) - Alexander, McCay, Robert Smyth, Robert Roulston, James Lynch, Thomas Norris, James Rodgers, Joseph Lynch, Robert P. Sawers, Alexander Graham, Ellen Robinson, Thomas Joyce, Caroline E. McCay, Joseph Stewart, Jane Stewart, Thomas R. Sawers, Samuel James Stewart, John W. Rigby, Doris Marcus, Robert L. McKeown.

Dated at Londonderry this 30th day of September in the year of our Lord, 1897.

A copy of this document was placed in a glass jar and deposited over the north east quoin adjoining the entrance door of the church together with the following:-

The Irish Baptist Magazine, September 1897.
The Sword and Trowel, September 1897.
The Christian Commonwealth, 23rd September, 1897.
The British Weekly, 23rd September, 1897.
The Londonderry Missionary Volunteer, October, 1897.
The Londonderry Sentinel, 30th September, 1897.
The Londonderry Standard, 1st October, 1897.
The Londonderry Journal, 1st October, 1897.
One Silver Coin dated 1897.
One Copper Coin dated 1897.

The editor of the Irish Baptist Magazine of the time regarded the building of the new Baptist Chapel as a significant development, and in an article in the magazine of October, 1897, he wrote:-

'A chain of Baptist churches is slowly but surely being erected across this land. We hail with joy the fact that the Maiden City is forging another link in that chain. There has been no trumpet-blowing or roll of drums at the laying of the foundation-stone; but, quietly and unostentatiously, the stone was laid and the building going up, and all being well, it is anticipated that the beginning of the new year will see the opening of the new Chapel.

Economy is the order of the day. Our friends will easily recognise this when we inform them that it is expected that the New Chapel, capable of accommodating 400 worshippers, will be opened at a cost of about £1,000. Mr. Alexander McCay, J.P., whose generous gifts and devoted spirit have materially assisted in the conception of the present aggressive move, is not only to be congratulated but encouraged. We understand from Mr. McCay's coadjutor, Mr. R. Smyth, of 47 William Street, Londonderry, that about £510 is in hand. Our friends in Derry are anxious to open free of debt, so that there is now a golden opportunity given to all the friends of our denomination to practically aid in this most opportune and important work.

It is needless to say that the Baptists of Derry are not a large body. Hitherto they have worshipped in various Churches and districts, in the town and environs of Derry. Many of them are now looking forward to the hour when they will be all banded together for the maintenance of New Testament principles in the new hall. We expect, with God's smile resting upon this effort, to see a shining and vigorous Church in Derry long before the three years have passed. "Self help and a help to others", is practically the motto of all the new Churches which have been established in

recent years. Derry will not prove an exception to this rule, but will take upon her shoulders, in due time, the evangelization of places further afield.'

Thirteen years afterwards (1910) the Irish Baptist Magazine again referred to the Church, one of the youngest in the denomination in Ireland, and commented as follows on the progress made. *'The first minister to take charge of the young cause was Pastor E.T. Mateer, of London. A native of Belfast, he did yeoman service in the early stages of the Church now so well located at Antrim Road, in that city, before he accepted the call to Lordship Lane, London. His return to Ireland was, therefore, like a home-coming. With the newly-formed Church in Londonderry he laboured lovingly and earnestly for five years, when he accepted a Call to the Church at East-leigh, Hants. That he may be spared for a long time to continue in the service of the King is the prayer of his numerous friends on both sides of the Irish channel. His deep spirituality and intense love for the things of God singled him out as a true minister of Jesus Christ. He was succeeded in the ministry by Pastor S.J. Reid, of Shankill Road Church, Belfast, who for seven years, has laboured with the happiest results, being nobly supported by the Office-bearers and members of the Church in every good work. The years of the Church's existence have been marked with the best evidences of the blessing of God. Men and women have been converted to God, many of whom never joined the Church, but are giving their help and time to one or other regiments of the Christian army. The Church Roll records the names of over 200 baptised believers, who have joined since the foundation of the work. Of these nearly 100 remain, emigration accounting for the great percentage of removals.*

The Sabbath services are well attended, especially the evening meeting. There are two Sabbath-schools - morning and

afternoon, the latter largely partaking of the character of a Mission school. Foreign Missions are well supported, and the ladies of the Church are actively associated with the Zenana Mission. The recent "Catch-My-Pal" movement in the Temperance cause has proved a decided success in connection with the Church. Sixty-five men have enrolled their names inside three months. There is also a flourishing Junior Branch of the same organization. The great glory of the work associated with the Church is the preaching of the Gospel of Jesus Christ. If for nothing else than that the message of love should be sounded forth every week the building was justified and, as its promoters intended, was opened free of debt. The seats are free and the financial needs are met by the free-will offerings of the people, together with a grant from the Irish Baptist Home Mission.'

The opening day of the Church is described in the Irish Baptist Magazine of April, 1898, as follows:- *'When, hitherto, we have thought of Derry, we associated it in our minds with the memorable day when the gates of the historic city were closed against the Catholic army of King James II, or with the dim mist of earlier years, when from the waters of the Foyle there sailed away to the country of the Picts that early Irish missionary, Columba. Now when we think of Derry ("the City of the Oak Wood"), we shall think of the day that saw FOUNTAIN STREET BAPTIST CHAPEL opened for public worship.*

Columba, like our friends of today, who love every stone of the old walled city, had also in his day a great affection for the place called after himself, DERRY COLUMKILLE, and which name it continued to bear till James I gave it to a company of London merchants, and, in the charter which contained the grant, imposed on it the name of LONDONDERRY.

From the great Irish missionary's adopted home of Iona, Scotland, his heart turned back at all times with an intense longing for his native land. There in exile he sang,

"But sweeter and fairer to me
The salt sea where the seagulls cry,
When I come to Derry from far -
Dearer and sweeter to me."

Much as he loved Scotland, he loved Ireland more. There is much of wholehearted service to God, love of country, and of the regions beyond, exemplefied in this good man's history as he strove, fifteen hundred years ago, to preach the Gospel, which the Church so lately formed at FOUNTAIN STREET, DERRY, have largely emulated. We trust the zeal and fervour may abound yet more and more.

Sunday, the 27th February, saw a stream of earnest worshippers passing through the doors of the new chapel. Pastor CHARLES SPURGEON (Son of Charles Haddon Spurgeon) was the preacher on this the opening day. The subject of his morning discourse was, "Because of Him." No more appropriate words could describe why the few Baptist brethren in Derry have with splendid devotion, business ability, and Christian enthusiasm, erected FOUNTAIN STREET CHAPEL. Yes, most truly it was "because of Him" that a burning desire had filled their hearts that the whole commission of our ascended Lord should be proclaimed in that most northern city in Ireland. The ordinances of God's house will be observed as set forth by the Apostolic Church; Believers' Immersion as the only Scriptural baptism will henceforth be practised there. The institution of the Lord's Supper, without priestly or clerical manipulation, will be observed from week to week in all its native simplicity. FOUNTAIN STREET BAPTIST CHAPEL stands for a vigorous protest against Sacerdotalism in every form, and from its platform will sound forth the Gospel of the grace of God to every creature.'

A later edition of the Irish Baptist Magazine records in the Church Notices the following:- *'Londonderry 1898. On Lord's Day, May 8th, the first baptismal service was held when eleven brethren and two sisters were immersed by the pastor. It was a time of*

gladness and power, the chapel was crowded, the entire service in every part being solemn, orderly and truly becoming. Pastor E.T. Mateer preached a powerful and graciously convincing sermon from the three commands Matthew 3:15 - Believe, Baptize, Break Bread. After the service a remark was made that it was a great day for Derry, but it was more, it was a day when God was greatly honoured by the loving obedience of His sons and daughters. It was a choice season of glad service as the sunlit faces of those immersed and those of all the brethren unmistakably indicated. Long may the spirit of power and glory rest upon each.'

Perhaps the "Manifesto" issued by the new church should be allowed to speak for itself:

> *'This church is a voluntary association of those who have confessed their faith in the Lord Jesus Christ as their personal Saviour having been baptised according to the New Testament practice (of the immersion of the believer). It acknowledges Christ as its sole Head and under Him exercises its right to manage its own affairs and choose its own Pastor, Elders, and Deacons for the service of the Church.*
>
> *It takes its stand upon the great facts of the Incarnation, Atoning Death, Resurrection, Ancension, and High Priestly Intercession of the Son of God, and holds the Bible as its sufficient guide for doctrine and practice. Believing in the future punishment of the impenitent, its bounden duty is to seek the salvation of men, and to labour for the extension of the Kingdom of God, relying on the power of the Holy Spirit. It makes provision for the observance of the two rites enjoined by Christ, viz.:- Believers' Baptism and the Lord's Supper. - "Till He come". (I Cor. ii.25)*
>
> With the "Manifesto" the following "Rules for Guidance" were also laid down:

1. That the Membership of this Church be composed only of those who through faith in the Lord Jesus Christ are savingly converted to God, and have been baptised by immersion into the likeness of Christ's death and resurrection (Acts ii.41-47; Rom. vi.3-4). Nevertheless, the Lord's Table is open to all believers.

2. That the officers shall include Pastors, Elders and Deacons, whose duty it shall be to take the oversight of all Church affairs (I Tim. iii.1-13; 1 Peter v.1-3).

3. That applicants for church fellowship shall be interviewed by two brethren, officers or members of the church, upon whose report, if considered satisfactory, the applicant shall be received by a vote of the Church (I Cor. xiv.40). That the names of all who absent themselves from the Lord's Table for more than three months, without a reasonable cause, be considered as off the Register of Members.

4. That adhesion to the following doctrines of faith shall be expected from all who join our fellowship:-

a) The divine inspiration of the Holy Scriptures.
b) The Deity of the LORD JESUS CHRIST.
c) The justification of the sinner through faith in Christ alone.
d) The immortality of the soul.
e) The everlasting security of all believers.'

The infant church was now well and truly launched on its way. Like every other church the Derry church has, over the intervening years, experienced its ups and downs. But having obtained help from God it continues to this day witnessing in season and out of season to the Gospel of the Grace of God.

An outstanding epoch in the life of the city, as indeed it was in most of the Province, and which made a considerable impact on the church spiritually and numerically, was the widespread spiritual awakening beginning in 1922 under the ministry of the Rev. W.P. Nicholson. This time of rich blessing, older people will remember, coincided with "the troubles" at that time. Flashback from the present to 50 years ago! The church, as I say, benefitted greatly as a result, and for the services in those days extra seating had to be provided. The leaders of the church were

wholeheartedly behind the work of Grace which swept hundreds into the Kingdom of God. Notable features of Christian work in the city following the "revival" were all-night prayer meetings, but during the rioting in the city these were suspended because of the curfew regulations. With one exception. A weekly prayer meeting was held in the home of Mr. William Jack, an elder of the church, which, of course, should also have been affected by the curfew laws. But application was made to the police authority for special permission for a number of men, whose hearts God had touched, to be out "after hours" for a prayer meeting, and the District Inspector, on learning the purpose of the application readily issued a permit. Indeed the police Commissioner paid striking tribute to the influence of the Nicholson mission in the city which, he said, had done more to restrain the conflict than any other power. During the last visit of Mr. Nicholson to Derry in 1948 I can remember reading the contents of the police permit to a large audience in Carisle Road Presbyterian Church. The permit has been framed and preserved as a momento of those stirring times and reads as follows:-

'County Inspector's Office, Londonderry, 20 April, 1923.

Permission is hereby given to hold a prayer meeting at the house of Mr. William Jack, 6 Marlboro Avenue, Londonderry, each Friday night for a period of 3 months, provided that all persons attending same remain indoors between the hours of 12 midnight and 5 a.m. A list of all persons attending must be kept for police inspection should such be necessary.

S.J. CONNOR

City Commissioner'

Alas, we have not witnessed today as in the past an outpouring of God's Spirit to counter the evil in our midst.

What of the men who under God founded the church, and whose framed photograph still hangs in the vestry, a constant reminder to succeeding generations of our debt to their foresight and

and adherence to New Testament principles. Their names are as follows:-

Alexander McCay, JP.,	Merchant	Secretary of the Church
Robert Roulston JP.,	Merchant	Treasurer of the Church
Robert Smyth, JP.,	Merchant	Deacon "
Alexander Graham	Flesher	Deacon "
John Bennett	Cafe Manager	Deacon "
George Clarke	Factory Manager	Deacon "
Joseph Lynch	Merchant	Deacon "
Alfred Ferguson	Salesman	Deacon "

Without wishing to eulogise man as such, in any assessment of these men and their work, pride of place must in all fairness be given to Mr. McCay. Of small stature, shrewd outlook, and economical in habits, Mr. McCay brought the same sagacious approach to church work. He was the church's first secretary, and as such held the reins tightly. With his meticulous attention to detail very little went amiss or was overlooked. His personal characteristerics were unique, but to all it was evident that his consuming passion was the welfare of the church, and, in the wider realm, of the denomination as a whole. He was the father of the family in Fountain Street and more generally the grand old man of the Baptist cause.

Mr. McCay was born in 1844 in Letterkenny, Co. Donegal, and I am indebted to Volume V of the Historical Journal for the interesting information that this was *'four years after the penny postage was instituted, when railways were in their infancy, a year before Maynooth College was endowed, which was the same year as the Famine in Ireland.'*

His birth year was near to another great event, the '59 Revival, and one is left to conjecture that it may have been around this time, while in his teens, that he came to know Christ as his Saviour and resolved to serve Him. He must have been a comparatively young man when he migrated to Derry

and established the wholesale and retail grocery firm of Alexander McCay & Co. Ltd., Ferryquay Street. It goes without saying that under his astute management the firm prospered. When he died in 1936 at the age of 92 he was a wealthy man, and after an endowment to the local church left the bulk of his fortune to further the work of the Home Mission of which he had been treasurer at one time as well as President of the Union. The pastor of the church at his death, Robert Galbraith, wrote; *'He was devoted to the Home Mission and the Home Mission Agents with a deep intensity. I am not giving any secret away when I tell you that a week or so before he left us he said to me, "I pray for the day when there shall blaze on every Irish hill and in every Irish home Christ's gospel light", and how often he expressed the longing, in the years of our acquaintance, that one day his native Co. Donegal would have a Baptist witness.'*

There are reports of a number of people with Baptist convictions having met from time to time in Letterkenny and one can readily appreciate that it would have been the acme of Mr. McCay's desire to see a Baptist church established in his native Donegal.

On the side of the street opposite the church Mr. McCay bought two houses one of which had been a public house. An ardent temperance advocate, Mr. McCay made sure the licence did not come to life again! He said to a fellow-deacon, *'I bought those houses and some day I am going to have them made into a Mission Hall.'* His colleage replied, *'Why some day? Why not now?'* Mr. McCay quietly took the point. Workmen were soon busy reconstructing the houses and in 1923 the present hall was opened. The following interesting paragraph appeared in The Derry Journal of 23rd February, 1968, taken from their files of 50 years ago:-

ABOLITION OF LICENCE

The premises known as the 'King's Arms', Fountain Street, Derry, put up for auction a few days ago by Messrs. T.A. Bond & Co., were purchased by Mr. A. McCay, J.P. Mr. McCay has decided to abolish the licence.

I can remember one of our deacons, the late Mr. Thomas Keys, when giving his testimony in the Mission Hall, saying that he had often spent an evening drinking there when the same premises were a public house. The place of worldly pleasure had become the house of God and the gate of Heaven. What a volute face!

The first organ used in the church was the gift of Mr. and Mrs. McCay. It still sits by the side of the pulpit, now like an heirloom of the past, and although no longer in use is still serviceable in an emergency.

Another outstanding personality was Mr. Robert Roulston, O.B.E.,J.P., who was treasurer and whom I can remember as choir master. Mr. Roulston was joint proprietor with another deacon, Mr. Robert Smyth (Sunday School Superintendent) who, as Roulston & Smyth, were wholesale and retail grocers and confectioners in Strand Road, and tea merchants in William Street. Mr. Roulston was identified with much good work, having been Chairman of the Management Committee of the old City and County Hospital for many years. He was succeeded in these positions, i.e., treasurer of the church and Chairman of the Hospital Committee, by another prominent member of the church, Mr. J. Anderson Piggot, O.B.E.,J.P., Managing Director of the bakery firm of Brewster's Ltd.

Mr. Alexander Graham, who was responsible for the Senior Bible Class, was a successful flesher by trade, and a most acceptable preacher. Many a young man owed the opportunity to Mr. Graham to get his feet under him in the matter of public speaking at Gospel meetings for which he was responsible every Sunday evening at Curryfree not far from the city. Mr. Graham was a helpless invalid for many years before he died, but his sunny disposition remained to the end, and those going to visit him found that he, rather than they, radiated hope and cheerfulness.

The Elder of the church for many years was Mr. William Jack who, with his brother-in-law, Mr. Samuel Roulston, were joint superintendents of the Sunday School. One witty remark by Mr. Jack, when speaking of the Sunday School work at an annual church meeting, remains with me. Referring to the difficulty at times of keeping order in a mission Sunday School he said, *' While Mr. Roulston handed out the "brandy balls" I have often to administer the "acid drops".'*

Mr. Alexander Hopkins MacLaughlin, who succeeded Mr. McCay as Secretary of the Church, was also closely associated with him in business, and on Mr. McCay's death succeeded him as Managing Director of Alexander McCay & Co. Ltd.

Although these worthies of a bygone day have since departed a number of them have descendants who are still loyal members. For instance, Mr. Graham's widow, in her 93rd year, is still a regular attender at the prayer meeting and morning service every Sunday; Mrs. Grace MacLaughlin, daughter of Mr. George Clarke, and widow of a previous secretary, Mr. A.H. MacLaughlin; Mrs. Violet Jack, widow of Mr. Jack (senior elder) and her sister, Miss Polly Rouslton, both daughters of the late Mr. Robert Roulston; Miss Lynch, formerly Matron of Bayview Nursing Home, niece of Mr. Joseph Lynch; Mr. H.J. Bennett, former treasurer of the church, and Mrs. R.A. Rankin, son and daughter of Mr. John Bennett. Miss May Ferguson, daughter of Mr. Alfred Ferguson, worshipped with us in July last while on holiday from England.

The Irish Baptist Foreign Mission was formed in 1928, and the Derry Church was proud to have the onour of sending out the first missionary to Peru, Mr. G.R. Bennett, who served the mission for 29 years, and whose family have had long years of association with the church. His mother was a foundation member, and his eldest brother, Sir John Bennett, K.C.S.I.,C.I.E.,C.B.E. M.C., was also a member in his youth before going to India, where he became Inspector General of Police in the Punjab.

The ministry of Pastors Mateer and Reid was followed in 1910 by Pastor T.S. Metrustry who stayed until 1914, when he went to Dublin to assist Pastor Hugh D. Brown in Harcourt Street, Dublin. His son, the late Mr. John Metrustry who subsequently was a bank manager in Londonderry presented the church with a pulpit Bible. Pastor J.S. Andrews (Scotland) ministered from 1915 to 1923; Pastor Dunlop Gebbie (Scotland) from 1923 to 1926; Pastor Ernest C. Ker (England) from 1926 to 1928; Pastor James W.S. Frazer from 1928 to 1930, when he was appointed Secretary of the Union; Pastor Robert Galbraith (Dundee) 1931 to 1938; Pastor John J. Baxter 1938 to 1947; Pastor Andrew Inglis (Ayr) 1948 to 1953; Pastor Robert Campbell, 1954 to 1973. The present minister is Pastor Norman C. Barr, who was installed on 26th April, 1975.

In its 77 years the church has had four secretaries:-

Mr. Alexander McCay	(1898 - 1936)
Mr. A. Hopkins MacLaughlin	(1936 - 1957)
Mr. R. A. Rankin	(1957 - 1970)
Mr. Hugh Simpson	(1970 - -)

It will be gathered from the foregoing that the aim of the Baptist Church in Derry throughout the years has not been merely to have the satisfaction of a church based on New Testament principles but to be the centre of a vital and living witness for the truth of God. Its future lies along the same path.

R.A. RANKIN

A Survey of the effects of 'the troubles' on Irish Baptist churches - Interim Report

At the request of the Irish Baptist Historical Society, a survey of all Irish Baptist Churches has been attempted, to determine the effects of the current civil unrest on church life. This preliminary report will discuss the objectives of the survey, the design of the questionnaire, the response to the time of writing (10th April, 1976), and some problems encountered in the course of the project. A full report of the findings of the survey will be presented on its completion.

AIMS OF THE SURVEY:

The Historical Society are conscious of the historical significance of the civil unrest through which our country is at present passing, and they consider that this is also an important period in the history of Irish Baptist Churches. The survey was initiated with two basic aims:

(1) The accumulation of archive material to provide a central record of the effects of the troubles on the churches for future historical research.

(2) The more short-term objective is to provide data for an examination of the effects of the troubles, at this present moment in time.

These two aims are complementary and influenced the research design.

QUESTIONNAIRE DESIGN:

The most desirable way of executing such a research project would be to carry out in-depth interviews of representatives of all the churches. Constraints of time and finance make such an approach impossible. The approach adopted was that of a postal survey: a questionnaire was designed to be self-administered by church office-bearers and pastors. The questions were framed to elicit answers in a form suitable for computer analysis. Where appropriate, open-ended questions were also asked. Respondents were encouraged at all times to provide as much information as possible, in an attempt to obtain the maximum useful information. The questionnaire contained 17 questions, divided into four sections.

The first section sought to obtain background information about the area in which the church is situated, to enable the replies to other questions to be seen in context. Questions in this section included the name of the church, and the religious composition of the immediate neighbourhood of the church, both in 1968 before the troubles started, and in 1975. The effect of change in religious composition of the neighbourhood on church attendance can thus be assessed. This information will be supplemented by church membership figures in 1968 and 1975 obtained from the relevant Assembly statistics. These figures will provide an indication of church growth or decline during the period of the troubles.

Section two deals with the physical effects of the civil unrest. Information is sought concerning damage to church property: the cause of the damage, its nature, and the approximate cost of repair. Names of members or adherents killed or injured are sought, together with the cause of death or injury. Questions are asked on persons joining or leaving the congregation because of the troubles.

In the third section of the questionnaire the effects of the civil unrest on church organization are considered. These include the effects on church attendance and alterations to church meeting times. Information is also sought on the involvement of members in social work, peace movements and the security forces.

The final section of the questionnaire is the most subjective, in that it seeks opinions rather than facts. This section deals with the effects of the troubles on spiritual life, and since there matters are not quantifiable, it is of necessity subjective. The questions cover the effect of the troubles on the readiness of people to listen to the Gospel, and on the spiritual life of church members.

Respondents are also encouraged to provide any other items of information which they consider to be of value to the research.

EXECUTION OF THE SURVEY:

Copies of the questionnaire were sent to all secretaries of the 85 churches affiliated to the Baptist Union of Ireland, at the end of August 1975. The questionnaires were accompanied by a stamped addressed enveloped for their return: this approach has been found to increase the response rate in other postal surveys. Secretaries were asked to complete the questionnaires and return them by 1st October. A letter accompanied the questionnaires, explaining the purpose of the research, the structure of the questionnaire, and stressing the importance of all churches replying, whether or not they had been affected by the troubles. The confidentiality of replies was emphasised. Copies of this covering letter were also sent to pastors, in the hope that this might increase the response rate, by applying a gentle 'pressure' on the church secretaries.

Completed questionnaires returned over a period of about two months. By early November the rate of returns had dropped to almost zero: of the 85 churches, 46 had replied. This is an initial response rate of 54%, which is quite high for a postal survey. However, bearing in mind the fact that the survey was of churches who should have had at least some interest in the research, this initial response was disappointing. A second letter was sent to all secretaries who had not yet replied, encouraging them to do so. This has produced 13 further replies to date, raising the response rate to 69%.

The response is adequate to provide statistically valid results from the survey. However, the research has fallen short of its goal of providing an archive of material gathered from all the churches. In particular, it is unfortunate that a number of churches known to be in troubled areas have failed to reply, and without returns from these churches serious deficiencies will be present in the work.

SOME DIFFICULTIES ENCOUNTERED:

No analysis of the replies will be performed until as full a response as possible has been obtained, but already some problems have been encountered. The first problem has already been mentioned, namely the lack of response from 30% of the churches; in particular from a number known to have been affected by the troubles. Further attempts are being made to elicit responses from these sources, by adopting a more personal approach, to the pastor if possible. It is still the aim of the survey to achieve a 100% response rate.

A second problem is the varied quality of the response, unfortunately inevitable in a self-administered questionnaire. The response to any given question will depend to a considerable extent on the respondent's knowledge and memory, and also on the care and time which he gives to answering. In some replies a hurried approach is apparent: the open-ended questions are not attempted, and answers to the remaining questions indicate that the troubles have had no effect whatsoever on the church. It may be that the church has genuinely been totally isolated from the troubles, but it may also be true that with some consideration the respondent might have noted at least some effects. This particular problem is insoluble, and answers must be accepted at face value. Where pastors have completed the questionnaire, there is usually much more depth to the replies, particularly in the discussion of the spiritual effects of the troubles.

One final problem is that some respondents appear to have misunderstood some questions. Again this is to be expected in a self-administered questionnaire. Obvious misunderstandings can be corrected at the editing stage of the research, but undoubtedly some will remain undetected.

CONCLUSIONS:

Problems similar to those just discussed are features of virtually all social research, and while their existence is acknowledged, they are of comparatively minor significance. The returns which have been made indicate much of interest. It would appear that about 40% of the churches have been more or less completely unaffected by the troubles, while the remaining 60% have been affected in some way. Some churches have suffered quite considerably, with substantial and costly damage to property, injury to persons and loss of life. It is

hoped that the analysis of the data will reveal some underlying pattern, and sort the information into a more comprehensible form. The varying spiritual effects which have been noted, ranging from *'a considerable hardening against the gospel'* to *'much more readiness to listen,'* should provide food for thought. If the survey can help the churches in any way to consider their reaction and influence in a period of major civil unrest, then it will have been worthwhile.

PAUL DOHERTY

REVIEWS

Monica Furlough, 'Bunyan in Prison.' History Today, August 1975.

The general impression that Bunyan sat in prison, and put in his time by writing the Pilgrim's Progress and one or two smaller works is often what we find in the minds of those who know him and his books in but a superficial way. He was an extremely busy man and spent hours making many a gross of *'tagg'd laces'* which were sold for the support of his family. Mind and hands were kept busy. Tradition has it that he made a flute out of the leg of a prison stool and played it. His life was very well ordered during his incarceration - which was no pic-nic!

Over one hundred years after John Bunyan's experience John Howard, the prison reformer, visited the prison and described it as follows, *'The men and women felons associated together; their night rooms are two dungeons. Only one court for debtors and felons and no apartment for the jailor.'*

Bunyan and his fellow members used to visit the very same jail, which was but a street away from his home, and seek to bring some Christian love into the lives of the unfortunate inmates. Now he himself receives the charity of visiting Christians and friends.

In the first weeks and months he experienced a dark period and one may assume that such an active man in his early thirties would chafe under such conditions. He had been accustomed to an open-air life and now he must sit in the day-room with people who were often the lowest in the land and spend his nights sharing the common room with some whom we would describe as insane. One inmate - Elizabeth Pratt - was charged with witch-craft and exhibited symptoms of schizophrenia.

His wife Elizabeth suffered through this ordeal and in consequence lost her baby. The thought of what his stand for conscience sake had cost Bunyan, his grief at losing his child, and the sorrow to his young wife made his long lonely hours in prison ever more frustrating. He says, after the first of many disappointments in seeking his freedom, *'I begged of God that if I might do more good by being at liberty than in prison that then I might be set at liberty. But if not, His will be done.'*

For many months he feared that he would end his days at the hands of the hangman and often prayed that he would have grace to bear such a fearful end. This fear was not baseless as Justice Kelling had said, giving his judgment, *'you must be had back to prison and there lie for three months following and if you do not submit to go to Church to hear divine service, you must be banished the realm ... and if you are found in this country again without licence from the King you must stretch by the neck for it.'*
John Bunyan vividly portrays the frightful attacks of anxiety that overcame him. His imagination readily pictured the sufferings of banishment, of what it would mean to be exposed to hunger, to cold, to perils, to nakedness, to enemies and a thousand calamities. And at last it may be

to die in a ditch like a poor forlorn and desolate sheep. Then he would, in darker moments, fall to picturing himself on the way to the gallows and worried whether he would there show himself a coward. *'Methought I was ashamed to die with a pale face and tottering knees for such a cause as this.'* In his thoughts he was he says, *'Oft on the gallow's ladder with the rope about my neck.'*
'I found myself a man compassed with infirmities. The parting with my wife and poor children has oft been to me in this place as the pulling of the flesh from my bones. And that not only because I am somewhat too fond of these great mercies, but also because I should often have brought to mind the many hardships, miseries and wants that my poor family was like to meet with should I be taken from them, especially my poor blind child, who lay nearer my heart than all I had besides. O, the thoughts of the hardship I thought my blind one might go under would break my heart to pieces.'
Suffering as he was in mind as well as in body he felt as a man pulling his house upon him and those he most loved. *'Yet for the sake of the Cause'*, he says, *'I must do it, I must do it.'*

Fresh hope filled John Bunyan's heart when Charles 2nd was crowned. His wife travelled to London and sought to have her husband included in the general amnesty which traditionally took place on such occasions. But all her endeavours came to nothing.

So he settled down in the prison doing as much good as he could. At one time he had the fellowship of two other ministers who were imprisoned for similar reasons. The Bible and Fox's 'Book of Martyrs' were his daily reading.

Bunyan had entered prison as a comparatively young man and came out a middle-aged one. He had changed none of his original beliefs, nor had he bowed to persecution; there is, however, a richness of humanity in the Pilgrim's Progress which seems to owe much to suffering. He had entered prison as a man of unusual imagination, of natural verbal gifts and of genuine talent as a preacher. He left it as a literary genius.

W.J. ROWELL

T.C. Barnard, Cromwellian Ireland; English Government and Reform in Ireland 1649 - 1660 (Oxford, 1975).

In general there have been few non-polemical assessments of Cromwellian policy in Ireland. In particular, even less has been published which touches on Irish Baptist origins during the interregrum. The student of either of these topics will be indebted to T.C. Barnard's work on 'Cromwellian Ireland.' Four major aspects of English policy in Ireland are examined - The nature of the Irish government; Legal Reform; the advancement of Education; and Religious Reform. Within this last category and in a substantial bibliography of over 20 pages there are many guidelines for those interested.

The growth of independent and baptistic congregations is viewed against the background of a flexible if not actually careless policy of the Rump parliament towards the propagation of the gospel in Ireland. The lack of a state-defined doctrine for the church resulted in the Cromwellian church in Ireland containing a wide variety of doctrinal beliefs. On one hand there was the retention of the doctrine but not the organization of the pre 1649 Church of Ireland. On the other hand, the novel doctrines of religious independency and believer's baptism, introduced by the Cromwellian army, could flourish in the garrison towns. Throughout the period Baptist success was directly related to the patronage of military commanders and governors. Lawrence and Axtell, the military governors of Waterford and Kilkenny respectively, were converted through the ministry of Thomas Patient who, with Christopher Blackwood, was chiefly instrumental in spreading Baptist principles. While the tolerant Fleetwood was

Lord Deputy,Baptist growth was rapid. By 1653 there were congregations to be found in the main towns - Bandon, Carrickfergus, Clonmel, Cork, Dublin, Galway, Kilkenny, Kinsale, Limerick, Waterford and Wexford.

The fact that the army was the sphere and often the vehicle of Baptist successes was to prove a major weakness after 1654. Adherence to the Baptist cause had been regarded as an avenue to army promotion; in addition many Baptists had reputations for political radicalism and had opposed the move to the Protectorate. Thus, when Cromwell appreciated the extent of the political influence of the Baptists he appointed his younger son Henry as major - general, with the intention of reducing this influence. When conciliation had failed, sterner measures, such as reduction of salary or removal of Baptist preachers away from major population centres, followed. After 1656 the Baptist churches had been severed from military support and by the Restoration of 1660 they were anxious to demonstrate loyalty to the regime.

In this way Mr. Barnard has greatly illuminated the political background against which Irish Baptist churches are to be seen for the first time. The impact of Baptist principles upon contemporary ideas or the detailing of the socio-economic structure of these early churches still remains obscure. Little light has been thrown upon such topics by material produced from within the denomination. However, it may be that further perusal of the sources indicated in this most valuable work would vastly expand our knowledge of the early Irish Baptist churches. The sifting of material for particular information is a task for the future but whoever attempts it owes a debt of gratitude to the effective spade work involved in the more general approach of Mr. Barnard to the problems of Cromwellian policy in Ireland.

R.J. FITZPATRICK.

Paul Henry: Further Reminiscences (Belfast, 1973)

80 pages published posthumously by the Blackstaff Press are recollections of the painter's childhood and early youth, intended to fill out his autobiography An Irish Portrait (London, 1951). Its interest for Irish Baptists lies in Paul Henry's memories of his father and mother.

Robert Mitchell Henry was pastor of Great Victoria Street Baptist Church from 1858 to 1875.* He married Kate Berry, a daughter of Thomas Berry for some time pastor of the Baptist Church in Athlone where Kate was born. They had four sons - the eldest Robert, became Professor of Latin at Queen's University, Belfast; Tom became an architect; Paul became a painter, well-known for his *'atmospheric peopleless landscapes of the West of Ireland'*; the youngest, John, emigrated to South Africa where he died.

Paul Henry describes his father as a romantic who wound up by becoming a perfectionist! A Presbyterian minister to begin with like his father before him, he adopted Baptist views, became pastor of *'the new and very ugly Baptist Church in Great Victoria Street'*, then resigned to found a mission in the Sandy Row district which he organised on Plymouth Brethren lines.* Describing the family and religious regime operated by his father Paul Henry stresses its strictness and severity - the daily walks in fixed formation, the uniformity of dress, the twice daily family prayers, the isolation from other children, the compulsory attendance at *'the nightly revivalist meetings of Moody and Sankey.'*

Delightful glimpses are given of R.M. Henry's appearance, interests and qualities with his tall, upright figure, leonine head and mane of white hair; a good boxer in his youth, a powerful swimmer, a keen observer of his surroundings which he continually drew in a sketchbook; *'his strong sense of religion and his desire to behave as he thought early Christians would have behaved,'* an odd mixture of traditionalist and individualist - autocratic, courageous, sympathetic (towards the poor!), humble and restless in spirit.

Paul Henry says of his mother (who shared and supported his father's views) that she was a small, slight person with an indomitable spirit who fought for, not against, her son in the conflict with *'the world, the flesh and the devil'* - a fight he did not appreciate in his own struggle for *'complete liberty of mind.'*

'I had been brought up in the most narrow and arid religious atmosphere, and the longing to get away from home and its atmosphere was stifling me' he wrote in An Irish Portrait. It is ironical that his opportunity to leave home came through a cousin, (Sir John MacFarland who became Chancellor of Melbourne University), who generously paid for his art education because R.M. Henry had been very good and helpful to MacFarland when he was a student at Cambridge.

Perhaps Further Reminiscences tells us more about Paul Henry and the dangers of coerced religion than it does of Robert Mitchell Henry as Baptist minister, but one is grateful for the intimate, often humourous, sometimes pungent, insights into the personality of a nineteenth century Evangelical who for Seventeen years was 'one of us.'

J. THOMPSON.

* NOTES:

1. R.M. Henry was a Reformed Presbyterian minister, not a Presbyterian as his son says. He rejected infant baptism on Scriptural grounds and resigned from his charge (Dublin Road R.P. Church, Belfast) in 1858. He was baptised as a believer and succeeded Rev. W.S. Eccles as pastor of Academy Street Baptist Church, Belfast, that same year.

2. The *'new and very ugley Baptist Church in Great Victoria Street'* was not built and opened until 1865. The church had moved from the Academy Street building, which it had occupied since 1847 to Victoria Hall in 1861 and thence to Great Victoria Street.

3. Paul Henry was born in 1875.