Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



https://www.buymeacoffee.com/theology



https://patreon.com/theologyontheweb

PayPal https://paypal.me/robbradshaw

A table of contents for the *Irish Baptist Historical Society Journal, old series,* can be found here:

https://biblicalstudies.org.uk/articles_irish-baptist-historical-society-journal_old-series.php

IRISH BAPTIST HISTORICAL SOCIETY JOURNAL

VOLUME SEVENTEEN 1984/85

IRISH BAPTIST HISTORICAL SOCIETY

JOURNAL

VOLUME SEVENTEEN . . . 1984 - 85

EDITOR: Joshua Thompson, B.A.

© Copyright 1985. Irish Baptist Historical Society.

ISSN : 0075-0727

Price £2.50 to non-members

Membership of the Society is open to persons interested in the history of the Baptist Churches in Ireland. The membership subscription is £3.00 (in the British Isles) and entitles to the Society's Journal. For overseas members the annual subscription is $5.50 inclusive.

Published at the Offices of the
B A P T I S T U N I O N O F I R E L A N D,
3 Fitzwilliam Street,
Belfast BT9 6AW
Northern Ireland.
Telephones: Belfast 222303 & 241792.

EDITORIAL

This issue of the Journal has a special emphasis on the eighteenth century in two of its articles. That century was not an auspicious one for Baptists in Ireland, if they are judged by the fact that only five of the churches survived into the nineteenth. The article on the Irish Baptist Association in the eighteenth century draws on some fresh evidence and provides a valuable insight into the interesting question of why those five churches survived. It is not a complete answer to that question, but it does hint on the way through at other parts of the answer, which hopefully will be explored at another time. The second article is a transcript of a Ms. which has survived from the eighteenth century. It is reproduced not merely for the glimpse it gives of Henry Phillips, the author, but because it was actually read at one of the Association meetings on the occasion of his ordination and induction to the Waterford Church, and outlines the doctrinal beliefs that were commonly held by Baptists in Ireland. It is interesting to compare it with the doctrinal basis of the Baptist Union of Ireland.

The other two articles are linked in an interesting way. David Macrory was one of those Presbyterians who, in the wake of the 1859 Revival, searched the Scriptures for their teaching on the subject of baptism, and who asked for and received believer's baptism at the hands of a Baptist minister. Macrory's story illuminates from the inside the account of Presbyterian reaction to Baptists and their doctrine of baptism in those exciting days when 'God's River was in spate'.

Hopefully, members of the Historical Society and subscribers to the Journal will find the 'Index of Contributors and Articles' for Volumes 1-16 useful. Work has begun on the compilation of a detailed Index of Volumes 1-16, but at this stage it is not possible to say when it will be ready for publication.

CONTENTS

1.	Editorial	
2.	Irish Baptists and the 1859 Revival	4
3.	David Macrory: Derryneil and Ballykeel	11
4.	The Irish Baptist Association in the Eighteenth Century	18
5.	Reverend Henry Phillips (1719-1789) His Testimony	32
6.	Louis Edward Deens (1889-1984)	37
7.	Index of Contributors and Articles. Irish Baptist Historical Society Journal: Volumes 1 - 16	42

IRISH BAPTISTS AND THE 1859 REVIVAL

During 1858 the phenomenon of religious revival in America and Sweden had aroused great interest among Baptists, as it had done among other denominations in the British Isles. Reports from America appeared regularly in The Freeman, the Baptist Magazine and other Baptist periodicals. They were, on the whole, received and read sympathetically, especially as they originated with Baptist correspondents known to British Baptists. Two prominent English Baptist ministers, Dr. Edward Steane and the Rev. John Howard Hinton, visited Sweden as observers and published their impressions of revival scenes in that country. The topic was discussed at Association meetings. Baptists joined in united prayer meetings for revival held in cities and towns (including Dublin, Cork and Belfast) throughout the country, and shared the widespread hope among evangelicals that the British Isles would experience a similar 'visitation' and spiritual awakening.

When, in 1859, evidences of revival appeared they were not universal, but localised. In England, the awakening affected principally the West Country and Tyneside; in Wales, initially and mainly Cardiganshire; in Scotland, the highlands and islands with sporadic outbreaks in the lowlands. In Ireland, the revival was all but universal in Ulster, but, despite union prayer meetings in the south it scarcely affected the other three provinces.

By 1859 there were three BIS-related churches in Ulster at Belfast, Conlig and Banbridge, and the Society was also giving financial help to the churches at Tobermore and Coleraine. A feature of the work of these churches was the extensive network of outstations linked to them. Although Conlig was itself a compact village of 400 people, the Baptist church there had regular work in the nearby towns of Newtownards and Bangor, and in the villages of Groomsport, Crawfordsburn and Dundonald. The Belfast church, from its central location in Academy Street, maintained several outstations in needy districts of the city with others in adjacent villages. Similarly, the other churches had organized outreach. The BIS ministers at Conlig, Belfast and Banbridge, in the itinerant tradition, also undertook evangelistic tours which ranged all over the province. Before the outbreak of the revival, therefore, these churches were well-placed to take advantage of the quickening of interest in the gospel which revival brought, and were led by competent ministers accustomed to a strenuous programme of evangelistic preaching.

The revival began in the north of Ireland among some Presbyterian laymen, but soon overleapt denominational barriers and touched all sections of the population. Hundreds of conversions were reported, churches were filled to overflowing, large audiences at open-air services were commonplace during the fine prolonged summer weather, ministers of practically all the Protestant denominations worked side by side, day by day, preaching and counselling great numbers of enquirers. Observers, ministerial and lay, came to Ulster to see and report the scenes of revival. Many ministers from other countries came to assist in preaching and counselling. The movement brought accessions to church membership, an increased sense of responsibility among evangelicals with regard to their witness and lifestyle, a new liberality, a resurgence of missionary zeal, and (for many years subsequently) a stream of ministerial candidates. In the broader community the revival exerted a moral force evident in a decline in drunkenness and profanity and in the claimed reduction in the incidence of major crime. (See note at end of paper)

While 1859 was acclaimed in Ulster (and elsewhere) as 'the year of grace', not everyone was sympathetic to the revival movement. Among Presbyterians those with unitarian views attacked its 'excesses', and they were not the sole critics. One focus of criticism was the physical prostration of people of all ages and both sexes, which was a common occurrence during the early stages. Critics advanced a variety of explanations for the phenomenon - mass hysteria, animal magnetism, mesmerism, excited preaching directed to the fears and feelings of the audiences, protracted meetings which exhausted nervous energy. The Lancet published an article which argued that the physical prostrations exhibited 'all the symptoms of religious hysteria', and advised that 'free and pitiless drenching with water, and separation of those "taken" would quickly reduce the revival'. The presidential address at the annual meeting of the British Medical Association echoed the views published in The Lancet. A more cautious critic, the archdeacon of Meath, drew a distinction between 'the work' and 'the counter-work' in his examination of the revival at Belfast. In his opinion, the revival itself ('the work') was a work of God, but the hysteria ('the counter-work') was dishonouring to the Holy Spirit and antagonistic to the Scriptures. To severer critics 1859 was 'a year of delusion' not 'a year of grace'.

These and other criticisms were generally met as soon as they were made, because evangelicals involved with the revival were themselves concerned by the physical prostrations. Many of the ministers expressed serious reservations. For example, the Belfast Presbytery discussed a motion 'of gratitude to God for the spirit of enquiry on the subject of religion that was at present abroad'. Several of the ministers present regretted the extravagances they had observed. However, the Presbytery as a whole believed that the movement would settle down into 'an abiding work of God'. A Baptist, Dr. J.C.L.Carson, a son of Carson of Tobermore, answered The Lancet critic and defended the revival manifestations on the ground that they tended invariably to induce prayer - not lying, swearing, theft or murder.

Two facts emerged from the debate. First, the physical prostrations were not as widespread as had been alleged or assumed; and it was recognized that many who were 'stricken' never professed conversion, and many who did proved to be spurious. Second, most of the conversions occurred without any physical prostration. Middleditch, the BIS secretary visited Ulster and his impressions of the revival were widely publicised. Of the physical prostrations he wrote:

> 'It forms no part of my purpose either to explain or vindicate these. There they are; and, whatever the real nature of the phenomena may be, they have unquestionably compelled the attention of the people to religious matters in a manner and to an extent that would warrant the belief that they have been made to constitute an important agency in the Divine operation among men. Still it is to be remembered that such physical manifestations are not an essential part of this revival, nor even an invariable attendant upon it. On the contrary, the revival itself had been for some time in action before anything at all was heard of these "manifestations"; many undoubted instances of conversion have taken place without any such physical effects; the number of conversions without them is far greater than that of cases attended by them ... '

Baptists in Ulster as a body were sympathetic to the revival. The churches were actively involved in it and shared in its results. So far as can be

ascertained no discordant note was sounded among them.

As far as the BIS-related churches went, it was a period of intense activity and growth. This can be seen in the detailed reports from the ministers published in the Irish Chronicle. Eccles from Banbridge reported large crowds, many conversions, prostrations and widespread interest. He preached almost daily throughout the summer to audiences of 2,000 in a field beside his house. His church members undertook an intensive and systematic distribution of religious literature, which was in great demand. The church membership grew to 83 in 1860 and to 114 in 1861. Eccles was assisted by his son and other young men in the church's outreach programme, for, unlike other denominations, Baptists had no qualms about using lay preachers. John Brown, the BIS minister at Conlig, wrote of co-operation, there and in Newtownards, between ministers of all denominations in coping with enquirers and preaching to large crowds. As in Banbridge, the Baptist services at Conlig were overcrowded. During 1859 Brown baptized 17 and received 22 to membership. He spoke of 'some false conversions', and wrote later in 1860 that 'many souls were sadly deceived, personal assurance having been taken as a better proof of conversion than personal holiness.' R.M.Henry, the minister at Belfast, acted as local correspondent for the English Baptist newspaper, The Freeman, and sent regular reports on the striking effects of the revival in that city and on his church at Academy Street. Again, the pattern was one of large numbers of enquirers, crowded churches, united prayer meetings (one held in the Botanical Gardens drew an estimated attendance of 20,000), open-air services and house-to-house visitation. Henry personally helped 18 prostitutes, who had professed conversion, to find employment and a place to live. In the twenty-one months to 31 March 1860, the Academy Street church had 124 additions, which included 100 baptisms. Over the same period this church lost 35 members through death and emigration. The net increase in membership for the period was 98. At Tobermore, R.H.Carson baptized and added 96 'revival converts' to his church membership during 1859.

Things were happening elsewhere. In the flourishing market town of Ballymena, Co. Antrim, a Baptist church was formed in September 1859 as an immediate consequence of the spiritual awakening. It was led by the Rev. J.G. McVicker, a Reformed Presbyterian minister who had adopted Baptist views of baptism and church polity. At its formation the new church had about 45 members. A year later it had doubled in size to 90 members, and by the end of 1860 had grown to 111, increasing to more than 150 by the end of 1861. A chapel was built in Hill Street and opened free of debt in August 1861. At an early stage the BIS made a grant towards McVicker's stipend. When the chapel was opened the church spontaneously requested that this grant be reduced by half. Later in 1861 the church became self-supporting. The church, however, suffered a setback when towards the end of 1862 McVicker lurched further to the left of the ecclesiatical spectrum, resigned from the pastorate of the church (taking 90 members with him) and formed another church on the principles of the Plymouth Brethren though not holding all their tenets. McVicker himself asserted that the new church was not connected with the Plymouth Brethren, 'nor with any other religious society on the face of the earth'. Though reduced in numbers the Baptist church survived and eventually recovered.

Some twenty-five miles to the north of Ballymena, the Coleraine church at the beginning of the revival was without a pastor, and had been since Brown moved to Conlig in 1852. The BIS in June 1859 sent T.W. Medhurst to help the church. Medhurst was a young man, the first graduate of the Pastors' College set up by Charles Haddon Spurgeon. He preached at the Sunday services on 17 June to crowded congregations, and after the evening

service preached again 'in Mr. Gribbon's linen factory to a very large concourse of people'. Mr.Gribbon was a deacon in the Baptist church. So began three busy weeks of preaching and counselling at the end of which Medhurst was invited to the pastorate of the church, accepted the call and began his ministry in September. As in other cases the BIS made a grant towards Medhurst's salary. By September, the following year, the church was self-supporting. Between September 1859 and March 1861 Medhurst baptized 20 and received 22 new members, including 3 Roman Catholics. By then the church had 100 members, rising to 129 by September 1861 and to 141 by April 1862.

To the north-west of Coleraine the revival had affected the city of Londonderry. In May 1860 a Baptist church of 53 members was formed with the help of the Letterkenny church in nearby Co. Donegal. During July the church was visited by English Baptist ministers assisting the churches under a scheme organized by the BIS. Subsequently the Londonderry church requested the committee to arrange pulpit supplies for six months. As a result the Revs. J.Reed (Cambridge), J.T.Wigner (Lynn), Standen Pearce (London) and S.Cowdy (Leighton Buzzard) shared the public ministry during that period. Although the church desired the committee to designate the church as a BIS station, the committee did not respond. In the event it was a wise decision for by the Spring of 1861 a difference of opinion surfaced among the members on some points of church order. As in Ballymena, a section of the members left having espoused Plymouth Brethren views. The rump of 14 members, however, resolved to continue as a Baptist church. They rented a disused Independent chapel and were assisted by ministers from England and Ireland under the sponsorship of the BIS. In February 1862 the Rev. C.T.Keen Jnr., after a preliminary visit, settled as their pastor. There was such antipathy to Baptists in Londonderry that the weakened church had no prospects of recovery. With Keen's concurrence, the committee decided to pull him out, and moved him to Ballymena to help the church there in its slow recovery after the McVicker defection. It was not until 1897 that a successful attempt was made to re-establish a Baptist church in Londonderry.

A few miles from Ballymena, the Baptist church at Grange Corner near Toomebridge, formed in 1811 on the pattern of the Tobermore church, more than doubled its membership to 92 with the admission of revival converts. This church also opened a large number of out-stations in the surrounding district. At Portglenone, some miles away, a church of 40 members 'mostly fruits of the revival' was formed. Similarly, in the wake of the revival, new churches were founded at Derryneil (or Closkelt) near Rathfriland, Co.Down, at Portadown and Tandragee in Co. Armagh, and at Carrickfergus, Co. Antrim.

Although at present the statistics are incomplete there were 9 churches in Ulster in 1858 with a total membership of 486. By 1860 there were 12 churches with an aggregate membership of 945. In 1865 when the positive results of the revival had been consolidated there were 15 churches with a total membership estimated variously between 950 and 1,000+. The BIS played a significant part in this expansion. In 1859 and 1860 the committee raised £700 to meet the expenses of a number of English ministers who had accepted invitations to assist their colleagues in Ireland. These were men of acknowledged experience and ability. Among them were Dr. Evans of Scarborough, Rev. Francis Wills of Kingsgate chapel, London, and Rev. Charles Kirtland of Canterbury. They spent several weeks each in Ireland visiting the various churches and out-stations, preaching, counselling and helping with the ingathering of converts. In addition, the BIS undertook to help financially the new churches until they became

self-supporting.

The spread of Baptist views did not go unnoticed or unchallenged. In several ways the spiritual awakening had helped to disseminate Baptist principles and practice. The converts generally accepted the supreme authority of the Bible, and searched the New Testament for guidance on the subject of baptism. The committee in its Annual Report for 1860 drew attention to this:

> 'The extent to which attention has been directed to the Ordinance of Baptism is very remarkable ... the great question, "What must we do to be saved?" has been attended by the inquiry respecting the ordinances of Christ, "What saith the Scripture?"'

One of the visiting English ministers wrote after the baptism of nine candidates at Ballymena, 'When one is acquainted ... with the strong feeling - not to use a harsher word - of the Presbyterians against baptism and the mocking and the jeering which each who espouses it has to endure, one knows that it is the taking up of a real cross.' Middleditch, in his letter referred to above, had warned that in the future, 'Denominational rivalry will probably obtain; indeed there are not wanting, even already, indications that large-hearted Christian zeal may yield to narrow sectarian eagerness.' Dr. Evans, after his visit to Ireland, was more explicit still:

> 'To another marked feature in the religious state of Ulster I refer with some reluctance. I simply mention it as a fact, and about it I offer no opinion. Everywhere the baptismal question is arising. Hundreds, if not thousands, throughout this province are enquiring about it. Many converts, dissatisfied with their early baptism, have been immersed. At Ballymena, Antrim and other places, this exists to a considerable extent. Some of the earliest and most active and prominent converts have done so. The consequence is, that the pulpit and press, not of our brethren, but of others, are ringing with it; and statements are given in tracts, by Presbyterians of influence, of the most dishonourable kind. As yet not a single reply has been issued by Baptists. Justice compels me also to say, that, in Coleraine, I conversed with at least two individuals who have been expelled from churches there, not for leaving the ministry and ordinances of the body, but simply from having been immersed. In Tobermore, and in Belfast, the same spirit in many cases reigns. The situation of our brethren is one of great delicacy and trial, and calls loudly for our sympathies and prayers.'

Paedobaptist hostility towards Baptists was not new. As Evans said, it had been sharpened by the intense interest shown in the doctrine of baptism by shoals of new converts and by the baptism of a number of prominent converts, coupled to the reluctance of Baptists to engage in public controversy. In fact, there was no need for the Baptist churches and ministers to do more than offer instruction to the numbers of converts who sought it, and to baptize those who requested it. Their position was delicate and difficult. Opponents were ready to accuse them of proselytizing revival converts; the surge of interest in believer's baptism sparked off by the biblicism of the revival movement demanded a response from Baptists above all others; and the deeply-held convictions of Baptists about the gathered church could not be stifled without a serious abuse of conscience. While baptism remained a topic of burning interest to revival converts, the Baptist community and its leaders had a clear duty to teach

and promote their doctrine, and they did this; but they also were slow to enter into public debate on the subject, sensing that the tide of public opinion was running in their favour.

Kirtland, after his visit, touched on the same issue arguing that 'converts should be permitted, without interference, to follow out their convictions (about baptism)'. He suggested that 'the true policy of our Pedobaptist brethren is to maintain a dignified Christian silence in reference to it ...' On both counts, Kirtland overlooked the temper and exclusivism of Ulster Presbyterianism. One visitor to Ireland in 1860 had five letters giving his impressions published in The Freeman. He commented, 'Presbyterianism, especially the Presbyterianism of Ulster, is exceedingly unfriendly to the "sect that is everywhere spoken against".' But the same writer also noted that in Londonderry the Independents joined in the attack on the Baptists. He saw notices pasted on walls advertising a pamphlet written by an Independent minister entitled, A Word with the Baptists about Baptising .

In December 1860 Middleditch sought to rebut the allegation that the Baptists in Ireland 'were more concerned to make Baptists than Christians'. The BIS Annual Report for 1861 noted 'the enquiry which had been awakened among the Irish people as to the constitution and ordinances of the church'. There was intense interest in ecclesiology and naturally Irish Baptists responded to it.

Ballymena, Coleraine and Londonderry, centres of Presbyterian dominance, were the foci of hostility towards Baptists. In May 1861 the Synod of Ballymena and Coleraine went on record against the spread of Baptist principles, describing Baptists in old-fashioned terms of abuse as 'sectaries' and 'Anabaptists'. Later that year The Freeman ran a long editorial under the headline 'Baptists in Ireland'. This was a cool assessment of Irish Baptists vis-a-vis the other Protestant churches. Of the Presbyterians it said, 'There can be no doubt that the prevalent feeling among the Presbyterian body towards the Baptists in Ireland is one of determined hostility.' Sometimes they used 'the language of contempt' and were clearly alarmed in case Baptist sentiments should become widespread among revival converts whose interest in baptism was mostly spontaneous and not the result of proselytizing. The forbearance of Irish Baptists and their restrained defence of their position was, in the leader writer's opinion, noteworthy. He counselled them not to be too surprised or affected by hostility, but to 'endure patiently and work on bravely'.

Such hostility, of course, was not peculiar to Ireland. Similar reactions had been noted in Scotland and Jamaica in circumstances of revival. How successful it was in inhibiting the Baptist witness in Ireland is hard to guage. It is certain that many more were baptized by immersion as believers than joined the Baptist churches. Some stopped short of membership but continued to attend the services as adherents. Others having received believer's baptism remained in communion with their own church body. In some cases such people were not allowed to retain their formal connection with their paedobaptist church and were excluded on the rational ground that by their 're-baptism' they had renounced their baptism as infants. Such cases seem to have been more frequent in Ulster than elsewhere.

Another factor inhibiting Baptist work in Ulster was 'the disorganizing influence of the Plymouth Brethren'. Many of the Baptist churches there resembled the 'Scotch Baptists' in practising mutual exhortation at morning worship and in having a plurality of elders, the minister being primus inter pares in relation to the other elders. This arrangement allowed for a degree of lay participation, and often a church

without a stated minister would depend for a time on its own elders for the ministry of the Word and the administration of the ordinances of Baptism and the Lord's Supper. While this self-sufficiency was valuable in helping small, isolated churches to survive where otherwise they would have been dispersed, it also made them vulnerable to the encroachments of 'Brethrenism', which rejected the pastoral office and a 'one-man ministry' in favour of 'open Spirit-led ministry'. The experience of the Tobermore church after Alexander Carson's death in 1844 and of the Londonderry church are examples of the process. Further, since the Plymouth Brethren also practised believer's baptism by immersion the move from a Baptist church to a Brethren assembly was not so difficult a transition as from a paedobaptist church to the Baptist position.

Nevertheless, despite the hostility towards Baptists and the losses to Brethrenism, the Baptist community was enlarged and strengthened, the evangelistic spirit of the churches was deepened, many young Baptist men offered to serve the cause of Christ through the churches, and a base had been secured in Ulster from which fresh advances would be made. A sense of identity came to maturity during the revival of 1859 and in 1862 moves were made to revive the old Irish Association as an expression of the desire of the churches in all parts of Ireland to live and grow together.

Joshua Thompson

(Note: The Criminal Tables show a fall of 7% in the number of persons committed for trial at Assizes and Quarter Sessions during 1859 as compared with 1858, but this is not significant as the crime rate average for all Ireland had been falling each year since 1855. In 1855 it was 1:727 of the population, in 1858 it was 1:1039. On a provincial basis, however, Ulster had the lowest crime rate in 1859 at 1:1557 of the population, and was well below the national average of 1:1117. At county level, no county in Ulster appeared in the list of 8 counties in 1859 exhibiting the highest proportionate numbers of committals. Antrim and Down had the lowest proportion. HC Sessional Papers 1860, vol 57, pp.725, 731-2)

DAVID MACRORY

Derryneil & Ballykeel

The Baptist church in Banbridge was formed in 1846 and two years later it had about 40 members. Its pastor was Rev. John Bates, an agent of the Baptist Irish Society who was formerly at Ballina. He reported in 1848: 'I have several places where I preach in the suburbs of the town; and also at Clare, Milltown, Ballymote and Moneyslane (1). In 1859, the year of the great Revival in Ulster, he was succeeded by Rev. William S. Eccles, previously the minister of the church at Great Victoria Street, Belfast. Mr. Eccles, a native of Moneymore, Co. Londonderry, was a well educated man and an ardent servant of Christ. He threw himself into the work laid down by his predecessor and when the Revival came to the Banbridge area, in common with other evangelical ministers, he reaped an abundant harvest.(2) The extraordinary blessing continued for some years.

In a letter dated 14th February, 1863 he said of the work in Banbridge:

> 'The church is steadily 'lengthening its cords and strengthening its stakes.' We have latterly been baptizing rather frequently, and not only has our chapel been crowded on such occasions, but many have been obliged to go away who could not even obtain standing room. Even in the heat of the Revival, the Scriptures do not seem to have been so searched as they are now. The movement is evidently spreading and increasing in strength.'

The letter continues with this interesting story.

> 'One of those whom I baptized was a ruling elder of the Presbyterian Church, residing some seven miles (Irish) out of Banbridge. He has been greatly honoured as a successful preacher, both during the Revival and since it. No one, of any denomination, has obtained a greater hold upon the people, or continues to be more followed than he. God has indeed given him a peculiar gift as a public speaker, and his zeal is in proportion. Preaching and visiting seem to be his meat and drink. To reach a meeting, where a meeting could hardly be expected, he has repeatedly climbed the mountain side.
>
> Eaten up by zeal for the Lord's house, the worldly circumstances of this good man had become perplexing. This was some years ago. The high estimation in which he was then held by the Presbyterian body was at once demonstrated by a presentation of £100 and a gold watch. The address which he received on the occasion, written by the minister of first Presbyterian congregation, Dromara, was no ordinary tribute. The value of this free will offering from the many who had been benefited by his ministry, can only be understood by those who know the scarcity of money in these parts, and the difficulty with which any considerable sum is raised for the support of the Gospel.'

The next paragraph reveals that Mr. Eccles is telling the story of David Macrory.

> 'Our brother Macrory's field of labour is large, but may be considered generally as distant from Banbridge some six to ten miles (Irish). His baptism created a great sensation among such as prized his ministry before. Similar convictions had been privately felt by many who now began to express them openly.

> Some have already been baptized; others are soon to follow. A goodly number have given him a cordial invitation to take the oversight of them in the Lord. Several of them I know to be among the excellent of the earth, whose character and standing will be a tower of strength to this new and interesting cause.'

Mr. Eccles then explains two other remarkable provisions for the new work:

> 'A good man in this neighbourhood, whom I had the pleasure to baptize some years ago, and who had also been much acknowledged in revival work, had occasion to build a barn. The thought occurred to him to make his barn so as to answer the purposes, not merely of the farm, but of the kingdom of heaven. I never preached in any building, not a chapel, more adapted to chapel objects. Thus to accommodate the infant church, exactly in the time of need, a most convenient and capacious building is in perfect readiness. It is now brother Macrory's headquarters. Here he and those who sympathise with him assemble. On Lord's day morning the congregation is good, but in the evening it is literally crowded. There seems the fullest evidence for believing that in all the north of Ireland there is not a more promising field than this. It bids fair, in a few years, to take precedence, in point of numbers, of any of the now existing causes.
>
> But as this barn is a little to one side of brother Macrory's field of labour, as the time cannot be distant when it will be required for the objects of the farm, and as a suitable chapel would serve to secure the confidence of the neighbourhood in the permanent nature of the effort, one of our brother's admirers has generously given, in perpetuity, ground for a chapel and manse, most advantageously situated, and exactly where it is needed, in a thickly populated neighbourhood, and distant from any evangelical place of worship. I trust we shall soon see a spacious and comfortable chapel there.'

The farmer who built the barn was a Mr. Dodd of Closkelt. The donor of the site for the new church was Mr. Samuel Rea, of Derrynale (3).

Mr. Eccles concluded his letter with an earnest appeal to the Baptist Irish Society and the English churches for funds to build the new chapel. He is aware that Baptists in England have been greatly stretched recently. He wrote:

> 'The Society's income, not unnaturally, has suffered from the cotton famine. The distress in Lancashire hinders the progress of the Gospel in Derryneile.'

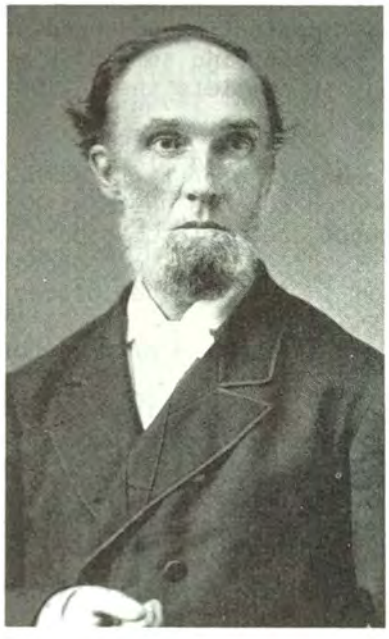
Subsequent reports show that Mr. Eccles kept a fatherly eye on Mr. Macrory and the folk at Derryneil (4) until it is reported in the Irish Chronicle for September, 1863:

> 'This station, under the care of Mr. Macrory, has now been adopted by the Society. The prospects of success are very cheering.'

Thus the Baptist Church at Derryneil began. Mr. Macrory was recognised as pastor of the church on 10th September, 1863. Services were conducted by the Revs. W.S. Eccles, of Banbridge; W.L.Giles, of Dublin; and J. Douglas, Portadown. (4)

In February 1864 David Macrory wrote:

> 'A conveyance of the ground, which contains one and a-half roods, Irish measure, is being prepared, and a commodious chapel is in course of erection. The house is 50 feet by 40; height 18



Rev. David Macrory.



His wife, Susan.



The Baptist Chapel, Derryneil. Erected 1864.

> feet from level of floor to the square, which we have now attained, and which will be sufficient for a gallery at some future time. When completed this chapel will cost from £350 to £400, but funds are very low in this neighbourhood, and we could not erect this house without aid from the generous Christian public of the sister isle, which aid I have the fullest confidence we shall obtain when application has been properly made. I would merely remark that by receiving some £160 we shall be able, with the blessing of God, to complete the entire by our own efforts.'

In May 1864 it was reported (5):

> 'A Church has been formed, consisting of fifty Members, and upwards of twenty more are expected soon to unite with them in Church fellowship. A Sunday School and Bible Classes have also been established. Mr. Macrory is regularly or occasionally engaged in preaching the Gospel in eight other places in the district around.'

Later reports consistently refer to the formation of the church as June, 1864, with 45 members.(6) (7)

In August that year Mr. Eccles moved from Banbridge to Ballymena, but before leaving he wrote on 12th May to the Baptist Magazine. His letter, addressed 'To the Friends of the Gospel in Ireland', is another earnest appeal for money - a balance of £150 - 'for timber and other materials, employed in the erection of the new Baptist Chapel, Closkelt, Co. Down, and for most of which I was under the necessity of giving my personal guarantee. Payment is now pressingly sought. Every effort has been made in the neighbourhood, yet this heavy and discouraging debt still remains.'

In September, 1864, the chapel at Derryneil was still somewhat primitive although already in use: (8)

> The new chapel at this interesting station has been built, and is now used for worship; but the people have prudently refrained from any outlay beyond what was needful for the walls and roof. No seats have yet been fixed, the congregation sitting on planks supported by stones; nor has the floor yet been laid, the people being content at present with mere shelter from the weather. The chapel is a plain substantial building, of stone and slate, capable of holding 350 persons. The whole cost of it in its present state is £200.'

The church then had 70 members. David Macrory had 'calls from many places, varying from six to ten miles distance from Derryneil'. Three years later, by August 1867, the church had 100 members.

It was not all plain sailing for Mr. Macrory and his members at Derryneil. He mentions stiff opposition from other denominations. Yet he seems to have been the type of man who could refrain from involvement in controversy and carry on with his work. In 1866 he wrote: (9)

> 'In matters ecclesiastical, we are in the midst of controversy; but hitherto I have abstained from taking part in it, and continued to preach the simple Gospel. The profit has been ours. After a neighbouring minister had delivered three lectures against Baptism and Baptists, I had the pleasure of baptizing four of his congregation. Within a short period we have received ten members by baptism. It is wonderful to see that every stratagem that can be used to keep the people away, seems only to incline them towards us.'

In May 1873 it was reported: (10)

'Mr. Macrory is still working with his accustomed energy, preaching the word at eight outlying stations, and holding seven weekly services.'

In October 1874 the Irish Chronicle recorded: (11)

'Mr. Macrory preaches at seven stations besides the chapel.....the united congregations of all which amount to about 600 persons.'

The frustrating thing about all the references to the numerous 'stations' is that never once does Mr. Macrory or anyone else mention Ballykeel by name as being one of those stations. Happily there is evidence to show that he was in Ballykeel frequently since 1859 in connection with the Revival and later as pastor of Derryneil and that Ballykeel was one of those 'stations'.

The Irish Baptist Magazine for November, 1877 (12) includes a report in the form of extracts from Mr. Matthew Simpson's Journal and all of these relate to Ballykeel. Mr. Simpson was a blind evangelist who itinerated around the churches. He arrived at Ballykeel on Wednesday 11th October. The place of meeting was a large farmhouse. The meetings continued nightly and concluded the following Monday night. He recorded his impressions as follows:

'The attendance was as encouraging as ever. The same spirit of hearing and earnest inquiry was manifested. The subject was the "Penitent Thief". It is impossible to determine the amount of good that has been done by the meetings. However, twelve persons are known to the brethren as having professed to be blessed, of these four have joined the church.'

The fore-going item is interesting because it establishes the existence of the church in 1877. But Matthew Simpson's note for Sunday 15th October is also revealing because it refers to Mr. Macrory's presence with the Church.

'October 15th.- Lord's Day morning. Sat down to remember the Lord's death in the breaking of bread. An appropriate address was given by Mr. Macrory. I also took part in the proceedings. In the evening there was such a large concourse of people that some could not obtain admission.'

The Irish Baptist Magazine for February, 1878 carried reports from Ballykeel and Derryneil which put David Macrory's connection with Ballykeel beyond doubt (13).

Here is the Derryneil report.

DERRYNEIL.

The Rev. D. Macrory has been taking leave of his people at Derryneil and the various stations connected with it. On Monday, December 17th, he delivered a farewell address at Annsborough; on the following Wednesday, at Drumadonald; Thursday, at Slievenaman; and on Wednesday, the 26th, at Ballykeel. At all these places large meetings were held, and much sorrow, it would appear, evinced at Mr. Macrory's leaving. At the latter place, in particular, a most interesting meeting was held, an account of which is given under the heading "Ballykeel". Mr. Macrory's last day at Derryneil as minister was Lord's Day, Jan. 6th, when he preached his farewell sermons.

Here is the report from Ballykeel. The relevant extracts are quoted.

BALLYKEEL

A farewell visit was made by the Rev. D. Macrory on Wednesday,

December 26th. Tea was provided at five o'clock, to which about one hundred and fifty persons sat down. The gospel was preached to over four hundred persons who had assembled to hear Mr. Macrory, not knowing but that it might be the last time. Before the close of the meeting the following address (in substance), together with a handsome Bagster's Polyglot Bible, was presented to the preacher in the name of the Ballykeel friends:-

"REVEREND AND DEAR SIR,- We have heard of your contemplated departure to Co. Derry with the deepest regret. During the time of your connection with us in Ballykeel, dating back many years (for though your visits of late have been more frequent than formerly, yet many of us remember that services have been held by you in Ballykeel and the neighbourhood since 1859), you have, by your consistent walk, your mild unassuming demeanour, and unremitting efforts in the cause of Christ, won for yourself golden opinions from the people, and we trust that you have been the instrument in the hands of God of leading many to that fountain which was opened for sin and uncleanness.....By your unwearying toil in coming all the way from Derryneil, the name of Rev. David Macrory has been made memorable around many a hearth. Your fluency and talent of speech might have enchained the most educated audience, yet you have not deemed it beneath you to come on many a dark and dreary night and teach us in Ballykeel ....."

It is impossible from the material presented here, or from the sources consulted, to fix the date of formation of Ballykeel with certainty. A date prior to 1877 and possibly a few years after 1864 seems likely. It is not clear to what extent the church was organised. It is clear that it looked to David Macrory for pastoral care.

* * * * * * * * * *

Some further information about David Macrory is worth including here because it is unlikely that it is held in Baptist records. To have inserted it at the beginning of this chapter would have interrupted the flow of the narrative.

He was born on 1st March, 1821 to Thomas and Elizabeth Macrory at Enagh, Dromara. He married Susan Jones, daughter of Robert Jones, Moydalgen, Dromara, in First Dromara Presbyterian Church on 8th March, 1842. They had ten children (14). The family belonged to the above church and all the children were baptised there. The tenth child, Robert Jones Macrory, was baptised on 5th November, 1862. The date of the boy's baptism is noteworthy because Mr. Eccles' letter in which he reported David Macrory's baptism by immersion as a believer is dated 14th February, 1863. It would seem that the point at which David Macrory became a Baptist is somewhere between the two dates.

Mr. Eccles referred to David Macrory as a ruling elder of the Presbyterian church. He held office as an elder in First Dromara and was Clerk of Session from the meeting on 16th March, 1859 to the meeting on 6th April, 1860. (15) Perhaps 'revival work' occupied his time and made it impossible for him to fulfil the duties of an elder.

His ministry at Derryneil and Ballykeel was terminated by the acceptance of a call to the Coleraine Church. His ministry there began on 13th January, 1878. He was present at a Methodist Soiree in Coleraine Town Hall on Wednesday 23rd of that month (16)(17). In his reply to the welcome

extended to him as the newly-appointed pastor of the Baptist Church Mr. Macrory 'entered into the relationship subsisting between all believers, and showed how possible it was to hold one's opinions on minor matters, but to be in friendly relation with all believers'.

His pastorate in Coleraine was a short one. He resigned on 17th December, 1879 (18). In 1880, the Macrory family, with the exception of the eldest surviving son, James Boyd, decided to go to America. They arrived in Pittsburgh in June, 1880. In September, 1880, David Macrory received a call to the First Baptist Church of Mount Washington, Pittsburgh, where he served as Pastor until his death in November, 1887 (19).

J.R. GRANT.

NOTES

1. Baptist Magazine 1848. p. 322
2. ibid 1863. p. 201-203
3. ibid 1864. p. 134-136
4. ibid 1863. pp. 338 & 678
5. ibid 1864. pp. 373-374
6. ibid 1865. August
7. ibid 1866. p. 604
8. ibid 1864. pp. 647-648
9. ibid 1866. p. 139
10. Irish Chronicle 1873. p. 21
11. ibid 1874. p. 43
12. Irish Baptist Magazine. November, 1877
13 ibid. February, 1878
14. First Dromara Presbyterian Church Marriage Register, 1842; Baptismal Records 1843 - 1862. The names, dates of birth and dates of baptism of the children are as follows:

	Born.	Baptised.
Thomas Macrory	15/4/1843	14/6/1843
James Boyd Macrory	18/10/1844	23/12/1844
Elizabeth Macrory	25/3/1846	18/6/1846
Susan Macrory	20/3/1848	16/5/1848
Ellen Macrory	27/7/1850	18/10/1850
Jane Macrory	19/9/1852	21/10/1852
Margaret Macrory	2/11/1854	23/2/1855
Anna Blackwood Macrory	11/1/1857	13/3/1857
Sarah C. W. Macrory	7/1/1860	15/6/1860
Robert Jones Macrory	4/10/1862	5/11/1862

The above information is very important because it shows that the family belonged to First Dromara Church.

15. The Macrory History says that David Macrory was an elder in Garvaghy Church. Another source says Closkelt (Drumgooland). The First Dromara Session Minute Book (Minutes of 1859 and 1860) settles the matter conclusively.
16. Coleraine Constitution. Issues of 19th & 26th January, 1878.
17. Coleraine Chronicle. Issues of 12th & 26th January, 1878
18. Note inserted in fly-leaf of Members' Roll of Coleraine Baptist Church. Also mentioned in Irish Baptist Magazine. March, 1880.
19. Macrory History. P.10.

THE IRISH BAPTIST ASSOCIATION

In the Eighteenth Century

The earliest reference to the Irish Baptist Association in the eighteenth century appears to be in one of two manuscript copy letters preserved by Isaac Backus in his History of the Baptist Warren Association from the year 1767 to the year 1792. There is a section at the end of the Backus Ms. following page 116, entitled 'Copies or extracts of Letters' which, Backus certified, were carefully copied from the originals by himself. In this section there are two letters of Irish interest. They are both addressed to the Rev. Elisha Callender, pastor of the Baptist Church in Boston, Massachusetts from 1718 to 1738. One was written by Joseph Pettit, pastor of the Cork Church, and is dated 25 November, 1725. The other, dated 28 February, 1736/7, was written by Samuel Fowke, pastor of the Waterford Church.

Fowke's letter is of minor importance here, though of value in relation to the history of the Waterford Church. He did remark on the low state of spiritual life in his church and the scarcity, but not the absence, of additions to church membership. This condition, apparently, was common to all the churches.

Pettit's letter is more informative and detailed than Fowke's. It was written in response to a letter of enquiry from Callender about the state of the churches in Ireland. Pettit, on behalf of Ireland, echoes Callender's report of New England that there had been 'a great decay of Christian piety that so little of the power of godliness is to be found amongst all sorts of professors'. The Baptist Churches in Ireland, apparently, were not immune to the common contagion of complacent worldliness. Pettit then gives details of the nine churches which, with six ministers, composed the Association in 1725.

The Dublin Church in Swift's Alley with 'between 150 and 200 members' was the largest of the churches. Abdiel Edwards was its pastor, with Ebenezer Gibbons as his assistant. The other churches were - Waterford, of which Samuel Fowke was pastor; Cork with Joseph Pettit; Ormond (that is, Cloughkeating) with Daniel Green; Legacory (Co.Armagh) with Giles Mason; Kilkenny, Enniscorthy (Wexford), Rahue (Westmeath) and Lismortagh (formerly Clonmel) were without pastors. Pettit's letter does not give any indication of their size except to say they were much smaller than the Dublin church.

In addition to these nine 'associated churches' there were two other Baptist Churches in Dublin that, as Pettit remarked, 'neither associate with us, nor with one another'. These were a 'strictly Calvinist' church of which a Mr. Mun was pastor, and a 'strictly Arminian' church of which Oswald Edwards was pastor. More will be said elsewhere about Oswald Edwards and his General Baptist Church in Dublin. One feature these two churches had in common was their 'neglect of singing' whereas the associated churches sang both psalms and hymns.

The churches without ministers were supplied at monthly or two-monthly intervals by Pettit and his five colleagues. When any of the ministers was supplying one of the vacant churches their own congregations had no services, except Swift's Alley which had Gibbons as assistant to their pastor, and Cork where a neighbouring Presbyterian minister preached for Pettit. Presumably, the converse was the case, and the 'distitute churches' did not have services except when an ordained minister visited them. Probably they were also dependent on visiting ministers to administer the ordinances of baptism and the Lord's Supper.

The Association, according to Pettit, met every second year in Dublin and every other second year in the other churches in rotation. From this established practice it seems fair to assume that the Association had been meeting annually for some years prior to 1725.

In theology, Pettit affirms that the ministers were 'all Calvinists in their judgment', but some of the members in the churches were inclined to Arminianism. Thomas Crosby, the Baptist historian, referred in 1740 to the Cloughkeating church as having members of both persuasions.

On the selection and training of candidates for the ministry, another issue of concern to the Association, Pettit alleged that Baptists of an earlier generation had neglected to ensure a supply of trained ministers to the detriment of the churches. He informed Callender that the Association had raised a fund for ministerial training but they had extreme difficulty in finding suitable candidates. From Petit's remarks it seems their search for such candidates had extended to the churches in England. In 1725 the fund was lying unused for lack of students. Whether the fund raised by the Association was distinct from that operated by the Swift's Alley Church is not clear. Possibly there were separate funds originally which later were amalgamated into one, because subsequent references to the Education Fund relate consistently to the fund operated by trustees on behalf of the Dublin Church.

Pettit thought the dearth of pastors was partly to blame for the impoverished condition of the associated churches, but only partly. Another factor of equal seriousness (to him) was the practice among earlier generations of 'marrying their children to men of different education' by which I take him to mean outside the Baptist constituency. The practice of marriage within the community was considered, in the impoverished state of the churches in the eighteenth century, to be an issue of some importance. Indeed to marry 'in the Lord' became practically synonymous with marriage to another Baptist. Consequently, the Association meetings had a social dimension and value being the occasion when members of the churches met, mingled, and,in some cases, later married.

The next reference to the Association in the eighteenth century appears to be an entry in the Cork Church Book . This alludes to the ordination of Ebenezer Gibbons, the pastor-elect of the Cork Church, in 1729 'at Lismortagh by Mr. Abdiel Edwards, Mr. Danl. Green, Mr. Samuel Fowke and Mr. Giles Mason at a general meeting anno.1729'. (1) The Cork Church Book refers consistently to the Association annual meeting as the 'general meeting' or association. (2) The venue, Lismortagh, was the new location and name of the former Clonmel Church. (3) In 1729, as in 1725, Abdiel Edwards was still pastor of the Swift's Alley Church, Dublin; Samuel Fowke, the pastor of the Waterford Church; Giles Mason, pastor at Legacory in County Armagh; (4) and Daniel Green pastor of the Cloughkeating Church.

Since Joseph Fowke, the compiler of the historical section of the Cork Church Book was son of Samuel Fowke, and wrote his account with the help of records in the possession of Ebenezer Gibbons, it seems safe to assume the accuracy of this entry. There is a lacuna in the history of the Association between the correspondence of 1653 (5) and Pettit's letter of 1725 and this gap frustrates any attempt to establish a connection between them. As has been seen, however, the several churches were associating openly before 1725 and probably the practice re-started after the passing of the 1719 Act of Toleration which gave Protestant dissenters freedom of worship.

We know that in 1714 the General Assembly of the General Baptists at its meeting in Glasshouse Yard, London, in May of that year heard a letter from Dublin which eventuated in a visit to Dublin by James Richardson and

William Wood, Messengers of the Assembly, 'to take upon them as much as in them lies to Settle the Affairs of Such Church or Churches in Ireland as to them shall seem most to the Honour and Glory of God'. (6) The Assembly Minutes do not disclose who sent this letter or its contents. Richardson and Wood went to Ireland some time between June 1721 and May 1724, that is, between meetings of the General Assembly, but the Minutes of 1724 deal only with the failure of some churches to contribute to the expense of the visit. There is no report of what they found or what action they took in Dublin. The approach from Dublin does postulate the existence there of a General Baptist church in 1714. This was probably Oswald Edwards' 'strict Arminian' church referred to by Pettit in 1725. While this incident casts no light on the functioning or otherwise of the Irish Association at the time, it helps to explain certain attitudes in the Association subsequently.

This early reference to an ordination taking place during a meeting of the Association is interesting, because, as far as the records go, the few ordination services held in the eighteenth century churches coincided with and formed part of the proceedings of the Asssociation. This is not to suggest that the Association as such ordained to the ministry, but rather that the arrangement was a matter of convenience. The churches were scattered, travel was difficult and expensive, and ordinations were rare. The general meeting brought the ministers and messengers of the churches together in fellowship and provided an ideal opportunity for the serious business of ordination and induction. It was the practice for the local church concerned to be chosen as the venue for the Association meeting, and for the ministers attending to be invited to participate in the ordination service. In one instance, in 1762, the Cork Church invited the Association to appoint one of the ministers, attending the general meeting there, to assist the aged Gibbons with the ordination of three deacons. (7)

Conflating the information in Pettit's letter of 1725 with entries in the Cork Church Book it may be said with some confidence that the Association was well-established by 1725 and met annually thereafter until 1775. The entries in the Cork Church Book between 1776 and 1780, however, make no reference to the Association and there are also three lacunae between 1780 and 1792, 1798 and 1812, and 1820 and 1840. The remaining reference to the Association in the eighteenth century in the Cork Church Book is an extract from the Minutes of the Association held in 1793 at Cloughkeating. The next reference to the Association is in 1816, though we know from the Waterford Church Book that the Association met in Cork from 15-17 May 1812, presumably at Cork since Richards, the Cork pastor, acted as moderator (9) and from the Baptist Magazine for 1813 that the Association met that year in Waterford and its proceedings, at the request of the Waterford church, included the ordination of Thomas Clarke. (10) It also met in 1814, (11) 1815, (12), 1816 (13), 1817 (14), but by 1821 its functions seem to have been eclipsed by the operations of the Baptist Irish Society, and the Association as such became inactive, though regional groupings of churches were organised for brief periods. (15) A report in 1843 of a meeting of ministers and messengers of the 'Irish Baptist Union' in Dublin (16) was in fact a gathering of 'all the brethren at present engaged in Ireland by the Baptist Irish Society' who formed themselves into 'The Baptist Union for Ireland'. (17) This surrogate association appears to have functioned on recognised Association lines with an annual meeting, letters from churches, and a circular letter. It met annually until about 1850. The old Association was re-formed in July, 1862 at Dublin (18) as the 'Association of Baptist Churches in Ireland' and continued in active existence until 1895 when its name was changed to 'The Baptist Union of

Ireland'.

To return to the eighteenth century and Association life then, in 1758 the general meeting was held in Waterford. One of the ministers present was Morgan Edwards, who had been ordained at Cork in 1757 and was assistant to the ailing Gibbons. Edwards had studied at Bristol and had been preaching from the age of sixteen, although he was not ordained until he was thirty-five years of age. Edwards left Cork in 1759 and settled in Rye Baptist Church in February 1760. A year later he emigrated to Philadelphia. He was a founder of Rhode Island College (later Brown University) in 1762. He died in 1795. (19) Two other ministers were with Morgan Edwards at Waterford - James North, pastor of the church at Cloughkeating in Lower Ormond, and William Bolton or Boulton, pastor of Swift's Alley Church, Dublin. Ebenezer Gibbons was ill and unable to attend, but he wrote the church letter to the Association. (20) In this letter he concluded, 'We heartily pray that your consultations may be carried on under the influence of the Holy Spirit directing to such means as may promote the interest of the Redeemer's Kingdom and that our brother who is to be set apart to the pastoral office may find his labours crowned with success'. This was Henry Phillips, a Welshman born at Trelech in Carmarthenshire in 1719, converted at 18 under Howell Harris, baptized in Pen-y-garn in 1750 by Miles Harris, then chief tutor of Trosnant Academy. Trained for the ministry at Bristol Academy, Phillips came to Waterford in 1757 and preached his first sermon there in September. (21) There is extant, Phillips' manuscript of his confession of faith in 20 Articles, his testimony, and his answer to the call of the church. (22) From the form in which Phillips prepared his material it is evident that the ordination service followed the pattern commonly used in the English churches. (23) It is evident also that entry to the ministry was as carefully guarded in the Irish churches as elsewhere. Phillips had served the church for almost nine months before he was ordained.

The following year the Association met in Dublin. Fowke in the Cork Church Book lists the ministers in attendance as: 'Daniel Nun, Will. Bolton, Samuel Edwards, James North, (Henry) Phillips, Morgan Edwards'. (24) Of Daniel Nun nothing is known. Samuel Edwards, according to Whitley, (25) had succeeded his father, Oswald Edwards, as minister of a General Baptist Church in Dublin. His inclusion in the tally of ministers by Fowke was premature and may reflect not the strict historical fact but Fowke's own belief that he ought to have been included. (26) Morgan Edwards had been dismissed by the Cork Church 'not for any immorality or misdemeanour ... for his conduct was becoming a minister of the Gospel, but the Necessity of our affairs seem'd to require it. For many years past we have been in a declining condition, several useful members dropping off by death and no addition of any new members. Some were for ascribing this to the heavy manner in which Mr. Edwards deliver'd himself but whatever was the cause there seem'd to be a necessity to look out for a popular man who might be agreeable to other denominations'.(27) Here the chronicler, Fowke, probably voiced the feelings of the better class in the Cork church, but it was a desire which was to lead to disastrous results. Edwards stopped over in Dublin on his way to England and apparently attended the Association meeting. A breviate of this general meeting, preserved in the Cork Church Book (28),was that the Circular Letter 'to the several churches should be printed and a number of copys be dispersed amoung the Baptists.' This letter was written by Paul King on 'The apparent general decay of religion' and was signed by J.N. (that is, James North) as moderator. While Whitley lists this letter in his bibliography and located it at the BMS library it appears to have been lost.(29)

The Association meeting of 1760 was at Cloughkeating church, which under North's ministry was 'in a flourishing condition, having frequent additions, more numerous than any other Baptist congregation in Ireland.' (30) Admittedly, the yardstick was flattering, but writing in 1740 Thomas Crosby, the Baptist historian, said of Cloughkeating church that it was then 'a numerous congregation, consisting of between two and three hundred members.' (31) Ministers at the general meeting were Bolton (moderator), Phillips and John Knight, the newly-appointed co-pastor with Gibbons at Cork. Also present were Samuel Edwards and John Cure, a young man completing his training for the ministry with help from the Education Fund of the Swift's Alley church. The Rahue Church in County Westmeath had given notice of its intention to call Cure as its pastor, and for this reason apparently Cure was asked to preach 'before the Association' what might be described as a trial sermon. Fowke's minute in the Cork Church Book (32) says that the Association also had the opportunity to hear Edwards and the conjunction of his name with Cure's seems to suggest that he, too, may have been under some examination as to his orthodoxy. This is not surprising in view of the fact that Edwards was in correspondence with the General Assembly of the General Baptists in which he had expressed 'his great Respect and Esteem of (that) Assembly and his desire to Promote the knowledge and Practice of Religion and He Communicated an attempt to form a Catechism adapted to that Purpose', and had received the Assembly's approval of his project in 1759. Edwards published his Catechism in 1760 (33) and submitted it to the General Assembly that year for approval. In his covering letter he had expressed his intention to attend some future Assembly. Whether or not this plan matured is not clear, for while the Minutes of the General Assembly record further correspondence in 1761, 1762 and 1763, (34) there is no hint that Edwards ever attended. If the Irish Association expressed any judgment on Edwards the Cork Church chronicler does not record it, but gives what is evidently a personal opinion when he writes that Edwards 'generally pleased the most judicious, he is equal to any of our ministers in correctness and is a pattern to all in his earnestness and Zeal for the Gospel'. (35)

The Cork Church Book records that the Association was to meet in Dublin in 1761. The church, however, could not 'conveniently send messengers' but sent a letter by post. The letter is preserved in the Church Book, but it does not refer to impending association business except the venue for the general meeting in 1762, which it proposed should be Cork. In the interim the Cork Church had a serious quarrel with its popular and successful co-pastor, John Knight. The dispute itself has no interest here; what is of interest is the church's decision, in considering a demand from Knight for a public hearing before a church meeting or a committee appointed by the church, to invite 'the baptist ministers of this kingdom to assist at the hearing proposed'. (36) In the event Knight withdrew his demand and resigned, otherwise an interesting insight might have been gained into an important aspect of associational life.

The following extract from the Cork Church Book follows an entry dated 16 May 1762 and precedes another dated 5 June 1762 and is itself dated 'May 28' without the year. It may be assumed to refer to the meeting of the Association in 1762, since, following the invitation referred to above, the general meeting was held in Cork. If this be the case the reference in it to Henry Phillips casts doubt on the accuracy of the statement in Phillips' obituary in Rippon's Annual Register (37) that he remained in Waterford until 1763.

> 'May 28: This day being appointed by the baptist Churches for a general association in Cork we had a meeting for public worship

but alas! we cannot call it an association; never did we look on one another with so melancholy a countenance: no messengers from Dublin, neither messenger nor letter from Waterford and but very few from other places. However we the few that did appear resolved to go on in our usual course in reading the letters and considering the present state of the several churches.

The letter from Dublin mentions with concern the declining state of the churches. Some few additions since the last association. We hear that the reason for Mr. Bolton's absence was his having a call to London or his being appointed by the church of Dublin to go there to Sollicit the royal bounty for the baptists of Ireland in consequence of a promise from the Lord Lieutenent that he wou'd recommend it to his majesty.

The reason for there being no messenger or letter from Waterford is that they have no pastor at present, Mr. Philips having voluntarily forsaken them.

The Church at Ormond (38) have lately lost by death Mr. Freeman Rogers, are in peace among themselves and have had a few additions. The Church at Rahue have been constantly supplied during the last year by the candidates for the ministry and beg a supply for the succeeding year; but with respect to this people, tho' small in numbers and tho' not able to support a minister yet are hard to please and we are sorry to say have been so weak as to refuse a supply from Mr. Samuel Edwards whose character for learning, sobriety and zeal the present messengers and brethern have an high opinion grounded on personal acquaintance and long experience, and tho' they seemed very fond of Mr. Cure this time two year (39) yet they have now dismiss'd him and by their discouragement chiefly he is driven to England. Thus a few members of intemperate zeal for peculiar opinion discountenance the only men that cou'd serve them and the baptists contribute to their own ruin.'

(Here Fowke reproduces the Cork Church Letter)

'The above named Elders and brethern having chosen Mr. James North to be Moderator and having considered the substance of the several letters and the state of the churches as represented by the messengers came to the following Resolutions:-

First, that a day of Solemn devotion be observed by all the churches to express our sense of the divine goodness to the people of these lands in delivering us from foreign invaders and intestine enemies, in granting success to our armies and fleets, delivering our principal Ally from the imminent ruin that threatened him; (40) To implore the continuance of protecting goodness and to render us more worthy of them; To acknowledge our own sinfulness and unworthiness manifest in the decay of true religion, want of zeal, and animating principles, and to beseech the Lord that he wou'd revive us and make us a people zealous of good works. The day appointed for this solemn devotion is the (blank)

Secondly, to recommend to the several churches to keep up to Ancient Rule and not to be hasty in receiving any minister or brother from distant places without proper recommendations from the church they formerly belonged to. This is thought the more

necessary to be mention'd as one of our churches has been much injured brought to a low condition by neglecting to observe this rule. (41)
Thirdly, with respect to the congregation of Rahue in the county of Westmeath it is left to Mr. North and Mr. Bolton to determine in what manner and at what times they shall be supplied the ensuing year.

It was proposed pretty warmly by one of the messengers Brot. I.F. (42) that it shou'd be recommended to the several churches to encourage our worthy Brother the Rev. Mr. Samuel Edwards of Dublin to exercise his gifts occasionally, especially as there is so great a want of ministers among the baptists at present, but this motion did not produce a resolution (tho' every one present greatly approved of the talents and character of said Edwards) because the mentioning such a thing in the church letter might give offence to some who were prejudiced against him in Dublin and Westmeath.

These Resolutions were the foundation of the Association letter of the several churches which we do not here insert as it was not peculiar to this church'. (43)

This is the fullest report extant of an Association meeting in eighteenth century Ireland, and, with certain qualifications, is a valuable piece of evidence on how and what business was transacted. The qualifications are fairly obvious - the report is unofficial and was compiled by Fowke for the Cork Church Book ; the attendance was poor and unrepresentative, a factor that influenced the nature and conduct of the business; the preponderance of Cork Church members, at least five were messengers; (44) and the absence of the counter-balancing presence of leaders from Dublin and Waterford. These weaknesses are evident, for example, in the attempt to force a decision on a vexed question, the recognition of Samuel Edwards by the associating churches as an acceptable minister. 'Brot.I.F.', whom I take to be Joseph Fowke, introduced a motion to this effect 'with some heat'. Fowke himself held Arminian views (45) and favoured the General Baptist theology espoused by Edwards more than the prevalent Calvinistic theology. Two years later when Gibbons died Fowke 'expressed a strong desire to get over from England a Minister in the general scheme; he mention'd a famous gentleman, and offered very liberal encouragement from himself, but the majority of the people differing from him in sentiment declared for a Calvinist'. (46) Perhaps Fowke sympathised with Edwards out of his own experience. He had been trained for the ministry as a young man but his Arminian principles precluded him from preaching in the Irish churches. (47) The fact that his motion failed to get a seconder indicated that the majority did not favour Edwards' theological stance, and were not prepared to take a decision which would be opposed by the Dublin and Rahue churches. The latter church, though vacant, had declined Edwards' services as a supply preacher. The former church, or members of it, probably knew of Edwards' approaches to the General Baptists in England and of the publication of his Catechism.

There is more than a hint in the second resolution that the affair of Knight still rankled. Rightly or wrongly, the Dublin Church had favoured Knight's version of his dispute with the Cork Church, and had written in August 1761 asking for the Cork Church's reasons for 'parting with Mr. Knight and not even giving him a Letter of Recommendation, whom otherwise they must look upon as an injur'd person'. (48) Explanations were offered in a charitable spirit and Knight's behaviour, then and subsequentlky,

vindicated the Cork church's judgment. The second resolution, notice of which had been given in the Cork Church's letter to the Association, aimed to end Knight's access to the Irish churches and to guard against a similar occurrence.

That the Association employed proper procedure and order in its business matters is clear enough from the report of the 1762 general meeting. A moderator was appointed. The usual custom of reading the letters from the associated churches and considering their needs, problems and requests was followed. Additions to church memberships were noted but not quantified. The Association, like Associations elsewhere, (49) arranged supply preachers for vacant churches - in this case, Rahue - and formally agreed, on request, to continue this service to Rahue for another year. The breviates appear to have been cast in proper form and passed in a businesslike manner.

Some important aspects of association life emerge. One was the report that Bolton of Dublin was away on a visit to London in an effort to obtain a share of the regium donum for Irish Baptists. Another aspect was that there were some candidates in training for the ministry, one of whom, John Cure, had gone to England when relations between him and his prospective church, Rahue, turned sour.

Though small in numbers and insignificant in influence the Association took an interest in current national affairs. In 1761 the Cork Church letter had noted the death of George II and the accession of the new king with reference to the consequences for dissenters. Here the Association notes the British military and naval victories over France in the Seven Years War, and the failure of a French landing in Ireland and of incipient civil rebellion in support of the French. Their practical response in calling the churches to 'a day of solemn devotion', to give thanks to God, to confess sin and to pray for a revival of true religion, followed a common pattern of the time. The Association was to show similar concern for their 'distressed American brethren' during the struggle of the Thirteen Colonies for independence, (50) and through the Cork letter took note of 'the misfortunes which have fallen on protestant dissenters in the Northern Province (Ulster)', (51) a reference to the large scale emigration of linen weavers in the years 1770-73, inspired partly by religious and political feeling but due chiefly to a depression in the linen trade.

Finally, the ministers and messengers seem to have criticised and exhorted the churches with a freedom not enjoyed in modern times, when the roles are somewhat reversed and the Baptist Union is freely criticised by the churches!

The Cork Church Book has no entries on any topic, domestic or associational, for the year 1763, nor does it mention the Association meeting of 1765 though it is probable that the general meeting was held despite depleted numbers. Gibbons died 29 February, 1764 (52) and the church, after a false start, called Rev. Walter Richards (53) in August 1764. James Edwards, A.M., a member of the Cork Church (54) was called to the pastorate of the Waterford Church in 1766. References to the general meetings in 1764, 1766, 1767, 1768 and 1769 are very brief. In those years the Association met in Rahue, Waterford, Dublin, Cloughkeating and again in Dublin. The Cork Church letter of 1764 laments the death of Gibbons and their want of a pastor. Circular letters seem to have been issued each year. In 1767, for instance, 'among other things recommended in the General Letter, was a day to be set apart for fasting and prayer to Implore the blessing of God for the revival of Religion in general and the Baptist Churches in particular, which was observed accordingly.' (55) In this respect at least the Association seems to have given a consistent lead to

the churches. Unfortunately none of the circular letters, except that for 1759, appears to have survived. It is not certain that the 1759 letter itself survived the wartime incendiary bomb which destroyed some archives in the B.M.S. Library in 1941. The entry for 1 June 1770, when the Association met in Cork, lists the names of the ministers and messengers who attended, but passes over without comment the business discussed. The sudden death of Stephen Mills, the leading deacon of the Cork Church, 'of a malignant feavor 6th June, 1770 in the 41st year of his age' (56) was a blow that overshadowed everything else. (57) The list of ministers is interesting because it records 'Rev. Joshua Lewellin' as representing Dublin. Lewellin was a student for the ministry and received assistance from the Education Fund from 1768-78. (58) A footnote to an entry of 11 May, 1771 records that Richards wrote' the Association Letter', although whether this was the church's letter to the Association or the Circular Letter of the Association is not clear. Perhaps the early date of 11 May suggests the latter. The Association met in Rahue in 1772. There is no information about the 1773 general meeting, the Cork Church Book passes over this year without comment or entry of any kind.

In 1774 the Association met in Cloughkeating. The venue was to have been Waterford, but the Rev. James North had died and the Association was held in the Cloughkeating Church to condole with and encourage the brethren there. At the business session the Cork Church recommended one of its members, George Osborn, as a suitable candidate for ministerial training. The Association agreed to encourage Osborn, and the minister and messengers of the Dublin Church undertook to put his case before the Trustees of their Education Fund. (59) The Dublin Church letter, probably of the previous year, had invited the other churches to recommend young men 'of promising Genius and approv'd sobriety'. (60)

The 1775 Association General Meeting in Dublin on 2 June sent a circular letter to the churches recommending that the last Friday in July (28th) be observed in the churches as a day of fasting and prayer 'for the revival of religion and with a view to the distressed state of our brethern in America'. (61) The Cork Church held a church meeting on 23 July to consider this request. It decided that 'in the present state of public affairs it wou'd be highly imprudent to observe such a day, as our enemies might misrepresent it as abetting the Americans, whom the government deems rebels and traytors to the state, and in consequence thereof draw persecution on ourselves ...' (62) The church immediately sent off letters to this effect to the other churches. This letter is reproduced here for its value in showing the attitude of the church to recommendations from the Association and the general attitude towards Protestant dissenters at the time of the revolt of the Thirteen Colonies. It would be interesting to know what action, if any, the other associated churches took - did they hold the day of prayer, or, if the Cork letter reached them in time, did they follow the lead given in it?

'Dear Brethern,

We think proper to lay before you the reasons which have influenced us to omit one part of the advice given us in the letter transmitted to us from the last general association, tho' perhaps it is the only instance where we have taken that liberty.

We are very confident that when you recommended a day of fasting and prayer to be observed by the several Baptist congregations, your design was truly pious and peacable, as nothing cou'd be more proper in these times of distress and depravity than to mourn for our sins and deprecate the Just

punishment due to them. But when we consider the watchfull eye that is kept over protestant dissenters in general, that such days of fasting and prayer are made a criterion to Judge by, who are to be accounted Traytors and Rebels in their hearts, we hope we shall be excused if we avoid putting such a plea in the mouths of those who pretend a zealous attachment to the present measures.

The Papists of the city and county of Cork have lately published an advertisment for a meeting of their body in order to take the oaths of allegiance appointed for them; this meeting is to be on Wednesday 26th inst. and as we are so far from the centre of government we doubt not but these new raised friends wou'd be glad of an opportunity to demonstrate their zeal by disturbing our meeting the same week. We observe that no body of dissenters have as yet held a day of fasting and prayer in these kingdoms of Great Britain and Ireland, tho' they are as much or more interested in public affairs. No doubt they are influenced by prudential reasons; they observe they are pointed at and watched by ministerial orators who have repeatedly mentioned fasting and prayer as the criterion of disaffected Subjects.

We humbly hope that these reasons may be deemed by you as a sufficient apology for our conduct, and if this should reach you in time perhaps you may be influenced to act with like caution.

It is great matter of comfort to us that no power on earth can restrain our private addresses to a present God that our King and constitution may be preserved, and that the present commotions may have a speedy conclusion.

Cork 23rd July, 1775 Signed on behalf of the church

Walter Richards Pastor
Joseph Fowke)
Thoms. Casey)
Thoms. Trayer) Deacons ' (63)

There is no further reference to this issue in the Cork Church Book.

The Cork Church Book continues until 1780 with no account of Association affairs, and there is a lacuna until 1793. In that year the Association met in May at Cloughkeating. An extract from the Minutes of the Association has been preserved:

'Having considered the recommendation of Dublin and Rahue to deliberate on the Propriety of ordaining Mr. Armstrong (64) & Mr. Hurley (65) Resolved That there not having appeared a call from any particular Church(es) for that Purpose that altho we highly esteem those Gentn. and have a great opinion of their usefulness that it is not according to the Gospel to ordain without a particular call from some church nor the practice of the Baptist Churches'. (66)

The following month a proposal put to a church meeting in Cork to recommend Mr. Hurley 'to the consideration of the Trustees of the Education Fund in Dublin' was deferred pending receipt of a report from the Cloughkeating church on an allegation that Hurley had spoken against believer's baptism during a sermon he had preached there thirteen months earlier. (67) Once more, the Cork Church Book chronicler does not follow the matter to a conclusion. Why the Cork church had this interest in Hurley is not clear

since his name does not appear on the current church roll. (68)

To summarise, it is clear that the Irish Association, in the eighteenth century (as far as our information goes), fulfilled several useful functions. It was one of the two instruments used to guard entry to the ministry and to maintain ministerial standards, the other being the Education Fund of the Swift's Alley Church, Dublin. In common with other Associations it had a social value in a period when church members were encouraged to marry 'in the Lord', that is, within the denomination. The Cork Church Book affords evidence of this practice of inter-marriage. The Association was also useful in maintaining the conventions among the churches - the proper administration of the two ordinances, church membership and discipline, the formal exchange of information by letter, the orderly conduct of business, the practice of fixing a day of fasting and prayer to be observed by the associated churches for specific needs. Other practical advantages were - the opportunity for church members to hear preachers other than their own pastor; the organisation of a systematic supply of approved preachers for vacant churches; the practice of holding general meetings in each of the churches in turn; the convenience and economy of arranging the important services of ordination to coincide with association gatherings. Perhaps not least of its functions was to preserve a sense of identity and solidarity among the churches in an oppressively and dominantly paedobaptist environment. The ritual address used in the Cork church letters to the Association encapsulates this feeling: 'To the Elders and Brethern of the several congregations baptised on Profession of Faith and Repentance, met in general association in Dublin; the Church of Christ of the same faith and order meeting in Cork send their christian salutation'. (69) It is likely that the heading of the Association Circular Letter carried a similar or perhaps more detailed affirmation of identity and solidarity (as was the case with Associations elsewhere).

In one respect the Irish Association, in this period, seems to have differed from other associations. There was not the same rigid, exclusive attitude to doctrine which characterised association and church life in England. For whatever reason, and the picture is confused, there was a degree of toleration between particular and general baptists in Ireland uncommon elsewhere. It may be that their miniscule numbers and scattered locations compelled them to stress their fundamental unity as 'baptists', a not unusual attitude among Irish Baptists of the twentieth century. It may be also that some with Arminian views, such as Joseph Fowke, were tolerated because of their social position and wealth which may have made the Baptist presence less unacceptable in a city like Cork. In any case the evidence points to a less doctrinaire attitude in theology than might have been anticipated. The attitude of Baptists to Methodism when it arrived in Ireland seems to have been governed more by aversion to its paedobaptism and Wesley's authoritarian control than by aversion to its Arminian doctrine and the 'enthusiasm' of its proponents. The matter, however, needs further investigation, and there is no way of telling whether the Association, as such, pronounced on Methodism. There is pamphlet evidence that one Baptist minister in Dublin entered the lists against the Quakers, (70) but again it is fruitless to speculate as to the attitude of the churches as represented by the Association.

The existence of the Irish Association would probably have been known to the Philadelphia Association through Morgan Edwards, but it was so little known in England that, less than twenty-five years after its eclipse by the Baptist Irish Society operations, the Baptist Union Committee in

London professed to be 'especially gratified in the establishment of an Association of Baptist Churches in Ireland, where probably no such union hs existed for at least a century and a half'. (71)

There can be little doubt that the Association was a prime factor in ensuring the continuity of the Baptist witness in Ireland throughout the eighteenth century. Other contributory factors will emerge, as, for example, the lengthy and consecutive pastorates enjoyed by the three main churches at Dublin, Waterford and Cork, but the role of the Association cannot be disregarded or minimised. It is a matter for regret that the Association Minute Book has not survived, and that what has survived of its proceedings is so fragmentary and selective. Nevertheless, it cannot be denied that the Association was a focus of identity and interest for the few scattered churches. The eighteenth century was the day of small things for Baptists in Ireland, and their survival was a triumph over adversity. Credit for part of that triumph must go to the Association and to the men who energised it.

Notes:

1. Records of Cork Baptist Church 1653-1875, p.26,(referred to hereafter as Cork Church Book).
2. ibid., pp.56,61,72,79,88,99
3. ibid., Appendix B para.4
4. ibid., Appendix B para.4, alsop.62
5. B.R.White ed. Association Records of the Particular Baptists of England, Wales and Ireland to 1660: Part 2, The West Country and Ireland, (1973) pp.110-124.
6. Minutes of the General Assembly of the General Baptists, ed.W.T.Whitley, (2 vols.1654-1728, 1731-1811),I.p.138
7. Cork Church Book, p.74
8. ibid. p.56, that is, 'This year the general meeting was in Waterford'.
9. f.11 verso
10. Baptist Magazine, 1813, p.308
11. ibid., 1814, p.350
12. ibid., 1815, pp.438,525-6
13. ibid., 1816, p.396
14. ibid., 1817, pp.437-8
15. ibid., 1834, pp.441-4; 1835,pp.77-78,436 etc. Isaac McCarthy's group of churches,or congregations forming one church. See also ibid., 1839, pp.267, 523-4; 1842, pp.565-6.
16. ibid., 1843, p.132
17. ibid., 1843, p.667
18. ibid., 1862, p.541
19. Minutes of Philadelphia Baptist Association,1707-1807, A.D.Gillette ed., p.313. See also obituary in Rippon's Annual Register 1794-97, pp.308-14.
20. Cork Church Book, p.56
21. Rippon's Annual Register 1791-3, pp.128-135
22. With sundry papers of Charles Hardcastle, Waterford
23. Cf.A Charge and Sermon together with an Introductory Discourse and Confession of Faith delivered at the Ordination of the Rev.Mr. Abraham Booth Feb.16, 1769 in Goodman's Fields, London.

(1769)
24. Cork Church Book, p.57
25. W.T.Whitley,'Johnsonian Baptists' in Transactions of the Baptist Historical Society, III.p.55; see also VII.p.199
26. Cork Church Book, p.61; cf.p.75
27. ibid., p.57
28. ibid., in loc.
29. Whitley's Baptist Bibliography, 12.759
30. Cork Church Book, p.61
31. Thomas Crosby, The History of the English Baptists, (1740), III.p.43
32. Cork Church Book, p.61
33. Minutes of the General Assembly of the General Baptists, II.p.116; Whitley's Bibliography, 24.760
34. ibid., II.pp.118,121,124
35. Cork Church Book, p.61
36. ibid., p.66
37. Rippon's Annual Register,1791-3, pp.128-1
38. The alternative name for Cloughkeating church,Co.Tipperary.
39. This allusion supports the view that these were the Minutes of 1762.
40. During the Seven Years War (1756-63) there were several invasion scares in both England and Ireland. A small French force actually seized Carrickfergus on Belfast Lough. The British naval victory over the Dutch at Quiberon Bay under Admiral Duncan ended the threat of invasion. The Treaty of St.Petersburg. signed in May 1762, relieved Britain's principal ally, Prussia.
41. A reference to the Rev. John Knight
42. Cork Church Book, p.75
43. ibid., pp.72-5
44. ibid., p.74
45. ibid., pp.116-7
46. in loc.
47. ibid. p.116
48. ibid. p.69
49. Minutes of the Philadelphia Association, passim
50. Cork Church Book, p.111
51. C.Gill, The rise of the Irish Linen Industry,(Oxford,1925), p.124
52. Cork Church Book, p.76
53. ibid., pp.78-9
54. ibid., p.48
55. ibid., p.88
56. in loc.
57. in loc.
58. in loc.; see The Registrar's Book with Accounts of the Education Fund belonging to the Baptist Congregation meeting in Swift's Alley, Dublin,1758-1804.
59. Cork Church Book, p.99
60. ibid., p.103
61. Cork Church Book, p.111
62. ibid., p.111
63. ibid., pp.111-112
64. Armstrong is only mentioned here.
65. All that is known of Hurley is in the text.

66. Cork Church Book, entry for 1793, folio number obliterated.
67. ibid., in loc.
68. ibid., pp.120-3
69. ibid., p.64
70. Oswald Edwards, A Stroak at the Foundation of Quakerism...,(Dublin,1722)
Edwards published four 'Stroaks' in all).
71. Baptist Union Report,1841, p.17

Note: I am indebted to Dr.Harry Gribbon for the use of his transcript of part of the Cork Church Book. I have worked from a microfilm of the church book and have taken my pagination from it. In some places the pagination is uncertain due to deterioration. I have indicated this in the foot-notes.

Joshua Thompson

REVEREND HENRY PHILLIPS (1719-1789)

His Testimony

Henry Phillips was born at Trelech, Carmarthenshire, and converted at the age of eighteen under the ministry of Howell Harris. He attended the established church and was a schoolmaster. He adopted Baptist views and was baptised by Miles Harris, (then chief tutor at Trosnant Academy), at Pen-y-garn in March 1750 joining the Baptist church there. He was educated for the ministry at Bristol Academy and preached at Wrexham and Nantwich before coming to Ireland in 1757. He remained in Ireland until 1765, serving in the Waterford church from 1757 until 1763 when he moved to Back-lane church, Dublin, on account of the poor health of his wife. He remained in Dublin until 1765 when the continued ill-health of Mrs. Phillips necessitated their return to Pontypool. Subsequently, Mr. Phillips became pastor of Brown-street church, Salisbury, Wiltshire, in 1766. He died on 20 August, 1789 and was buried in the Brown-street churchyard.

While in Dublin he published a letter addressed to 'the Baptist church meeting at Back-lane,Dublin' and entitled 'The Cities of Refuge applied to Christ'.

The writer of his obituary in Rippon's Register remarked, 'His friends in Ireland retained a warm affection for him after his removal from them, and in their epistolary correspondence with him, often entreated him to return to them, if he was not settled comfortably...'

Sources:
Rippon's Annual Register 1791-93 pp.128-135
Whitley's Baptist Bibliography 18.762

The purpose here is to give a transcript of material found in a ms. notebook relating to Phillips' ordination at Waterford on 15 May 1758 during the annual meetings of the Irish Baptist Association, and his induction as pastor of the Waterford church. In keeping with the practice of the churches he had been preaching regularly at Waterford since 11 September 1757 so as to ensure that the arrangement was mutually suitable. Perhaps, the main feature of Baptist ordinations in the eighteenth century was the ordinand's statement of belief. These statements were no perfunctory duty and were written by the candidate personally as a public avowal of where he stood theologically and of what would be the substance of his ministry. Ordination was by the laying on of hands and prayer during the ordination service after the ordinand had declared his beliefs.

The ms. notebook contains three items: the statement of belief, a brief account of Phillips' spiritual experience and his answer to the call of the Waterford church. It is written in the same hand throughout and runs to 21 pages. It was found among papers belonging to Charles Hardcastle (1973-1847), who was pastor of the Waterford church from 1826 to his death in 1847. The transcript following is given as written.

A Confession of faith delivered by Mr Phillips at his ordination at the Baptist meeting-house in Waterford on the 15 day of May 1758.

I believe there is a God and but one God who is an invisible being a Spirit of Transcendent Glory, Eternal, Self Existing and Infinitely

perfect, omnipresent, Incomprehensible, omnipotent, omniscient, and Immutable; who is Infinitely, wise, holy, just, true faithfull loving, Gracious, mercifull and Good.

I belive that this one God is father son and holy Ghost, that the father is so stiled in Reference to the son and ye Son is so stiled in Reference to the father and ye holy Ghost, the Spirit of the father, and of the son and by reason of their mutual Respects and Relations to each other and their peculiar properties arising from those Relations they are Distinct Each from other, the father is god and Jesus xt is God the eternal Son of God pre-existing in ye form or Essence of God having all the properties of the Deity, before his coming into the world which was Effected by voluntary actings of his own. Isaiah calls him the might God and the Apostle Paul calls him the most high God who is over all Blessed for ever Divine properties are ascribed to him as Eternity Joh.1.1 Rev.1.8 omnipresence Math.28.20 Joh.3.13 omnipotent Phil 3.21, omniscient John 21.17 the works of both creation and providence are ascribed to him Joh.1.3 Heb.1.3 And Divine worship Heb.1.6 and that he is to be belived in and rested on Joh.14.1 which is an honour and homage peculiar to God alone . I belive the holy ghost is God he is endued with personal properties and personal actions are atributed to him and he is Expressly called God Acts 5.4,9 and yet they are not 3 Gods but one God as it is express'd by the apostle there are three that bear record in heaven the father, the word or the son and ye holy Spirit, and these three are one. This Doctrine of the trinity is the foundation of all our communion with God and comfortable Dependance on him.

3 I belive that in the beginning it pleased God the father, son and holy spirit for the manifestation of the Glory of his Eternall power, wisdom and goodness to creat or make ye world and all things therein, whether visible or invisible in the space of six days and all very good and last of all he created man male and female with Reasonable and Immortal souls capable of keeping God's Law and to've communion with God - being made after his own Image, in knowledge, righteousness and true holiness, and had Dominion over the creatures.

4 I belive that adam was constituted the Representative of all his natural Desendants , they were included with him in the covenant of works, and therefore his act of disobedience was Imputed to them; and with him they came under the condemnation of the law, and from him they derive moral Depravity and Corruption called orig:ll so that all men naturally are subjects of Darkness obstinacy, and rebellion against God are averse to Good and inclin'd to Evil.

5 I belive that God hath chosen a certain number of men to salvation, and this act to be without any motive in ye persons who are the objects of this choice and that this act is eternal It ascertains the sanctification in time of all those who are included in this Divine purpose and their compleat happiness and felicity hereafters

6 I belive there was a covenant of peace entered into Between the divine persons wherein full and effectual provision is made for ye salvation of all the Elect in such a way as exalts the Glory of all the Infinite perfections of God. In this covenant Xt. engaged to do and suffer what Law and Justice required, in order to the salvation of his people, which was to obey the Law which he puntually did, his obedience is accepted for, and Imputed to them and that is the sole matter of their justification before god he also became obliged to offer himself a sacrifice for their sins to Redeem them from curse and wrath. Agreeable to this obligation which he took upon him, he bore their sin, was made a curse, endured ye vindictive displeasure of God suffered and died in their

Room and stead, his sufferings and Death were satisfactory to ye law and Justice of God for their whole guilt, and this redemption is proper and peculiar to the Elect of God.

7 I belive Regeneration and Sanctification are ye proper works of God in ye souls of men. Regeneration is absolutely necessary, none can be saved without it, men are passive in it, and the human will is not a concurring cause, with ye grace of God in its production. God operate effectually herein and is not, nor can be frustrated of his end in his Gracious Influences on the souls of his people, the Gracious principle consent unto the Law that it is good, delights in, and serves it, so that true faith in Xt. is Productive of holy obedience and worketh by love

8 I belive those who are effectually called according to God's purpose shall certainly persevere unto the end, and be eternally saved not with standing the treachery of their own hearts the temptations of Satan and the numerous snares to which they are exposed in this world.

9 I belive the holy scripture the old and new testament is ye word of God and the only sufficient, certain and infallible rule of all saving knowledge, faith and obedience - and that ye light of nature and the works of creation and providence do so far manifest the goodness wisdom and power of God as to leave man unexcusable, yet they are not sufficient to give that knowledge of God and his will which is necessary to salvation, as the knowledge of one's lost and condemned state by nature ye necessity of saving faith in Xt. as the alone Saviour from wrath and ruin.

10 I belive God calls by his grace and gives gifts unto whom he will amongst men to be his ministers to declare his will to mankind, to call sinners to repentance and faith in Xt. And those graces to be the gifts of God by the ministry of the word, and all those who are called by grace, and separated from the world are called the Church of the living God A visible Church publickly professing themselves Christians forming themselves into a society to carry on the caus of Xt. in the world taking their authority from Xt.in his Gospel, for ye ministeral preaching of the word, Administration of the sacraments for the exercise of evangelical Discipline and give a publick testimony against the devil and the world not contradicting their profession with any corrupt principles or practices inconsistent with it. I say such a society may be called a visible gospel church who take Xt. to be their spiritual head and those who are most gifted amongst them to be their servants in the Lord, to be the fellow helpers of their joy, and build them up in their most holy faith, the officers of Xt. in his church are of two sorts, viz. Bishops & Deacons or Elders and Deacons, the one take care of souls, the other take care of the tables of God's house, temporal affairs of the church which concern the Lord's table, the poor's table.

11 I belive there are two ordinances instituted by Xt. to be adminstred in his Church under the Gospel Dispensation viz. baptism and the Lord's supper. Baptism is the first because it is the door into the church, a sign that one is born again, and brought out of darkness, ignorance and unbelief unto God's marvelous light, a sign to the party baptized of his fellowship with Christ in his Death and Resurrection, of his being ingrafted into him, of remission of sin and of his giving up himself unto God thro Jesus Xt. to walk in newness of life and those who actually profess repentance towards God, faith in Xt. & obedience to his commands are the only proper subjects of this ordinance, the outward element to be used in this ordinance is water wherein ye party is to be baptized in the name of the father and of the son and of ye holy ghost, the mode and ye due administration of this ordinance is by immersion or dipping of the person in water, this is agreeable to Reason and Scripture and according to the examples of Xt. and

his apostels and all the primitive Xians throughout the whole new testament. The other ordinance which is the supper of the Lord Jesus, which was instituted by himself the same night wherein he was betrayed, to be observed in his churches until the end of ye world, showing forth his Death and Sufferings confirming the faith of belivers in all ye benefits of his Death, their spirituall nurishment and growth in him, to be a pledge of their communion with him and with each other. The outward elements are bread and wine represinting the body & blood of Xt, and all belivers feed upon Xt. by faith, and partake of all the Benefits of his Death and suffering. And all ignorant and ungodly persons are not to partake of it; because they are dead in trespasses and sins and therefore cannot discern the Lord's body, nor are they capable of feeding upon Christ destitute of faith in him.

12 I belive that it is the duty of everyone who professeth faith in Xt. Jesus and takes due care of his own eternal salvation, voluntarily and by his own choice to join himself unto some particular congration of Xt's institution for his own spiritual edification and the right discharg of his commands, for those that were converted by the apostles the Lord added them to the church such as should be saved, he that belives in his heart, he professes the same with his mouth.

13 I belive that a beliver ought not to join with any church or society where any fundamentall article of faith is rejected or corrupted, nor where there is any church teaching or allowing a mixture of doctrines of opinnions that are prejudical unto gospel holiness or obedience, Also where the fundamentals of religious worship are corrupted or overthrown, and where the fundamentals of church order, practice and discipline are distroyed, it is not lawfull for any man to joyn in such communion because the discipline of Xt. is not duly exercised in them according to his mind, and by the rules of his prescription.

14 I belive that Persons openly wicked ought not to be admitted into the society of the church, or a participation of its priviledges, and that holiness, love and usefullness be openly avowed as the design and interest of the church.

15 I belive that God alone is Lord of the conscience and hath left it free from the Doctrines and Commandments of men which are in any thing contrary to his word, or not contained in it.

16 I belive that both singing psalms and hymns to be of God's appointment and is a part of his worship amongst his church and people.

17 I belive that both Law and Gospel ought to be preached in God's house as absolutely necessary to declare the whole councel of God for ye conversion of sinners and ye edification of the sts. I design by God's help to preach them both and give every one his due both saints and sinners, and to press dutys upon the saints as well as feeding ym. with Gospel truths of both Doctrines and Priviledges.

18 I belive that at death the souls of men are conveyed by angels unto God who gave them, to receive according to their works done in the flesh, whether they be god or bad the wicked shall be turned into hell, and the righteous into heaven, to inherit.

19 I belive there is no middle place between heaven and hell in the other world, to purify those that die in sin, but those that die in your filthyness shall be filthy still and those that are sanctifyed, & made holy in this world shall be holy still in the other, and immediately rec'd into glory, the joy of the Lord.

20 I belive there will be a resurrection of the dead both the just and the unjust at the Great Day of universal Judgement, the bodys of the unjust shall be raised by the power(?) of Xt. to dishonour, the bodies of the just

by his spirit unto honour& be made conformable to his own glorious body.

A few hints of my own Experience

'There are 19 years since the Lord began his work upon my soul. I have had many a sweet opportunity in the enjoyment of God's love and he gave me a clear sight of my interest in Christ and my justifycation by his imputed righteousness - and that he has died for me, and loved me and at such seasons I long'd to be dissolved and be with Christ for ever above the reach of sin and satan.

'This I can say freely that I see my own unworthyness more than ever and tho, I am not a servant to sin yet indwelling corruption is my greatest Burden, I am far from being free from the being of sin, and blesse be God for my encouragement I see no such example in the whole word of God yet I press after it and it is my desire to be free from it.

'I rest entirely upon the free choice of the father the redemption of the son, and the sanctification of the holy spirit for eternal life to my soul. I have observed and shall observe the apostle Paul's Rules to Timothy as unto a faithfull minister of Christ and I pray god the same may be verifyed in me.'

Answer to the Call of the Church

'Your call as a church of Christ I am willing to comply with, and to show all readiness to serve you in the Lord tho not without a deep sense of my own unworthyness for so great a work as to take care of your souls, declaring unto you the whole councel of God, to right divide the word of truth, and to watch over your souls as one that must give an account at Christ's judgement seat, the consideration of which humbles my soul within me. Yet when I consider that all my sufficiency is of God and the whole success depends upon his blessing I acquiesce with the present Dispensation of Providence hopeing that you my honnour and rev'd Brethren in the ministry and all you my Christian friends, especially this church, will not neglect me in your prayers, declaring unto you before God that I make mention of you allways in my prayers both in private & in publick.' end



LOUIS EDWARD DEENS
1889 - 1984

Louis Deens graced the ministry of the Irish Baptist churches for the better part of the twentieth century. He was greatly loved and deeply respected in the family of churches which had provided him with a spiritual home during his long life. His affection for his own ecclesiastical community was intense but it never diminished his first love for the Lord of the Church or his regard for all the churches of the Lord. At heart he was a man of simple tastes and modest demeanour whose bearing was always that of a good minister of Jesus Christ. We all regarded him as the senior spiritual statesman of our body of churches and the completion of his earthly life and ministry leaves an unfilled place in our pastoral and preaching ranks.

THE FORMATION OF A CHRISTIAN LIFE

Mr. Deens was born on 3rd October 1889 on the Connacht side of the river Shannon and in the part of Athlone which is located in Co. Roscommon. His father died when he was only a toddler of two or three years and it fell to his mother to bring up her son in the home of her own parents. Both his father and grandfather worked with the Midland and Western Railway Company and his paternal roots were in Co. Sligo. His mother's maiden name was Akerman and he believed that there was German, English and Irish blood in his ancestral origins. The Deens were active worshippers in the Church of Ireland parish of St. Peter's and little Louis crossed the Shannon each day for his early education at the Methodist-run elementary school in Northgate Street, Athlone. On Sunday evenings the whole family made their

way over to the Leinster side of town for evening service in the plain, simple Baptist Chapel in the Sheepmarket. The Rev. J.W. Freeman was pastor and he was anxious to start a juvenile choir. Louis Deens was a candidate but as he remarked over 80 years later "Freeman put his ear in my direction and wasn't impressed - I never sang a note since then!"

Athlone was exchanged for North Dublin when LED was 10 years of age and his grandfather lived in a railway house at Grangegorman. Education continued at St. George's Parish School and later at the Central Model School in Marlborough St. As a lad of 15 he was persuaded to attend an evangelistic meeting in the YMCA building in Sackville Street. The preacher was Fredrick 'Fritz' Wood and it was then that Louis was converted to God. He grew restless with the rather ritualistic diet of worship in his own church and found his way to the recently-erected Baptist Church in Phibsboro where John D. Gilmore was exercising a growing ministry. Attracted by the strong evangelical note and emphasis on personal faith he quickly became acclimatised to Baptist worship and order and became a church member. At this time he had found employment with the local government board as a clerk and continued studies at Skerries Commercial College. When he was 23 Pastor Gilmore persuaded him to consider training for the Christian Ministry at the Irish Baptist College. Hugh D. Brown was the doyen of Dublin Baptist life and "reigned" from his new pulpit in Harcourt St. Louis Deens was called for interview to Pastor Brown's apartment in the Shelbourne Hotel and with the support of Principal A.U.G. Bury commenced an association with the College which was to last for the rest of his life. He also became an active member of Christian Endeavour, which he regarded as "one of the most valuable organisations in the Christian Church". His public ministry opened in Waterford in January 1913 with a congregation of about twenty in regular attendance. Pastorates followed in Bloomfield, Cliftonpark and Carrickfergus but the draw of Dublin was magnetic and he found himself amongst the familiar places and faces where his spiritual life had been nutured and his call to the ministry had been answered. The pulpit at Harcourt St. and later at Grosvenor Rd. became the centre of a long and distinguished preaching career.

A GENTLEMAN IN WORD AND DEED

"That's not a minister, that's a gentleman", a lad in Waterford said to his friend when the new well-groomed pastor passed by. To Irish Baptists L.E. Deens was both - a minister of great worth and a gentleman of great warmth. A shy reserve was part of his nature but LED was never cold or remote. He was good company and exuded friendliness. His graciousness was an outstanding characteristic. Never condescending to those who were less gifted or experienced than himself, he genuinely believed in each person's importance. He listened carefully to every point of view and had the unusual skill of being able to separate dissent from a position from dislike of a person. Although his convictions were deep and always positively and trenchantly stated he was always ill-at-ease with negative polemic. As a wise counsellor his Christian charm lay at the centre of all his relationships. There was no pretence in his personality and he could dismantle an argument without becoming offensive or argumentative. Compassion and generosity of spirit were extended to those who were in need or who made serious mistakes. A good judge of human nature Mr Deens often saw potential in people who were in danger of being set aside and sensed weaknesses where others were only conscious of abilities.

There is no doubt that his Christian commitment was such that he considered no part of life 'from sacredness set free' and was never at home with a religious experience which was formal, selective or aggressive. It

was this devotion to Christ and the spiritual gracing of every gesture and attitude which left a lasting impression of the sweet aroma of Christ. Pastor Deen's spirituality was grounded in a conviction which particularised the act of believing as personal experience of Christ in the inner spirit but which universalised the expression of that relationship in the outer circle of daily behaviour. His Christianity was lived and applied not only rationalised and explained.

A LEADER OF RARE ABILITY

Over a period of time Mr. Deens emerged as a respected leader in denominational life. He was an enthusiastic supporter of Union agencies and activities. His contributions to committee, Council and Assembly debates were always characterised by clarity of thought and generosity of spirit. His homework was well done and he seldom spoke under impulse or without weighing both sides of the issue in question. He was masterly in articulating the most sensible way forward and in charting a course of action which was for the good of the churches and the honour of God. Louis Deens was never a shallow pragmatist or a blind devotee of the party line. He said what he thought and had a telescopic insight into the repercussions of a particular decision. His judgment was not infallible and he was always ready to withdraw and alter statements when further light fell upon the subject in question.

He was thoroughly convinced of the Scripturalness and effectiveness of Baptist principles. But he was also aware of weaknesses and tendencies in the churches which showed that our principles were often better than our practices. Those who were close to Mr Deens always knew that any criticism he might advance of policies or objectives was always measured, restrained and even-handed.

The College was always high on his agenda of interest. As a student, tutor, advisor and president Louis Deens contributed a wealth of dedicated leadership to the College in Dublin and Belfast. His classes in Homiletics were renowned and there were echoes of LED in pulpits in many lands. Principal T.H. Spurgeon and he were close colleagues and together they left a distinctive mark on students preparing for the Christian ministry. The closure of the Dublin college and its reconstitution in Belfast was accepted with courage and grace by L.E. Deens. He simply transferred the old loyalties to the new staff in another place.

As President of the Baptist Union of Ireland on three occasions, Mr Deens was honoured uniquely by his fellow pastors and church members. He steered committees through many difficult periods and was involved in resolving a number of denominational controversies and crises. His incisive thinking and calm judgment often prevented further division and unhappiness. With a wealth of experience he often poured oil on troubled waters and could recall the destructiveness of extinct valcanoes and how they were likely to erupt again. Division, distrust and unspirituality pained him deeply and he constantly worked for understanding, unity and reconcilation. Small causes and struggling churches always had his sympathy and he was ever ready to negotiate with those who were frozen into extreme positions and to aim for the advancement of God's kingdom.

A PREACHER OF EXCELLENCE AND GRACE

As a preacher Louis Deens excelled. His pulpit style was distinctive and his delivery was direct and convincing. When he stood up to preach he was like an artist with his paints. A master of apt words and phrases he was able to muster the mot juste, the most telling phrase to convey his message. Homiletics were his lifeblood and his sermons were expertly

fashioned so as to pass on the maximum amount of truth with the minimum amount of words. Essentially a textual and thematic preacher, he was simple in structure and style and could declare profound doctrines in straightforward English. His notes were full but never intrusive. Although not regarded as an expository preacher Louis Deens ranged over the whole horizon of Biblical thought and never failed to reach into the exact meaning of the text. His preaching was always evangelistic with doctrinal depth and practical application. He had few peers in producing sermon outlines and they were extraordinarily natural and faithful to both the letter and spirit of Scripture. Mr Deens' sermons were always structured to say something special but he never tried to say too much or go on too long. His sermons were remembered and their lucidity was quite remarkable. Congregations were moved when he preached and saw truth in its natural and logical beauty. Anecdotes and illustrations were judiciously used and carefully placed. Wide reading, careful preparation and clear presentation made his preaching special and effective. On important occasions he went into full flight and brought the Word for the moment, clothed with fitting phrases and apt quotations. I shall always remember his final address to the Southern Association on "The Pathway to Revival in Ezekiel 37", his Presidential sermon on "Our Raison d'etre" in Antrim Rd Church at the Union Assembly and his evangelistic message from the text "Behold I stand at the door and knock" delivered at SBA meetings in Waterford. In June 1982 he preached at the Centenary services of Brannockstown Church. He was in his nineties and nearing the end of his ministry. On the Saturday evening his sermon notes were mislaid in the Manse and were not recovered for some weeks. Mr Deens went into the pulpit the next day, with hastily written notes and preached with his usual clarity and ease. We shall not forget "Louis the lucid", the preacher who made God's Book live in our hearts.

IN ALL A HUMBLE MAN OF GOD

I was the recipient of much encouragement and repeated kindness from Pastor Deens. When I went to Athlone in 1961 he came for a series of services in his home town. Attendances were small but he preached with warmth and skill from the pulpit where he had heard the Gospel as a boy. His sense of humour and fund of stories were a constant uplift to those who were working in discouraging locations. Colporteurs, evangelists and pastors all came within the ambit of his prayerful interest. He never apologised for his political convictions but firmly believed that Baptist churches North and South should relate to each other in Christian fellowship without allowing political theory to divide them. Louis Deens was above all, a realist. He accepted people as they were and tried to help as best he knew how. As a pastor his work was done quietly and with the utmost discretion. The Dublin congregations where he ministered held him in the highest esteem and knew their pastor to be a holy man of God. His understanding of the tensions in church life came from his rejection of an unattainable idealism. He expressed his view that "the church is not a conservatory for producing prize blooms but a convalescent home for nursing sick souls back to health". His gentleness in counselling and advising those in doubt or distress rose out of his warm humanity and deep spirituality.

Louis Edward Deens won a lasting place in the hearts of all Irish Baptists and amongst his many friends and associates in other churches and organizations. His wide taste in reading, humble Christian demeanour, wry sense of humour, keen spiritual judgment, unique preaching ability and unvarnished humanity ensure that his name or his work will not be forgotten in the churches he served and amongst the friends he won. His lifelong partner, Mrs. Mary Deens, has a place in the prayers of the Baptists of

Ireland to whom God gave her beloved Louis as a spiritual giant who had many admirers but no successors.

Robert Dunlop.

INDEX OF CONTRIBUTORS AND ARTICLES

The names of the contributors, with one exception were omitted in Volume 11. These have been supplied in this Index.

ARTICLES:

BALMER, W.C., 'Pastor Charles Smith Donald, 1855-1940', vol.15, pp.12-20.

BARKER, Alan, 'Billy Moore' - A Baptist Irish Society Scripture Reader, vol.14, pp.35-48.

BENNETT, G.R., 'Recollections of Some Prominent Irish Baptists: Alexander McCay', vol.5, pp.23-37.
'Some Recollections of the Early Years of the Foreign Mission', vol.12, pp.34-44.

BOGGS, R.A., 'The Northern Baptist Association', vol.6, pp.5-17.
'The South Derry Baptist Evangelistic Association 1928-38', vol.11, pp.15-21.
'The Story of the post-Alexander Carson Period in Tobermore', vol.13, pp.3-20.

BRADLEY, J.F., 'Church Discipline', vol.5, pp.48-66.

BURROWS, David, 'Fifty Years of Belfast Work', (being a transcript of a recording of the late Pastor Burrows made in 1959, sub-titled, 'Baptist Progress in Belfast and District during the last Seventy Years'), vol.5, pp.38-47.

COLLARD, Philip, 'Irish Baptists and War', vol.13, pp.49-63.

DEENS, L.E., 'Union Secretaries I have known', vol.6, pp.18-26
'The Basis of Doctrine of the Baptist Union of Ireland', vol.7, pp.48-57.
'Moody, Spurgeon and Irish Baptists', vol.11, pp.22-36.
'The Story of the Harcourt Street Baptist Church, Dublin, told by One of its Members', vol.14, pp.23-34
'A Medley of Memories', vol.16, pp.19-27.

DOHERTY, Paul, 'A Survey of the effects of "the troubles" on Irish Baptist Churches' - Interim Report, vol.8, pp.43-48.
'A Survey of the effects of "the troubles" on Irish Baptist Churches', vol.10, pp.52-66.

DOWLING, Maurice, 'John Knox and the Reformation in Scotland', vol.9, pp.60-76.
'The Future of the Irish Baptist Historical Society', vol.12, pp.4-8.
'A History of the Irish Baptist College', vol.13, pp.29-41.
'The Radical Reformation', vol.14, pp.5-16.

DUNLOP, Robert, 'A History of the Baptist Church at Brannockstown, Co. Kildare, with special reference to the life and work of John La Touche', vol.3, pp.5-20.
'Alexander Carson of Tobermore (1776-1844): "An Ulster Giant"', vol.9, pp.14-38.
'The Life and Work of R.N.Shaw', vol.13, pp.42-65.

FITZPATRICK, Robert J., 'The Waterford Church Book 1805-1914', vol.5, pp.5-17.
'Some aspects of the Life and Career of Robert Graham Glendinning 1844-1928', vol.15, pp.4-11.

GRANT, J.R., 'History of Lisnagleer Baptist Church', vol.4, pp.5-21.
'The Baptist Corporations: 1902 & 1924', vol.15, pp.30-32.

GRIBBON, H.D., 'The Cork Church Book 1653-1875', vol.1, pp.5-18.
'Recollections of Some Prominent Irish Baptists', vol.5, pp.18-22.
'Some Lesser Known Sources of Irish Baptist History', vol.6, pp.61-73.
'Sources of Irish Baptist History', vol.8, pp.14-26.
'Irish Baptists in the Nineteenth Century: Economic and Social Background', vol.16, pp.4-18.

HARRIS, F.M., 'John Cennick in Ireland 1746-1755', vol.15, pp.21-29.

HARRIS, L., 'The Beginnings of the Work at Phibsborough', vol.9, pp.4-13.

HEAK, R.A., 'Notes from the History of the Tandragee Church', vol.1, pp.44-52.

HUNTER, James, 'Looking back 50 years - Strandtown', vol.10, pp.19-27.

HUTCHINSON, W.L., 'Some References to Baptists in J.S.Reid's "History of the Presbyterian Church in Ireland"', vol.14, pp.17-22.

KINGDON, David P., 'Irish Baptists and the Revival of 1859 with special reference to Tobermore', vol.1, pp.19-30.
'Charles Hardcastle of Waterford', vol.2, pp.5-16.
'The Theology of Alexander Carson', vol.2, pp.51-61.
'Irish Baptist Churches - 100 Years Ago and Today', vol.4, pp.22-36.

LYTTLE, Trevor, 'The Weatherup Family and the Carrickfergus Baptist Church', vol.11, pp.3-14.

MILLS, Minnis, 'A History of the Orangefield Church', vol.12, pp.29-33.

McBRATNEY, J.K., 'Looking back 50 years - Limavady', vol.10, pp.28-35.

McMULLAN, R.C., 'Baptist Education in Ireland', vol.3, pp.21-54.

OAKLEY, I.J.W., 'A History of the Baptist Irish Society', vol.3, pp.55-61.

O'REILLY, E.B., 'Belfast and District Baptist Council', vol.7, pp.6-18.

PORTER W.H., 'An Historical Anniversary', vol.11, pp.37-40.

RODGERS, Gerald, 'A History of Baptist witness in Dungannon', vol.6, pp.27-60.

RODGERS, Robert, 'A Brief Account of the Grange Baptist Church', vol.1, pp.31-43.
'Anabaptists - Theological and Political', vol.4, pp.37-53.

RANKIN, R.A., 'Recollections of past days in Londonderry', vol.8, pp.27-42.

ROWELL, W.J., 'Bunyan's Bridge of Dreams', vol.8, pp.5-13.

THOMPSON, Joan, 'The Women's Auxiliary of the Irish Baptist Foreign Mission', vol.10, pp.4-18.

THOMPSON, Joshua, 'The Origin of the Irish Baptist Foreign Mission', vol.2, pp.17-35.
ed.'Recollections of George Young, Colporteur', vol.7, pp.35-47.
'Early American Baptists and Religious Liberty', vol.9, pp.39-59.
'George Henderson Weir (1894-1979)', vol.12, pp.9-18.
'The Cloghjordan Correspondence of 1822-3', vol.16, pp.28-37.
'Understanding Our Roots - A Report', vol.16, p.42.

TORRENS, W. and WELLS, G., 'History of Lurgan Baptist Church (1878-1974), vol.7, pp.19-34.

WEIR, William, 'Recollections of the Willoughby brothers', vol.10, pp.36-51.

WHITE, B.R., 'Thomas Patient in England and Ireland', vol.2, pp.36-48.

WILSON, J.Hadden, 'Hamilton Road Baptist Church, Bangor, Co.Down', vol.16, pp.38-42.

WILSON, William, 'The Grove', vol.12, pp.19-28.
'Recollections of John Ravey', vol.13, pp.21-28.

REVIEWS OF BOOKS AND ARTICLES

G.W.Rusling, 'The Schools of the Baptist Irish Society' in The Baptist Quarterly, October, 1968. (L.E.Deens in vol.1, pp.53-4)

B.R.White ed., Association Records of the Particular Baptists of England, Wales and Ireland to 1660: Part 2 - The West Country and Ireland, (The Baptist Historical Society, London, 1973). (H.D.Gribbon in vol.7, p.58)

Monica Furlong, 'Bunyan in Prison' in History Today, August 1975. (W.J.Rowell in vol.8, pp.49-51).

T.C.Barnard, Cromwellian Ireland: English Government and Reform in Ireland 1649-1660, (Oxford, 1975). (R.J.Fitzpatrick in vol.8, pp.52-3)

Paul Henry, Further Reminiscences, (Belfast, 1973). (Joshua Thompson in vol.8, pp.54-6)

Van Akin Burd, John Ruskin and Rose La Touche, (London, 1979?). (Robert Dunlop in vol.12, pp.51-2)

Desmond Bowen, The Protestant Crusade in Ireland 1800-1870, (n.p.,1979). (H.M.Carson in vol.12, pp.45-50)

Robert Dunlop, Plantation of Renown, 2nd.ed. (n.p.,1982). (Joshua Thompson in vol.15, p.33)

B.R.White, The English Baptists of the Seventeenth Century, (London, 1983).
K.W.Clements, ed., Baptists in the Twentieth Century, (London, 1983).
J.R.Grant, To Each His Task, (Belfast, 1983). (Joshua Thompson in vol.16, pp.43-45)

MISCELLANEOUS

An Editorial appears in each volume. There is an extended one in vol.12.

Vol.9, pp.49-50. Report of a forum on 'Irish Baptists, Urban and Rural'.

Vol.3, pp.62-65. Letter from Rev. J.B.Craig of Midland, Ontario, about John Bates, one-time BIS itinerant minister.

INDEX TO ARTICLES

VOLUME ONE:

Editorial
'The Cork Church Book 1653-1875', vol.1, pp.5-18. (H.D.Gribbon)
'Irish Baptists and the Revival of 1859 with special reference to Tobermore', vol.1, pp.19-30. (D.P.Kingdon)
'A Brief Acount of the Grange Baptist Church', vol.1, pp.31-43. (R.Rodgers)
'Notes from the History of the Tandragee Church', vol.1, pp.44-52. (R.A.Heak)
Review: G.W.Rusling, 'The Schools of the Baptist Irish Society' in The Baptist Quarterly, October, 1968. (L.E.Deens in vol.1, pp.53-4).

VOLUME TWO:

Editorial
'Charles Hardcastle of Waterford', vol.2, pp.5-16. (D.P.Kingdon)
'The Origin of the Irish Baptist Foreign Mission', vol.2, pp.17-35. (Joshua Thompson)
'Thomas Patient in England and Ireland', vol.2, pp.36-48. (B.R.White)
Report of a forum on 'Irish Baptists, Urban and Rural' Vol.2, pp.49-50.
'The Theology of Alexander Carson', vol.2, pp.51-61. (D.P.Kingdon)

VOLUME THREE:

Editorial
'A History of the Baptist Church at Brannockstown, Co. Kildare, with special reference to the life and work of John La Touche', vol.3, pp.5-20. (Robert Dunlop)
'Baptist Education in Ireland', vol.3, pp.21-54. (R.C.McMullan)
'A History of the Baptist Irish Society', vol.3, pp.55-61. (I.J.W.Oakley)
Letter from Rev. J.B.Craig of Midland, Ontario, about John Bates, one-time BIS itinerant minister. Vol.3, pp.62-65.

VOLUME FOUR:

Editorial
'History of Lisnagleer Baptist Church', vol.4, pp.5-21. (J.R.Grant)
'Irish Baptist Churches - 100 Years Ago and Today', vol.4, pp.22-36. (D.P.Kingdon)
'Anabaptists - Theological and Political', vol.4, pp.37-53. (R.Rodgers)

VOLUME FIVE:

Editorial
'The Waterford Church Book 1805-1914', vol.5, pp.5-17. (R.J.Fitzpatrick)
'Recollections of Some Prominent Irish Baptists: W.G.Frizelle', vol.5, pp.18-22. (H.D.Gribbon)
'Recollections of Some Prominent Irish Baptists: Alexander McCay', vol.5, pp.23-37. (G.R.Bennett)
'Fifty Years of Belfast Work', (being a transcript of a recording of the late Pastor Burrows made in 1959, sub-titled,'Baptist Progress in Belfast and District during the last Seventy Years'), vol.5, pp.38-47.
'Church Discipline', vol.5, pp.48-66. (J.F.Bradley)

VOLUME SIX:

Editorial
'The Northern Baptist Association', vol.6, pp.5-17. (R.A.Boggs)
'Union Secretaries I have known', vol.6, pp.18-26. (L.E.Deens)
'A History of Baptist witness in Dungannon', vol.6, pp.27-60. (G.Rodgers)
'Some Lesser Known Sources of Irish Baptist History', vol.6, pp.61-73. (H.D.Gribbon)

VOLUME SEVEN:

Editorial
'Belfast and District Baptist Council', vol.7, pp.6-18. (E.B.O'Reilly)
'History of Lurgan Baptist Church (1878-1974), vol.7, pp.19-34. (W.Torrens and G.Wells)
'Recollections of George Young, Colporteur', vol.7, pp.35-47. (Joshua Thompson ed.)
'The Basis of Doctrine of the Baptist Union of Ireland', vol.7, pp.48-57. (L.E.Deens)
Review: B.R.White ed., Association Records of the Particular Baptists of England, Wales and Ireland to 1660: The West Country and Ireland, (The Baptist Historical Society, London, 1973). (H.D.Gribbon in vol.7, p.58)

VOLUME EIGHT:

Editorial
'Bunyan's Bridge of Dreams', vol.8, pp.5-13. (W.J.Rowell)
'Sources of Irish Baptist History', vol.8, pp.14-26. (H.D.Gribbon)
'Recollections of past days in Londonderry', vol.8, pp.27-42. (R.A.Rankin)
'A Survey of the effects of "the troubles" on Irish Baptist Churches' - Interim Report, vol.8, pp.43-48. (Paul Doherty)
Reviews:
Monica Furlong, 'Bunyan in Prison' in History Today, August 1975. (W.J.Rowell in vol.8, pp.49-51).
T.C.Barnard, Cromwellian Ireland: English Government and Reform in Ireland 1649-1660, (Oxford, 1975). (R.J.Fitzpatrick in vol.8, pp.52-3).
Paul Henry, Further Reminiscences, (Belfast, 1973). (Joshua Thompson in vol.8, pp.54-6).

VOLUME NINE:

Editorial
'The Beginnings of the Work at Phibsborough', vol.9, pp.4-13. (L.Harris)
'Alexander Carson of Tobermore (1776-1844): "An Ulster Giant"', vol.9, pp.14-38. (Robert Dunlop)
'Early American Baptists and Religious Liberty', vol.9, pp.39-59. (Joshua Thompson)
'John Knox and the Reformation in Scotland', vol.9, pp.60-76. (Maurice Dowling)

VOLUME TEN:

Editorial
'The Women's Auxiliary of the Irish Baptist Foreign Mission', vol.10, pp.4-18. (Joan Thompson)
'Looking back 50 years - Strandtown', vol.10, pp.19-27. (J.Hunter)
'Looking back 50 years - Limavady', vol.10, pp.28-35. (J.K.McBratney)
'Recollections of the Willoughby brothers', vol.10, pp.36-51. (W.Weir)
'A Survey of the effects of "the troubles" on Irish Baptist Churches', vol.10, pp.52-66. (Paul Doherty)

VOLUME ELEVEN:

Editorial
'The Weatherup Family and the Carrickfergus Baptist Church', vol.11, pp.3-14. (Trevor Lyttle)
'The South Derry Baptist Evangelistic Association 1928-38', vol.11, pp.15-21. (R.A.Boggs)
'Moody, Spurgeon and Irish Baptists', vol.11, pp.22-36. (L.E.Deens)
'An Historical Anniversary', vol.11, pp.37-40. (W.H.Porter)

VOLUME TWELVE:

'The Future of the Irish Baptist Historical Society', vol.12, pp.4-8. (M.Dowling)
'George Henderson Weir (1894-1979)', vol.12, pp.9-18. (Joshua Thompson)
'The Grove', vol.12, pp.19-28. (William Wilson)
'A History of the Orangefield Church', vol.12, pp.29-33. (Minnis Mills)
'Some Recollections of the Early Years of the Foreign Mission', vol.12, pp.34-44. (G.R.Bennett)

Review:
Desmond Bowen, The Protestant Crusade in Ireland 1800-1870, (n.p.,1979). (H.M.Carson in vol.12, pp.45-50)
Van Akin Burd, John Ruskin and Rose La Touche, (London, 1979?). (Robert Dunlop in vol.12, pp.51-2)

VOLUME THIRTEEN:

Editorial
'The Story of the post-Alexander Carson Period in Tobermore', vol.13, pp.3-20. (R.A.Boggs)
'Recollections of John Ravey', vol.13, pp.21-28. (William Wilson)
'A History of the Irish Baptist College', vol.13, pp.29-41. (Maurice Dowling)
'The Life and Work of R.N.Shaw', vol.13, pp.42-65. (Robert Dunlop)

VOLUME FOURTEEN:

Editorial
Note on our Contributors
'The Radical Reformation', vol.14, pp.5-16. (Maurice Dowling)
'Some References to Baptists in J.S.Reid's "History of the Presbyterian Church in Ireland"', vol.14, pp.17-22. (W.L.Hutchinson)
'The Story of the Harcourt Street Baptist Church, Dublin, told by One of its Members', vol.14, pp.23-34. (L.E.Deens)
'Billy Moore' - A Baptist Irish Society Scripture Reader, vol.14, pp.35-48. (Alan Barker)
'Irish Baptists and War', vol.13, pp.49-63. (Philip Collard)

VOLUME FIFTEEN:

Editorial
'Some aspects of the Life and Career of Robert Graham Glendinning 1844-1928', vol.15, pp.4-11. (Robert J.Fitzpatrick)
'Pastor Charles Smith Donald, 1855-1940', vol.15, pp.12-20. (W.C.Balmer)
'John Cennick in Ireland 1746-1755', vol.15, pp.21-29. (F.M.Harris)
'The Baptist Corporations: 1902 & 1924', vol.15, pp.30-32. (J.R.Grant)
Review: Robert Dunlop, Plantation of Renown, 2nd.ed. (n.p.,1982). (Joshua Thompson in vol.15, p.33)

VOLUME SIXTEEN:

Editorial
'Irish Baptists in the Nineteenth Century: Economic and Social Background', vol.16, pp.4-18. (H.D.Gribbon)
'A Medley of Memories', vol.16, pp.19-27. (L.E.Deens)
'The Cloghjordan Correspondence of 1822-3', vol.16, pp.28-37. (Joshua Thompson)
'Hamilton Road Baptist Church, Bangor, Co.Down', vol.16, pp.38-42. (J.Hadden Wilson)
'Understanding Our Roots - A Report', vol.16, p.42 (Joshua Thompson)
Book Reviews:
B.R.White, The English Baptists of the Seventeenth Century, (London, 1983).
K.W.Clements, ed., Baptists in the Twentieth Century, (London, 1983)
J.R.Grant, To Each His Task, (Belfast, 1983). (Joshua Thompson in vol.16, pp.43-45).