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IRISH BAPTIST HISTORICAL SOCIETY JOURNAL

VOLUME TWENTY-FOUR

1991/92

IRISH BAPTIST HISTORICAL SOCIETY

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VOLUME TWENTY-FOUR 1991-92

EDITOR: JOSHUA THOMPSON, D.PHIL.(OXON.)

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EDITORIAL

Volume 24 of the Journal presents a variety of topics. Norman Shields' approach to biblical material in his paper 'Towards a Theology of the Child' opens up a subject of concern to Irish Baptists. The topic itself continues our policy of dealing from time to time with wider issues. The local church history paper this year is on our Holywood church, county Down and gives a down-to-earth account of the planting and growth of a Baptist church in uncongenial soil. The related paper on 'Writing a Local Church History', given by our President at the annual meeting, sets out useful guidelines for local historians. The Editor's paper on 'Frank H.Forbes' is a tribute to a much-loved Union Secretary. The centenary of the founding of the Irish Baptist College is marked by the account here of 'The Belfast Years', which for reasons of space is much abbreviated. The list of students who passed through the College between 1964 and 1991 taken with that published in Volume 23 provides reference material for the future.

Sustained attendances at the Society's meetings indicate that interest in the history of Baptist churches and individuals in Ireland continues to develop satisfactorily.

We greet all our members in Ireland and elsewhere through the pages of the Journal and welcome suggestions for future topics. We invite readers to pass on information, written and pictorial material relevant to Baptist history in Ireland for our archives. We encourage our churches to use the archival facilities of the Society for the cataloging and preservation of minute books, correspondence, annual reports, lists of members, photographs and other visual material. We invite churches and authors of local church histories to donate copies to the Society. Pamphlets and books by Irish Baptist writers make welcome additions to our growing library.

Writing a Local Church History

by H. D. Gribbon

(A paper read at the Annual Meeting of the Irish Baptist Historical Society, May 1991.)

I should like to leave as much time as possible for discussion and propose therefore to commence this afternoon's subject with the minimum of introduction. But it is necessary, and far from preliminary, to ask two questions. Why do we want to write church history, and for whom? Clearly, (to borrow an overworked political phrase designed to fudge a question) the answers are inter-dependent.

Reasons for writing local church history

There is first, the natural human desire, as in most fields, to want to know how we got where we are. But there must be more to it than that, for the very existence of the Old Testament is evidence that God wants his people to know about their past and to transmit that knowledge to their successors. And if the Old Testament is any guide, a local church history must record failures as well as successes. An account which traces the beginnings of a work and then goes on, amid a series of eulogies, to record an unbroken line of progress, is highly suspect. If I am right, and a major purpose of historiography is to provide guidance for the future, then the failures, and the reasons for them, are at least as important as the successes. We should be extremely foolish to pursue those paths, adopt those methods, espouse those beliefs, which past experience has shown to be flawed, or indeed fatal. So, a local church history must first be honest.

A second reason for writing local church history is to let people know who and what we are, in other words to seek publicity. According to the media 'there is no such thing as bad publicity' but I doubt whether that applies to local church history. So your book or booklet should be attractive, well turned out, illustrated, and of course informative. Here we come to consider the identity of your probable readers: most will be local Baptists, particularly from your own congregation,

but there will be some from further afield and there will be others with little or no knowledge of Baptist beliefs and practices. If your book is taken by university or public libraries, you cannot know how widely it will be read. So, include a basis of doctrine and a statement of Irish Baptist practices as regards believer's baptism and church membership. In quoting figures distinguish between membership of the church, and congregation. A map or sketch plan is always useful - Americans are notoriously shaky on geography east of Maryland. Do not try to compete with professional publicity merchants, however, in being garish or avant-garde.

A third, and the most important reason for writing local church history is to glorify God. Avoiding the temptation to develop the theme in wider terms, I want to mention some of its implications for practical purposes. Your book or booklet must be as historically respectable as you can make it. You don't have to footnote every statement of fact as in a university thesis, but you should at least mention the sources you have consulted, preferably at the end of each chapter. And if you do decide to use footnotes, follow the style in any modern academic publication. Many publishers have, and issue guidance about, their preferred style. and before completing your final draft it will save you and your publisher a deal of trouble if you consult him about it beforehand. Consult him, too, about the cover for your book, the use of colour in illustrations, and the sort of type you want. The day is past when a plain dull cover with black lettering would do, like a nineteenth century government report. Again, there are many qualities of paper and processes of reproduction. Choose the most suitable. The development of word processors has introduced a whole new field, not to say minefield, for the aspiring author and you might wish to find out if such a thing would be of assistance to you. All this, you may say, will take a great deal of time and money. Yes, but remember that a mortal man cannot enrich God, nor impoverish himself, by giving to or spending on the Lord's work, This is not a licence for extravagance; careful stewardship is always required, but if you seek to glorify God you need not be miserly in doing what is necessary.

Sources and how to use them

I want now to turn to sources and how to use them. The order will be - living memory, manuscript sources and

printed material, with the last divided into primary Baptist publications, newspapers, journals and other published material. Although I have mentioned it first, living memory is in fact a source to be used fairly late in your fact-collecting programme. The more you know about your subject the more fruitful an interview with an older member of the congregation will be. Information will elicit information, mention of a name will provoke another name, and so on. The whole field of collecting and recording oral history has been extensively written about. We have not time nor do we need to go into it here, and it is mostly common sense anyway, but one or two hints may be useful. An interview should be as relaxed and informal as possible: depending on your informant, who may be put off if you use your pencil and notebook too obviously, it is probably best to make up your notes when on your own afterwards. The fuss often associated with the use of a tape recorder is also to be avoided, though there is nothing wrong with the instrument itself when employed unobtrusively. Do not use living memory in your book without checking the facts. Old people often have excellent memories but they tend to be selective, so, if unable to obtain confirmation of what you have been told and want to use it, write, "One of our oldest members recalls ..." or "It is believed that..." or some such phrase. What you will obtain from living memory particularly is how people reacted at the time, not only about specifically church affairs but about living conditions, unemployment, the war and so on. I wonder how many remember the thrill of a Sunday School excursion by train to Warrenpoint, or the hiring of a tram to take everybody to the terminus at York Street for an outing to Castlerock? Maybe it is nostalgia but I cannot recollect a wet Sunday School excursion!

Manuscript sources are of several kinds and are probably the most important for your purposes. Because a church does not of itself have a legal entity and can neither take nor respond to legal action, it requires trustees. These have in the past been some of the founder members, perhaps with one or two prominent Baptist business men. Nowadays, the trustee is usually the Baptist Union of Ireland Corporation Ltd. The trust deed itself, certainly for churches established before 1902, and for those of later date which nominated personal trustees, will give you the

addresses and professions of those of your founder members who were trustees, but little else of historical interest. In many cases however the trust deed incorporates or is accompanied by a church constitution which tells a great deal about the doctrinal stance of the church when originally founded, together with the rules it adopted, and probably still follows, as to the conduct of church business meetings, appointment of pastor and officers, acceptance into membership and so on. This sort of material you can, of course, use only in summary. It will normally be too bulky to reproduce complete, but it is of considerable interest as will be clear from the paper on covenants and constitutions of Irish Baptist churches dealt with by Dr. Thompson in the Society's *Journal* vol.22 of 1989/90.

Next, and most obviously, are your own church records - roll book, minutes of church business meetings or officers' meetings and treasurers' books. With a complete set of such records, well kept, you should need to look little further. Unfortunately, few churches, except possibly among the more recently formed, have such a set. Could I insert a plea here to all church secretaries and treasurers to ensure that the problems of lack of information which beset to-day's historians are not continued for their successors. But there is a problem about use. Records of discipline exercised, of splits within a church, or other matters affecting individual members are still sensitive after many years. It is all very well to talk about presenting a picture 'warts and all', but can any account be completely fair and accurate? We just do not know what was in the minds of our predecessors or how impartial the pen which recorded many of these things, and it is no use, with hindsight, saying that a man should have acted this way or that. So, if your researches throw up foolish or discreditable items, include them by all means - a bland, featureless picture is of little use to anybody - But do not sit in judgement and, if you have to name individuals, observe the hundred year rule, otherwise say something like 'some of the members took the view that ...'

Numbers in membership can most easily come from reports to annual church business meetings or, more recently, from published Assembly records, but roll books should show, and your history should mention, the names and addresses of founder members. If kept correctly, roll books can answer other important

questions. Where did new members come from? How many from other Baptist churches, from your own Sunday School and Youth organisations, from evangelical outreach? On the debit side, apart from deaths, how many did you lose by transfer to other churches, by falling away? Figures of this kind may not tell you much over a few years, but totalled in say, ten-year groups and looked at over a long period can tell a great deal. They should show for instance the effects of the '59 Revival, of the Moody and Sankey missions, of Nicholson's campaigns and so on. Were these effects long-lasting? The should also show the incidence of emigration, of movements from country to town, from centre to suburbs. If we had them for several churches they could well serve as guides to general denominational policy.

In using financial records some caution is also necessary. Do not try to translate £.s.d. into present currency - not only because of the inherent difficulty (what would be the present equivalent of 15s. $4^1/2$ d?) but because inflation, particularly since the 1930s, has made comparisons impossible, without explanatory notes. As an illustration: an unskilled labourer in 1886 would have had around thirteen shillings per week, in 1894 fifteen shillings, in 1930 twenty-six shillings. Now, the minimum for an agricultural labourer is over £120 for a five-day week. (Our predecessors would not even know the term). Thus a Sunday morning offering of 2s. $1^1/2$ d from a rural congregation of 42 adults and children was evidence of poverty, but not necessarily parsimony, in 1884. In those days for the unemployed there was no DHSS, no pension for widows, and for many young people (now able to afford cassette players and much else) footwear only on Sundays. What we want to know of course is not so much contribution levels as proportions. Did our predecessors give the same proportion of income to the Lord's work as we do, or more or less? Was their giving to missions proportionate to their spending on their own churches and chapels? And before we dismiss as derisory Donaghmore's contribution of 13s. 6d. towards Association funds in 1878 we do well to remember our Lord's view of the widow's two mites. So, if you want to make financial comparisons over periods stretching back into the past century, look at comparative prices and wages reported in local newspapers (which I will be discussing shortly) and use an appropriate multiplier.

Another manuscript source worth looking for is correspondence, letters for instance from or to members who have moved away, or from a visiting pastor to a colleague reporting on his reception at, and the state of the church of which you are writing. Little of such correspondence will have been preserved, references to church affairs probably more scanty still, but where it does exist this sort of material can illustrate contemporary views, what people thought and felt, and put flesh on the bare bones of fact.

Finally on manuscript material, I want to move beyond specifically Baptist sources and mention two in public ownership - the Ordnance Survey Memoirs and the First Valuation Notebooks, both of around 1834-37 and both available in the Northern Ireland Public Record Office, the former on micro-film, the latter in original. Since I mentioned the Ordnance Survey Memoirs in the Society's *Journal* vol.8 of 1975/76, some parishes have been transcribed and are available in typescript in the Public Record Office, others have been published by local historical societies. Incidentally, if there is a local historical society in your area it is essential that you get in touch with them, both for your benefit and theirs. You will want to know what has already been written, what sources are available, while they will be interested in what you are doing, and may be able to help. But to return to the Ordnance Survey Memoirs, these are available for most Ulster parishes and a few elsewhere. Check the index. They are detailed for instance on Coleraine, Grange and Tobermore: they mention churches founded by the Baptist Irish Society and, since Baptists were regarded as of some curiosity value, give a better coverage than one might expect. Be careful of published versions however because these are edited and tend to be incomplete, and go back to the originals (or at least the micro-film copies). After all, you have only one parish to deal with and it won't take so very long, giving you incidentally the best available picture of pre-famine conditions in your area. I need not repeat what I said about the Valuation records, which though slight are valuable. If you know the townland in which your church or chapel was situated, it will take very little time to look for anything recorded about the dimensions of the original building, its construction, and whether there was any associated school-house, manse, graveyard etc. On whose land was it built? Might there be

anything in the landlord's estate papers, if in the Record Offices in Belfast or Dublin by way of correspondence granting the lease?

Moving now to published material I should like to add some comment to what I wrote in 1973/4 and 1975/6. In the first place, further volumes of the Society's *Journal* have been issued, and anyone intending to produce a local church history should first, I would suggest, look through what is available there, noting any references which may be useful. But remember that, so far as histories of churches are concerned, papers read to the Society present no more than brief summaries capable of being read in about one hour or less. A published church history standing on its own will obviously be on an entirely different scale. Again, and most importantly, no one in future will be able to write about Baptist church history without having Dr. Joshua Thompson's *Baptists in Ireland 1792-1922: a dimension of Protestant dissent*. True, this is not yet in print but publication is promised, and the sooner the better. Apart from churches established within the period mentioned in his title, Dr. Thompson deals extensively with those of Cromwellian and Commonwealth foundation. He gives much more doctrinal and organisational material than you will find anywhere else and, of course, his list of sources will serve for almost all practical needs likely to arise in the foreseeable future. Not everyone will be able to visit the libraries in Great Britain where some of the works mentioned are located, but these are largely connected with denominational/ organisational matters, and the periodicals most useful for local church history - *Baptist Magazine*, incorporating at least part of 'Irish Chronicle', *Irish Baptist Magazine* and the *Irish Baptist* are available locally, either in the College or at Union headquarters. Outside term time, and with the agreement of the Principal, you will find much else of value for historical research in the College library. I am reminded in reading Dr. Thompson's thesis that some of our present churches are in places where there had previously been Baptist work of earlier foundation - Sligo, Ballymoney, Larne and Letterkenny are examples. I think the present church at Carrickfergus had two predecessors. Now, while I cannot claim that there was any continuity between these earlier churches and those presently existing, nevertheless a history

which omitted to mention them would be seriously incomplete.

Amongst journals of non-Baptist provenance I want to add to the list the *Irish Builder* , available in the science library at Queen's University and probably, though I haven't checked, in the Central Library, Royal Avenue, Belfast. This is a trade journal which, from the middle of the last century records, amongst other things, details of building contracts awarded and work completed. If you the date of completion of your church building and it was put up by a contractor, you should be able to discover the names of the architect and builder, the details of the original construction and its cost. While on the subject, could I comment that for the future, the records of planning and building control authorities should prove another source of information about church buildings constructed in recent years. Indeed, town planning by-laws are no new thing and there exists in Belfast city hall a register and series of plans showing details of buildings, including churches, approved since 1865. There is no formal arrangement for admission but, given warning beforehand, building control section is more than likely to be co-operative. Early building by-laws must also have operated in Dublin and perhaps in other cities. At any rate it is worth enquiring.

Turning now to newspapers, there have been recent welcome changes. Could I say that local newspapers have a particular value. Church minute books will record what was discussed at annual business meetings, accounts of officers' or deacons' meetings are likely to deal with current practical problems, but for day-to-day or week-to-week church activities, newspapers reports, where they exist, are invaluable. A few years ago, if you wanted to consult a newspaper of the eighteenth or nineteenth century it was necessary to go somewhere like Colindale in London, the National Library in Dublin, Linenhall in Belfast or public libraries in Cork, Limerick etc. where one leafed through the originals. Now they are all on micro-film and available in many other places. A complete run of the *Belfast News Letter* from 1737 (with only minor omissions) is available in most university libraries in Ireland and in several public libraries as well. Better than that, a group of American scholars recently compiled a detailed index to the *News Letter* . I haven't used it yet, but it does exist and you can get details of availability from the Institute of Irish

Studies at Queen's. Another newspaper of particular Irish importance and with a history almost as long as the *News Letter* is the Dublin printed *Freeman's Journal*. I have consulted it at the New University of Ulster at Coleraine but it must be available elsewhere as well. Best of all, the Central Library in Belfast has an index by titles and dates of all Irish newspapers on micro-film, and there are dozens of them, from Kilkenny to Ballymena, from Larne to Limerick, and the micro-films themselves are available without library ticket, entrance fee or anything else to all who want to consult them. I'm afraid it is too good to last but while it does, go in and have a look. There are too few micro-film readers and, as in some county libraries you may have to get there early or, for serious study to book in advance. To whet your appetite, here is an extract from the *Coleraine Chronicle* of 1 February 1868:

'Baptist Church, Portadown. John Graham jun. Esq. of Magherafelt has, in most philanthropic manner, presented a handsome communion service of plate to the Baptist Church at Portadown. Mr Graham is blessed with large means, and with a spirit of Christian liberality. He cheerfully aids every good work connected with the extension of the Redeemer's kingdom and the amelioration of our suffering species. When Rev. R.H.Carson, Tubbermore, and Rev. W.S.Eccles, now of Grange Corner, conducted the opening services at Portadown on the settlement of the present pastor, Rev. John Douglas, Mr Graham kindly attended and contributed largely toward the liquidation of the debt of the meeting-house; and since then he has given substantial expressions of sympathy with the pastor and the infant church at Portadown. He is brother-in-law to James C.L.Carson, M.D. and Dr Clarke Carson of Coleraine.'

What a wonderful example of nineteenth century verbiage! I wonder whether people of the time actually thought and spoke like that. About newspapers however, be warned that using micro-film of dailies like the *Belfast News Letter* or *Freeman's Journal* is time consuming and tedious, though less so for the weeklies, which are more useful anyway, like *Ballymena Observer*, *Newry Telegraph* or *Western Gazette*.

So much for sources: now we come to the controversial part. Irish Baptist churches do not exist in a vacuum but are embedded in the fabric of a

constantly changing society. How have they been affected by and what part, if any, have they played in those changes? In a primarily rural church, how were you affected by the famine of 1845-49, if existing at the time? Were your members involved in the change from tenant-farmer to owner-occupier in the period 1870 to 1924, numerically, financially? In a city church, was there dependence on the shipbuilding and linen manufacturing industries and how did you fare as those industries first boomed and then declined? For the generality of churches, in suburbs or small towns, has there been a tendency, emphasised in census returns, for a shift in proportions from agriculture/manufacturing occupations to service industries and white collar working? How many congregations, instead of being concentrated in or near the vicinity of the church building have been drawn progressively from a wider area? How did the wars of 1914-18 and 1939-45 affect your church? Did many young men join up or women become involved in nursing or munitions work? In more recent days, have you affected beneficially or adversely by increasing use of the motor car? How have you as a church responded to third world appeals for famine relief? Have any of your people taken part in overseas aid activities? At a deeper level, has there been an alteration in numerical balance between members and adherents? So far as published reports are complete, I think I have noticed in recent years a decline in numbers of baptisms which is at variance with numbers of Baptists for census purposes. If this is correct, and I put it forward very tentatively, has there been a change over the years in attitudes to believer's baptism? There is much more one could say on social and community aspects, which should of course be addressed in a good church history, but perhaps it had best be dealt with in discussion.

FRANK H. FORBES (1886-1952)

Secretary of the Baptist Union of Ireland - 1937-1952

by Joshua Thompson

Family

Frank Forbes was born in Banbridge, Co Down, in 1886. His parents were Christians, members of the Baptist church, who surrounded their children with love and taught them about the things of God. Frank was converted early in life and soon began to engage in Christian work, seeking to win others to his Saviour and Lord. His now-widowed mother encouraged him in this work. He worked as a clerk for the Great Northern Railway, and spent some time in Canada. In 1913 he went to the Irish Baptist College in Dublin to study for the ministry. After World War I Mr Forbes married Jane Laverty and they had two sons, Reggie and Ray, who emigrated to Canada and California respectively after their father's death.

College Days

Entering the College in 1913 he studied under Principal James Willoughby, until Willoughby resigned in 1916 to become the first Principal of the Strict Baptist College in England. During his final year in College he was taught Systematic Theology by the ailing Hugh D Brown, who had retired from the pastorate of the Harcourt Street church about three years earlier, and Hebrew by Thomas Harold Spurgeon, a grandson of Charles Haddon Spurgeon. A hardworking student Frank Forbes, at the end of his course in 1917, was awarded the College Testimonium with honours.

The outbreak of World War I in 1914 gave opportunities for work among soldiers under the auspices of the Young Men's Christian Association. Some former students, like Mr Deens, responded to the call for workers and were sent by the YMCA to France. Frank Forbes and a fellow-student Charles Mates were permitted by the College Committee to interrupt their studies in order to work among soldiers stationed at the Curragh. Mr Forbes's time with the YMCA lasted for a year. He resumed his studies in September 1916.

Later in his life, during difficult years when the College and ministerial education were at a discount among some Irish Baptists, Mr Forbes, with L E Deens and others, successfully held the balance between conflicting viewpoints. Had he lived to see the gratifying change in the College's status among the churches during the last thirty years, he would have no doubt been as cheered as was the late Mr Deens, who did live to see it.

Pastorates

With the support of the Home Mission, the Lurgan church called Mr. Forbes to his first pastorate in 1917 and he remained there for seven years. At a meeting of the Baptist Union of Ireland Committee on 12 September 1922 "a letter was read from Pastor F.H. Forbes asking that, as the Church at Lurgan had remitted the full assessment from the 1st of January and his salary had only been increased from the 1st of April, he should receive the balance of his increase." The Committee blamed the delay on the slowness of the church in forwarding its returns, and as "an act of grace" allowed the balance from 1st March! The assessment was £90 towards a salary of £185, which had been increased from £175 a year. So it would appear that Mr. Forbes asked for the balance of £2.50 and was given, ex-gratia, one-third of it.

The early 1920s were both tragic and exciting. Tragic, because leading up to and following the partition of Ireland into the Irish Free State and Northern Ireland by the Government of Ireland Act (1920) many lives were lost, and in the Irish Free State there was a struggle for power between the pro-treaty and anti-treaty parties of Sinn Féin during 1922-23 with all the terror and atrocities which accompany civil war. Exciting, because in the midst of the political turmoil there was a time of spiritual revival with many conversions particularly at what were called the 'Nicholson Missions'. One of those missions was held in Lurgan, and the Baptists under Mr Forbes' leadership shared in the blessing. Early in the Lurgan mission the evangelist, the Rev. W.P. Nicholson, called upon Christians to surrender themselves wholly to the Lord. Mr. Forbes was present on that occasion and went forward publicly to re-dedicate his life to God's service. He told me with some amusement of a report flashing around the town that "the Baptist pastor had been converted at Mr. Nicholson's meeting."

The experience of revival left a permanent mark on Mr Forbes. He

possessed that inner spiritual life of prayer and never lost the burden for the salvation of sinners that is the hallmark of those privileged to share in an outpouring of the Holy Spirit. Among Irish Baptists of that generation who experienced those times of revival, one might also mention Alexander Jardine, David Henderson, Samuel Ruddock, George Weir, John Ravey, William Wilson among our pastors, and W.G. Frizell, William McClelland, Harry Arthur Johnston, J. Harry Corbett among laymen.

The tide of spiritual blessing flowing through the Lurgan church created a new generosity of spirit, which led to discussions with the Union about becoming self-supporting; positive action to liquidate the debt on the church building; and plans to add a lecture hall.

Mr Forbes moved from Lurgan to Ballykeel near Dromara in county Down, as pastor of the church there in 1925. He succeeded Pastor John Ravey, and remained for seven fruitful years which were remembered with gratitude by the church members. During this time he also looked after the Derryneil Church, and when the Dromore church was formed in 1928 he acted as pastor for two years until the infant church was established. An arrangement with the Local Preachers' Association ensured supply preachers when they were needed. He was also involved in the formation of the Lisburn church in 1926 when a number of Ballykeel members went to Lisburn to become foundation members there.

Mr Forbes's third and last pastorate was in the Hill Street church, Ballymena and lasted until he was appointed the first full-time secretary of the Baptist Union of Ireland. Born in the 1859 revival the Ballymena church responded to his warm and spiritual ministry. His time at Ballymena and Clough, which he also pastored, was disrupted to some extent because during it he was serving as part-time secretary of the Baptist Union, and for the year 1935-6 as Union President. Nevertheless, his leadership promoted the unity of the church at a time when that unity was threatened.

Although not blessed with a striking voice or delivery Mr Forbes's preaching was always marked by careful preparation and earnest sincerity. A favourite text of his was 'Christ is all in all' and his exposition of it was a window into his own soul's experience.

"No Better Association"

From 1920 Mr Forbes had been honorary secretary of the Northern Baptist Association, which developed its evangelistic activities in tune with the times, co-operating with the spate of new churches formed in the mid-Twenties (for example, Thomas Street, Portadown). The Association provided tents and encouraged pastors to expand their efforts in districts around their churches and to combine with others in reaching out to needy areas. Care was taken to ensure that their activities supplemented ongoing Home Mission work. The NBA committee was especially anxious to see the Home Mission reviving Baptist witness in country areas where it had declined with the drift of people to the towns and cities. The Association gently reminded the Baptist Union Committee that "not only have the country churches constantly and continuously supplied members to the city churches, both at home and abroad, but that many of these members are our leaders today". To Mr Forbes, the acronym NBA stood for "No Better Association".

As a Man

In personal appearance Mr Forbes was small and, in his youth, slight in build. In later years he became rotund. Apart from a slight whitening at the temples he retained his slick, black hair until his death. His facial expression was cheerful and he had a sense of humour that stood him in good stead both as pastor and administrator. He was a good friend to have, and his hospitable nature was encouraged by Mrs Forbes, who shared fully his desire to serve the Lord. As a father he was devoted to his sons, Reggie and Ray, and until the day he died never ceased to care for their spiritual well-being.

As Union Secretary

Mr Forbes had been Assembly minute secretary since 1928, and was actually in office as President of the Union, when the Union and Home Mission secretary, Pastor J W S Fraser, died suddenly on a visit to London. He was a natural choice to succeed as secretary on completion of his Presidential year. However, the claims of the Ballymena church of which he was pastor, and from which he had been frequently absent during his Presidency, had to be respected. Consequently, he was appointed part-time secretary of the Union at the 1936 Assembly, and the following year was invited to devote his

whole time to the job. After a period of indecision, he accepted in February 1938 and his appointment was confirmed at the 1938 Assembly. In accordance with custom the Union Secretary held office for one year and was eligible for re-election.

At the time of Mr Forbes's appointment there were 52 member churches in the Union. However, there were other churches and pastors, formerly members, who had withdrawn chiefly over the vexed issue of ministerial recognition. Forbes deplored dissension and worked to heal breaches and resolve differences. As a result, at the 1942 Assembly the Phibsborough Church, Dublin, was re-admitted to membership. Two years later, the Lurgan (Windsor Avenue), Lisburn, and Kilrea churches, with Pastors Samuel Jardine and Hugh H. Orr, were welcomed back into fellowship. This happy outcome was largely due to Mr Forbes' patience and diplomacy. His reconciling work continued and at the 1945 Assembly the Magherafelt and Dunseverick churches were received.

A programme of evangelism launched by the Home Mission in 1944 (which, in the following years brought much blessing and increase to the churches) was his brain-child. So was the Home Mission caravan which was used so successfully to reach new areas with the gospel. A man of prayer he commenced a weekly meeting for pastors at which prayer was made for specific requests. A selection from these requests was printed in the Irish Baptist for general intercession in the churches.

In 1946 Mr Forbes suffered a heart attack and steps were taken to ease the stress of office for him. This was done in two stages. The administration of the IBFM was moved from Cork to Belfast following Pastor Fred Gracey's retirement as honorary secretary, a post he had filled since the inception of the IBFM in 1923. Mr Forbes was to be given an assistant. This was agreed at the 1949 Assembly when Joshua Thompson, pastor of the Lisburn church since June 1946, was appointed Assistant Secretary of the Union with effect from 1 January 1950. In November 1950, Mr Forbes suffered another heart attack and was off work for four months. He had just resumed partial duties when he died on 15 March 1952.

Forbes' Memorial Appeal

This appeal was launched at the 1952 Assembly and was intended to liquidate the deficit of £2000 on the Home Mission account and to provide the means for some definite forward work. The appeal was closed on 31 December 1953 having reached £1700 donated by 43 churches and many individuals. By that time the Home Mission debt had fallen to £1650 and energetic steps were under way to wipe it out without recourse to the Forbes' Appeal Fund. In fact, none of the money raised by the Appeal went towards debt extinction.

In 1954 the event of the year for the Home Mission was the commissioning of the first Forbes Memorial Hall on 20 November at Stonepark, Co. Fermanagh. Mrs. Forbes was unable to attend the opening service, and the President's wife, Mrs S Neill graciously deputized for her. Soundly constructed, well-proportioned, admirably equipped and tastefully decorated, this hall could comfortably seat 100 people. The location of the Hall in Co. Fermanagh redeemed a promise made to the churches by Mr Forbes, who longed for the establishment of a permanent Baptist witness there based on the foundation of fruitful and extensive evangelism carried on by Home Mission evangelists over several years. The Hall cost £770 including seating, platform, lighting and other equipment - a moderate price that reflected the generosity of the builders, Dunlop Bros of Carryduff. The following year it was reported that "a sturdy and reliable nucleus" of people were developing a witness that had gained respect in the district. A local church was formed at Stonepark in November 1956 with 9 members and a site obtained through the kindness of Alfie Hurst. A small permanent building was erected and paid for thanks to the interest and support of Kenneth McCluskey of Portadown.

In 1957 a second hall was built by Dunlop Bros. and opened on a sunny April afternoon by Mrs R A Boggs. It was more commodious than Hall No.1 with a vestibule and two cloakrooms, larger windows, inside lining and other refinements. Complete with seating for 150 and platform it cost £1320. Hall No.2 was allocated for three years to the young Larne church which had bought a fine site on which to build a permanent building in due course.

This completed the Forbes Memorial programme with the rental

income devoted to maintenance and removal costs.

Hall No.1 was moved from Stonepark to Gilnahirk in September 1956 for the use of the cause in that area pioneered by Raymond Doherty and his friends. Although the hall had been promised to the Cloughfern (now Rathcoole) church, the Northern Ireland Housing Trust refused permission for the erection of a temporary building unless the contract for a permanent building had been placed. The church was not in a position to do this, and relinquished its claim in favour of Gilnahirk. The opportunity was taken when the hall was dismantled to add an extra section for cloakroom facilities with a vestibule and double doors and to insulate the walls, making it comfortable and almost as large as the hall at Larne. The cost of these improvements, dismantling, transporting and re-erecting the hall cost £406.

These well-appointed halls sited in strategic situations were a fitting tribute to Mr Forbes whose devotion to the Lord and love for the truth found expression in promoting the work of evangelism. The three churches named stand today as a permanent memorial to Mr Forbes, and one has the feeling that three living, growing churches are the sort of memorial he would most approve.

Towards A Theology of the Child

by Norman A. Shields

Probably our title will have focussed some minds on the difficult issue of the destiny of a child which dies in infancy. However, a 'theology of the child' must, of necessity, embrace broader issues and seek to discover what God, the Lord, has revealed to us about 'the young' of the human species. In seeking to guide our thinking in the direction of a theological understanding of these issues I want to concentrate on three distinct areas:

1. The child as a human being
2. The child as a fallen creature
3. The child as a spiritual challenge

1. The Child as a Human Being

In the very passage of Scripture, in which we learn that God created man in his own image, we are told that God said to Adam and Eve, 'Be fruitful and increase in number; fill the earth and subdue it.' (Gen 1: 28) Clearly the reproduction of the race and therefore its continuation and its multiplication through the production of offspring is part and parcel of the will of God. As time went on the great hope of men and women was that they would be blessed with numerous children. When Rebekah set out with Abraham's servant to become the wife of Isaac, her brother Laban and the rest of her family blessed her saying, 'Our sister, may you increase to thousands upon thousands.' (Gen 24: 60) To have a large family was an evidence of the Lord's blessing. 'Sons are a heritage from the Lord, children a reward from him'. (Ps 127: 3) 'Blessed is the man whose quiver is full of them'. (Ps 127: 5)

1. In a very real sense children were seen as God's gift, as an inheritance from him. Thus Jacob could say to Esau, 'These are the children God has graciously given your servant.' (Gen 33: 5) Job, realising God's sovereignty in the provision of his offspring and hearing that they - all ten of them- were dead, was able to say, 'The Lord gave and the Lord has taken away.' (Job 1: 21) The same realisation of the sovereignty of God in the giving of new life lay behind Hannah's importunate praying to the Lord (1 Sam 1: 10-16) and behind the name she gave to her child. 'She named him Samuel, saying,

"Because I asked the Lord for him"'.(1 Sam 1: 20) And surely the same thought lies behind Peter's statement that husbands are to respect their wives as the weaker partners and as 'heirs' or inheritors with them of 'the gift of life'. (1 Pet 3: 7) Children, then, are to be seen first and foremost as God's gift to their parents and also, no doubt, to the communities into which they are born.

2. <u>But children were also seen as a responsibility before God</u>. They are not an outright or absolute gift to their parents or their communities but are rather given on trust or as a stewardship for which there is an accountability towards God. Parents are responsible to nurture their children in every department of their beings. They have a duty to feed and clothe them, to protect them from the elements and from enemies. Says Paul, 'If anyone does not provide for his relatives and especially for his immediate family, he has denied the faith and is worse than an unbeliever.' (1 Tim 5: 8) While in the context Paul is concerned with the care of widows the words he uses - 'his own' (τῶν ἰδίων) and 'those of the house' (οἰκείων) would clearly apply also to children. Parents are also responsible to train their children in sensible and considerate ways of living. This emphasis comes into sharp focus in the Book of Proverbs which concerns how one behaves in relation to oneself, one's family, one's neighbours and in relation to God. The wise sage imparts an incredible spectrum of wisdom and tells parents firmly that it is their responsibility to pass it on to their children: 'Train a child in the way he should go, and when he is old he will not turn from it.' (Prov 22: 6) Much earlier God had spoken through Moses impressing on all Israelites the solemn importance of keeping his commandments and of passing them on to their children. 'Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.' (Deut 6: 7) The New Testament in no way retreats from this. Says Paul, '... bring them up in the training and instruction of the Lord.' (Eph 6: 4) It is important to notice also that in these responsibilities both father and mother had a role. The sage of Proverbs again: 'Listen, my son, to your father's instruction and do not forsake your mother's teaching.' (Prov 1: 8)

An important part of parental responsibility for a child's upbringing and training was the exercise of discipline. The law of Moses laid down

principles for the punishment of all sorts of offenders. The punishment was to fit the offence: 'life for life, eye for eye, tooth for tooth.' (Ex 21:24) Clearly this was understood as including some degree of 'corporal punishment'. The Book of Proverbs again and again emphasises the need to use the rod to reinforce parental training, 'Folly is bound up in the heart of the child but the rod of discipline will drive it far from him.' (22:15) 'Do not withhold discipline from a child; if you punish him with a rod, he will not die. Punish him with the rod and save his soul from death.' (22:13-14) 'The rod of correction imparts wisdom but a child left to itself disgraces its mother.' (29:15) 'Discipline your son and he will give you peace, he will bring delight to your soul.' (29:17)

This teaching gets a unique endorsement in the Epistle to the Hebrews where a close analogy is drawn between parental discipline (AV 'chastisement') and that applied by the Lord to his people. Proverbs 3:12 is quoted because it draws precisely the same analogy: 'The Lord disciplines those he loves as a father the son he delights in.' The writer to the Hebrews follows the Greek Septuagint version and reads somewhat differently: 'because the Lord disciplines those whom he loves and he punishes everyone he accepts as a son.' (Heb 12: 6) Either way the point is that children whose parents truly love them apply appropriate discipline for their good. To let a child do its own thing without restraint is to deny it love.

That said, there is another side to the picture, namely that in the exercise of punishment parents must not provoke or abuse their children. Paul is quite emphatic: 'Fathers, do not exasperate your children.' (Eph 6: 4) 'Fathers, do not embitter your children.' (Col 3: 21) There are, no doubt, many ways in which parents can provoke, exasperate and embitter their children. One sure way is the excessive use of corporal punishment. The rod must not become a way of 'taking out' on the child frustrations that arise between parents or in business life. It must be used in the context of a loving relationship in which the child must know that what seems - and indeed is- unpleasant is in fact for its good. Corporal punishment should, then, be administered calmly and should cost the parent more than it costs the child.

It must be appreciated that punishment inflicted in rage is almost certain to be in excess of what is deserved and therefore likely to produce a feeling

of injustice in the child. Not only so but it can easily become 'child abuse' for all too sadly in our fallenness we are sometimes unable properly to control our reactions and all too easily to 'go over the top'. This sadly is particularly true in the case of parents who were themselves subjected to considerable corporal punishment and who seem to know no other way of handling their children.

Punishment that makes a child frightened of its parents can do it immense psychological damage and can be at the root of complexes and phobias - fears, anger, guilt and the feelings of uselessness that lead to suicide - that can mar later life. Parents, therefore, learn to control themselves in the application of discipline to their children and as the children develop should move away from the use of the hand or the stick to a reasoning approach in the context of a healthy parent-child relationship. The example of self-control and the provision of reasoned explanations in a loving environment will then be more effective than corporal punishment.

One further element in the biblical presentation needs mention. It is the fourth commandment - 'You shall not commit adultery' - and the associated teaching in both Old and New Testaments among other things makes provision for a stable family environment in which children can be nurtured and in which they can find not just instruction but models they can emulate and that help to fit them for adult life and for the responsibilities and the relationships they will then face. There isn't time in this session to elaborate this idea but in an age like ours in which divorce has become easy and is affecting more than one-third of marriages with disastrous damage to many children it is an emphasis which we Christians must affirm with all the vigour we can muster.

The theology of the child begins, then, with his position as a human being. He is - a gift from God; a responsibility on trust from God: to be provided for physically and materially, to be educated and trained for adult life, to be disciplined appropriately in love, to be surrounded by a secure family.

2. The Child as a Fallen Creature

The story of the Fall is found in Genesis 3: 1-24. It ends with a divine pronouncement on each of three parties - the serpent, the woman (Eve) and the man

(Adam) - and with Adam and Eve driven out of Eden and separated from the tree of life and, therefore, from God himself. Sin is clearly pictured as an intrusion into human life from without. It existed before it invaded and damaged our first parents but once it had done so its effects became evident in all of history. It made men to be sinners. It put a perversity into the human blood-stream. Men are corrupt by nature, twisted in their innermost beings with attitudes, desires and actions that are essentially iniquitous or unrighteous. Man's thoughts, emotions, desires and actions are affected and his conscience is damaged. And no one is excluded from the contamination. Romans 3:10-18, 23 adequately sums up the teaching of Scripture: 'There is no one righteous, not even one... There is no one who does good, not even one... There is no fear of God before their eyes... For all have sinned and fall short of the glory of God.'

Another important passage is Romans 5:12-19 where Paul repeatedly asserts that Adam's sin brought death and condemnation to the entire human race. Picking out these assertions we have: '...just as sin entered the world through one man and death through sin, and in this way death came to all men, because all sinned... For if many died by the trespass of the one man... judgement followed one sin and brought condemnation... by the trespass of one man death reigned through that one man... the result of one trespass was condemnation for all men... through the disobedience of the one man the many were made sinners.' Compare: As in Adam all die or 'all are dying' (1 Cor 15:22).

Now the crucial issue for us is the way in which the teaching should be applied to children and what effect it has in relation to their status before God. As this is, however, a matter on which we find scripture to be significantly reticent, we are more or less forced to draw conclusions from general statements of principle and as a result must in all honesty admit that human reasoning is being used and that our conclusions may, in the nature of the case, be more a matter of theory than of certainty.

What I want to do with the Lord's help is to open up a discussion of the passages cited a moment ago - Romans 5:12-19 and 1 Corinthians 15:22.

1. These passages assert that the whole human race is connected to Adam and in solidarity with him bears the consequences of Adam's sin in what Paul

calls 'death' (v.16) and 'condemnation' (v.18) for all men. What affects the race must surely affect the child. Children, including infants, are subject to the death or dying and, therefore, like every other human being need to be given life to be quickened or regenerated by the Spirit of God. As Paul wrote to the church in Corinth: 'flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.' (1Cor 15:50) The child is flesh and blood and has no inherent right to a place in God's kingdom on the ground of its physical existence. It is under the condemnation of death which attaches to Adam's race and only by being born from above, only through 'regeneration' can it or any other human person see or enter the kingdom of God (John 3:3, 5). Jesus said, 'Flesh gives birth to flesh' (John 3:6) and by this clearly meant that by nature human beings, children included, are born without spiritual life. They all need new birth, a work of the Spirit of God that creates a life that the flesh by natural generation cannot produce: 'the flesh gives birth to the flesh but the Spirit gives birth to spirit'. The Holy Spirit alone can effect spiritual birth / regeneration.

This said there is a complication. The phrase at the end of Romans 5:12, 'because all sinned' (Greek ἐφ᾽ᾧ πάντες ἥμαρτον = for the reason that all did commit or have committed sin) has its verb in the aorist indicative indicating action performed in the past. In addition the verb ἁμάρτανω focuses on sin as moral failure rather than on sinfulness as an underlying and causative perversity of the heart for which the usual is αδικεω - to be unrighteous. Is Paul saying that all 'the men' on whom 'death' 'has come' are men who have previously failed morally, that is, on those who are not just possessed of sinful natures but who in the exercise of their fallen wills have in fact committed sins? If this is the implication of this phrase we must question whether Paul or the Holy Spirit as the divine author of Scripture, intended the passage to apply to infants or young children at all.

The references in Ephesians (2: 1,5) to Paul's readers having been 'dead in their trespasses and sins' prior to being made alive in or with Christ are open to the same uncertainty. Both words - παραπτώμα and ἁμαρτία -imply moral failure. In verse 1 both words are qualified by a genitive pronoun - ὑμων - 'of you' or 'yours'. Paul is not talking

about 'deadness' as a condition of life, as a corruption of the nature, but of 'deadness' in or through their moral failures. Again in verse 5 he talks of 'deadness' in transgressions, in their personal failure to fulfil God's requirements. How, we ask, could this 'deadness' apply to those children who are as yet unable to make moral choices?

In raising these questions it is important to remind ourselves that Scripture does teach that human nature is inherently corrupt. David acknowledged himself to have been sinful from the point of conception, 'Surely I have been a sinner from birth, sinful from the time my mother conceived me' (Ps 51: 5) and the word 'sinner' here focussed on inherent corruption. So do the words of our Lord, 'If you then, though you are evil, know how to give good gifts to your children' (Matt 7: 11; Lk 11:13). Men can on occasion produce good works but inherently they are evil in nature. To quote Paul again, 'There is no one righteous' (δίκαιος - the opposite of ἀδικια). In effect everyone has unrighteousness, has iniquity in the heart. No one - not even the infant is exempt. It surely follows, then, that the salvation of an infant as much as an adult requires an act of divine grace in regeneration and redemption.

Where then have our thoughts taken us? (i) We can assert that the child is born 'in Adam' and somehow under the condemnation of death that fell on him as punishment for his sin. (ii) We can assert that he is essentially unrighteous in his inner nature and as such inevitably produces sinful acts when he attains the ability to choose between good and evil. (iii) Our comments about the words that qualify the idea of the deadness of the natural and unregenerate human being warn us against a possible over-emphasis on this idea in relation to children. Nonetheless, Scripture so affirms the inherent 'fallenness' and 'sinfulness' of the race that we cannot see the child exempted from the need for salvation.

2. The Romans passage seems to allow the possibility - or more accurately, I think, the probability - that the connection with Adam does not involve a child, or any other human being, in personal guilt for what Adam did. As a human being he or she is under the condemnation of death which Adam's sin brought on the whole race, but he or she did not personally commit Adam's particular sin and is not held personally responsible for it. This, I think, can be

deduced from verses 13 and 14 which were not quoted above: 'for before the law (i.e. the law of Moses) was given sin was in the world. But sin is not taken into account (not reckoned against, not imputed) where there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command as did Adam.' What Paul seems to say is that between the time of Adam and the promulgation of the Mosaic Law sin existed, sin was committed in the world and men, as sinful sons of Adam lived under the reign of death that resulted from Adam's sin, yet because the men of that period committed sins, or some sins without a knowledge of a law forbidding these actions those sins were not reckoned against, or imputed to them. In the light of the creation stories and that of the Flood we would have to say that divine commands had been given and were known. Indeed the wickedness of the age was punished by the Flood and in other ways, but nonetheless in areas where no law was given, no sin was counted.

Now surely the child and in particular the infant is in a somewhat parallel situation. He has not received the light of God's law and when he does begin to receive it he does so little by little and becomes gradually more and more responsible to obey it and more and more culpable for his failure to do so. There is an age of innocence which over a period of time passes over into an age of full personal responsibility.

This emphasis finds a parallel in a principle that came particularly to the fore in the later parts of the Old Testament, the principle of individual responsibility. It is that men are punished for their own sins rather than for the sins of their parents or ancestors - 'the soul who sins is the one who will die' (Ezek 18: 4). In the language of Paul a man reaps what he himself sows (Gal 6: 7). If we carry the thought a little further we can call up a number of Scriptures in which God clearly acknowledged a difference between early childhood and later life in which a person is capable of making moral choices. Indeed some of the scriptures indicate 'concessions' to the innocent. Thus when Israel's sin of unbelief deprived the nation of immediate access to the promised land God said, 'the little ones... your children who do not yet know good from bad, they will enter the land. I will give it to them.' (Deut 1:39) In effect the Lord was making a concession to the innocence of

the little ones. He was not holding them responsible for, or guilty of, their parent's sin of unbelief. Later on when Jonah confronted the Ninevites God showed his concern for, indeed his concession of mercy towards 120,000 people in Nineveh 'who could not tell their right hand from their left' (Jonah 4:11). Without a doubt those whose benefit was in the Lord's mind would for the most part have been young children. Then we have our Lord's statement: 'From everyone who has been given much, much will be demanded' (Lk 12:48). This seems to say that the more a person receives, the more that is trusted to him, the greater his responsibility. So in relation to childhood the application would surely be that as more strength of body, more development of mind, more ability to make choices occurs, so more responsibility before God arises - more is demanded. So before and in the months immediately following birth little, if anything, can or will be demanded. The child is in a period of innocence with personal blame or guilt attaching to it.

It may be difficult for us to reconcile this line of thought with what appears to be the implication of Paul's teaching about the connection of the entire race with Adam and his sin. But if God does make a concession to the innocence of the child and if, as in other areas of theology, we know him to be full of compassion and totally just in all his ways we would surely be in danger of misrepresenting him if we present the effect of Adam's sin as overriding his compassion and his totally impartial justness. It would surely be quite wrong to think that such a God would treat innocent and blameless infants in the same way as he has to treat mature and hardened sinners. It is all too easy to stress God's justice in a way that makes him appear to be uncompromising and harsh when in fact his justice ensures that he always does what is right and treats people individually as each one deserves. At the same time I think it is important to affirm that while God's love and his holiness are essentially united - He is 'Holy-love' - his compassion does seem to have priority. If that were not the case would he have sent his only Son to our world to save us? And if his compassion triumphed by meeting the demands of justice at Calvary, surely that compassion must be seen as the dominant element in how he treats young children.

Young children, then, are born with sinful natures. They are fallen creatures and under the condemnation of death that fell on mankind as a result of

Adam's transgression. But they are also the objects of the love and compassion of our gracious God and when in his sovereign will he takes one of them to himself we can safely and, as far as I am concerned, *surely* leave them in his loving hands. He will do what is right. He will be compassionate to them. Theologians and others are left to debate how and on what basis those who die in infancy can be saved but speaking personally and pastorally all we can say is that God is just and that God is loving. He will do what is right and he will be compassionate. And surely that is enough!

To back this position up we have two passages in which the Lord Jesus demonstrated God's concern for small children. These are Matthew 18: 1-14 (+ Lk 9:46-48) and Matthew 19:13-14 (+Mk 10:13-16 and Lk 18:15-17). In the first Jesus used a child to illustrate the attitude required in those who would participate in kingdom life. But then he went on to highlight the seriousness of causing little ones to sin (vv.6-9) and to ask his hearers to be careful not to despise or 'look down upon these little ones'. This seems to be an assertion that from God's perspective children, and perhaps others regarded by the world as of little importance, are of great value and are the objects of his care. Indeed the parable of the lost sheep (vv.12-14) pinpoints that care and concludes with a very significant statement about it: 'In the same way your Father in heaven is not willing that any of these little ones should be lost.' (Matt 18:14) God does not want even the least significant of persons to be lost in the sense of relationship with himself and on a path that leads to the ultimate separation of perdition.. He cares too much for each, and as we shall see, expects us to whom they are entrusted to do the same.

Another statement in this passage has caused some difficulty in interpretation but yet shows the preciousness of little ones to God and implies that somehow through 'their angels' (their messengers) in heaven they have access to his face: '... I tell you that their angels in heaven always see the face of my Father in heaven.' (v. 10b) Many commentators think that Jesus was using current Jewish beliefs about people and even animals and plants having guardian angels and would be dubious about taking his words at their face value - they don't fit in with our materialistic view of things! Whatever else Jesus may have meant by these words he surely assures us of

God's care for and his protection of those who as little or insignificant ones specially need that care.

The second passage - Matthew 19:13-15 - records an incident when the disciples had rebuked people who were bringing little children to him. Jesus would have none of this and insisted that they be given access to him. 'Let the little children come unto me.' In saying this he was surely expressing and illustrating again God's concern and care for children. The words that follow are interesting and to some degree problematical., 'for the kingdom of heaven belongs to such as these'. It is generally agreed that our Lord is saying that it is by being or becoming children - open and trusting - that men enter God's kingdom as is spelled out in the passage we have just considered, i.e. Matt 18: 1-14. But the problem is in the fact that our Lord's words seem to mean more than that. He was encouraging children to come to him. They were the focal point but does Jesus mean that they are included with those who, like them, possess the kingdom? The phrase is virtually identical with that occurring twice in the beatitudes - 'of them is the kingdom of heaven' (Matt 5: 3,10). No one suggests that 'the poor in spirit' are not included in the words 'of them' and why should the the words 'of such' be different and exclude the children to whom it refers?

To suggest that 'of such' includes all children or even, as some would have it, 'the children of believers' creates great theological difficulty. Reconciliation with the effect of Adam's sin as portrayed in Romans 5:12-19 is impossible except by the postulation of some theory of child redemption. Thus some say that children who die in infancy are among the elect and become regenerate before or at the point of death. Some say that our Lord's work of atonement covered the original sin element in human guilt and means that the infant starts life with a clean sheet and only needs to seek forgiveness when it reaches a point where it commits deliberate sin. Others, of course, adopt a sacramentalist stance and regard infant baptism as cleansing away the guilt of original sin and as effecting regeneration..

Not one of these ideas, or others like them, has a basis in Scripture. All honour then to David Kingdon for the courageous way in which he points out that those who teach infant salvation go beyond scripture. He goes on to say:

'My own position is that in the matter of infant salvation one can only adopt

> an attitude of hopeful and reverent agnosticism (in the sense of not knowing because of the lack of clear scriptural data) ... The salvation of all children dying in infancy is not asserted in Scripture, nor is the condemnation of such children asserted. The mercy of our God is free and large. That we know.'
> (*Children of Abraham* , H.E. Walter, 1973, p.95)

And that conclusion is surely the one to which our own discussion has led - a reverent but also strongly hopeful agnosticism based on what we know of our God and his abundant mercy. Those who die in infancy are surely safe in his righteous and compassionate care.

There we must leave the matter of the child as a fallen creature but before we proceed to our final point it will be to note two issues which are often brought into the discussion but which I have felt to be outside of my brief because in neither case is there a biblical basis for their inclusion. They are (1) The idea of household salvation including infants. It is often asserted that there are five instances in the New Testament where this gospel comes to a household which was subsequently baptised. These are the households of Cornelius, Lydia, the Philippian jailor, Crispus and Stephanas, but in no case is a child mentioned and in every case those baptised were people who 'believed', who had responded to the gospel in conscious faith. (2) The baptism of infants which was, it is acknowledged, a post New Testament development. Catholicism sees it effectively as regeneration and justification - the effect of Adam's sin is blotted out! Anglicans use the word 'regeneration' but disagree on what it means. Other paedobaptists talk of the child being given the sign of being included with its parents in God's covenant. Some talk of the presumption that faith will follow. Irish Methodists in a report entitled the *Theology of Baptism* (1978) even say:

> 'when the church baptises it is Christ himself who is savingly at work, imparting his Spirit and drawing us within the power of his sacrificial and incarnate life.'

Such views seem to us Baptists to be inventions of the human mind advanced to bolster up the practice of infant baptism which can find no specific basis in Scripture. Our response is simply to affirm that in Scripture Christian baptism always followed a profession of faith. It is the pledge or answer of 'a good

conscience toward God' (1 Pet 3:21) and as such has no relevance whatever to the salvation status of those who in infancy or childhood have not exercised faith in Christ as Saviour and Lord.

3. The Child as a Spiritual Challenge

Born under the condemnation of death, born with a sinful nature, born needing regeneration and the application of the redemption that is in Christ, the child is indeed a spiritual challenge. Acknowledging that salvation os of the Lord and needs his sovereign intervention we must try to discover our responsibilities towards the children He trusts to us.

This is a huge topic that has produced many books and endless discussion. All I can do is seek to outline the main areas of challenge as they affect parents and churches.

1. The challenge to parents.

1) To infuse into the fulfilment of those responsibilities that fall to them as parents of a human being a spiritual dimension. There should be extra special love and care, an especially stable home, a gracious non-provocative discipline with continuous open lines of communication. The very best parental care should be bathed in constant prayer for the well-being of the child and in an on-going effort to learn and to live by God's will. The routine and the mundane must be seen as the rendering of a stewardship to the Lord, as a spiritual challenge.

2) To seek the conversion and the subsequent upbuilding in faith of the child. By this I do not mean an incessant carping evangelising of one's offspring but the living of a consistent Christian life which sets an example and which shows that what the parents believe and teach is really valid. Again the parents' prayerfulness and their humble submissiveness before God are vital.

3) To supervise the child's education and as far as possible protect it from evil influences. We live in an age when much of a child's education come from sources outside the family - the school, the television, the media etc. And much of it is slanted in ways which undermine and in some cases directly attack Christian faith and any form of morality. Parents need to find out about schools, about TV programmes, about comics and novels and video games, and they have to find ways of exercising control. But control is inevitably limited. Children are exposed and indeed must be exposed to alien influences if they are to

mature properly and become able to choose to do right and to resist wrong. Parents need infinite wisdom as they face these tasks.

2. The challenge to churches.

1) To back up parents in every way possible. The church must first of all encourage family stability and foster in every way possible a meaningful relationship with parents. There should be teaching on family issues. There should be events that are family-orientated. Families should feel they can belong and there is a place of real fellowship for them.

2) The church must welcome the child. We Baptists do not baptise or christen them but we can, and I feel we should recognise their arrival in the world by an act of thanksgiving in which the parents can dedicate themselves to the task of bringing up the child, and church members can commit themselves to support them prayerfully and in whatever ways may become necessary. Equally, as the child develops, there should be activities in which it feels welcome - Mother and Toddler, Children's Church, Sunday School etc.

3) The church must teach the child. There should be solid communication of divine truth in a form and at a level which the child can grasp. Teaching should embrace the daily life as well as the spiritual and the eternal. It should present the Lord and the gospel in terms that will encourage faith and it should aim at drawing the child towards the Saviour. It will be evangelistic but, as we said in relation to parents, not in a carping or threatening was and not so incessantly that the child becomes so accustomed to the words that it ignores the message.

4) The church must include the child in its pastoral care. Our religion is very much an adult faith. Scripture tends to address adults but as children grow up they often face very serious problems for which they get little or no help from church, pastors, elders or other leaders. Think of the trauma of bereavement, the loss of a parent or a sibling. Church and other friends come to sympathise with and console the adults in their time of loss and the children are left to play in another room or out with their friends! They are kept away from the rites of death but they are hurting too and later on feelings that are now being repressed - forcibly repressed - may well surface in a toll of phobias, guilt and even anorexia. Then there are those times when the child itself may be ill at home or in hospital. Parents

may be stretched with the burden of care for it and for other children. The church can back them up, as folks who have welcomed and earned the respect and confidence of the child can come alongside and hold a sweaty hand, read a story or whatever. The child must have a place in pastoral care.

To sum up, let me remind you the path we have taken:

First, we looked at the child as a human being to be nurtured, trained, disciplined in the context of a stable family environment.

Secondly, we looked at the child as a fallen creature connected to Adam and sharing in the consequence of death and condemnation arising from his sin, but not personally guilty of his specific sin. Scripture acknowledges an age of innocence to which God graciously makes concessions. We misrepresent God if we give his justice priority over his compassion. We can safely, happily, leave those who die in infancy in his hands. Infinite in compassion he will do right. While Scripture does not say he will or will not save such, we can be strongly confident that he wishes to do so and that he will in fact extend mercy to them. Our confidence is strengthened by what we know of how the Lord Jesus treated young children when he was here on earth.

Thirdly, and finally we looked at the child as a spiritual challenge, (1) to the parents in terms of care and spiritual influence and of some protection from evil influences; (2) to the church in terms of backing up the parents, of welcoming and teaching the child and of including it in its ministry of pastoral care.

'Towards a theology of the child' is the title given to me. I am most grateful for the first word 'towards' because we have been searching, grasping after God's words, God's mind, which is what a theology is, and we have concluded with a number of clear points and with a measure of uncertainty with a reverent and hopeful agnosticism on the matter of the salvation of a child that dies in infancy. For my part that agnosticism is only admitted in the sense that I do not have specific scripture to answer the specific question. It is counterbalanced, indeed over-ridden, by what I know of our wonderful God whose grace outstrips his need to punish, who is not willing that any of the(se) little ones should be lost (Matt 18:14)

Holywood Baptist Church

by Jim Billsborough

'Except the Lord build the house they labour in vain that build it'. (Psalm 127:1) The following is an account of the Lord's working to build his Church.

The First Six Years

In 1952 the then Northern Ireland Housing Trust commenced building a housing complex on the south side of Holywood, Co. Down, a small town with a religious heritage of Roman Catholicism and Unitarianism. The estate of houses, flats and maisonettes was quickly completed and occupied, mainly by young married couples and their children. Later called affectionately 'The White City', the estate was supplemented by the smaller Redburn Estate on the Old Holywood Road. The Housing Trust provided a community hall for the use of residents at Jackson Road in 1958.

Pastor T.J. McNabb, minister of Mountpottinger Baptist Tabernacle, Belfast, was approached by one of his members, Mrs Rankin, about the need for a Baptist witness between Belfast and Bangor. Mr McNabb and his office-bearers caught the vision of a gospel outreach in the Holywood area, and, before the community centre was completed, applied to the Housing Trust and arranged to rent the hall for services on Sunday evenings.

At a subsequent office-bearers' meeting one deacon was missing. In his absence, he was appointed to superintend the new work. After the meeting, Pastor McNabb called at the home of the deacon, Mr Sam Towell, and was told by his wife that he was busy 'painting a room'. Mr. McNabb then told Mr Towell that he had a job for him. What a wise choice this proved to be, for Mr and Mrs Towell dedicated themselves to the work at Holywood. Sam had a motor-cycle at the time and it became a regular sight to see him arriving at the hall with the pianist as pillion passenger (first his daughter Dorothy, later Hazel Gamble).

The gospel services began on Sunday, 7 September, 1958. In preparation Mr Towell and a group of young helpers from the 'Tab' circulated invitations throughout the district. Pastor McNabb and Mr Towell were encouraged by the number who attended the opening meeting. The meetings continued under Mr Towell's leadership, with Mr McNabb arranging the speakers. One slight problem was that the caretaker of the hall insisted on opening the hall at 7.00 pm sharp and closing it on the stroke of 8.00 pm!

Living in the Loughview estate at this time were five Baptists - Mrs Dick, (a member of Mountpottinger Tabernacle) and Mr and Mrs Jim Billsborough and their children, David and Elizabeth, (members of Bloomfield Church). Pastor J. Johnston, then pastor of Bloomfield, approached Mr Billsborough and asked him if he would support the new venture. This was after a gospel mission lasting three weeks conducted by Mr Currie Brennan, an Irish Baptist Home Mission evangelist, and backed up by an in-depth visitation of the area. As a result on Thursday 31 March 1960 a committee was formed at a meeting in the home of Mr and Mrs Billsborough (which had been used for the midweek prayer and Bible study). The committee consisted of men who had taken an interest in the work - Mr Moreland (Redburn estate), Mr Tom Cave (the first convert to Christ through the meetings), Mr George Douglas (Mountpottinger), Mr Billsborough (Bloomfield), Mr Towell and Pastor McNabb. This committee was responsible for arranging singers and speakers and visiting absentees and the sick. Mr Towell was appointed secretary and asked to report the progress of the work to the Mountpottinger officebearers from time to time. The committee decided to follow up contacts made by Mr Currie Brennan and to engage in personal evangelism and open-air services.

This work continued during the summer of 1960. Great crowds of children gathered at special meetings arranged for them. The minutes of the period reflect concern for ways and means of holding their interest. A children's meeting was begun on the first Monday of September 1960 in the community centre with 87 children present. The young people's fellowship which followed attracted only 5 teenagers.

In consultation with a growing number of friends supporting the work, the committee decided the time had come to commence a Sunday morning worship

service including the Lord's Supper. On 3 July 1960 the morning service commenced and initially was held on alternate Sundays. Individual cups and a plate were purchased, and a piano was hired. Fourteen attended the first service, which was conducted by Pastor McNabb. We recall with appreciation the names of some visiting speakers who helped in those early days - Joe Kinkaid, Jim Garrett, Wm. Mullarchy and Joe Davison. Pastors were in short supply although Pastor Joshua Thompson and Pastor Jack Bradley stand out as those willing to help. The weekday activities continued - Bible study, prayer meeting and committee meetings - in the new home of Mr and Mrs Billsborough at 14 Palace Grove.

In February 1962 it was decided to visit every home in Holywood district - Holywood town and its nearby estates, the suburbs, as far as Knocknagoney, Sydenham and Cultra including farms and homes around the Hills. The Every Home Crusade supplied the literature. This task was completed by the grace of God with the help and devotion of working men, mechanics, shipyard workers, bakers etc. Each door was knocked and each piece of literature was handed over personally.

A growing need for consecutive ministry was recognized, and Mr Bill McGilton, a very gifted brother in the Newtownards Church, was approached. Mr McGilton was called as part-time pastor from 1 April 1962 and continued with us until May 1963. Our brother undertook this task with energy and he and his family endeared themselves to us all. It was a considerable responsibility to continue in a demanding secular job and at the same time to prepare and preach twice on Sundays and to teach the Bible Study, as well as to engage in visitation. After a year Mr McGilton reluctantly resigned because the work of preparing adequately had become too much of a strain, and his wife's health was giving cause for concern. We were sad when this happy arrangement with our brother ended.

The work had been going for four years without a stated basis of doctrine. Copies of *We Irish Baptists* (by Pastor L.E. Deens) were distributed to regular attenders and interested friends.

At the same time concern was expressed about acquiring our own premises. While grateful for the rented premises, the work was hampered as the hall had to be booked and rented each time it was needed. Heating was

inadequate, and the, sometimes unpleasant, chore of cleaning up the hall each Sunday morning took time. The responsibility for this, and for opening and closing the hall had fallen to a few. However, the cost of purchasing or erecting a building was too high for our limited resources and the Tab was unable to help, so this matter was shelved. We were still anxious and praying for our own place of worship and searching for likely sites. In August 1962, during Mr McGilton's ministry, a building fund was started with the blessing of the Tab officers. A bank account was opened and in October had £44 to credit. At the time of Mr McGilton's resignation the building fund stood at £160.

The minutes record that the question of fees for visiting speakers was considered. It was decided that £1 was too much and the fee was set at 10s.

At this time we considered the possibility of buying the Exclusive Brethren hall which was about to come on the market, since the meetings there had closed down as a result of the "Big Jim" controversy. It was agreed to make discreet enquiries about renting this hall for a series of special ministry meetings to be conducted by Pastor McNabb. At the same time the meetings being held in the Billsborough home were transferred to the small hall in the community centre in the hope that this might encourage others to attend. An approach was made to the Matron of the Marmion Home for Children for permission to have children's meetings there as a number of these children were already attending our services.

The Brethren hall was denied to us, and Pastor McNabb's meetings were held in the local Orange hall, kindly granted. In May 1964 two convinced Baptist moved to Holywood and began to attend. They were Mrs Weir and her son, Samuel, formerly members of the Grange and Glengormley churches. They brought a much-needed strengthening of our witness. The weekday meetings were switched back to Palace Grove. By August 1964 the building fund totalled £300.

Sam Weir and his mother strongly advocated the formation of a local Baptist church, and Mr Billsborough reported that there were now 15 known Baptists in the area willing to form themselves into a church. Some people had enquired about believer's baptism. Others indicated their willingness to join the church when it was formed, but were not happy with the current arrangement which meant joining

the Tab with a view to transferring to Holywood at a future unknown date. At a special meeting of the committee on 9 September our plans for forming a church were shared Pastor McNabb. When he acquainted his office-bearers they expressed their pleasure and gave their blessing to the new venture of faith.

At the next committee meeting, Mr McNabb gave sound guidance on the formation of a New Testament church including the arrangements for a special meeting at which foundation members would enrol, the need to elect elders and deacons and other officers, and the desirability of commitment to and membership of the Baptist Union of Ireland. A lengthy session of questions and answers followed, and on the proposal of Mr Billsborough, seconded by Mr Towell, it was unanimously agreed to form a church. Pastor McNabb was invited to meet fifteen known Baptists and other interested friends in 14 Palace Grove on 30 September, and to outline the steps which were proposed. Twenty persons attended the simple service conducted by Pastor McNabb. A hymn, 'The church's one foundation', was sung. Prayer was followed by the reading of Acts 2:37-47 from which Mr McNabb set out the New Testament prerequisites for church membership and the responsibilities it entailed. Then the election of officers and the need for a church constitution were discussed. Mr McNabb submitted a draft constitution which he considered very suitable, covering all situations that were likely to arise, and containing a basis of doctrine. A discussion followed on various aspects of church work, like elections to office, transfers to membership and receiving of new members. Sixteen of those present indicated their willingness to be foundation members. The other four present had not been baptized.

It was agreed that the formation of the church should take place on a week-day in November when the hall would be available. It was decided to invite the President of the Baptist Union, Mr James Fitzsimmons, to take the chair; to invite Pastor Joshua Thompson, secretary of the Baptist Union, and Pastor L.E. Deens (associate secretary) to bring appropriate addresses, as all three had taken an interest in the developing work. It was further agreed to invite specially all the speakers who had ministered to us since the beginning of the work, and the members and friends of the Mountpottinger Tabernacle and the Bloomfield church. Two hundred

programmes were to be printed for the occasion.

On 1 November 1964 final arrangements were made as to the order in which the foundation members would sign the roll when the church was formed. The first signatories were to be Mr and Mrs Towell and Mrs Dick. After the formation of the church the committee would cease to function, and a special church meeting chaired by Mr Towell would proceed to elect elders and deacons with a secretary and treasurer. The final meeting of the committee was held on 8 November when the ongoing work among the girls and boys was discussed. A financial statement showed that the general account had a surplus of £100.

Analysing the foregoing six years, the main thrust of the witness was the evangelization of boys and girls, men and women through regular meetings, door-to-door visitation and distribution of literature. Thanks are due to the dedicated band of men and women who had a vision and a mind to work. Praise, too, for problems overcome - the major one when two men, one a wealthy business-man, proposed that the work be continued independently of the Baptists. This proposal was defeated, and both men subsequently withdrew from us.

Formation of the Church.

On Tuesday 17 November 1964 the President of the Baptist Unon welcomed a large and representative company gathered in the community centre to witness the formation of the church. The Mountpottinger Tabernacle was represented by Messrs. N W Park (elder), H S Reid (elder), J T McQuillan (church secretary) and J Mulholland (church treasurer) with the church choir. Nineteen persons signed as foundation members and gave assent to the new church's constitution. Pastor Deens delivered an appropriate and inspiring address. After the public meeting and supper, the new church met. Mr Towell took the chair. Pastor McNabb had been invited to attend and guide the church through its first meeting. Mr Billsborough was elected as elder, and Sam Towell, Tom Cave, Bertie Moreland and Sam Weir as deacons. At the 1965 May meetings of the Baptist Union of Ireland, the church was received into membership.

Of the nineteen foundation members, five have since passed to glory, six are still in membership, five transferred to other Baptist churches

(north and south), while two resigned to join other churches.

Later in 1965 the church in special meeting elected Mr Towell as elder, and Mr Sloan was appointed to take his place as deacon. Mr and Mrs Moreland moved from Holywood and were transferred to the Gilnahirk church. A feature of 1965 was the formation of a team to do personal door-to-door evangelism, and the church's decision to use students from the Irish Baptist College as supply preachers. Some of their names spring to mind - Eric Lewis, Richard Eccles, John Turkington, Oswald Young, John Calderwood, Walter Entwistle.

The first annual meeting on 21st January 1966 received a report that the Union Buildings committee had been asked to advise about a building site. Other matters reported included an average attendance of 18 at the morning service and 32 at the evening Gospel service. The membership stood at 17, the Building Fund at £693.50.

In 1966 a dear brother, Bob McWilliams, joined the church. He organized various schemes to augment the Building Fund such as waste paper collections and catering services. He bought a minibus for children's and youth work. At his death the proceeds of the sale of his home were willed to the church. Principal David Kingdon took a great interest in the work, assisting in the preaching, and allocating suitable students to us. One of the students, John Turkington, came for an extended period of three months in 1967. He did a thorough job, visiting and preaching. During this time a number of people who were to serve us well, were added to the membership. We were grateful for this help because it was difficult to book pastors as preachers. Among those who did help by conducting series of mid-week Bible classes were Pastors J Thompson, W Lyttle and J Bradley. Pastor Bradley would let us know when he had a free Sunday and this was greatly appreciated.

Although we had no building of our own, we did feel the need of a pastor to shepherd and consolidate. An application was sent to the Irish Baptist Home Mission for a grant towards a pastor's salary, accompanied by s satement of account and advising the Salaries and Grants committee of our desire to call Mr Calderwood on the completion of his studies at the College. Mr Calderwood had not been informed of our intention. Sadly, the maximum grant available to us was insufficient to enable

us to support a pastor in view of our small membership. Consequently, the Baptist Union was advised that we could not proceed with the call. Subsequently we invited Mr David Leathem, a member of Great Victoria Street church, Belfast, to become part-time pastor. Mr Leathem had preached for us and had experience in evangelistic work. During his time with us a Sunday School was started with Mr Freddie Speers as superintendent with five teachers.

In 1969 nine new members were added and seven baptised. Twelve young people were attending Bible studies arranged for them in Palace Grove. Six young people from the Social Services Home, where we had been holding services, trusted the Lord. We used the Challenge Good Newspaper for visitation and outreach, circulating sixty copies to sixty homes each month. This led to useful and fruitful contacts. That year a monthly women's meeting grew out of a desire to promote ways and means of raising money for the Building Fund. Our evergreen desire to reach out into the community now expressed itself through five teams of two persons each who visited homes, engaged in street evangelism in Holywood town, and contacted people in the local public houses.

A small committee was formed to investigate and recommend on a hymn book for use by the church. It comprised three men (Messrs Speers, Cave and Darragh) and two ladies (Elizabeth Billsborough and Millicent Dougan). The committee recommended Hymns of Faith for the morning service and Redemption Songs for the evening service. We still use these collections, although Mission Praise has been introduced and is widely used.

A strong young people's work developed from the fruit of the children's work. In addition to the normal YP meeting, the Bible study group at Palace Grove was revived. Regular outings were begun in 1970 and a popular annual camp under canvas. One of these camps was sited at Dunseverick where the young people had the use of the Dunseverick church's facilities. As a result a bond of fellowship was forged between the two churches which has grown and strengthened with the passing years. During this camp five of our young people had requested baptism in the sea at Ballintoy. The Dunseverick church persuaded us to hold the baptismal service in their building. So on 9 August, Pamela

Marshall, Christine Craig, Joyce Henning, Ken McCaw and Edward Betts were baptised. John McVicker, longtime IBFM missionary in Peru, was the preacher and had the joy of pointing a young man to the Lord. What an emotional meeting that proved to be! Our Youth Fellowship became a force to be reckoned with in denominational life. They were called 'the Giant Killers'. From 1969 to 1971 our team of four young ladies competed in the final round of Baptist Youth Quiz, winning the challenge shield twice and being runners-up once. Four of the young people baptised at Dunseverick were received into membership, and the history of the church would be incomplete without a mention of three of them. Ken McCaw is now a deacon, young people's leader and deeply involved in the camps organized by Baptist Youth. Joyce Henning was converted at a Baptist Youth meeting in Great Victoria Street church. She had been associated with us since childhood, accompanied by her sisters Margaret, Ann, Eileen, Janet and brother David. Eddie Betts became a member, then entered the College for training, served with Baptist Missions in Ireland, was called as pastor of the Stonepark church and now serves the Lord in Peru with Baptist Missions. He is married to Joyce Henning. Elizabeth and Eileen worked with Irish Treks. David, followed by Elizabeth, left us to live in Dublin and was active in the outreach of Grace Church, Dublin. Eileen followed them a year later. She and her sister both married former Roman Catholics. Elizabeth and her husband are now involved in the Phibsborough Church, Dublin and helping with the Sunday School and the music ministry. Eileen lives in Blanshardtown and has joined a fellowship of believers there.

A Welcome Surprise

The Exclusive Brethren hall which had been denied to us on a former occasion, but in the interim had been used for Youth for Christ meetings, became available to us in August 1971. The Baptist Buildings had inspected a site at 23/25 Church View but advised against its purchase. Twenty-four members met on 18 August to consider urgently a letter from Mr Simms of the Exclusive Brethren. Mr Simms indicated that the building was available if the church was still interested. Mr Towell and Mr Billsborough had visited Mr Simms for further information and were told that the church could have it for a nominal sum.

He refused to name a figure until he was sure the church approved of the purchase. The chuch members voted unanimously (by ballot) to purchase. At this time the Bulding Fund stood at £4,000. The officers were instructed at the same time to enquire about the possibility of buying a vacant site alongside the hall. On 22 August Mr Billsborough reported that he, Mr Towell and Mr Darragh had interviewed Mr Simms, who told them he was delighted to know the church was willing to acquire the Hall, and that after much thought and prayer he had decided to make a deed gift of the Hall to the church for the propagation of the Gospel. The site alongside was not available. Arrangements were made to appoint the Baptist Union Corporation as Trustee. Following a year of voluntary work in renovating the building with at times professional help, the building was opened on 13 May 1972 with two sessions addressed by Pastor McNabb ('The Lord thy God in the midst of thee is mighty' Zeph 3:17) and Pastor Will Hibbert ('That thou mayest know how thou ought to behave thyself in the house of God' 1 Tim 3:15).

Steps to a Settled Pastor

Ever anxious to have a pastor to shepherd the flock, a special church meeting attended by 21 members was held in April 1973 to consider a recommendation from the officers that Mr Robert Rodgers be called to the pastorate of the church in a part-time capacity. The church approved and Mr Rodgers was approached by the officers. He himself suggested that the arrangement be for six months during which he would preach and visit, but not as the pastor of the church. The church came together to consider the matter, and a motion to call Mr Rodgers to the pastorate failed to get the two-thirds majority required.

In November 1974 the church recognized that dry rot and rising damp in the building demanded extensive professional repairs. While this work was in progress the services were held once more in the community centre. During this time a special church meeting heard a report from the officers that Mr Walter Entwistle, a Home Mission worker, was being withdrawn from the Antrim Church and would be available for re-allocation. The officers had approached the Home Mission committee about the position. The committee was prepared to allocate Mr Entwistle to Holywood if the church would raise one-half of his salary. The church decided by

a majority vote to this proposition. Mr Entwistle commenced his work on 1 May 1975, the meetings continuing in the community centre. Mr Entwistle's membership was transferred from the Killyleagh Church and he was elected to the eldership of the Holywood Church. His wife also came on transfer from the Castlereagh Church at the same time. After fourteen months with us as a Home Mission evangelist, the church on 10 June 1976 approved a unanimous recommendation from the officers that Mr Entwistle be formally called to the pastorate of the church. The 25 members present voted unanimously in favour, and the elders called with Mr Entwistle to inform him of the church's decision. The inducton service took place on 17 September in Bangor Road Presbyterian Church (kindly lent and filled to overflowing for the occasion) under the chairmanship of Mr Joe Wray, Baptist Union President. The act of induction was performed by Pastor McNabb, and an address was given by Pastor H M Carson.

It was a happy event. What we had dreamed of and striven for was, in the good will of God, accomplished. Over a span of twelve years, from the formation of the church in November 1964 to September 1976, we now had a building for worship and the preaching of the gospel, and our own pastor. By 1977 the church had assumed full responsibility for the pastor's support. Pastor and Mrs Entwistle continue with us at the time of writing (March 1992), a ministry spanning more than fifteen years.

Ups and Downs in Church Life

During the winter months of 1978 tracts and invitations were placed in each home from Knocknagoney to Cultra. A Baptist Youth Evangelism (BYE) team worked eleven days with us during the summer of 1979. Mrs Boyd, who had been converted in the community centre under the preaching of Pastor Bradley, was received into membership.

Prior to 1979 we had used the facilities of sister Baptist churches for baptisms. That year the first baptismal service was held at Sea Park in the Belfast Lough, the candidates being Jim Todd and his wife Margaret. This was a good opportunity for open-air preaching and witnessing to the significance of baptism. This has been our practice ever since.

For seventeen years since the formation of the church until 1981 Mr Sam Towell had served as secretary with efficiency. He wished to be relieved of

this task, and Mr Sam Weir was unanimously elected to serve in Mr Towell's place.

In 1982 an issue arose as to whether an applicant for membership would be received on medical grounds without baptism. Since no application had been or was received, the officers asked the pastor to explain to the querist that the question was hypothetical. Sadly, the querist did not accept this explanation and resigned from the church. There followed a period of testing for the church, but unity was maintained throughout. That same year plans to start an uniformed organization for our young people had to be aborted because there were not enough leaders available.

The following years saw changes in the leadership and membership of the church. Jim Darragh who had been a deacon and church treasurer and served the church well was compelled by his wife's illness to resign. Graham Speers was elected deacon and church treasurer. A chartered accountant, Graham was eminently suited to guide the church's financial affairs. He is still in office. Sam Weir, a deacon from the foundation of the church and church secretary since 1981, indicated his wish to retire with effect from 1 September 1984. Sam was also deeply involved in the children's and young people's activities. His resignation was deeply regretted as was his transfer later to the Ballycrochan Church. Jim Billsborough was appointed church secretary. David Billsborough, his wife Una and their family, Jim Todd, his wife Margaret and their family and Jim Darragh were also transferred to Ballycrochan Church. This meant losing six faithful workers from our church and they were sorely missed. Mr Towell resigned as elder and his place was taken by Tom Cave on 14 March 1985. Despite these changes and losses, the work continued with encouragement.

'Mission Holywood' was held in 1984 with Allan Kerr whose preaching and visitation were favourably received. In advance of the mission 5,500 invitations were distributed - 1000 by our own young people, and 4500 as a mail shot at a cost of £100. Also 500 prayer cards were issued. Hopes that parents of the Sunday School children would attend were not fulfilled.

A member who remained anonymous provided a minibus for the use of the church in September 1985.

Miss Carol Dale, one of our younger members, entered the Irish Baptist

College with the backing and practical support of the members.

A benevolent fund was started with fortnightly offerings at the prayer meeting to assist those in need.

Stephen Cave was appointed as Missions Secretary. After graduating from Queen's University and Stranmillis College he undertook,with the prayerful and financial help of the members, a short-term missionary appointment with the Africa Evangelical Fellowship on the islands of Réunion and Mauritius in the Indian Ocean. On his return he obtained a teaching post in a primary school in Carrickfergus, and transferred his membership to the Carrickfergus Church. He has been accepted as a candidate for the AEF and plans to enter the Irish Baptist College in 1992 to do the BD course prior to leaving for Africa.

During 1985 Pastor James Garrett conducted a successful mission with us, combining prophetic teaching and evangelistic messages over a two-week period. It should be noted here that while a majority of our members take a strong pre-millenarian view of prophetic scripture, others hold different views, but our unity as believers in Christ is maintained.

About this time prolonged efforts were made to purchase the ground adjacent to the church building to allow for needed extensions to the accommodation. Despite the help of Mr Jim Kilfedder, M.P. and much correspondence with the Department of the Environment we were unable to obtain the site.

Nevertheless, the evangelistic outreach continued unabated. A fruitful work developed through the monthly services conducted by our pastor in Croft House, a residential nursing home. Four other private nursing homes in the area also received us on a monthly basis. Several were converted, including the Matron ofone of the Homes who was later baptized at Sea Park and joined the church. Two members of Hamilton Road Church, Bangor, Mr and Mrs Bob Orr, came to live in Redburn Nursing Home. Bob commenced a morning Bible study group there, a ministry continued by Mr Billsborough since Bob went to be with Christ.

Our pastor, Mr Entwistle, took up opportunities to teach Religious

Education and to conduct morning assembly in the local primary school.

A monthly meeting for senior citizens is well attended and the minibus comes into its own on these occasions. It has also been extensively used for children's work, Baptist Youth,BY camps, and has been loaned to other churches for outreach.

A "shopper's crêche" run by four volunteers, Mrs Wilkin, Mrs McCaw, Mrs Bryce and Mrs Billsborough, was provided for mothers in the community on Friday mornings, and proved popular. It is still in operation, and has been the means of recruiting children for the Sunday School. Through it parents have been contacted and invited to the services. Health visitors have spoken favourably of this facility. A welcome feature was that some mothers from Palace barracks use the crêche.

Not all ventures succeeded. A conversational Bible study held after the Sunday evening service for the instruction of new converts petered out.

Our New Building

In 1987 the search for a new site resumed, the existing building being inadequate for our expanding activities. The BYF under the leadership of Peter Cave had begun a 'coffee bar; type meeting on Saturday nights. They aimed to reach teenagers and others who frequented pubs and were involved in questionable practices. It was hoped that a site in Church View or Hibernia Street would facilitate this outreach. By this time the Building Fund had topped £3000 augumented by a legacy of £24000 under the Will of the late Bob McWilliams. When the McWilliams' legacy came to the church, the members decided to allocate £6000 of it to the committee of the sheltered Home where Mr McWilliam's son was a resident. In consultation with the Trustee of the Will, the money was designated to buy a suitably equipped minibus. In the event the pastor, secretary and treasurer visited the Croft Home in 1989 to present a cheque for £7000 for this purpose. Later the church had the pleasure of welcoming the residents at an evening service when they arrived to display their new purpose-built vehicle.

In the closing months of 1988 the office-bearers were looking at three alternative sites as the existing building was now in need of extensive renovation and there was no possibility of extending

the site. With the expert advice of the Baptist Union Building Committee we turned down each of these sites. Mr Graham Speers drew our attention to a property just coming on the market located on a prime site on the Belfast Road at Jackson Road. The asking price was £95,000.

The existing building was put on the market and attracted some enquiries. The Free Presbyterian Church made an offer which was subsequently withdrawn. Eventually the premises were sold to a businessman for development as offices. While this was in process active steps were taken to acquire and finance the property on the Belfast Road with the help and advice of the BU Buildings Committee and its convenor Mr Alfie Mairs and the BU secretary, Pastor J R Grant. An appeal sent to our sister churches produced a warm response. The BUI Loan & Building Fund made an interest-free loan of £8,000 while the BU Building Fund granted a similar loan of £10,000.

The church continued to worship in the High Street building while the contract builder worked on the new premises, assisted by volunteers from the fellowship. The new church building was opened on 18 November 1989, the twenty-fifth anniversary of the foundation of the church. The building was filled to overflowing. Those not able to gain admission to the building itself were accommodated in three coaches hired for the occasion and wired for closed circuit television by our technician 'extraordinaire' Leslie Stewart. The service was conducted by Mr Walton Balmer, BU President, and Pastor Derek Hutchinson (Ballycrochan) gave the address. Mr John Brown was our solist for the occasion. We had returned to the White City where we had begun, but this time with the new Strathearn housing development alongside.

Leslie Stewart had installed state-of-the-art recording equipment in the new building, which allowed us to institute a tape ministry for the sick and house-bound. Also a library of tapes is now available for loan. Ken and Ann McCaw edit a monthly fellowship Newsletter which keeps us up-to-date with ongoing events. In July 1991 a BYE team led by Ian deCourcy held a summer Bible School and open-air services which attracted hundreds of children, and visited extensively. Before the commencement of the winter session of the children's meeting in 1991 a BY team held a

children's mission. (The same is planned for 1992).

In 1991 David Bell, a student at the College, came to us as student assistant for a year. He endeared himself to us all as he engaged in door-to-door evangelism with the Pastor. A team of four continue this work in afternoons with numerous interesting contacts. Our student assistant for 1992 is Mr Brian Magee of the College. So with the help of the Lord the work continues.

Statistics

Membership at foundation in 1964 19
nine years on (1973).....32
nine years on (1982).....35 added
seven years on (1990)..... 24 added

The total number of persons received into membership 1964 - 1990 was 110. Taking account of losses by death, transfer to other churches, and resignations, the membership at the end of 1990 stood at 44.

Irish Baptist College: "The Belfast Years"

1964-1991

by the Editor

The nearly unanimous vote of the 1963 Assembly of the Baptist Union 'to maintain a College for the training of candidates for pastoral and missionary work' set in motion a plan of action.

New Location - New Building

First, the College premises at 52 Terenure Road East, Dublin, were sold and the proceeds used towards the purchase, renovation and equipment of the present building at 64 Sandown Road, Belfast. The Baptist Union Corporation, as trustee, made available funds at a nominal rate of interest towards the cost, estimated at £19,000 and a Redemption Fund was set up to provide for the repayment of the capital loan. This was at a time when the Baptist Union offices at 3 Fitzwilliam Street, Belfast, were being renovated. Arrangements were made to accommodate the offices in the Sandown Road building for a period. The Buildings committee of the Union, under the energetic leadership of Wm J McCormick, worked hard to ensure that the renovations were carried out to a high standard. The expert assistance of the committee members who included an architect, civil engineers, building contractors, and estate agents was freely given.

In the title deeds of the Sandown Road property there was a restrictive covenant specifically ruling out its use for educational purposes. On investigation the head landlord turned out to be the Irish Presbyterian Orphan Society. A request was made to that body for a waiver of this covenant. They very graciously and freely granted the waiver, and their kind co-operation was taken as a further token of divine guidance in the whole matter.

The building was prepared and ready for the commencement of the College year beginning in September 1964.

New Principal

Second, the new College Committee, appointed by the Union Council, set about finding a successor to Principal Spurgeon. In this important decision, the committee eventually settled on David Paul Kingdon, M.A.(Cantab.), B.D., who had trained for the ministry at Spurgeon's College, London. Mr Kingdon was assistant minister at Purley Baptist Church to Rev. Will Channon, whose wife was a former member of our Shankill Church, Belfast, and who thoroughly understood and shared the evangelical stance of Irish Baptists. On the basis of a report and recommendation from the College committee the Assembly wholeheartedly voted to appoint Mr Kingdon as Principal of the reconstituted College with effect from 1 September 1963. A well-attended and representative Recognition Service was held in the Great Victoria Street Church, Belfast, on 16 September when the address was given by Mr Channon.

This move allowed time for the complex and detailed arrangements necessary for the re-launch of the College to be made in consultation with the new Principal. It also gave Mr Kingdon time to fulfil a heavy programme of engagements in the churches, who were impressed by his warm-hearted love for the Lord and his whole-hearted loyalty to the Scriptures. Bonds were forged in this way between the College and the churches that have endured to the present day.

New Demand

An interim prospectus was issued towards the end of 1963 in response to a number of enquiries. Thirteen young people (of whom nine were Irish) applied for admission in Autumn, 1964. A further ten applications were received for admission in 1965. This response exceeded all expectations. The committee had modestly planned for a total student body of twelve admitted over three years. As a result of the demand for places, these plans were revised to allow an annual intake of nine resident and three non-resident students and a total student body of thirty-six.

Full-time Tutor

The new plan called for assistance to be provided for the

Principal beyond the visiting lecturers that had been envisaged. The Union Council approved in principle the appointment of a full-time Tutor, and the committee set about finding a suitably qualified person. Again, after enquiries, the committee was able to recommend the appointment of Ivor J W Oakley, M.A.(Oxon.), B.D. with effect from 1 September 1964 and the Assembly in May heartily approved. The committee entered into a happy arrangement with the Strandtown church, Belfast, by which Mr Oakley assumed the pastoral oversight of the church which provided him with a manse and made a contribution towards his stipend. Again, this proved to be divine guidance. Mr Oakley's sincerity and winsomeness won Irish Baptist hearts, while his scholarship provided solid support the Principal desired in establishing the high standards that have characterized the teaching of the College since 1964.

Inauguration - September 1964

Nine students - five Irish, three English and one Welsh - were admitted and commenced their studies in September 1964. An Inaugural Meeting was held at which Mr Oakley was formally recognized as Tutor, and the commencement address was given by Dr Ernest F Kevan, Principal of the London Bible College. Principal Kingdon delivered three inaugural lectures on 'Baptist Evangelism in Nineteenth Century Ireland' which were subsequently published. On 31 October the College premises were officially opened in gracious and fitting terms by the Rt. Hon. Ivan Neill, M.P., then Minister of Finance at Stormont, and later to become the last Speaker of the Northern Ireland House of Commons. Some 250 people, representative of the churches, gathered for a thanksgiving service at which Pastor Robert Clarke, a graduate of the Dublin College and a staunch supporter of the relocation of the College in Belfast, spoke on 'The Aims of the College', A Matron, Miss Margaret Bryans (a member of the Haypark church), and domestic staff were recruited.

It was an historic year in the annals of Irish Baptists and gave cause for thanksgiving to God for the unquestionable leading enjoyed by all those involved in the reconstitution of the College

The Treasury

As to finances, the churches responded with £993 to the special Appeal, and, more significantly, sent in donations of £1299 to the general fund. The churches were to build on this foundation over the years until in 1991 their subscriptions reached £36,118. Students' fees have been the other major source of income and from £865 in 1964 rose in 1991 to almost £64,000. In due course, the debt on the premises was paid off. The Principal's residence at 65 Sandown Road, next door to the College, was also redeemed having been purchased by the Baptist Union Corporation as an investment and rented to the College. Both properties have been well-maintained and form part of the College Investment Trust. Their market value now exceeds their book value several times over. A generous and anonymous interest-free loan of £10,000 eased the burden of interest and other charges for a number of years.

The College Council, as the committee is now called, has had to contend with rising costs since 1964. For many years the efficient management of the domestic budget has been a source of great satisfaction. A number of years ago the Council appointed Miss Moira Richmond as Domestic Bursar, She had completed the missionary course in 1970 and served for a period with the IBFM in Peru. Miss Richmond's dedicated work in running the house cannot be exaggerated.

Year by year the needs have been met through the generosity of Irish Baptists themselves. The Council has been able to maintain a long-established practice of giving a subsidy to students who were not in receipt of education grants.

Since 1964 the Baptist Women's Fellowship (formerly the Women's Auxiliary of the Foreign Mission) have given considerable monetary and practical help. Their annual gift day made and cemented friendships between the two organizations. Their practical and often innovative schemes helped (among others) to furnish student study-bedrooms, carpet the students' common room, to purchase a computer and to replenish food stocks. Recently, a scheme called 'Friends of the College' opened the door for others to take a

personal and closer interest in financial needs.

A Growing Faculty

As the work developed additions were made to the teaching staff . In 1966, as part of a general reorganisaton of Union administration, the College secretaryship passed from the Union General Secretary (Pastor Thompson) to Mr Norman Shields, who also had responsibility for the Home Mission and for part-time teaching at the College. The College paid a proportion of Mr Shields' salary. In 1975 he was relieved of his Home Mission duties and devoted his full attention to the work of College secretary and tutor until his retirement in 1991. Over those twenty-five years Mr Shields made a significant contribution to the development of the College in every area.

In 1972 Pastor R C McMullan, B.A., B.D., a graduate of the London Bible College, joined the staff as Tutor in Old Testament, a position he held with distinction until 1983. Mr McMullan was an experienced pastor and his counselling ministry among the students was notable.

The Council in 1975 (in an innovative move which has proved to be another divinely-led choice) appointed Mr Maurice Dowling, B.A. (Cantab.), B.D., who had graduated from the College the previous year, as Tutor in Church History, Historical Theology and the Biblical Languages. Dr. Dowling, as he now is, carries his weighty scholarship with modesty and grace. His contribution to the College's reputation since it became a recognized college of Queen's University Belfast, in October 1977 has been immense. He still continues on the staff.

Another distinguished student of the 1980 Year was Philip S Johnston, B.A. (Cantab.),B.D. Before entering the College he had served with the Irish Baptist Foreign Mission in Belgium. In 1983 he was appointed Old Testament tutor to succeed Mr McMullan and became a respected member of the faculty. During his stay he obtained an M.Th. from Queen's University, Belfast. He left the staff in 1990 to pursue further study at Cambridge.

Following the departure of Philip Johnston the responsiblity for Old Testament studies and Hebrew was undertaken by another graduate of the College, Pastor William Colville, B.Sc., B.D. In the New Testament field the teaching, since 1980, has been

strengthened by the assistance, part-time, of Mrs Kathleen M Johnston, B.A., B.D. also a former student.

Principal David Kingdon (1963-74)

In 1974 Principal Kingdon resigned to go to South Africa and the Senior Tutor, Rev. Ivor J W Oakley, M.A., B.D., M.Th., was appointed to succeed him in July.

Under Principal Kingdon the College curriculum had been developed in a balanced way with some emphasis on theology. He set about building a College library which soon became a major resource and study tool for staff and students. Dr Dowling continues the tradition as Librarian and the College Library today can stand comparison with those of older and richer foundations! Though a convinced Calvinist, Mr Kingdon understood and never misrepresented those who differed from him. His preaching in the churches was warm, thoughtful and acceptable. During his time as Principal he built up a cordial relationship between the churches and the College, and took a deep interest in the affairs of the Union in all its departments. He followed the careers of the graduates, especially the growing number being settled in Irish pastorates. His departure to South Africa ended a fruitful association during which the reconstituted College had achieved a secure place in the affection of the churches.

A Worthy Successor - Dr Ivor Oakley (1974-88)

Principal Oakley made the transition from Senior Tutor successfully. His contribution to the College in his new rôle derived from his warm pastoral spirit, allied to high standards of work, which he demanded of himself and others. His research in New Testament studies led to the submission of a thesis which earned him a Ph.D. from Queen's University, Belfast in 1984. Under his guidance and encouragement, the range of courses was expanded to cater for new developments in ministerial and missionary training. The annual intake of students continued to encourage. Some of the College courses were recognized by the Department of Education as grant-eligible. Students who followed degree courses provided by the College in associaton with Queen's University received mandatory grants. The ministerial training given at

the College was recognized by the Baptist Union of Scotland and the Baptist Union of Great Britain for the purposes of their ministerial recognition schemes, and this has proved to be a valuable arrangement for graduates who were called to churches 'across the water'. The number of missionary candidates increased and several prominent international societies sent candidates for training and refresher courses. A number of graduates found their way to our own Bapist Missions and currently serve in Peru, France and Ireland.

An able preacher, Dr. Oakley responded to numerous invitations from the churches and consolidated the connections made by his predecessor. The churches in their turn have responded and a majority of them now have graduates as pastors. It may be said without fear of contradiction that since 1964 the College has fulfilled its intended functions and exceeded the expectations of those who, in faith, brought it to Belfast.

In 1988 Principal Oakley accepted an invitation to become Principal of our sister institution, the Scottish Baptist Theological College in Glasgow. He had devoted a large part of his active life to the work in Ireland. His contribution as pastor, College tutor and principal was substantial and important, and ensured him a significant place in the history of the denomination in Ireland. More than that, Dr Oakley and his wife Esmé with their three daughters have a secure place in the affections of the Irish Baptist family and successive generations of students. Mrs Oakley took an active interest in student wives and families and fiancées, and helped many of them through what tended to be a period of stress and strain.

Principal Hamilton Moore, B.D.,M.Th., Ph.D. (1990-)

Following Principal Oakley's resignation, a specially-appointed sub-committee of the College Council considered a number of possible successors and finally settled on Mr Hamilton Moore, B.D., M.Th., Ph.D.

Mr Moore was a graduate of the College (1980-83). He had been a working pastor for twelve years prior to that, and had extensive experience as an evangelist. During a distinguished College career he had been pastor of the Glenarm church (1980-84) and was currently pastor of the Magherafelt

church. Mr Moore had been offered and accepted a post as New Testament tutor commencing 1 September 1989. This arrangement was allowed to stand for one year, and Mr Moore took up his duties as Principal in July 1990. In the interim, Mr Shields served as 'acting Principal'.

Dr Moore, the first Irish principal of the re-constituted College, has settled in to his heavy responsiblity, and promises to live up to the fine example of his predecessors. Joining him as College Secretary in 1990 was another former student, John Birnie, Dip.Th. The college continues to advance under the new regime.

The policy of using gifted, committed, Spirit-filled men and women is reflected in the willingness of the College Council to employ those who have passed through our student ranks. For each vacancy, candidates from outside Ireland have been sought in the belief that too parochial an attitude was to be avoided. In each case, those short-listed were given the same careful consideration. Decisions, if anything, were harder to make in the case of Irish candidates. It is a happy fact that the graduates of the College offered standards, attitudes and ranges of experience that compared favourably with the best.

A look through the List of Students which acompanies this short account will reveal the number and variety of entrants to courses. A brief analysis shows that of the 311 students admitted since during the period, 218 (or 70%) were Irish-born. During Mr. Kingdon's principalship a larger proportion of students, on the whole, were from Great Britain. In four later years, 1981, 1984, 1987 and 1988, the intake was exclusively Irish!

So it is that the College celebrates its centenary, and moves into the future with prospects as bright as the promises of God. As we face the twenty-first century with its multi-faceted opportunities and problems the College motto still expresses our resolve ...

Domine Sequor "Lord, I Follow".

Irish Baptist College

List of Students from 1964-1991

Notes:

1. A List of Students from 1892-1963, (numbered 1 - 136) may be found in Volume 23 of the IBHS Journal
2. Irish-born students are indicated by an asterisk (*) and their home church where known is given in brackets after their name [Lurgan]
3. The list was compiled by the Editor with the help of Mr Norman Shields. The career information is not intended to be complete in every case.

Year 1964

137. *Alastair Hugh Baxter (1964-67) [Lisburn] In Civil Service
138. *Samuel Davidson Calderwood (1964-67) [Shankill] Lerwick, Scotland.
139. Richard Brian Stanley Eccles (1964-67) Hebden Bridge, Yorks.
140. *Walter Entwistle (1964-67) [Killyleagh] IBHM 1967-76; Holywood, 1976-
141. *Elizabeth Hughes (1964) [Mountpottinger] Withdrew March 1965. IBFM Peru
142. Stanley James Kirby (1964-67) Westmorland Group 1967-78; Hope, Hebden Bridge 1978-
143. John Shakelton Turkington (1964-67) Spellow Lane, Walton, Liverpool
144. Russell Colin Williams (1964-66) St. Mellons,Cardiff 1966-
145. *Oswald George Young (1964-67) [Phibsboro] Coleraine (Asst.) and Portrush

Year 1965

146. *Raymond James Arnold (1965-68) [Hill Street, Ballymena] in Scotland; currently Rosemary Park, Bangor 1990-
147. Geoffrey Birch (1965-67) SUM, Nigeria 1967-78; Grange Park, Hayes 1978-82; Holmesdale Road, South Norwood 1982-88; Wesbury Leigh & Stormore 1989-
148. David William Boadle (1965-68) Wheelock Heath and Haslington
149. *Thomas Boyle (1965-68) [Castkereagh] Child Evangelism Fellowship; Educational appointment
150. Martin Graham (1965-68) In Scottish and English ministry; currently Tabernacle, South Shields, 1988- ; Secretary, Northern Association 1988-
151. *Isaac Lewis (1965-68) [Mountpottinger] In American ministry M.Div., D.Min. Ph.D.; currently Bloomfield 1990-
152. *Flora Montgomery (1965-67) [Dunseverick] m. Eric Todd
153. Geoffrey Suthon Willetts (1965-68) Grangetown , Cardiff, 1968-

Year 1966

154. Clive Ahmed (1966-69)
155. David Davidson (1966-67) Withdrew on medical grounds.
156. *George Dowie (1966-67) [Limavady] Withdrew for financial reasons.
157. Matthew Francis Else (1966-69) Broadway, Douglas; Onchan; Peel, IOM.
158. *William Gardiner (1966-69) [Cliftonpark] IBHM; in Australian ministry; currently Greenwich Strict Baptist Church.
159. Kenneth Goodall (1966-69) Berwick Hills, Middlesborough
160. Timothy Pipe-Wolferstan (1966-71) Passed London B.D. 1971 Colchester Strict Baptist Church.
161. Raymond Thomson (1966-69) In Scottish ministry; currently in social work.

Year 1967

162. Edward Holloway (1967-70) Herne Bay Court for a period.
163. Royston Carl Jones (1967-69) Returned to Carribean area.
164. Andrew Lovell, B.Sc (1967-71) Passed London B.D.(1971) Baptist Missions 1971-
165. David R. Manning (1967-68) Advised to discontinue his course.

166. *James Murdoch (1967-70) [Church Street East] IBHM 1970-76; Craigavon 1976-80; Phibsboro 1980-81; Baptist Missions 1982-88; Finaghy 1988-
167. *Peter Quigley (1967-71) [Limavady] Sandes Soldiers' Homes 1964-67; Youth Worker, BUI 1971-79; In Welsh ministry and then social work.
168. *Stanley Todd (1967-69) [Dunseverick] Passed London Dip.Th. SIM Liberia

Year 1968

169. Alan William Butler (1968-71) SIM 1971-76; Thornbury, Bristol 1976-84; Addlestone, 1984-
170. *Margaret Draffin (1968-69) [Banbridge] OMF Thailand
171. C. W. T. Durke (1968-70) Llantrissant; left the ministry.
172. Keith Gilbert (1968-71) B.D. Coleraine (Asst.) and Portrush 1971-73; Portrush 1973-81; Antrim Road, Belfast 1981-
173. *William McCrea (1968-69) Chaplain, British Sailors' Society 1969-
174. Arthur Owens (1968-71) Manager, Herne Bay Court.
175. John R. Peel (1968-69) Withdrew June 1969.
176. *Rupert Rea, M.B., B.Ch. (1968-69) In general practice.
177. *Derek T. Wilson (1968-71) [Grove] In Canadian ministry.

Year 1969

178. *Derek Baxter (1969-72) [Dromore] Milltown 1972-80; Carrickfergus 1982-87; Secretary, Baptist Missions 1987-
179. Trevor Brock (1969-72) Ballymena (Asst.) 1972-75; Antrim Road, Belfast 1975-80; Tobermore & Carndaisy 1980-88; Great Victoria Street, Belfast 1988-
180. Derek French (1969-72) in Strict Baptist ministry
181. *William McKnight (1969-70) Withdrew December 1970. Uddingston, Lanark; Free Church of Scotland ministry.
182. *Moira Richmond (1969-70) IBFM Peru; Domestic Bursar IBC 1974-
183. *Joseph McCormick Bailey (1969-72) [Castlereagh]
184. Ruth Margaret Bonnard (1969-71) m. Peter Quigley (see No. 167)
185. Kenneth Arthur Buckler (1969-72)
186. *Mavis Lorraine Cooke (1969-70) [Mountpottinger] Baptist Missions Peru 1972- m. Desmond Creelman.
187. Maurice Dowling, B.A. (Cantab) (1969-72) B.D., M.Th., Ph.D. Tutor, IBC 1973-
188. John Evans (1969-72) Stowmarket Strict Baptist Church 1973-76; Orangefield, Belfast 1976-83; to Leicester.
189. *John Robert Galbraith (1969-72) East End, Belfast 1974-
190. *Michael Rupprecht Garde (1969-72) To Mennonites.
191. William Wilson Goligher (1969-72) Rathcoole, Newtownabbey 1973-76; Canadian ministry
192. *Brian David Harper (1969-72) Withdrew January 1972. To Australia.
193. David Harper (1969-72) BMMF Nepal
194. Robert James Hillman (1969-72)
195. Christine Nora Hughes (1969-70) [Mountpottinger] m. W.W. Goligher (see No.191 above)
196. Albert Leo Jones (1969-72) London Transport.

Year 1970

197. *Margaret Elizabeth Myers (1970-72)
198. *Lilian Margaret Ritchie 1970-71) [Rosemary Park Bangor] m. R J Hillman (see No.194 above)
199. *Gerald Rodgers (1970-73) B.A., B.Th. Grange1973- and Bellaghy 1975-
200. Rachel Ropp (1970-72) Baptist Missions Peru 1974 m. A Lovell (see No. 164 above)
201. David Charles Johnson Stephen (1970-73) Nursing Service
202. Florrie Maria Wilson (1970-71) m. K. Gilbert (see No. 172 above)
203. *Foster Coates Wright (1970-73) [Castlereagh] Dip. Th. Church Street East 1973-77; Scottish ministry 1977-87; BMS Kinshasa 1987-

Year 1971

204. David M. Anderson (1971-72) Withdrew January 1972.
205. *Eleanor June Benson (1971-72) [Mountpottinger] m. R A Darmody (see No. 207 below)
206. Robert A.K. Boan (1971-74) To Australia

207. Colin Bulley (1971-74) SUM Theol. College N.Nigeria; Vice-Principal, Northumbria Bible College
208. Richard Arthur Darmody (1971-74) East Anglia; Soham
209. John Murray Hansford (1971-74) Coleraine 1974-
210. Noel Louis Leonetti (1971-74) In France
211. *James McClatchey (1971-74) [Lisburn] Killicomaine 1975-78;
212. *Dorothy May McKeown (1971-72)[Great Victoria Steet, Belfast] In Nursing Service.
213. *James Fluke Maginnes (1971-74) [Thomas Street, Portadown] Asst. Thomas Street, Portadown 1974-5;
214. Pablo Martinez (1971-74) IBFM Spain; Strasbourg, Alsace.
215. Gertraude Johanna Vreisleben (1971-74) London B.D.
216. Esther Jean Wintringham (1971-73)
217. *Oswald George Young (1971) London Dip.Th. [See No.145 above]
218. William Ivan Hull (1971-72) [Banbridge] Withdrew to train for Presbyterian ministry.

Year 1972

219. *Kenneth Allen (1972-73) [Hamilton Road, Bangor]
220. *Hazel Baxter (1972-73) UFM Brazil
221. *John Birnie (1972-74) [Grove] Dip.Th. Baptist Missions 1974-83; Sion Mills 1983-84; Lisnagleer 1984-90; Secretary, IBC 1990-
222. Mary Patricia Boan (1972-73) wife R A K Boan (see No.206 above)
223. *Marion Ruth Calwell (1972-73) m D. Harper (see No.193 above)
224. *Brian Cargin (1972-75) Tandragee 1975-81; Dunseverick 1981-83.
225. Stephen James Carter (1972-75) asst. Carey, Reading;
226. *Samuel Henry Donaldson (1972-75) [Dromore] In Canadian ministry.
227. Ashley Stephen Hunt (1972-75) To Anglican ministry.
228. *Denis John Lyle (1972-75) [Banbridge] Carryduff 1975-88;
229. David Morrow Martin (1972-75) Ballygomartin, Belfast 1976-78.
230. *Janice McCalmont (1972-74) [Carrickfergus] Child Evangelism Fellowship Athlone
231. *Robert Rodgers (1972) Withrew Christmas 1972.
232. John Shearer (1972-75) Gilnahirk, Belfast 1975-79;
233. Eve Wurtz (1972-74) m. P. Martinez (see No.214 above)
234. Geoffrey David Wyatt (1972-75) Asst. Viewfield, Dunfermline; Bottom Fleming, Somerset.

Year 1973

235. Roy Sherran (1973-74) Withdrew June 1974
236. *Desmond Clive W. Johnston (1973-75) [Knockconny] Baptist Missions 1975-77; Letterkenny 1978-82; Eldorado, West Texas 1983-84; Sion Mills 1984-
237. Michael John Brawn (1973-76) In English ministry1982-89; Stirling, 1989-
238. Pamela Ann Brown (1973-76) Baptist Missions Peru 1974-
239. Ian Giles Jemmett (1973-76) In Strict Baptist ministry.
240. *Oswald McAulay (1973-74) Withdrew January 1974
241. Michael Leslie Goodman (1973-76) B.A. Croham Road, Croydon 1978-
242. *David Conway Porter (1973-76) [Glengormley] B.D. Downpatrick 1976-82;. To Presbyterian ministry.
243. *Kenneth Mayne (1973-76) B.A. Haypark Avenue Belfast 1976-80; Cranham, Upminster 1980-86.
244. *Richard Rennie (1973-76) Lisnagleer 1976-84; Portrush 1980-92;
245. Jean Margaret Ellis (1973-76) Strict Baptist Mission Austria
246. *Kenneth Thomas Roberts (1973-76)[Milltown]
247. *Robert George Crory (1973-76) [Newry] Finaghy, Belfast 1976-85; Baptist Missions France 1985-
248. *Barbara Elizabeth Ann Geddis (1973-75) [Grosvenor Road, Dublin] Operation Mobilisation India and Pakistan, 1975-

Year 1974

249. *Maurice William Kinkaid (1974-77) [Newcastle, Co. Down] Scripture Union; Frontier Youth Trust, Belfast.
250. *Eileen Heasley (1974-5)

251. *John Orr McIlvenna (1974-77) [Carrickfergus] Baptist Missions Limerick 1977-87; Scripture Gift Mission 1987-
252. Gordon Elliott (1974-77) Antrim 1977-87; to Scottish ministry.
253. Carol Bulley (1974-75) wife of C. Bulley (see No.207 above)

Year 1975

254. *Frederick McClaughlin (1975-78) [Great Victoria Street, Belfast] Knockconny 1978-83; Milltown 1983-1991; Hamilton Road, Bangor 1991-
255. *John Harold Chambers (1975-78) [Dromore] Cookstown 1978-85; Hill Street, Ballymena 1985-91; Newtownards 1991-
256. *Isobel Fleming (1975-77) [Grove] Baptist Missions 1981-
257. *Thomas Fleming (1975-78) [Grove] Baptist Missions 1981-
258. Pierre Perrot (1975-76) In Swiss ministry.
259. *David John Little (1975-76) In Psychiatric Nursing Service
260. *George Charles Hilary, B.L. (1975-76) [Lisburn] In Legal profession.
261. *Derek Oliver Hutchinson, B Sc (1975-78) [Londonderry] B.D. Associate pastor, Hamilton Road, Bangor 1979-82; Ballycrochan 1983-
262. *George Herbert Fitzsimmons (1975-78) [Banbridge] Dental Technician.
263. *Brian Scott (1975-78) [Dunseverick] Calvary, Dee Street Belfast 1978-84; in Canadian ministry.

Year 1976

264. *James Kirkpatrick Morrison (1976-79) [Ballynahinch] Baptist Missions Ireland 1980-83;
265. Robert Forrester King (1976-79) Rosyth, Scotland.
266. *Edward William Betts (1976-79) [Holywood] Baptist Missions Ireland 1979-81; Stonepark 1981-91; Baptist Missions Peru 1991-
267. *Norman Samuel Fox (1976) Withdrew December 1976. In Methodist ministry.
268. Harry McMillan (1976-78)
269. *Roberta Collins (1976-78) [Grace, Dublin]
270. Robert David Maxwell Accepted but did not take up his place.
271. *Thomas Wesley Dobson (1976-79) Withdrew pro tem June 1977. To Canadian Mennonite ministry.
272. *Christine Isabell Gillmor (1976-79) Dip.Th. (QUB) Teaching and CEF

Year 1977

273. *Wesley Thomas Joseph Aiken, (1977-80) [Omagh] Crow Lane, Rochester.
274. *Howard James McNally (1977-79) [Lurgan] Withdrew June 1979. Londonderry 1979-82;
275. *Edward V. Miller (1977-79) p.t. Cregagh Congregational Church, Belfast.
276. Thomas Alexander John Urquhart (1977-80) Oban, Scotland.
277. *Suzanne Bowers (1978) Admitted for one year January to December 1978. IBFM Peru
278. *Randall William Edward Brown (1977-81) B.D.(QUB) Hester's Way, Cheltenham 1983-
279. *Maurice William Kinkaid (1977-81) B.D.(QUB) [See No. 249 above]

Year 1978

280. *Norman William Algie (1978-79) [Finaghy] Withdrew June 1979 Seamen's Christian Friends Society.
281. *Josephine Frances Mary Carlin (1978-79) [Great Victoria Street, Belfast] m. R. Heatley
282. *William George Cameron (1978-81) [Newtownbreda, Belfast] Dip. Th. (QUB) FEBA representative; To Presbyterian ministry.
283. Philip Cook (1978-81) FIEC ministry, Kent.
284. *Stephen John Fenton (1978-81) [Newtownbreda, Belfast] Dip. Th. (QUB) In Canadian ministry.
285. *Colin Stuart McNarry (1978-81) [Newtownbreda, Belfast] Dip. Th. (QUB) Newtownbreda, Belfast 1982-1986; in English ministry.
286. James Frederick Compton (1978-79) Withdrew.
287. *Duncan John Keys (1978-82) [Limavady] B.D. (QUB) Associate, Emmanuel, Gravesend 1982-87; Sutcliff, Olney 1988-
288. David Conway Porter (1978-80) B.D. (QUB) [See No.242 above]
289. *Elizabeth Jamison, (1978-80) Dip. Th. (QUB) Educational Psychologist
290. *Joseph McCartney (1978-80) [Dundonald] Dip. Th. (QUB) UFM Brazil.
291. *Kathleen M Johnston, B.A. (1978-81) B.D. (QUB) p.t. Tutor IBC

Year 1979

292. Andrew Birch (1979-82) B.D. (QUB) EMF Spain
293. *Frances McCreedy (1979-82) B.D. (QUB)
294. *Roberta Miller (1979-82) Dip. Th. (QUB)
295. *Keith L. Mitton (1979-82) [Hamilton Road, Bangor] Bradford, Yorks.
296. *David Murphy (1979-82) Dip. Th. (QUB) Lanntara 1982-86; To Presyterian ministry.
297. *Delmar Neill (1979-80) [Thomas Street, Portadown] Withdrew January 1980.
298. *Esther M. Shannon (1979-84) [Dungannon] Dip. Th., B.D. (QUB) Educational appointment.
299. *Paul Todd (1979-82) [Rosemary Park, Bangor] B.D., M.Th.(QUB) SIM Nigeria

Year 1980

300. *Virginia McLaughlin (1980-1983) [Milltown] Dip. Th. (QUB)
301. *Derek Freeburn (1980-1983) [Lurgan] Warrenpoint 1983-
302. J. Ronald Gibson (1980-1983) [Kilkeel] Haypark, Belfast 1983-87; Limavady 1987-89.
303. *Anthony H.Wallace (1980-1983) [Finaghy] B.D. (QUB) AIM Zaire
304. *Hamilton Moore(1980-1983) [Glenarm] B.D., M.Th., Ph.D. (QUB) Glenarm 1980-84; Magherafelt 1984-90; Tutor IBC 1989-90; Principal IBC 1991-
305. James T. Kirkland (1980-1982) Dip. Th. (QUB) Paisley, Scotland.
306. *Philip S. Johnston, B.A. (1980-1983) [Great Victoria Street, Belfast] B.D., M.Th. (QUB) Tutor IBC 1983-90
307. *Kenneth Ewart (1980-1982) [Orangefield, Belfast] Dip. Th. (QUB)
308. *Lynda K. Walker (1980-1983) [Newtownbreda] B.D. (QUB)
309. *Philip Saunders (1980-1981) Wycliff Translators West Africa
310. *Heather Saunders (1980-1981) wife of P. Saunders (No.309) Wycliff Translators West Africa
311. *Rhoda Teeney (1980-1981)[Gilnahirk] Withdrew May 1981. To Canada.
312. *James Murdock, B.A. (1980-1983) [Bloomfield, Belfast] B.D. (QUB) Asst.Charlotte Chapel, Edinburgh 1983-86; Lincoln 1986-
313. *Brian Ferguson, B.A. (1980-1983) B.D. M.Th. (QUB) Bloomfield, Belfast 1983-88.

Year 1981

314. *Alan Richard Baird (1981-1984) [Craigavon] Dungannon 1984-
315. *Paul Leslie Crooks (1981-1984) [Gortmerron]
316. *Edward Rea (1981-1983) [Ballyclare] Clough, Co.Antrim 1982-87; Rathfriland 1987-
317. *James McKeown (1981-1985) [Great Victoria Street, Belfast] B.D., M.Th., Ph.D. (QUB) Vice-Principal, Belfast Bible College.
318. *Ruth S. Geddis (1981-1984) [Tullycarnet] Dip. Th. (QUB) CEF
319. *Herbert Johnston (1981-1983) [Armagh] Independent Evangelist.
320. *David McMillan, B.Sc. (1981-1983) [Dundonald] Dip. Th. (QUB) Newry 1983-
321. *Roy Graham (1981-1982) [Ballyclare] Died January 1982
322. *R.A. Eric McIlwain (1981-1983) [Ballynahinch] Baptist Missions Limerick 1983.
323. *Raymond Banks (1981-1984) [Glengormley] B.D. (QUB) Gortmerron 1986-91; Cliftonpark Avenue, Belfast 1991-
324. *Robert McKenzie (1981-1982) Withdrew January 1982.
325. *Jacqueline Marie Fegan (1981-1982) [Hamilton Road, Bangor] Went to Stranmillis College June 1982

Year 1982

326. *Amanda Acheson (1982-1985) [Glengormley] AIM Kenya
327. *Catherine Barr (1982-1985) [Dundonald] Dip. Th. (QUB)
328. *Trevor Burke (1982-1985) [Antrim Road, Belfast] B.D. (QUB) Qua Iboe Fellowship Nigeria
329. *Eric Freel (1982-1983) CEF England
330. Richard Hewitson (1982-1985)
331. *William Paul Houston (1982-1985) [Dundonald] B.D. (QUB) completed externally. Ballygomartin, Belfast 1988-
332. *Graham Logan (1982-1985) [Banbridge] Dip.Th. (QUB) Poyntzpass 1984-91; Tobermore & Carndaisy 1991-
333. *Gordon McDade (1982-1986) B.D. (QUB) John Henry Memorial Congregational Church.

334. *James Latimer (1982-1985) [Newtownbreda] B.D. (QUB) Social work.
335. *Margaret Backes (1982-1985) [Glengormley] Baptist Missions France

Year 1983

336. *David Boyd (1983-1986)
337. *William Causby (1983-1986) [Rosemary Park] Cookstown 1986-
338. *William Colville B.Sc. (1983-1987) B.D. (QUB) Dundonald 1984 - also p.t. Tutor IBC 1990-
339. *Richard Crossley (1983-1984) [Coleraine] Resigned August 1984.
340. *William Davison (1983-1984) [Lanntara] Transferred to Edgehill College
341. Michael Ewan B.Sc. (1983-1985) Dip. Th. (QUB) Baptist Youth Secretary 1985- also Whitehead 1992-
342. Shona Ewan (1983-1985) wife of M. Ewan (No.341)
343. *Edwin Ewart B.A.(1983-1986) [Magherafelt] B.D. (QUB) Letterkenny 1986-90; Mountpottinger 1990-
344. *Peter Firth (1983-1986) [Hamilton Road, Bangor] Dip. Th. (QUB) Asst. Charlotte Chapel, Edinburgh.
345. *Leslie Hutchinson, M.A. (1983-1986) [Great Victoria Street, Belfast] B.D. (QUB) Strandtown, Belfast 1986-
346. *Michael Jemphrey (1983-1986) Dip. Th. (QUB) Wycliff Translators
347. *Siobhan Lambe (1983-1985) [Dundalk] Nursing Service.
348. *John Taylor (1983-1986) [Cookstown] Dip. Th. (QUB) Kilrea 1986-91; Armagh 1991-
349. *Paul Dalzell (1983-1986) [Kilkeel] Transferred to Union College.
350. Napo Poidi (1983-1984) Wycliff Translators Togoland
351. Honorine Poidi (1983-1984) wife of N. Poidi (no.350)
352. *David Luke (1983) [Hill Street, Ballymena] Withdrew on health grounds. (see No.435 below)

Year 1984

353. *Linda Corry (1984-1987) [Ballynahinch] CEF Eastern Europe
354. *David Greenaway (1984-1987) [Dungannon] Glenburn, Paisley
355. *Andrew Heron (1984-1987) [Gilnahirk] B.D. (QUB) Baptist Missions France 1987-
356. *Gary Mason B.A. (1984-1987) [Newtownbreda] Dip. Th. (QUB) Cliftonpark Avenue, Belfast 1987-90.
357. *Mark Andrew Patterson (1984-1988) [Dromore] Knockconny 1990-
358. *Gerald Titmus (1984-1986) [Castlereagh]
359. *Jonathan Watson (1984-1987) [Rosemary Park, Bangor] B.D. (QUB) Moira 1987-91.
360. *Evan Williams (1984-1987) [Comber] Acre Gospel Mission
361. *Paul Wilson B.Sc. (1984-1987) [Hamilton Road, Bangor] B.D. (QUB) Whitehead (p.t.) 1987-89; Asst. Victoria, Eastbourne 1989-

Year 1985

362. *Sarah Crowe (1985-1988) [Kilrea] B.D. (QUB) Editorial assistant, 'Irish Baptist' 1988-90; Baptist Missions France 1991-
363. *Philip DeCourcy (1985-1988) [Rathcoole] Carr 1988-
364. *Carol Dale (1985-1988) [Holywood]
365. *Ian Ferguson (1985-1988) [Coleraine] Dip.Th. (QUB) Returned to banking.
366. *Andrew Hillis (1985-1988) Dip. Th. (QUB) Irish representative MEC
367. *David Jackson (1985-1988) [Castlereagh] Dip. Th. (QUB) CEF
368. *Gary Loftus (1985-1986) [Newtownards] Withdrew September 1986
369. *Kenneth Meldrum (1985-1986) CEF
370. *Gary Nicholls (1985-1988) [Newtownbreda] Associate pastor Cliftonpark Avenue, Belfast 1988.
371. Rob Parker (1985-1988) Returned to Canada.
372. *Alice Robinson (1985-1988)[Newtownbreda]
373. *Henry Thomson (1985-1988) [Comber] In Scottish ministry
374. *Paul R. Williamson (1985-1988)[Gortmerron] B.D. (QUB) Omagh 1990-
375. *David Samuel Whitmarsh (1985-1987) [Lisburn] Dip. Th. (QUB) Cheddar Association 1988-

376. *Robert Jeffrey Wright (1985-1988) [Rosemary Park, Bangor] Dip. Th. (QUB) Haypark Avenue, Belfast 1988
377. John Ewart (1985-1986) Transferred to QUB Arts Faculty
378. *John Gault (1985-1988) B.D. (QUB) Grace, Onchan IOM
379. *Mary Mackrell (1985-1988)p.t.[Newtownbreda]

Year 1986

380. *David Armstrong (1986-1989) B.D. (QUB) Teacher training.
381. *Jennifer Belch (1986-1989)[Great Victoria Street, Belfast] Dip. Th. (QUB) m. R.Banks (see No.323 above)
382. Astrid Berner (1986-1987) Transferred to QUB Arts course
383. Craig Dyer (1986-1989) Bellshill, Lanarkshire.
384. Stephen Ewing (1986-1989) Dip. Th. (QUB)
385. *Ian Robert Grant (1986-1989) [Millisle] B.D. (QUB) Asst. Thomas Street, Portadown 1989-90; Mullaghmeen p.t. 1990-
386. *Trevor Kirkland, B.A. (1986-1989) [Ballyclare] Dip. Th. (QUB) Templepatrick 1990-
387. *William McCurrie (1986-1989) [Orangefield] Dip.Th. (QUB)Baptist Missions Ireland (Prisons ministry)
388. *James Moore (1986-1987) SASRA
389. *Norman Morrell (1986-1987) CEF
390. *Colin Spence (1986-1989) [Gilnahirk] B.D. (QUB)
391. *Alwyn Thomson (1986-1989) [Milltown] B.D. (QUB) Further study for M.Th.
392. *St. Clair McAlister (1986-1988) p.t.
393. Graham Thompson, B.S.Sc (1986-1988) M.Th. (QUB)

Year 1987

394. *David Baird (1987-1990) [Craigavon]
395. *Colin Bell (1987-1990) [Omagh] Dip.Th. (QUB)
396. *Andrew Clyde (1987-1990) [Ballykeel] B.D. (QUB) Further study.
397. *Roberta Craig (1987-1990) [Tobermore] Dip. Th. (QUB)
398. *William George Creighton (1987-1990) [Dungannon] Killyleagh 1991-
399. *Alison Gregg (1987-1990) Dip. Th. (QUB) Further study for PGCE
400. *Lawrence Hayes (1987-1990) [Portstewart] Staincliff, Dewsbury, Yorks.
401. *Dominic Montgomery (1987-1990) [Newtownbreda] Baptist Missions Athlone 1990-
402. *Kenneth Scullion (1987-1990) [Lanntara] Dip. Th. (QUB)
403. *Barbara Sloan (1987-1988) Transferred to Salford.

Year 1988

404. *David Bell (1988-1991)
405. *Robert Caldwell (1988-1991) Dip. Th. (QUB) Asst. Windsor, Belfast 1991-
406. *John Cunningham (1988-1991) [Strandtown, Belfast]
407. *Brian Dorman (1988-1991) [Great Victoria Street, Belfast]
408. *Glen Jordan (1988-1990) [Castlederg] Withdrew for financial reasons.
409. *Gillian Mogey (1988-1992) [Glengormley]
410. *Ian Major (1988-1991) [Lurgan] Lurgan (for church's prison ministry) 1991-

Year 1989

411. *Cecil Bailey (1989-
412. Robert Briggs (1989-
413. *Harold Carscadden (1989-) [Limavady]
414. *Samuel Devine (1989-91) [Milltown] Asst. (youth pastor) Newtownbrda 1991-
415. *Philip McCormick (1989-
416. *James Newell (1989-) [Millisle]
417 *Patricia Wilson (1989-) [Thomas street, Portadown]

Year 1990

418. Charles Collins (1990-
419. *Philip Corrigan (1990-
420. *Stephen Garrett (1990-
421. Joseph Lannon (1990-
422. *Brian Magee (1990- [Rosemary Park, Bangor]
423. *Alvin Mullan (1990- [Enniskillen]

424. *Andrew Oliver (1990- [Thomas Street, Portadown]
425. *Paul Stewart (1990-
426. *Ivor Thompson (1990- [Lisburn]
427. *Neil Watson (1990- [Rosemary Park, Bangor]

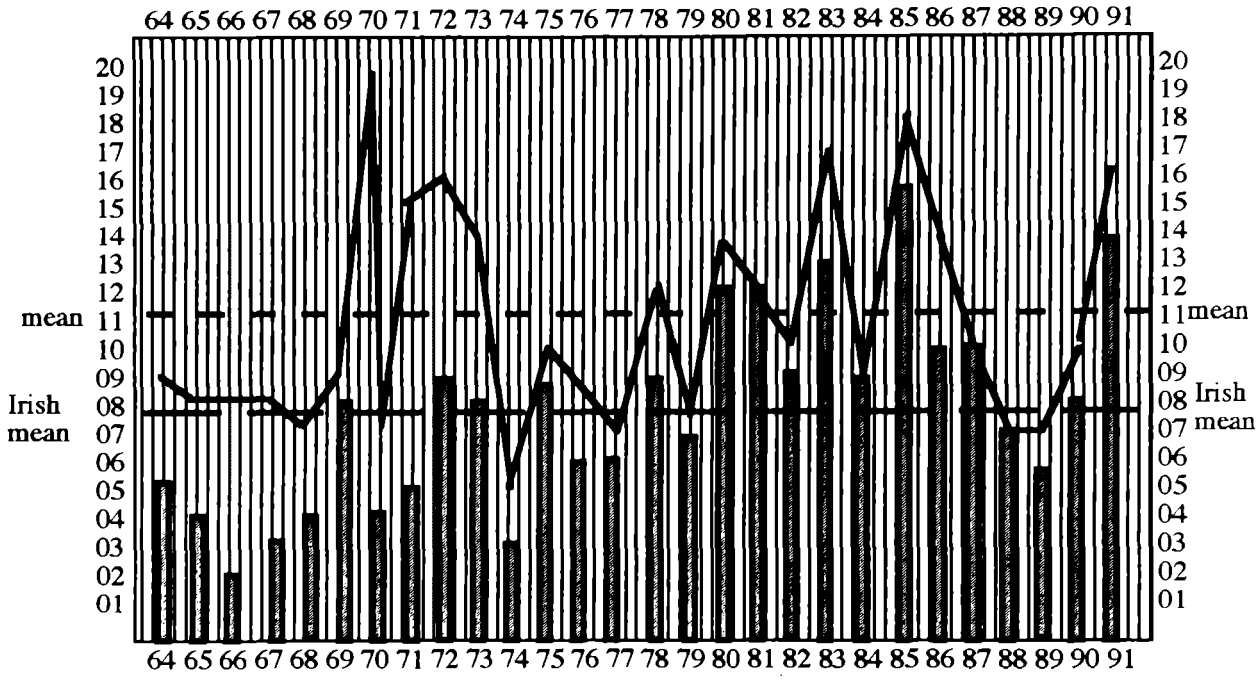
Year 1991

428. *Charles Anderson (1991- [Thomas Street, Portadown]
429. *Paul Crangle (1991-
430. Ian Forsyth (1991-
431. *Robert Hamilton (1991-
432. *Keith Henderson (1991- [Lisburn]
433. *Terence Hogg (1991-
434. *David Hunter (1991- [Castlereagh]
435. *David Luke (1991- [Strandtown] (see No. 352 above)
436. *Stephen Mairs (1991-
437. *David Patterson (1991- [Tandragee]
438. *Joseph Penny (1991- [Lanntara]
439. *Andrew Reid (1991- [Windsor, Belfast]
440. *Barbara Ruddy (1991- [Craigavon]
441. Stephen Sutherland (1991-
442. *James Thompson (1991- [Rathcoole]
443. *James Thompson (1991- [Rosemary Park, Bangor]

IRISH BAPTIST COLLEGE
The Belfast Years 1964-91

Graph of Student Yearly Intake

Note: The line graph is based on the figures below. The bar graph indicates Irish intake. Figures in ( )



1964 ... 09 (05)	1971 ... 15 (05)	1978 ... 12 (09)	1985 ... 18 (16)
1965 ... 08 (04)	1972 ... 16 (09)	1979 ... 08 (07)	1986 ... 14 (10)
1966 ... 08 (02)	1973 ... 14 (08)	1980 ... 14 (12)	1987 ... 10 (10)
1967 ... 07 (03)	1974 ... 05 (03)	1981 ... 12 (12)	1988 ... 07 (07)
1968 ... 09 (04)	1975 ... 10 (09)	1982 ... 10 (09)	1989 ... 07 (06)
1969 ... 19 (08)	1976 ... 09 (06)	1983 ... 17 (13)	1990 ... 10 (08)
1970 ... 07 (04)	1977 ... 07 (06)	1984 ... 09 (09)	1991 ... 16 (14)

( ) Irish Intake

Irish Baptist Historical Society

Report to Annual Assembly 1992

During the past year the Society has continued to enjoy a steady growth in interest. Four meetings were held during 1991 with an average attendance of 45. Topics dealt with were"Liberty of Conscience: A Pertinent Issue" which attracted a large audience, "Writing a Local Church history", "Frank H Forbes: A Memorable Union Secretary" and "Towards a Theology of the Child". It will be noticed that the first and fourth topics break new ground for the Historical Society. Issues of contemporary importance will in future find a place on the agenda of meetings, and provide an outlet for informal discussion among members and friends. The Society is sharing in the Irish Baptist College centenary celebrations in two respects -

(1) A history of the College has been written in two parts, the "Dublin Years" and the "Belfast Years". Part I has already been published in Volume 23 of the Journal , and Part II will appear in Volume 24.

(2) The annual meeting of the Society in May will feature a special lecture by David P. Kingdon, a founder member of the Society and former Principal of the College.

The history of the Baptist Union of Ireland has reached first draft stage. The publication of the history, sponsored by the Corporation Directors, will be part of the centenary celebrations of the Union in 1995.