

**NORTH-WEST UNIVERSITY
(POTCHEFSTROOM CAMPUS)**

in co-operation with
Greenwich School of Theology UK

**The North of Ireland Keswick Convention:
An intensive evaluation of its impact on Protestantism
in the North of Ireland since 1914.**

by the
Reverend JOSEPH FELL M.A.
23309318

Thesis submitted for the degree of Doctor of Philosophy
in Church and Dogma History
at the Potchefstroom Campus of the
North-West University.

Promoter: Professor Ben Rees Ph.D.

Co-Promoter: Professor Dries Du Plooy Th.D.

May 2013

Abstract

There can be no doubt that the Keswick Convention in Cumbria, England has had an enormous impact on the lives of many Christians and churches worldwide since its foundation in 1875. This thesis traces its history, albeit it briefly until 1914 and the evolution of its Teaching until 2012.

The North of Ireland Keswick Convention, known locally from 1917 as ‘The Portstewart Convention’ and from 2005 as ‘Keswick at Portstewart’, was carefully modelled on the Keswick Convention in Cumbria. Its original leaders invested heavily in property and have left a legacy without which the current Convention could not exist.

Both Conventions were focused, through the sequence of Keswick Teaching, to encourage the promotion of Scriptural and practical holiness. Ever since the North of Ireland Keswick was established, most of its Speakers, also preached at the Cumbrian Keswick and the general format of Keswick was adopted. These facts created connectivity between both gatherings.

The Keswick Convention and the North of Ireland Keswick Convention were both established in particular historical contexts and both seemed to be God’s provision for His church at rather difficult times. The thesis attempts to explain the theological emphasises which inspired the Keswick Movement. It also provides biographical details of the founders and the way in which God prepared them before they became the immediate catalysts for both Conventions.

The long story of the North of Ireland Keswick Convention is explained and an analysis is given of its struggles and challenges as its leadership sought to cope with an ever changing church scene. Not only did they cope, but they also developed the Convention’s ministry and this is explained in the course of this thesis

The main focus of the thesis is an evaluation of the impact made by the North of Ireland Keswick Convention upon Protestantism in the North of Ireland. The contribution made has been significant through the annual Convention itself, through local Conventions and through a number of ancillary ministries. Many people have been called into what is called “full time” Christian service through the ministry of the Convention. This greatly enhanced the impact of the Convention locally and worldwide.

The North of Ireland Keswick Convention has been rejuvenated since 2005. Not only was its name changed, but a change of mindset also occurred. In 2013 the Convention is a faithful contemporary expression of the Keswick ideal.

For a few years, the North of Ireland Keswick Convention became a Bible Week and followed a thematic approach to its ministry. In 2011 the Convention Committee reverted to the Keswick sequence of teaching although not in any slavish manner.

Every organisation has to adapt itself to the context and culture in which it exists and the North of Ireland Keswick Convention has with varying degrees of success followed this dictum. The thesis follows the course of its development through times of growth, consolidation, decline and renewed growth throughout its 100 years.

Acknowledgements

The Ministry of God's Word at The North of Ireland Keswick Convention has moulded my life ever since I began to attend in the late 1950's. My own minister, the Rev. Dr. Thomas Fitch of Ravenhill Presbyterian Church, Belfast was a Keswick man and his ministry strongly reflected Keswick spirituality. Every year, and for many years, he took a party from the Congregation to Keswick. In 1965, as a university student, I joined the party and had the privilege of being present at the significant morning Bible Readings taken by the late Rev Dr. J.R.W. Stott and which were subsequently published by Inter Varsity Press under the title, *Men Made New*. Dr. Stott's masterful exposition of Romans 5-8 was both illuminating and inspiring. That same year I heard Dr. Stott expound John 10 at the Ministers' Meeting and that was a formative experience for me.

The Rev. Ernest Kevan, Principal of London Bible College, on his first visit to Keswick as a Speaker, delivered the Bible Readings in 1953, and they were subsequently published by Pickering and Inglis under the title, *The Saving Work of the Holy Spirit*. He was an interesting choice! The previous year the Rev. Graham Scroggie had given Bible Readings from Romans in which he had clearly expounded the usual understanding of Keswick teaching at that time. However, Kevan offered a more Reformed interpretation. Keswick was changing and in 1965, Dr. Stott's Bible Readings were a significant watershed. I remember something of the debate that the Bible Readings caused.

I have been a member of the North of Ireland Keswick Committee since 1986, serving as Secretary from 1991 until 2004, when I was appointed Chairman. I want to express my thanks to Mr. J. Lawson McDonald A.C.I.S., a former Secretary and my immediate predecessor as Chairman of the Convention for his help in providing some primary source material. The Very Rev. Dr. W.M. Craig M.A., B.D., a former Convention Chairman, gave me great encouragement, insights and many personal memories.

The Deputy Librarian at Union Theological College, Belfast, Mr. Donald Garvie M.A., B.D., M. Th., was never bothered by my many requests for books and articles and I thank him. I am also grateful to Mr. Paul Henry of the Craigavon Library Services for his help with several important Quaker sources, the staff at the Linenhall Library Belfast, and to the librarians at my alma mater, Trinity College, Dublin.

My Promoters, the Rev. Professors Ben Rees of Liverpool and Dries Du Plooy of the North West University, (Potchefstroom Campus) gave me much advice and encouragement and I

thank them both. I am particularly indebted to Dr. Eleanor M. Evans, the Liaison Administrator at Greenwich School of Theology (UK) for her invaluable help with many issues during the period of my research and writing.

While attending the North of Ireland Keswick in 1968, I met the young woman who would become my wife. Her name was Sheila E. Dunlop and her father, the Very Rev. Dr. James Dunlop M.A. was the Convention Chairman at the time.

Finally, I want to thank Sheila for her patience, understanding and encouragement, as in our retirement from active congregational ministry in Londonderry, N. Ireland, she encouraged and supported me in my research into the Convention which has meant so much to us, both before and throughout our married life.

TABLE OF CONTENTS

CHAPTER 1: INTRODUCTION	1
CHAPTER 2: KESWICK IN CUMBRIA (1875-1914) AND IN THE NORTH OF IRELAND (1914-1945)	5
2.1 The Keswick Convention and in its immediate historical setting in 1875.....	5
2.1.1 A brief analysis of the American Holiness and the British Higher Life Movements	8
2.1.2 The Broadlands, Oxford and Brighton Conferences as preparation for the Keswick Convention.....	12
2.2 Rev. Canon T.D. Harford-Battersby and the Keswick Convention.....	13
2.3 The development of the Keswick Convention the ministry, the leaders and its expansion (1875 -1914).....	16
2.4 The North of Ireland Keswick Convention (1914-1945).....	20
2.4.1 Pre 1914 Irish Keswick Conventions.....	22
2.4.2 The North of Ireland – politically, ecclesiastically and socially in 1914.....	27
2.5 Keswick comes to Portstewart in 1914.....	31
2.5.1 The Leaders of the North of Ireland Keswick Convention (1914 – 1945).....	33
2.5.2 The Speakers and the ministry at the North of Ireland Keswick Convention (1914 -1945)	43
2.5.3 Challenges encountered by the North of Ireland Keswick Convention (1914 – 1945).....	47
CHAPTER 3: KESWICK TEACHING	64
3.1 Keswick’s historic interpretation of Sanctification.....	68
3.2 Keswick Teaching analysed.....	72
3.2.1 Augustinian Holiness, Pelagian Holiness And Wesleyan Perfectionism.....	74
3.2.2 Keswick’s response to a major theological critique of its Teaching.....	79
3.2.3 Is there an authentic 21st Century Keswick Teaching?	80
3.3 A Teaching reflected in hymnody.....	87
3.4 A Teaching that inspired service.....	96

CHAPTER 4	THE NORTH OF IRELAND KESWICK CONVENTION (1946-2013)	111
4.1	The North of Ireland Keswick Convention (1946 – 2013)	111
4.1.1	The Leaders of the North of Ireland Keswick Convention (1946 – 2013).....	114
4.1.2	The Speakers at the North of Ireland Keswick Convention (1946 -2013).....	126
4.1.3	Major challenges faced by the North of Ireland Keswick Convention (1946 – 2013).....	126
	4.1.3.1 Protestant Fundamentalism.....	127
	4.1.3.2 Rapidly Changing Church Scene.....	131
	4.1.3.3 A number of Innovations.....	132
	4.1.3.4 Property Matters.....	134
	4.1.3.5 Open Air Evangelism.....	136
4.2.	‘New Horizon’ Conference.....	136
4.2.1	The creation of the ‘New Horizon’ Conference and its development.....	137
4.2.2	The Leaders and the Ministry of the ‘New Horizon’ Conference.....	140
4.2.3	The place of the ‘New Horizon’ Conference in the North of Ireland.....	141
4.3	Important Developments at the North of Ireland Keswick Convention (1946-2013).....	142
4.3.1	Traditional and Contemporary styles of Worship.....	143
4.3.2	The Belfast City Mission Connection.....	147
4.3.3	The debate over Keswick Teaching and the emergence of Keswick at Portstewart as a Bible Week.....	150

CHAPTER 5	ANCILARY MINISTRIES OF THE NORTH OF IRELAND KESWICK CONVENTION (1914- 2013)	156
5.1	Ministry to Local Churches.....	156
5.2	Student Camps at the North of Ireland Keswick Convention.....	161
5.3	Youth Ministry at the North of Ireland Keswick Convention.....	164
5.4	Missionary ministry at the North of Ireland Keswick Convention.....	169
5.5	Ministry to Ministers and other workers at the North of Ireland Keswick Convention.....	172
5.6	The Prayer Life of the North of Ireland Keswick Convention.....	178

CHAPTER 6: CONCLUSION	182
6.1 The historic impact of the North of Ireland Keswick Convention	183
6.1.1 Years of Rapid Growth (1914-1945)	187
6.1.2 Years of Consolidation (1946-1970)	188
6.1.3 Years of Transition (1971 – 1990)	189
6.1.4 Years of Uncertainty (1991-1999)	190
6.1.5 Years of Renewed Growth (2000-2013)	190
6.2 The present impact of the North of Ireland Keswick Convention	190
6.3 The future for the North of Ireland Keswick Convention as it faces the challenges and opportunities of the second decade of the 21 st century.....	193
ANNEXURES	
Annexure A.....	203
Annexure B.....	204
Annexure C.....	206
Annexure D.....	207
Annexure E.....	213
Annexure F.....	214
Annexure G.....	218
Annexure H.....	220
Annexure I.....	223
Annexure J.....	225
Annexure K.....	226
Annexure L.....	227
Annexure M.....	229
Annexure N.....	232
Annexure O.....	233
REFERENCE LIST	244

CHAPTER 1: INTRODUCTION

The Keswick Convention was established in the English Lake District in 1875. Founded by the Rev. Canon Dundas Harford-Battersby, the Vicar of St. John's Parish in the lakeside town it first met on the 29th June 1875 (Peirson, 1897; Harford et al., 1907; Hylson-Smith, 1989). A number of articles and books have been published about the Convention's history in the Higher Life Movement; its teaching and its contribution to the worldwide church (Figgis, 1914; Barabas, 1952; Pollock, 1964). These authors and others, recount the development of 'Keswick Teaching', which focused on a particular view of Sanctification (Orr, 1955; Bebbington, 1989; Nasselli, 2006). Keswick Teaching (Barabas, 1952; Wegter, 2006) propounded by, among others, the Rev. Evan Hopkins (Hopkins, 1884) has been analyzed by theologians from a Reformed perspective (Warfield, 1931; Packer, 1964; Naselli, 2010). Under the ministry of the Rev. Dr. F.B. Meyer, Keswick was encouraged to ground its message less in introspection and more in terms of practical holiness and direct social action (Randall, 2003; Holman, 2007). It is generally accepted that the Keswick Convention of 1965 was a key event in its history and teaching, when Bible Readings taken from Romans 5-8 were delivered by the late Rev. Dr. J.R.W. Stott (Stott, 1966).

The Keswick Movement as it became, took root in Ireland in 1876 and eventually the North of Ireland Keswick Convention was established at Portstewart, Co. Londonderry in 1914 (Scott, 1934). The North of Ireland Keswick Convention was commonly called 'The Portstewart Convention' from 1917 until 2005 when its name was changed to 'Keswick at Portstewart'. Three works have been published by the North of Ireland Keswick Convention Committee and they recount in some detail the popular history and examples of the Ministry in its first 75 years. Two of these works overlap slightly and complement each other for the first 30 years of the Convention's ministry (Scott, 1934; Carson, 1964 and 1988).

The Keswick Movement took as its Motto from the very beginning, the text from Galatians 3:28, 'All One in Christ Jesus', and this reflected the desire to unite Leaders and members from the Established Church and from Nonconformist traditions in the desire to know God and His power for living.

Orr (1965:206) comments about the 1859 Revival and Keswick: “Keswick borrowed its evangelical ecumenism, with its slogan, ‘All One in Christ Jesus’, from the revival of 1858-59 and the movements which followed from it. Unlike certain other products of the revival, the Keswick Convention maintained its evangelical and evangelistic character”.

The consequence was a new respect and working relationship among the Christian denominations. This can be seen as a significant step towards a new understanding of Christian Unity (Holman, 2007). The North of Ireland Keswick Convention adopted the Motto and followed the general pattern set by the parent Convention.

The North of Ireland Keswick Convention attracted young people and students held camps every year at the Convention until the late 1950’s (Coggan, 1934). In addition the Convention’s ministry was regularly reported in the *Life of Faith* and in the local Press. I am personally interested in this subject because I am currently the Chairman of the Convention and for some years before my appointment in 2004, I was the Convention’s Secretary.

As far as is known no higher academic work has been done specifically on the North of Ireland Keswick Convention and not even a popular history has been written since 1988. At its beginning in 1914, the Convention had a particular political, social and ecclesiastical context and its ministry continued uninterrupted even through the recent Troubles in Northern Ireland. Wallace (1970) and Scarman (1972) describe the origins of the Troubles.

A major challenge faced by the Convention came from within. In the 1980’s some radical members of the Convention Committee wanted to bring about change in the style of worship and general format of the Convention. In the face of this internal challenge the Committee resisted change. As a result a number of Committee members became involved with other local Christians and established the New Horizon Conference. One member eventually resigned. Like the parent Convention, the North of Ireland Keswick Convention, had an effective Youth Ministry, a ministry specifically for Ministers and a zealous Missionary thrust. The Belfast City Mission has had a long connection with the North of Ireland Keswick Convention through the provision of stewarding and other services.

The central question of this work therefore is:

To what extent has the development of the North of Ireland Keswick Convention, reflecting as it did the parent Convention and in its own particular setting, had an impact on Protestantism in the North of Ireland since 1914 and what is its present status?

The questions that naturally arise from this are:

- How did the original Keswick Convention evolve from its foundation in 1875?
- What motivated the foundation of the North of Ireland Keswick Convention in its particular social, political and ecclesiastical context and what connectivity is sustained in its foundation, theology and practice with the parent Keswick Convention?
- To what extent did the vision and quality of the founders and leaders of the North of Ireland Keswick Convention since 1914 affect its development and its impact in the North of Ireland?
- What challenges has the North of Ireland Keswick Convention had to face and how has the Convention confronted and adapted to these?
- What impact does the Convention have now on Protestantism in the North of Ireland; what are the crucial challenges and how these are or are not being managed?

The aim of this thesis is to provide an historical and theological analysis of the North of Ireland Keswick Convention since 1914, with a view to evaluating its impact on Protestantism in the North of Ireland and to identify the challenges it faced and still faces.

The objectives of this thesis must be seen in their relationship to the Aim. In so doing, I intend to approach the subject from the following angles:

- To present a brief history of the evolution of the Keswick Convention.
- To describe the genesis of the North of Ireland Keswick Convention in its political, social and ecclesiastical setting.
- To identify and examine, the nature of the connection between the North of Ireland Keswick Convention and its parent Convention at Keswick, in its foundation, theology and practice.

- To examine the vision of the founders of the North of Ireland Keswick Convention and to evaluate the extent to which the quality of the leadership since 1914 – 2012 affected its development and its impact.
- To identify the challenges faced by the North of Ireland Keswick Convention and to critically assess the response to these, with specific reference to the ‘New Horizon’ Conference and to modern worship styles.
- To assess critically the impact of the Convention on contemporary Protestantism in the North of Ireland; to identify the crucial challenges and to gain insights into how these are or are not being managed?

The central theoretical argument of this thesis is that, though the North of Ireland Keswick Convention has remained generally true to its historic roots, acknowledgement is needed not only of the theological impetus that has ensured its existence until today, but also an evaluation of its continuing to hold a valued place in post - modern Ireland.

This study will be undertaken theologically from a Presbyterian and Reformed perspective, using relevant published theological literature; and historically, by the use of the archives of the Keswick Convention and the North of Ireland Keswick Convention and other published sources. The research will also include interviews with key individuals within the movements.

CHAPTER 2: KESWICK IN CUMBRIA (1875-1914) AND IN THE NORTH OF IRELAND (1914-1945)

Although the Keswick Movement came to Ireland, according to the *Irish Times* (1876:25th October) as early as 1876, the North of Ireland Keswick Convention was not established until 1914. Its ministry and method were based upon the Keswick Convention, which was established in 1875 in Cumbria, England. Both Conventions have passed through a process of evolution, while maintaining their desire to teach God's Word, with the intention of promoting Scriptural and practical holiness. Keswick Teaching has had a profound impact on worldwide Protestantism and shaped Evangelical piety throughout most of the twentieth century.

Keswick in 2012 continues to exercise an international influence, although its method and teaching has been criticized by many evangelical theologians among whom have been Bishop J. C. Ryle (1879), Rev. Professor Benjamin B. Warfield (1931), Rev. Professor James I. Packer (1955&1984) and more recently Dr. Andy Naselli (2010). However, the Keswick Convention did not begin its life in a vacuum and nor did the North of Ireland Keswick Convention.

This chapter will comment briefly upon the historical and theological context in which the first Keswick met. It will also provide a succinct account of the way in which its founder, the Rev. Canon T.D. Harford-Batterbsy, was prepared by God for his most enduring work and a short account of the early life of the Keswick Convention (1875-1914) will be given. It will also examine the North of Ireland Keswick Convention (1914 – 1945).

2.1 The Keswick Convention and its immediate historical setting in 1875

Of particular relevance to the Keswick Convention is the teaching of the Rev. John Wesley (1703-1791) who was influenced by the writings of Taylor (1651) and Law (1728). His teaching about sanctification as a second spiritual experience after justification, resulting in a total death to sin and an entire renewal in the love and image of God was to impact many people. Wesley believed that sin was not destroyed in the believer, but that it was suspended in the life of the sanctified person, and thus they are enabled to live above all known sin, with good works becoming the inevitable consequence. The remedy for

humanity's systemic sinfulness is entire sanctification; a personal, definitive work of God's sanctifying grace by which the war within oneself might cease and the heart be fully released from rebellion into wholehearted love for God and others. Wesleyan theology is decidedly ethical. Wesley's teaching, through the later American Holiness Movement, became one of the precursors of Keswick.

The Church of England enjoyed a favoured position throughout the nineteenth century. It was challenged internally by the Oxford Movement from 1833 through John Henry Newman (1801-1890) its leader, who according to Edwards (1997:405) "did not find enough scriptural holiness in the church which had baptised and ordained him". Nor did he "find the church fully in it". In addition the Rev. William Pennefather (1816-1873), convened annual gatherings for Church workers at Barnet from 1856 and latterly at Mildmay from 1864 and "personal holiness" was a recurring subject. Dieter (1980), documents the holiness revival in the nineteenth century. Chadwick (1972) provides an account of the Victorian Church.

Members of the Society of Friends were to have a formative role at both the Keswick Convention and the North of Ireland Keswick Convention. Succinctly put, according to the Friends, salvation depended on how one reacted to the "light within" as a guiding principle, given by God and separate from conscience and reason (Russell, 1942). The Evangelical Revival of 1859 challenged Quakerism to the fact that the inward light was a barrier to the understanding of Spiritual Truth and as a result Evangelicals became dominant in Quakerism by the 1870's.

In addition, two significant sects: the Plymouth Brethren (Neatly, 2001) founded in 1825 and the Catholic Apostolic Church (Andrews, 1877; Dallimore, 1983; Waddington, 2007) established in 1833 made their contributions. The Brethren, founded in Dublin by Anglican dissident the Rev. John Nelson Darby (1800-1882), adopted an exclusive Church polity. The Rev. Edward Irving (1792-1834), founder of the Catholic Apostolic Church had been influenced by Coleridge and the Romanticism which was infiltrating British life. A report of the 1895 Keswick (cited by Bebbington, 1989:168), highlights its Romantic emphasis, "... the lovely face of nature's panorama in this valley, if gazed upon with eyes sanctified by thankfulness to God for the gift and the vision to appreciate its charms, must ever have a chastening and purifying effect".

The nineteenth century was also a time of evangelical activism (Young, 1956) featuring evangelical philanthropists, such as the 7th Earl of Shaftesbury (1801 – 1885) and Dr. Thomas Barnardo (1845 – 1905). Orr (1949:99) records, “God”, urged Lord Shaftesbury “has not ordained that in a Christian country there should be an overwhelming mass of foul, helpless poverty”. Edwards (1984:293) comments, “Before his death in 1905 Barnardo, had assumed entire responsibility for the rebuilding of almost 60,000 young lives”.

At the spiritual core of the century was the 1859 Evangelical Awakening. It deeply impacted the ecclesiastical and social life of the United Kingdom. Elliot-Binns (1936: 215) highlights smaller works of God before 1859 in, the early years of the nineteenth century and were a kind of continuation of the Methodist Revival”. Of particular interest to this thesis, is its impact in the North of Ireland. Among the numerous literary works that include accounts of the Ulster Revival are Gibson (1860), Davey (1940), Orr (1949), Scott (1962), Carson (1958), Elliott (1987), Holmes, (2000) and Railton (2009). A critical account was written by the Rev. Issac Nelson in 1860. Scott (1962:133) asserts: “The 1859 Revival was the direct outcome of groups of dedicated men and women persisting in prayer in very many places in Ulster”.

Orr (1949:142) comments generally about the Second Evangelical Awakening that it was an international phenomenon and, “It’s great contribution was evangelical action, and it produced a flock of great leaders, Moody, Hudson Taylor, William Booth etc., who extended its work for fifty years from 1859 until 1908”. D.L. Moody, (Moody, s.a.); Findlay, 1969) conducted Gospel Campaigns in the cities of England, Scotland and Ireland between 1873 and 1875. Hudson Taylor (Pollock, 1996) who according to Price & Randall (2000:107) had entered into the experience of holiness by faith before 1875 was committed to Keswick and its Teaching and during its early years made a significant contribution to its missionary endeavour.

However, in the second half of the century the Evangelical Ascendancy was being challenged: theologically, by the divisions created in Anglicanism by the Oxford Movement from 1833 and by the Higher Criticism of Schleiermacher (1838); scientifically, by Darwin (1859 & 1871) and his Evolutionary Theory; philosophically, by Haeckel (1899) and his Monism among the educated classes and by Marx (1848), whose views appealed to the working class. Socially, ‘work’ and ‘effort’ were extolled as high virtues during the

1880's and Smiles, (1859) expressed it in its most popular form. It was a century of Imperial growth, in which engineering initiatives and the constant growth of the railways produced 'gradualism' as normal. Ensor (1936) provides interesting insights into the period following 1870.

It was into this varied context in the 1870's that, a popular new teaching was presented to the Church in Great Britain by Mr. and Mrs. Pearsall Smith and the Rev. W.E. Boardman (1810-1886). It offered instantaneous sanctification and effortless victory over sin and it was an inviting prospect! This teaching was to be the catalyst for creation of what came to be known as the Keswick Convention in 1875 and therefore for the North of Ireland Keswick Convention in 1914.

2.1.1 A brief analysis of the American Holiness and the British Higher life movements

The new teaching already mentioned had been promoted in America by, among others, Phoebe Palmer (1807 – 74). The *Oxford Dictionary of the Christian Church* (1997:779) states that Palmer was, "... a Methodist lay leader, who taught that perfection in love was a second blessing distinct from regeneration and that it eliminated all sinful desires. It spread initially through meetings in private houses, and was fostered by the journal, *Guide to Christian Perfection* (1839 – 45) which became the *Guide to Holiness* (1846 – 1901)".

Palmer (cited by Scotland, 2009:124) found that "one act of faith not sufficient to insure a continuance in the way of holiness but that a continuous act of faith was requisite". White (1986) provides a full account of Palmer's varied ministry and Scotland (2009:117-136) provides a succinct account of Palmer's contribution to Holiness Revivalism in North America and in the United Kingdom. It was Mr. Robert Pearsall Smith (1827 – 1898), a lay leader of the American Holiness Movement (called the Higher Life Movement in Britain) and his wife, Mrs. Hannah Whitall Smith (1832 – 1911) who brought the emphasis to Britain and later through a Christian periodical, the *Christian's Pathway to Power* first published in Britain in February 1874, it was widely distributed. In its first edition R.P. Smith asserted: "We believe the Word of God teaches that the normal Christian life is one of uniform sustained victory over known sin; and that no temptation is permitted to happen

to us without a way of escape being provided by God, so that we may be able to bear it... His Promises are as great as His Commands” (Smith, a).

The role of R.P. and Mrs Smith is crucial in the preparation for Keswick in 1875 and therefore for the North of Ireland Keswick Convention in 1914. R.P. Smith’s book (1870) was one of the major works of the Holiness Movement; as was Hannah Whitall Smith’s (1874). They were influenced by Methodist preachers and adopted the Wesleyan view of sanctification mixed with Quakerism. Another major work that influenced them was written by Presbyterian Minister, the Rev. William Edwin Boardman (1859). The *Christian* (1868: 9th January) reported that Mr. Smith taught that the secret of holiness lay, “simply in ceasing from all efforts of your own, and trusting Jesus”. Smith (1874:50) asserts that, “in order for a lump of clay to be made into a beautiful vessel; it must be entirely abandoned to the potter, and must lie passive in his hands”. Scotland (2009:199-216) gives a well documented account of the ministry of the Smiths in America, Europe and the United Kingdom.

Earlier Boardman (1859: IV) stated, as “faith is the all-inclusive condition of salvation, full trust expresses the sole condition of full salvation, which it is the design of this volume to illustrate”. Boardman (1859) sets out his view of the ‘Higher Christian Life’, citing among many others, chiefly, Martin Luther 1483 – 1546), Jonathan Edwards (1703 - 1758), William Carvosso (1750 – 1835) and Merle D’Aubigne (1794 – 1872) as men who received a second experience of Christ; since their Christian life began with justification by faith, they discovered, subsequently, that sanctification was also by faith (Boardman, 1859: 1-14). To support his argument, he makes frequent use of Luther’s clarion call “The just shall live by faith,” that is, not just for justification, but also for sanctification.

H.A. Boardman (1877) offers a critique the W.E. Boardman’s interpretation of Sanctification from a Reformed position. Like Boardman (1859:181), Mrs. Smith (1874: x) writes about the experimental realities of a present Saviour and a present salvation. Hylson-Smith (1988:191) writes about R.P Smith, that he “repudiated the assertion that holiness resulted only from slow process of change. In a second conversion theory, he advocated a post conversion experience of complete victory over all consciousness of sin”.

The Teaching was introduced to England at Conventions held at Broadlands and Oxford in 1874, in Brighton and finally Keswick in 1875. The roots of the Higher Life Movement in Britain can be traced to Wesley, who claimed that God had raised Methodism to spread scriptural holiness although Ferguson (1988:85), states: “Christian perfection is not a sinless perfection”. An influence among Methodists in the nineteenth century was William Arthur (1894). Wesley, according to Cell (1935:337ff), taught that God roots all sin out of Christian hearts in this life so that motivationally Christians become all love.

The link between Wesley and the Boardman / Smith axis lies in the Oberlin Theology promoted chiefly by Dr. Asa Mahan (1789 – 1889), the first President of Oberlin College, Ohio. Mahan (1839:39) deals with the nature of Christian Perfection and the fact that entire sanctification is attainable in this life. Rooting his basic premise in Matthew 5:48, "Be ye therefore perfect, even as your Father in heaven is perfect" (KJV: 1917), he maintains that two things are to be noted. First, there is a command “be perfect” and second, its extent “even as your father in heaven is perfect”. Mahon, (1839:1) writes, “we are here required to be as perfect, as holy, as free from all sin, in our sphere as creatures, as God is in His as our Creator and our Sovereign”. Mahan (1839:26) claimed “the Bible positively affirms that provision is made in the Gospel for the attainment of that state”. This is all well documented by Bundy (1975).

In an attempt to evaluate the Holiness teaching, sixteen people met in the Curzon Chapel, London, on 1st May 1873. Among them were the Revs. Evan H. Hopkins and E.W. Moore, each of whom was to become a prominent leader of the Keswick Convention. E.W. Moore is cited by Sloan (1935:10):

I was pressed to go and hear an address on this subject. I had disliked some of the papers in the *Christian*, and laid it aside and refused to take it in. However, I went, expecting to hear some new doctrine. The speaker said great blessing had come into his life through deep searchings of heart, and unreserved surrender and trust in Jesus. I said “Search me O God”. He showed me things I had never seen before and I yielded them and myself to Him ... the Lord Jesus had come and taken the throne of my heart.

A two day Conference was held at Mildmay on 20th and 21st January, 1874 for the promotion of spiritual life with the Rev. W.E. Boardman, Henry Varley and Henry Grattan Guinness as the prominent speakers. The *Christian's Pathway to Power* (1874: 26) records that "God was at work" during the Mildmay Conference and that "the fulness of the Gospel had been opened up to them". Mildmay gave the Holiness Movement in Britain its final major impetus towards the Broadlands Conference which led to the Keswick Convention in 1875 and ultimately to Ireland in 1876 (*The Irish Times*, 1876:25th October). The *Christian's Pathway to Power* (1874: March) records about the Mildmay Conference:

And yet many among them have been lead to inquire of late years whether there was not, presented to them in Scripture, the standard of an available life of practical victory over all known sin, and of maintained communion with their Lord, which they had not grasped. ... What was distinctive about these meetings, and what gave them their power, was the urgent pressing, in the most incisive forms, of the responsibility and privilege of the believer for definite and immediate full consecration to the Lord, with the accompanying entire trust in the promises of the Word (Editor, a).

According to Bebbington, though Mildmay had at its peak approximately 3,000 in attendance it "was destined to have a lesser sway than Keswick" (Bebbington, 1989:160). Other and similar events for "Consecration and Power for Service", as the *Christian's Pathway to Power* (1874: February) describes them, were held at the Hanover Rooms, London from 24th – 26th February, 1984. The edition reported meetings for the same purpose in the Y.M.C.A. Rooms in Aldersgate Street, London every Saturday at 3pm and in the Y.M.C.A. Rooms in Marlborough Street on Mondays at 3pm. It is clear that many people were dissatisfied with the poor quality of their spiritual lives and were searching for a power with which to live victoriously.

Mr. R.P. Smith in the *Christian's Pathway to Power* (1874: April) gives three steps to the Higher Christian Life:

1. Convince yourself that it is according to Scripture.
2. Be sure that you are willing to enter into it and live the life it necessitates.
3. Claim it as your present possession in Christ Jesus or, to say it in 3 words, your needs are Knowledge, Consecration, Faith (Smith, b).

Smith in the *Christian's Pathway to Power* (1874: February) affirms, "that many believers are merely 'partially converted'. They are saved and often defeated. Smith believed that God's will is "that we have continuous victory – to walk in holiness and righteousness before Him all the days of our life. He continues: It is a mighty walk to do but our Deliverer is able to do it".

2.1.2 The Broadlands, Oxford and Brighton Conferences as preparation for the Keswick Convention

Three Conferences at Broadlands (17th – 23rd July, 1874); Oxford (29th August - 7th September, 1874) and Brighton (May 29th – June 7th, 1875) were called to proclaim the new teaching from America. While Broadlands (an Annual event before 1874) and Brighton were significant events in the development of the Higher Life Movement in Britain it was 'The Oxford Union Meetings for the Promotion of Scriptural Holiness' which inspired the Rev. Canon T. Dundas Harford-Battersby, Rector of St. John's Church, Keswick to call the first Keswick Convention in 1875. Rowlandson (1997:5) writing about the effect Oxford had upon him records: "The Canon was fired with new spiritual life and soon all Britain would feel the recoil".

The three Conferences were occasions of Bible teaching, prayer and fellowship. While it is not the purpose for this thesis to discuss them in detail, it is however of great importance to know that they had an enormous impact on many people and that they were the catalyst for the Keswick Convention in 1875. On September 29th 1874, the Rev. Canon T.D. Harford-Battersby, had a lecture delivered on his behalf (he was ill at the time) about Oxford to the Evangelical Union of the Diocese of Carlisle, (he was its Secretary) in which he thanked God, according to the MOUM (1875: I) "that He seems now to be calling His Church specially to betake herself of her Sovereign Lord and Head, in order to claim her undoubted heritage of power and blessing". Harford-Battersby related the impact that Oxford had upon himself, "And so vivid was the sense of God's presence at these meetings ... that a new era of blessing was about to dawn upon the Church of God, in which the power of God would afresh be manifested in an extraordinary degree" (MOUM, 1874: ii).

The most prominent Preacher at the three Conferences was Pearsall Smith and his last words at Brighton on June 8th 1875 were: “The Brighton Convention is now ended, and the blessings from the Convention have begun” (Pollock, (1964:34). Sadly, after Brighton, as Bebbington (2005:195) reports, “a catastrophe threatened the rising movement. Pearsall Smith was accused of whispering improper endearments to a young woman, and was hastily dispatched back to the United States”. Price & Randall (1988:30) assert that Pearsall Smith did not have mental breakdown, and that he did not commit adultery but rather, when counselling a young woman, he put his arm around her and she made “something more colourful about the event, and spread stories about the relationship she claimed with him”. Eight friends advised Pearsall Smith to end his ministry in Britain. Hylson-Smith (1989:192) suggests perceptibly, that Pearsall Smith’s fall “from grace was swift and irreparable. It called in question the plausibility of the new teaching, and brought the issue of Antinomianism to the fore”. Scotland (2009:214), comments that R.P. Smith by the end of 1877 had many intellectual doubts and eventually lost his faith altogether. Hannah Whitall Smith although her outlook broadened according to Scotland (2009:214) never lost her faith.

The first Keswick Convention was held in July 1875 and as Bebbington (2005:195) comments it was to be “the epicentre of a novel and potent style of spirituality”. Bebbington (1989:152) writes, “... the holiness movement was another expression of the permeation of Evangelicalism by Romantic thought. ... The Holiness movement offered what many late nineteenth century evangelicals wanted: a means of coping with the challenges of their era”.

2.2 The Rev. Canon T.D. Harford-Battersby and the Keswick Convention

The visionary behind the Keswick Convention was the Rev. Canon T. D. Harford-Battersby (1822-1888) who, as an Oxford undergraduate had imbibed Newmanism. T.D. Harford-Battersby (cited by Hartford-Battersby & Moule, 1890:30) wrote, “with regard to their practical teaching, I must say that I think (the Newmanists) are generally most unjustly and unreasonably abused, they have introduced a far higher standard of holy living”. After ordination, he was a curate (1847-1849) to the Rev. Walpole in Gosport, Hampshire a follower of Newman. T.D. Harford-Battersby, gradually became dissatisfied with

Newmanism and its emphasis on sacramentalism and liturgy and in a personal note written on Ascension Day 1849, (cited by Hartford-Battersby & Moule, 1890:56-57), wrote:

I daily see how foolish and sinful I have been, and how much I have suffered in my mind from giving away in any points to the principles of the High Church school, which are, I believe, a Judicial corruption of Christianity, It is not the sort of Christianity which I think is to be traced in the Bible.

On May 15th, 1849, T.D. Harford-Battersby became acquainted with the writings of Myers (1848), the then Rector of Keswick. He found in the Rev. Frederick Myers as Hartford-Battersby & Moule (1890:56-58), puts it, “a guide and a prophet” and he arranged to join him at St. John’s. On the 19th October 1849 he asserted in a letter (cited by Hartford-Battersby & Moule, 1890:60): “I am persuaded on the whole of the truth of Protestant principles; Anglo-Catholicism I believe to be inconsistent and untenable by an honest mind”. Harford-Battersby returned to his evangelicalism adopting Myers’s concern for his people, the Church and its unity. Hartford-Battersby & Moule (1890:124) comment: “Mr. Battersby became more and more convinced that only by uniting with others ... could work be done that should be both widespread and lasting. His great idea was to bring people together. Wherever he looked, he saw disunion and isolation, and their attendant evils, coldness and inactivity.”

He recorded in his diary on Thursday 14th August 1856, (cited by Hartford-Battersby & Moule, 1890:129) “I have been with Mr. Townsend since Monday engaged in attending missionary meetings at Ambleside, Grasmere, and Wigton and today at Keswick”. God was preparing him for his greatest work and as Hartford-Battersby & Moule (1890:145) records: “In the year 1874 (at Oxford), Canon Battersby entered into a new and higher state of spiritual experience: he passed, to use his own words, ‘from a seeking to a resting faith’.” His life had been marked by frustration and as he wrote on 30th October 1853, and (cited by Hartford-Battersby & Moule, 1890:146) he was far from “enjoying the peace and love and joy habitually which Christ promises”. He thought that the remedy for this was humiliation, prayer, self-denial and repentance. However, these did not work for as Hartford-Battersby & Moule (1890:146) indicate “he had not yet learnt the secret of inward victory”. In 1860 while on holiday at Blaise Castle, T.D. Harford-Battersby (cited by Hartford-Battersby & Moule, 1890:148-149) exclaimed: “Oh, what a compound we are of

good wishes and desires and miserable performances! When, when shall it be otherwise? I do not realize the ‘Higher Life’ which Dr. Boardman speaks of and of which I have preached to others of – the life hid with Christ in God”. It was a time, as Hartford-Battersby & Moule (1890:149), state, “marked by much intellectual and spiritual stir upon the subject of holiness, in the religious circles with which he was most connected both in and out of the Church of England”. In 1874, the *Christian* carried a series of articles by Pearsall Smith, entitled “Holiness by Faith”. Canon T.D. Harford-Battersby read them and commented (cited by Hartford-Battersby & Moule 1890:151), that although they made some “statements of a dangerous unguarded nature”, he was impressed by the, “unusually high level of Christian experience which the writer seemed to be enjoying”. Later, at Silloth, the Rev. Canon Harford-Battersby met the Rev. William Haslam, of the Curzon Chapel, London, who had been teaching about holiness for some time. The Rev. Dr. Elder Cumming of Glasgow commented about the Haslam and Harford-Battersby meeting, (cited by Hartford-Battersby & Moule, 1890:153):

Mr. Haslam had been for years, even then, teaching the doctrines of holiness; and, doing so in meetings at Silloth, found in Canon Battersby an unwilling and somewhat prejudiced listener. Several conversations on the subject brought them no nearer to each other; and the result was a suggestion by Mr. Haslam, that Canon Battersby should attend a convention which was to be held shortly at Oxford.

Both Haslam and Cumming were regular preachers at the Keswick Convention in the 1880’s as Rowlandson (1997:163ff) affirms.

Reference has been that “statements of an unguarded nature” had been made by leaders of the Higher Life Movement and some critics thought that sinless perfection was being taught. The Very Rev. Dean Close of Carlisle (a close friend of Harford-Battersby and a fellow Evangelical) was critical of Oxford, as Hartford-Battersby & Moule (1890:162) reveal, and others, after the departure of Pearsall Smith according to Price & Randall (2000:30) were “already suspicious of the teaching that for the previous years had been gaining much momentum amongst evangelical Christians in Britain now had useful ammunition – and they used it. After smearing Pearsall Smith, they could go on to claim that if the root was bad then the fruit was bad”. Harford-Battersby was undeterred and he proceeded to consult with Mr. Robert Wilson, a Quaker friend from Cockermonth about

calling a gathering at Keswick. Barabas (1952:25) relates that Wilson had been present at Oxford and Brighton. The Three Days Union Meetings for the Promotion of Practical Holiness at Keswick began on 29th June 1875.

Canon T.D. Harford-Battersby had been shaped by God for this. His background in evangelicalism; his undergraduate years at Oxford, his dabbling with the Oxford Movement; his curacies in which he questioned Newmanism and then was confirmed in his belief in the Bible and the Thirty Nine Articles; his desire to work with all branches of the Church; his overseas and home missionary interests; his meetings with the Rev. William Haslam and, pivotally his visits to Oxford and Brighton, were all used to make him the man he was. God had also prepared the nation in the last quarter of the nineteenth century as we have noted, so that the people of God were ready for a message that would bring certain hope and victory. With confidence then Harford-Battersby issued a circular to call Christians to Keswick (Hartford-Battersby & Moule, 1890:170-171); (See Annexure A).

2.3 The development of the Keswick Convention – the ministry, the leaders and its expansion (1875-1914)

Harford-Battersby wrote a Report of the first Keswick Convention to the *Christian's Pathway of Power*, (1875: 12th July). He expressed disappointment that as the *Christian's Pathway to Power* (1875:2nd August) records, “those to whom we had looked for guidance of the meetings could not attend” namely the Smiths, and that, it had thrown the organizers upon God. Rawlinson (1997:163) lists the speakers for the 1875 Convention: H.F. Bowker, T.M. Croome, the Rev. Canon Harford –Battersby, the Rev. T. Philips, Mr. Shirley, Rev. G.N. Thornton and the Rev. Prebendary H.W. Webb-Peploe. Harford-Battersby adds another name when reporting to the *Christian's Pathway to Power* (1875:160), namely Mrs. Compton who was responsible for the Ladies Meetings. The Convention meetings were held in a marquee at the Vicarage and began on Monday June 28th when Canon Harford-Battersby preached from Psalm 62:1. The programme and notes for attendees is given in Annexure B. An anonymous testifier reported that Keswick was “a time of refreshment from the presence of the Lord” (*The Christian's Pathway to Power*, 1875:2nd August). Harford-Battersby in his letter of 12th July 1875, published in the *Christian's Pathway to Power* (1875:2nd August) wrote:

On Tuesday, Wednesday, Thursday and Friday, we met at 7am for prayer and praise, and truly refreshing were those morning hours, when the dew of heaven fell so abundantly on the spirits of some 300 or 400 worshippers who gathered at those times to wait upon the Lord. ... In the evenings the tent, which held rather under than 1,000 people, was crowded, and many outside loitered even in pouring rain (Editor b, 1875).

The climax of the Convention was reached on Thursday 1st July when the Holy Spirit was the subject and personal testimonies were given. Harford-Battersby comments in his letter of 12th July 1875,

There is a remarkable resemblance in the character of these testimonies – the most striking of them - as to the nature of the blessing received, viz. the ability given to make a full surrender to the Lord, and the consequent experience of an abiding peace, exceeding far anything previously experienced.

Johnson (1901:42) suggests that teaching given at Keswick under Harford-Battersby's direction was "more wisely managed" and that he gave "more cautious leadership" than Pearsall Smith had done in other places. Anglican Calvinism was at work and Johnson continues, "they (Oxford, Brighton and Keswick) aimed alike at deepening the spiritual life. This is still pre-eminently their aim at Keswick; but the hope and the purpose of fitting for higher service those who attend the conference had gradually taken a prominence". Mr. Robert Wilson undertook all the practical arrangements for the first Keswick. He chose the motto, 'All One in Christ Jesus', and he selected three flags to fly from the poles of the marquee – with Love, Joy and Peace printed on them (Sloan, 1935:22-23).

The teaching of Keswick will be examined in Chapter 3 of this thesis but suffice to say at this point that from the very beginning the Keswick movement caused some consternation among leading Evangelicals. Bishop J.C. Ryle (cited by the *Record*, 1875:28th May) described the teaching of Mr. Pearsall Smith as "crude, self-contradictory and irreconcilable to scripture". However the Rev. Evan Hopkins of Richmond, London was to emerge as Keswick's early theologian and with the recruitment in 1886, of the Rev. Dr. Handley C.G. Moule, later Bishop of Durham, more Evangelicals united behind the Keswick Convention. Hylson-Smith (1989:164) suggests that with the support of Handley Moule, "men of Ryle's theology claimed fewer and fewer adherents".

Harford-Battersby and Wilson brought warm evangelicalism and organizing abilities to Keswick. Another strong character was Henry Francis Bowker, an elderly retired public school master and who according to Pollock (1964:39) “enjoyed wide connections in Church and State”. Pollock (1964:40) comments that he was “responsible for the phrase “the deepening of spiritual life”, and his firm grasp of the truth was invaluable at the Conversational Side Meetings which did so much to “correct false impressions and remove difficulties”. The other significant figure was the Rev. Hanmer William Webb-Peploe. He had ministered, at the Brighton Conference and was a man of broad understanding, generosity of heart and an erratic personality. At the first main meeting in Keswick 1875, according to Pollock (1964:44) he exclaimed three distinctive notes of the Convention, “the authority of Scripture, the centrality of the Cross and the call to be practical”. Rowlandson (1997:11ff), states three 20th century Keswick distinctives as follows.

1. Keswick was in the vanguard of the modern Ecumenical Movement. As an expression of its evangelical ecumenicity, the Chairman, the Rev. J. Stuart Holden in 1929 planned the Communion Service reflecting the Convention’s ecumenicity.
2. Rowlandson comments about the Convention’s evangelistic ministry. In 1878 a three day evangelistic mission to Keswick was held (Rowlandson, 1997:12). The Open Air Ministry is of an evangelistic nature. Occasionally each home in Keswick has been circulated with Gospel literature.
3. Keswick became known as a centre for worldwide missionary endeavour.

The speakers at Keswick, 1875 – 1914 are listed in Rowlandson (1997:162-170). The Keswick Movement grew. Pollock (1969:97) records that Conventions were established in “Glasgow (1882); Belfast (1887); Dublin (1889); Birmingham (1890); Guildford (1890); Scottish National, Bridge of Allan (1892); Llandrindod Wells (1903); Killarney (1905) and Portstewart in 1914”.

One the most influential promoters of Keswick was the Rev. Dr. F. B. Meyer (Fullerton, 1929), the foremost Nonconformist Minister of his age who, at the invitation of D.L. Moody, visited America in 1891. He spoke daily for two weeks at the Northfields Convention and “toured much of the U.S.A, and Canada with the Keswick Message” (Holman, 2007:152). Meyer, who had been at the Oxford Conference in 1874 but not at

Brighton (Randall 1996:331), was unashamed to speak of the Message and in 1892 he, preached a sermon called “The Pentecostal Gifts” in which he said, according to Holman (2007:152):

When you first were converted ... you looked into the face of Jesus, and you took by naked faith the gift of eternal life. So – listen, for this is the deepest thing I know, it is the deepest thing I could tell you – open your heart and believe that directly you are willing to receive, that moment God does fill your waiting and receptive nature with the Holy Ghost.

Holman then adds, “In short, receiving the Holy Spirit depended on faith in God and asking for the gift”. This is early distinctive Keswick spirituality. Meyer took the Message to Jamaica with the Rev. H.B. Maccartney, another Keswick speaker. Meyer, as Scott (1934:36) states, was a speaker at the North of Ireland Keswick first in 1919, aged 72, and also in 1922. He took the Message to Germany in 1892. While in Germany he ministered with Pastor Otto Stockmeyer, who had been to Oxford and Brighton (Harford et al., 1907: 162). He also went to Sweden and to Norway in 1903 and in 1909 to Turkey, Bulgaria, Singapore, China and Japan. In 1923 he visited Australia. Holman (2007: 156) writes that Meyer, “probably more than any other Christian, was the person who took to the world the holiness teaching that emanated from the Keswick tent”. Fullerton, (cited by Elliott-Binns, 1936:224) relates the experience Meyer had at Keswick in 1887: “Lord, as I breathe in the whiff of this warm night air, so I breathe into every part of me Thy blessed Spirit”. In addition the Rev. Dr. Charles Inwood, a regular Keswick speaker between 1897 and 1928; preached the Keswick Message in Canada (Harford et al., 1907:166ff). With the Revs Hubert Brooke and G.H.C. Macgregor he preached at the Toronto Convention and three years later returned in the company of the Revs. J. Sloan and F.S. Webster, other Keswick speakers. Inwood was sent to China by Keswick in 1898. He visited India and Egypt in 1900 and South Africa with Keswick speakers, the Revs. Harrington Lees, E. L. Hamilton and J. S. Holden, and South America in 1904 when he was accompanied by the Rev. H.B. Maccartney (Harford et al., 1907:170 -172). Rev. C.A. Fox, a speaker at most Keswicks between 1879 and 1895, and a man qualified to make an assessment of the ministry, said at the Semi-jubilee Convention in 1899 (cited by Sloan, 1935:109):

It was founded upon two simple truths, which really include all others; first, a larger simplicity in our faith, secondly, a larger unity between our churches and the brethren. It was not founded by one body of Christians, but by all ... All are “One in Christ Jesus”, and the great purpose of our gathering here year by year, is that the faith we have in Christ Jesus shall so abound and exceed, that we shall simply henceforth take God at His Word in everything – in the matter of holiness as in the matter of providence, in the matter of spiritual power as in the matter of Divine Truth, in the matter of daily purity as in the matter of daily progress.

However, Keswick Teaching was still being questioned according to Bebbington (1988:177) at the Islington Conference in 1892 by the “trusted evangelical”, Canon Hoare; as Elliott-Binns (1936:332) describes him. In that year Ryle, a long and unyielding opponent gave the movement a qualified imprimatur by offering prayer on its platform, when Moody was the speaker (Bebbington, 1988:177). By 1900 Keswick teaching had clearly triumphed in Anglican Evangelicalism according to the *Record* (cited by Bebbington, 1998:177). He suggests however that this was not the case with other denominations. The *Christian* (cited by Bebbington, 1998:178) indicates that Scottish Presbyterians were few in attendance at the Convention – “some fifteen to twenty Ministers from each of the three main denominations” in Scotland in 1900. The only Baptist according to Bebbington (1998:178) to have prominence on the platform before 1900 was F.B. Meyer.

Keswick, its ministry and method were well established by 1914. It was trusted by the wide spectrum of the evangelical family and had become an international phenomenon. Ireland since 1876 was aware of Keswick and in 1914 three major Conventions were already in existence there.

2.4 The North of Ireland Keswick Convention Keswick (1914 – 1945)

The Rev. O. W. Scott, Rector of St. Paul’s, Guildford, Co. Down attended Keswick regularly from 1893 and was moved by God at the 1913 Convention. Scott (1934:1) testifies, how, “every Convention had left its own definite mark upon his spiritual life and perhaps upon his public ministry” and describes how at Keswick in 1913 he felt the Spirit

urging him “to bring Keswick to the North of Ireland”. His decision began a process that led to the formation of the North of Ireland Keswick Convention.

On the 23rd May 1914, the *Belfast News Letter* carried the following notice:

The North of Ireland Keswick Convention
for the Deepening of Spiritual Life.
will be held (D.V.) in Portstewart
Monday 22nd June – Saturday 27th June 1914.

Chairman

James D. Crosbie Esq., D.L.
Ballyheigue Castle, Co. Kerry.

Speakers:

Rev. Hubert Brooke M.A.
Rev. Evan H. Hopkins (London)
Rev. Charles Inwood F.R.C.S
Rev. J. Chalmers Lyons (Harrogate)
Rev. Dr. Alexander Smellie.

Chairman of Committee:

Rev. Henry Montgomery M.A., D.D.

Honorary Secretaries:

Rev. Oswald W. Scott M.A.

The Vicarage, Guildford

Mr. H. Stephens Richardson

Drumlyn, Moyallon. (Editor c, 1914).

The connection with the wider Keswick family is seen clearly in this advertisement, for Mr. Crosbie was not only Chairman of the Killarney Convention and a Trustee of Keswick, he was also a speaker in 1913 as Rowlandson (1997:169) shows. The speakers at the first North of Ireland Keswick were experienced Keswick men, except the Rev. Chalmers Lyons and the Rev. Dr. Alexander Smellie. The first North of Ireland Keswick had been planned by a local Committee and at its inaugural meeting in Belfast, the Rev. Charles Inwood spoke “of the value of the Keswick Convention movement and that he would be glad to give any help he could to further the proposed Convention in the land which he still loved dearest and best” (NOIKCM, 1913:12th September). Crosbie and Inwood, as Sloan (1935:65) indicates, had already proved themselves as advocates of Keswick.

2.4.1 Pre 1914 Keswick Conventions in Ireland

Scott (1934:2) states:

Of course he was aware that similar meetings for the deepening of the spiritual life had been held during previous years in Belfast, Lisburn, Bangor and elsewhere. But these efforts were somewhat circumscribed in their scope. “Keswick” in Ulster, as he conceived it, was a very much bigger thing, which would reach all classes in the community, and would bring the various Churches in our land, their Ministers and their congregations, into a closer union with each other.

The *Belfast News Letter* (1887:29th September) indicates a Belfast Convention being held (Editor d, 1887). Scott (1934:1) reports that others had been held in “Lisburn, Bangor and elsewhere”. Carson (1988:3) writes that in 1914, “Bishop Taylor Smith and Rev. J. Stuart Holden, later giants among Keswick leaders, were already known over the North of Ireland”.

In the late nineteenth century a major series of Keswick Convention style meetings were held at Fenaghy near Cullybackey, Co. Antrim. These meetings, referred to briefly by Strahan (1920:107) were as Carson (1988:4) suggests “uncommonly like Keswick” and were held for a few days over three years (August, 1887; July, 1889; July, 1892) and from photographic evidence Laverty (1), they were held under the banner ‘All One in Christ’. The meetings, as the *Ballymena Observer* (1887:6th August) indicates had three themes, “to unite in prayer for the outpouring of the Holy Spirit on the district and land, for the preaching of the everlasting Gospel, and for a conference regarding the evangelization of the heathen” (Editor e, 1887). The first ‘Fenaghy Camp Meetings’, were held on 10th and 11th August, 1887 and the press notice is similar to the ones used to call both the Oxford Gathering in 1874 and the first Keswick in 1875. (See Annexure C) The Meetings were sponsored largely by Irish people. The Rev. H. Montgomery (Joint Secretary of the Meetings), and his brother S.G. Montgomery were members of the planning group and were to be among the first members of the North of Ireland Keswick Convention Committee in 1913. It was hoped that C.H. Spurgeon would be a speaker in 1887 but when contacted he replied:

Westwood, Beulah Hill,
Upper Norwood.
1887 July 16

Dear Sir,

I wish I could come to you. But the request almost amuses me. Do you really think that I am waiting about for work, or hanging on a nail to be taken down at a few days notice? Why, my dear Sir, I never have a leisure day. When the year begins, it is usual to have every day allotted down to its close, and all arranged to be used if the Lord will.

Engagements for the week you seek have been made so long ago that I cannot tell you when, and the year 1888 is already in great part allotted unless I go to heaven.

It is always impossible for me to leave home at short notice; and indeed, the work of the Lord at home will not often allow for my absence at all.

Yours very heartily,
C.H. Spurgeon

(PRONI: D 1364/M/19E).

Fenaghy was the home of the Mill owner, William Young and an adjacent field was suitable for the gatherings. As the *Ballymena Observer* (1887:6th August) notes:

To those who do not know Fenaghy it may be well to say that the field selected is one of the most suitable for speaking purposes. It rises with unbroken regularity like an amphitheatre from the edge of the Maine water until it touches the road leading to Ballymena. It is very spacious too for the tents in which the various sectional meetings are to be held. (Editor f, 1887.)

The Ballymena businessmen co-operated with the organizers and in 1887, as Megaw (2004:39) comments, 79 of them closed all day on Wednesday 10th August and in 1887, 57 of them closed on Wednesday and Thursday afternoons in 1889. The Northern Counties Railway Company, ran special trains, according to the *Ballymena Observer*, (1887: 6th August) from Ballymena at 10:30am to Cullybackey and returning at 6pm for a “reduced return fare of 3 pence” (Editor g, 1887). The *Ballymena Observer* (1887:13th August) reveals there were four tents in the field. Between 5,000 and 7,000 people assembled for the 11am gathering at which General Sir. R. Phayre K.C.B. presided (Editor h, 1887). Mary Crawford Brown, in *Woman’s Work* (October, 1892:73) summarised an address given by the Rev. William Park and mentions “the thousands who gathered at Fenaghy”. In addition the *Ballymena Observer* (1887: 13th August) explains there were refreshment and literature

tents. In Tent No.1 and in the absence of Lord Radstock (Pollock 1998:137-146), the chair was taken by Mr. J. Barton of Dundalk. This was a Missionary tent and addresses were given by Mr. Reginald Radcliffe, and the Rev. J. Hudson Taylor. In Tent No.2, Major General Rice presided and addresses to inquirers were delivered by the Rev. James Gargin: Rev. J. McDade and Rev. John McNeill. The Rev. H.M. Williamson presided in Tent No. 3 where addressees to Christians were given by the Rev. Dr. Rogers and Rev. Edgar N. Thwaites. Tent No. 4 was set apart for Personal Dealing and those who took part were Rev. W.J. Paton, Rev. H. Montgomery, Mr. B.D. Wise, Rev. Dr. Stuart, Mr. R. Montgomery, and Mr. S. G. Montgomery etc.

The Official Programme of the Meetings at Fenaghy, Cullybackey (17th and 18th July 1889) explains that three special trains were put on from Belfast to arrive at Cullybackey before the opening meeting at 11am. In addition trains ran from Portrush, Cookstown and Derry. The names of en route Station Masters were also given, as was arrangements for stabling of horses. The *Ballymena Observer* (1889: 19th July) reports that not less than ten to twelve thousand people were present (Editor i, 1889). The Official Programme for the Meetings carried this prayer:

... that the Speakers may come in the fullness of the blessing of the Gospel of Christ: that multitudes may be awakened: that believers may be stimulated and strengthened: and that times of refreshing, greater than that was witnessed in 1859, shall come from the presence of the Lord.

The *Ballymena Observer* (1889:19th July) notes that: “The arrangements of the Committee for which Rev. H. M. Williamson, Rev. Henry Montgomery and Mr. Young were mainly responsible – gave the utmost satisfaction, everything that could conduce to the success of the event being liberally provided” (Editor j, 1889)

The majority of the ministry at the 1889 Fenaghy Meetings was given by speakers from Great Britain and they included the Rev. J. McNeill of Regent Square, London, the Rev. E.W. Mowell of London and others from Scotland, the USA, India and China. Of particular interest to this study is the fact that on the 18th July 1889, Lord Radstock presided over Tent No 3. The subject was “Holiness of Life” and he defined holiness according to the *Ballymena Observer* (1889:26th July) as “just drawing out of Christ’s fulness. It was not

developing something out of themselves; it was drawing from Christ's everlasting fulness" (Editor k, 1889). Familiar words to anyone who is aware of Keswick! In 1892 the *Ballymena Observer* (1892:24th July) reported that the Meetings, because "of the extraordinary interest taken in the General Election" were reduced to two speakers namely, D. L. Moody and Rev. J. McNeill. However, Moody's son was taken ill and the same edition of the Paper reported he could not be present, "but his place was filled by other eminent speakers" (Editor l, 1892).

Annexure D provides a list of Keswick Conventions held in Dublin from 1876, in Belfast from 1883, in Kingstown from 1895 and in Killarney and Mulranney from 1905. The *Belfast News Letter* (1914:23rd June) reported on the first North of Ireland Keswick Convention and indicated that, "The South, East and West of Ireland had Conventions and there had not been one in the North" (Editor m, 1914). The South's Convention was held in Killarney, Co. Kerry in May, the West's Convention in Mulranney, Co. Mayo in June and the East's in Kingstown, Co. Dublin in September (*The Belfast News Letter*, 1914:26th June).

A Convention for the Deepening of Spiritual Life held in Fivemiletown, Co. Fermanagh. The speaker was the Rev. W.M. Wilson, "Family religion, separation from doubtful things; public worship and proportional giving were highlighted". Messrs Richey, Moran and several others took part in the proceedings where were of a most stimulating and helpful character" (*The Christian*, 1903:12th February).

A 'Prayer Circle' ministry, inaugurated by Keswick in 1902 had become part of the Church life in the British Isles and the Rev. Henry Montgomery, writing in the *Life of Faith* (1903:240), said that people were, "... really praying that God shall pour out His Spirit on all flesh for it is His will that the Gospel shall be preached as a witness to all nations". The *Life of Faith* (1903: 358) records daily "prayer"...would be made "... until the answer is given". This was serious, committed prayer by people who desired God's glory. Other more localized North of Ireland factors are important to note; the Torrey Alexander Mission in Belfast in May 1903 and the reports of the 1904 Welsh Revival. This evangelism and its constant flow of new converts both reminded believers of the power of the Gospel and of the need to deepen the spiritual life of new saints.

The *Life of Faith* (1903:4th March), recorded interestingly, that Mulranney, Kingstown, Killarney, Portrush and Rostrevor, all towns in Ireland, were locations of the circa 100 Prayer Circles in the United Kingdom. In addition the *Life of Faith* (1903:1st April) records Prayer Circles in Belfast, Londonderry, Dublin, Lisburn, Tillicoultry, Larne, Clonmel, Glenageary, Blackrock and Dalkey. Prayer Topics were given too. It may be fairly assumed that these Prayer Circles would have inspired local believers and created desires for Keswick style ministry.

The Irish Western Convention was held from 1905 till 1914 in Mulranney, Co. Mayo, a picturesque town on shore of Clew Bay and accessible by rail. It was held in June each year and one assumes that it catered for local people but chiefly for visitors. A Prayer Circle had existed in Mulranney and the first Convention was held there from June 6th – 9th 1905. The *Life of Faith* (1906:15th May) records that, the Convention met in the Glenheather Lecture Rooms of the Great Southern Hotel and the principle speaker was Dr. White. Mr. Charles Bulter–Stoney D.L. presided and information about the Convention was available from Mr. Robert Vesey Stoney D.L., J.P., Rosturk Castle, Mulranney. The Anglo Irish Stoney family was highly respected and an earlier member of the family James Butler Stoney (1814-1897), was a leader in the early Brethren movement.

The Irish Southern Convention was held in Killarney, Co. Kerry. Killarney is a small and remote town, set in an area of natural beauty where the railway terminates. The Convention began its life in 1905 in the Lake Hotel under the guidance of Mr. J.D. Crosbie D.L., of Ballyheigue Castle, as McMahon (1994:72) maintains. The Crosbie family had been in Kerry since Elizabethan times and like the Stoney family belonged to the Anglican Protestant Ascendancy. At the first Convention the Revs J.S. Holden and Harrington Lees were the speakers, with Captain Tottenham, the Keswick Convention's Treasurer, as Chairman. The *Life of Faith* (1905: 31st May) records casual times of prayer in the local woods and that the Convention was held in perfect weather “with not one small spark of dark in the great heaven of blue”. The same edition of the *Life of Faith* records that a tent would be provided for 1906. The third Killarney Convention, according to the *Life of Faith* (1907: 12th June) used a new tent with a seating capacity of 900 persons. It was a significant event.

The Irish Eastern Convention met as early as 1895 under the chairmanship of Dr. H.W. Mackintosh, Professor of Zoology at Trinity College, Dublin (*The Irish Times*, 19th September 1895).

These three provincial Irish Keswick Conventions were held in largely remote and beautiful locations. Those who attended could contemplate creation, displayed by ocean and mountain and could sing with great enthusiasm of the full salvation Keswick preached. Carson (1963) highlights this in his booklet by calling it *Ocean Fulness*, a phrase he borrowed from A. R. Cousins' hymn, "The sands of time are sinking". Carson (1963:3) writes about that ocean fullness,

... the corporate church and the individual Christian accept far too easily the fact that not too much can be expected in this life of God's grace and power, that we must wait until the frailties of our mortal flesh have been set aside before we can expect an "ocean fulness".

The Convention at Portstewart was commenced, however with the conviction that there is no limit to the grace and power available to the Church in this world and that the believer has a "full salvation" in Christ through the power of the Holy Spirit for victorious and Christlike living here and now.

According to the *Life of Faith* (1904:12th October), Keswick style Conventions were also held in Cork, Larne and Portrush.

2.4.2 The North of Ireland – politically, ecclesiastically and socially in 1914

Scott's vision was to be realized while the North of Ireland was being convulsed by political and social unrest. 1914 was momentous as the First World War began and Ireland was like a tinder box. The day after the first Convention ended (28th June 1914), Archduke Franz Ferdinand, heir presumptive of the Austro-Hungarian throne and his wife Sophie Duchess of Hohenberg, were assassinated in Sarajevo (Wheatcroft, 1995:284). Their assassin was Gavrilo Princip and the repercussions were enormous as (Remak, 1959; Cassells, 1984; Smith, 2008) comprehensively document.

The religious character of the North of Ireland had been radically altered by the Plantation of Ulster in the seventeenth century when Scottish Presbyterians were settled on the land as Bardon (2011:341-344) explains. Bebbington (1989:202) is correct when he asserts that during the last decades of the nineteenth century; “Ireland posed particularly acute problems for Gladstonian Liberalism. Britain’s island neighbour was deeply divided because the landed elite had largely forfeited the affections of the people”. He also comments (1989:203) that, “the bulk of the people were Roman Catholics; nearly all the landlords were Protestant. Presbyterians, mostly descendants of Scottish immigrants, were strong in the northern province of Ulster, and Methodism had also put down roots there”.

The Irish Question dominated British Parliamentary life from the 1870’s to the end of the First World War (Boyce et al., 1988). Home Rule, was the desire to have the Act of Union of 1800 repealed. Younger (1981:6) comments, that it was “the main issue in Ireland in the General Election of 1885”.

The First Irish Home Rule Bill was introduced by Gladstone in 1886 as a response to 1885 result (Bebbington, 1993:202-223). The Bill was defeated in the House of Commons and Gladstone resigned. It was however, as Younger (1981:6) comments, an achievement of Gladstone and Charles Stuart Parnell (Bew, 1991), the Protestant Irish Nationalist political Leader, that such a Bill was brought to Parliament at all.

The Second Irish Home Rule Bill was introduced after Gladstone formed another Government in 1892. His slight majority was dependant on the support of the Irish Nationalist M.P’s. It was passed in the House of Commons but defeated in the Lords.

The Third Irish Home Rule Bill was introduced in 1912, by Prime Minister Asquith. Properly called the Government of Ireland Bill it was postponed under the Parliament Act and passed eventually in 1914, rejected by the House of Lords; was given the Royal assent but never came into force because of the intervention of the First World War on 28th July 1914.

The leaders of the anti-Home Rule cause were Sir Edward Carson and Sir James Craig. Majoribanks (1932:418) asserts that Carson, a Southerner and M.P. for Dublin University, had been leader of the Irish Unionist Party at Westminster since 1910. Stewart (1997)

ponders, why at the age of fifty eight and having scaled the heights both in law and politics with, even more prestigious offices almost within his grasp, he should have risked his career and reputation by putting himself at the head of Ulster resistance to Home Rule. As Stewart (1997:74) asserts: “It is true that the Union was, as he declared ‘the guiding star’ of his political life and it was entirely in character that he should be prepared to make great sacrifices on a point of principle”.

The campaign against Home Rule took the form of a religious crusade with the singing of psalms and leaders of the major Protestant Churches leading in prayer. On Ulster Day the 28th September 1912, a former Presbyterian Moderator, the Very Rev. Dr. William McKean preached from 1st Timothy 6:20 in which he declared (cited by Bardon, 1992:437), “we are plain, blunt men who love peace and industry. The Irish question is at bottom a war against Protestantism; it is an attempt to establish a Roman Catholic ascendancy in Ireland”. Irish writer, George Bernard Shaw, (cited by Stewart, 1997:77) pointed out that while not indentifying with the politics of his fellow Protestants when they sang “O God our help in ages past”, he knew they meant business.

When a former Presbyterian Moderator makes the assertion that Home Rule is a war against Protestantism and it is an attempt it to establish Roman Catholic ascendancy in Ireland it excites the religious and political fears that lurked in the minds of many Ulster Protestants. Resistance to Home Rule had become the paramount political principle of many Protestants as Majoribanks (1932:417) asserts:

Ever since Lord Randolph Churchill had said “Ulster will fight” preparation had been a tradition in the North. Their organisation was as strong and perfect as a political organisation can well be; by means of the Orange Lodges it had its roots in the people.

While there were Protestant Home Rulers such as the Rev. J.B. Armour (Armour, 1934; McMinn, 1979 & 1985) of Ballymoney, the anti-Home Rule voice was predominating in 1912.

Also on Ulster Day the Ulster Covenant was signed by 237,368 men and 234,046 women. The Moderator of the General Assembly of the Presbyterian Church in Ireland in 1912 was the Rt. Rev. Dr. Henry Montgomery and he was second to sign the Covenant after Lord

Carson. Montgomery was the first Chairman of the North of Ireland Keswick Convention Committee.

The text of both Covenants is in Annexure E. Thomas Hobbes suggests in *Leviathan* (1651) that Covenants without swords are merely words of little use. Stewart (1997:78) states that the Ulster Unionist Council organized a Citizen Army limited to 100,000 men who had signed the Covenant and who were determined at all costs, to resist the imposition of Home Rule. The Ulster Volunteer Force had been created and as Buckland (1980:29) comments, “Major Fred. Crawford, a Belfast business man, sexist, Unionist fanatic and experienced gun runner, submitted plans for the large scale importation of arms”.

The first North of Ireland Keswick Convention met for the first time in a very troubled North of Ireland. The *Belfast News Letter* (1914:20th June) announced “A Time of Prayer for the Present Crisis’ to be held in the Y.M.C.A., Belfast on 22nd June (Editor, n). The *Northern Whig* (1914:8th June) carried the headline “Ulster Provisional Government to be formed” (Editor o, 1914). On 23rd June 1914, during the first Convention the Amending Bill was presented to Parliament. This allowed for any Ulster county to vote itself out of Home Rule for six years (Asquith, 1928). In addition Suffragettes (Snellgrove, 1964) were making their cause known and as the first North of Ireland Keswick Convention was being held, the *Northern Whig* (1914: 23rd June) reported that militant suffragettes and their supporters would be shadowed by the police (Editor p, 1914).

In 1914 the North of Ireland was prosperous. Collins (1994:124) comments that “Belfast was in its heyday at the turn of the Century”. Its two large shipbuilding firms had the greatest shipbuilding capacity in the world. Thomas Gallagher’s tobacco industry was internationally renowned. Linen manufacturing dominated Belfast and other industrial firms mushroomed in Belfast while its population increased rapidly with all the accompanying challenges of housing and social services. Collins (1994:123) contends that the death rate was higher in Belfast than for any other comparable city in Britain. Trade Unionism flourished and James Larkin, the founder of the Irish Transport and General Workers Union, Christian Socialist and Temperance Campaigner led the 1907 Strike and as Collins (1994:123) asserts brought the city to a standstill in an epic struggle between master and worker. Suspicion between Protestant and the Roman Catholic was never far from the

surface of things and in 1912 many Roman Catholics were expelled from their work places for they were perceived to be in favour of Home Rule.

In 1914 then, Ireland was an insecure place. The Irish Volunteers, supported Home Rule and the Ulster Volunteers resisted it. Irish Divisions from both traditions fought side by side in the European War (Falls, 1922; Stanley, 2003; Denham, 1992). In 1914, Civil War was a real possibility. In times of political and national uncertainty it is probably right to say that people turn to God as witnessed by the United Prayer Meetings held in Belfast, already referred to.

The *Christian* (1914: 2nd July) refers to the first North of Ireland Convention as “quite a new departure for the North of Ireland” and the same edition proclaims that, “the closing day found the tide of blessing still rising”. If the Keswick Convention of 1875 offered an answer to the gradualism and spiritual defeat of the Victorian age then the North of Ireland Keswick Convention in 1914 offered hope and security to the fearful and beleaguered Protestant people.

2.5 Keswick comes to Portstewart in 1914

Scott wanted to establish Keswick in the North of Ireland and he relates (1934:2), how he visited Mr. R. H. Stephens Richardson of Moyallan, near Portadown, Co. Armagh to share his vision. Scott was an Anglican and Richardson a Quaker as were Harford-Battersby and Wilson in Keswick in 1875. Carson (1988:5) states that Richardson had been of “the same opinion for a long time and they agreed, in turn, to consult a few others who were of one mind in their approval that it should be done”. They called a representative meeting to be held in the Y.M.C.A. Belfast, according to Carson (1988:5) “to probe the situation further as to the demand and support that might be forth coming”. Carson (1988:5) gives the text of a letter sent out by, “the respected Irish Presbyterian Minister the Rev. James Hunter of Knock” as Holmes (2000:131) describes him. The text is as follows:

September 3rd

Dear

A few friends who are interested in the Keswick Convention Movement have had it laid upon their hearts to get up a Convention on similiar lines in the North of Ireland, if it be the Lord’s will; and

in order that the matter may be carefully and prayerfully considered, they are venturing to summon a Meeting of those who are in sympathy with Keswick, for Thursday, the 11th September, at 11:30am, in the Minor Hall of the Y.M.C.A., Belfast.

It is hoped that this Meeting will be addressed by Mr. J.D. Crosbie D.L., the Chairman of the Killarney Convention, and one of the Trustees of the Keswick Council, and the Rev. Chas. Inwood, one of the Keswick Speakers.

Yours sincerely,
J. Hunter.

In addition, Dr. Montgomery wrote about the preliminary meeting to the *Belfast News Letter* (1913:12th September) "... we could not be ignorant of the heavy cloud overhanging Ireland and that was a strong reason holding a Convention. They needed to have the prayerful side of the Christian life emphasised" (Editor, q).

Scott (1934:3) comments that the Meeting was well attended and that the utmost enthusiasm prevailed among those present. The NOIKCM (1913: 12th September) – date is in error in Minutes, and should read 11th - record that Mr. J.D. Crosbie presided and that the Rev. Charles Inwood, former Methodist Minister of Knock, Belfast gave useful advice. The same Minute records, "Mr. Crosbie spoke about the spiritual value of the Killarney Convention to the South". At the Meeting a Committee was formed, and according to the NOIKCM (1913: 12th September) they considered the time and place at which and where the first Convention should be held: "The following places have been suggested, Portrush, Portstewart, Newcastle, Rostrevor but the decision as to location was left to a future meeting. It was decided to hold the Convention June 22nd to 27th 1914; Mr. Crosbie has consented to act as Chairman of the Convention for the first year".

The Minute, also records that "the Rev. Oswald Scott, Guilford, Co. Down and R. H. Stephens Richardson were appointed Hon. Secretaries of the Convention for 1914 and Mr. Joseph McCurry consents to act as Hon. Treasurer". Mr. Crosbie had contacts at Keswick and the NOIKCM (1914:13th January) indicate that he "expected the Rev. Prebendary Webb-Peploe, Dr. Smellie of Carluke N.B., also the Revs. E. Hopkins and Charles Inwood to be the principal speakers at the Convention". At the same meeting the Very Rev. Dr. Henry Montgomery was appointed Committee Chairman and the important decision to convene the Convention at Portstewart was made. It was decided that the Convention

should be called, the ‘North of Ireland Keswick Convention’ (NOIKCM, 1914: 13th January). It was given the working title ‘The Portstewart Convention’ in 1917 (NOIKCM, 1917:10th October). In 1915, the Convention was described by J.K. Maclean as “... the youngest of our Conventions for the Promotion of Scriptural Holiness. The Portstewart Convention is a child of wonderful vigour and promise” (*The Life of Faith*, 1915:765).

The founders of the Convention expected great things and at the very first Committee Meeting, NOIKCM (1914:13th January) they decided that “Dr. Montgomery, Mr. McLaughlin and R. H. Stephens Richardson should wait as a deputation upon the Midland Railway and ask for special facilities” for ease of transport for the people they expected to attend. This reveals how keen they were to maximize the Keswick ministry and has all the hallmarks of the planning made for the Fenaghy Meetings some years previously and for Keswick in 1875. The Midland Railway responded by placing an advert on the front of the *Northern Whig* (1914:22nd June) offering “Excursions to Portstewart and Portrush in connection with the North of Ireland Keswick Convention, Monday 22nd till Saturday 27th June from York Road Station, Belfast at 9:15pm at a fare of five shillings for 1st Class and two shillings and six pence for 3rd Class” (Editor r, 1914). The *Belfast News Letter* (1914:23rd June) commented: “The Conference is to be held in a spacious and comfortable tent, convenient to the handsome Presbyterian Church, and on an eminence overlooking the beautiful bay and strand” (Editor, s). The *Belfast News Letter* (1914:25th June) under the headline “Keswick Convention at Portstewart” states, “Interest in their meetings on the North of Ireland is beyond all expectations and the large marquee is scarcely able to accommodate all who seek admission. All seats from various halls in Portstewart were put at the disposal of the Committee” (Editor, t).

2.5.1 The Leaders of the North of Ireland Keswick Convention (1914 – 1945)

This section will list the leaders of the Convention and their duties and will conclude with reports about four of the main Leaders of the Convention between 1914 and 1945, namely Mr. J.D. Crosbie, the Very Rev. Dr. Henry Montgomery, the Rev. Canon O. Scott and Mr. R.L. McKeown. They are selected because they made such a formative contribution to the fledgling Convention and because they all died before 1945 with the exception of Mr. J.D. Crosbie who died in 1947. Mr. R.H. Stephens Richardson also made a massive contribution

as one of the pre 1945 Chairmen, but he died on 5th July 1957 and a report of his work will be included later in the thesis. Other personalities appearing in the text are highlighted in Annexure F.

A General Committee was appointed and met at after the preliminary Meeting on 11th September 1913. Mr. Arthur Pim, a Quaker, proposed and Rev. T.A. Smyth, a Presbyterian, seconded the Resolution that the following “with power to add to their number”, should form the Committee: Very Rev. Dean Dowse, Archdeacon Spence, Very Rev. Dr. Montgomery, Rev. J. Hunter, Rev. W. W. Pyper, Rev. J.T. Wilson, Rev. Alex Egan, Rev. T. Rogers, Rev. Canon Moore, Rev. S. Simms, Canon Cooke, Rev. Dr. Stephenson, Rev. R. Ussher Greer, Rev. L.P. Story, Rev. W.J. Hanson, Rev. Hedley Brownrigg, Rev. Alex McCrea, Rev. Oswald Scott, Rev. John Ross, Rev. W. Witherow, Mr. W.H. McLaughlin D.L., Mr. Arthur Pim, Mr. H. Stephens Richardson, Mr. Joseph McCurry, Mr. J.T. Ward, Mr. Samuel A. Robinson, Mrs. R.L. McKeown, Mr. A. Crawford Brown, Mr. William Fulton, Mr. J.W. Storey, Mr. Samuel G. Montgomery.

The *Belfast News Letter* (1914: 23rd June) records that Miss Moncrieff and Miss Harbinson were appointed as the local Portstewart Secretaries (Editor u, 1914).

Carson (1988:7) lists the denominations and professions represented. Four members were Anglican Clergymen, (Cooke, Stephenson, Scott, and Warren); eight were Presbyterian Ministers, (Montgomery, Hunter, Ross, Little, Rogers, Simms, Witherow, Smyth); two were Quakers, (Richardson and Pim); one was a Congregational Minister, (Hanson); two were Bankers, (McCurry and Robinson); one was a Lawyer (Fulton); and the others too were laymen, including, Mr. R.L. McKeown (a Presbyterian), the Secretary of the Qua Iboe Mission. From the beginning of the life of the North of Ireland Keswick Convention the largest influence was Presbyterian and Reformed, reflecting the proportionate spread of the local Protestant denominations.

On the 27th June 1918; 6th May 1921; 25th June 1925; 3rd May 1927; and 27th January 1931 as the NOIKCM record, concerns were expressed at the non-attendance of Committee members at both the Committee and the Convention. For example at the General Committee held in Belfast, the NOIKCM (1931:17th April) records:

The sub-committee reported that they had met and had gone into the attendance of the Committee since January 1928, during which twelve meetings were held. The following did not appear to have attended during that period; Revs. S. Simms, Canon Taylor, Wylie Blue, F.C. Gibson and Mr. Robert Clyde. It was agreed that these names with the exception of Mr. Robert Clyde (where there are special circumstances) should be removed. It was also decided to delete Mr. Warren's name at his own request.

It is said of Movements that they are initiated by personalities and continued in existence by institutions. The American Poet and Essayist Ralph Waldo Emerson (1808-1882), wrote in his essay 'Self Reliance' (Kateb, 1995) that an institution is the lengthening shadow of one man. The Rev. Canons Harford-Battersby and O. W. Scott initiated the two Conventions and then Trustees and Committees, kept them in existence.

The need for an Executive Committee became apparent at Portstewart. The NOIKCM (1918:4th December) record that an Executive should be formed "to obviate the necessity of calling the General Committee so often". Those appointed to the Executive Committee are as follows:

EXECUTIVE COMMITTEE

Rev. Dr. J. Little, Rev. F.W. Austin, Rev. W. McCoach,
Rev. F.W. Warren, Mr. W.H. McLaughlin, Mr. S.A. Robinson, Mr.
S.G. Montgomery, Mr. Arthur Pim, Mr. S.D. Bell,
Mr. W. Fulton
Ex Officio

Chairman of Committee

Hon. Secretaries

Hon. Treasurer

Mr. Greer, NOIKCM (1930:15th April) was added to membership.

Trustees were also appointed. The original Trustees being:

Very Rev. H. Montgomery M.A., D.D.,
Rev. Canon Oswald O. Scott M.A.,
Mr. H. Stephens Richardson,
Mr. Wm Fulton, Mr. Robert Clyde, Mr. Joseph McCurry,
Mr. R.G. Bass, Mr. R.L. McKeown
and Mr. A.G. Crawford.
(NOIKCM, 1920: 18th February)

The NOIKCM (1940:7th January) record the up to date list of Trustees,

Mr. S. Richardson, Mr. Wm. Fulton, Mr. Rbt. Clyde,
Rev. G. Young, Rev. W.G.M. Martin, Mr. G.M. Walker,
Mr. H. Stewart, Mr. R.G. Bass

The full list of Trustees, NOIKCM (1945:23rd January) was as follows:

Mr. Richardson, Mr. Fulton, Mr. Clyde,
Rev. Gordon Young,
Rev. W.G.M. Martin, Rev. Canon J.W. Cooke,
Rev. Canon W.J. Gransden, Rev. James Dunlop,
Mr. James McDonald, Mr. G.M. Walker, Mr. H. Stewart,
Mr. R.G. Bass, Mr. S.D. Bell

Keswick is not a Church but it desires to work with local churches. The NOIKCM (1914:23rd February) record that Dr. Montgomery, reported that he and Mr. R.H. Stephens Richardson had “visited Portstewart and that they had seen the Revs Aitkin, the local Presbyterian Minister and the local Anglican Clergyman the Rev. Moncrieff”. Carson (1988:8) comments that they both gave the Movement a “warm welcome”. Since 1914, cordial relationships between the local Churches and the Convention have been maintained. The NOIKCM (1914:23rd February) record that it was decided to form a local Committee at Portstewart to deal with practical matters such as the rent of a suitable site, locations for sectional meetings etc. The NOIKCM (1914: 23rd February) record the original Convention Programme:

Hours of Meetings
Prayer Meeting 7:30am
Bible Reading 10am
Convention Meeting 11:30am – 12:45pm
Afternoon Meetings on certain days 3:30pm
Evening Meeting 6:30pm
Proposed hours for meals: 8:30am
Dinner 1pm
Tea 5:30pm
Supper 8:30pm

The NOIKCM (1914:28th April), note some amendments were made to the Programme,

Convention Meeting 11:45am instead of 11:30am
Afternoon Meetings – Wednesday at 3:30pm
Missionary Meeting - Thursday at 3:30pm
Evening Meeting at 7pm instead of 6:30pm

The following is a list of the principal leaders of the North of Ireland Keswick Convention from 1914 till 1945. For a list of Committee members 1913-1945 see Annexure G.

Chairmen of the Convention: 1914 - 1945
1914

Mr. J.D. Crosbie D.L. Chairman of the Killarney Convention

1915 – 1916
 Mr. Albert A. Head, Chairman of the Keswick Convention
 1917 – 1957.
 Mr. R.H. Stephens Richardson; (Appointed as deputy Chairman on
 10th October 1917 and permanently appointed as Chairman
 18th February 1920)

Chairmen of the Convention Committee: 1914 – 1945
 1914 – 1938
 The Rev. Dr. Henry Montgomery
 1938 – 1944
 Ad Hoc Chairmen due to Dr. Montgomery’s protracted illness
 1944 - 1958
 The Rev. James Dunlop

Joint Honorary Secretaries
 of the Convention Committee: 1914 – 1945
 1914 – 1919
 Mr. R.H. Stephens Richardson
 The Rev. Canon O. Scott
 1920 – 1935
 Mr. R.L. McKeown
 The Rev. Canon O.W. Scott (died in 1936)
 1917 – 1942
 Mr. R.L. McKeown
 After Mr. McKeown’s death in 1942, Mr. R.G. Bass and Miss E.
 Knox (Qua Iboe Mission) acted on an *ad hoc* basis until 1944 and
 the appointment of Mr. J. McDonald.
 The Rev. Canon J.W. Cooke
 (appointed in 1936 and died in 1956)
 1944 - 1977
 Mr. J. McDonald
 The Rev. Dean J.W. Cooke (appointed Dean of Connor in 1945)

Treasurers of the Convention: 1914 – 1945
 1914 – 1925
 Mr. Joseph McCurry
 1925 - 1933
 Mr. M.H. Walker
 1933 - 1950
 Mr. Robert Clyde

The ecumenical nature of the Convention is displayed in the spread of denominations with all the main Protestant denominations being represented in the Convention’s leadership. However, the Methodists on several occasions contacted the Secretary about their perceived under representation. For example a letter, received from the Rev. J.W. Parkhill, recorded dissatisfaction that “only three Methodists were on the Committee and that the Methodist

Church is not strongly enough represented among the Speakers”. The Secretary, Mr. McKeown replied according to the same Minute that “Dr. Inwood has always been invited to take part in the meetings” (NOIKCM, 1925:25th June).

The connection with the parent Keswick was close through Mr. Albert Head, for example, Chairman of Keswick and acting Chairman of the North of Ireland Keswick in 1915 and 1916. It was even suggested according to the NOIKCM (1917: 10th October) that the Very Rev. Dr. Montgomery and Mr. R.H. Stephens Richardson should be appointed to the Keswick Council to affirm the link. At the same Committee Meeting £10 was sent from the Convention to the Missionary Funds at Keswick. In 1927, when the Keswick Convention Council had to change the dates of their Convention, they wrote to inform the North of Ireland Convention. The Convention Committee replied in a telegram to Dr. Holden with the usual economy of words: “Full Meeting Portstewart Convention. Impossible change date arranged. Speakers booked 1927. Strongly urge upon Keswick make no change”.

In 1945 the leaders were confident of the Convention’s role in the North of Ireland and in its message and method. They were also keenly aware of that place in the worldwide Keswick Movement. The *Belfast Telegraph* (1936:23rd June) states that Dr. Montgomery although not present at the Convention wrote a letter which was read to the attendees:

Our aims are the same which animated us in 1914 for the teaching here is similar to that at the mother institution at Keswick. We are the eldest daughter of that Convention and we rejoice in the fellowship we have had with our brethren there in regard to the fuller Christian life. We stand by the integrity of Scripture and we believe the Bible to be the inspired record of God’s will to man (Editor v, 1936)

Mr. James Dayrolles Crosbie, D.L.

Mr. Crosbie acted as Chairman for the 1914 Convention (NOIKCM, 1913:12th September). He was a Trustee of the Keswick Council (Sloan, 1935:76). He was the Founder and Chairman of the South of Ireland Keswick as Mac Mahon (1994:72) maintains. He was appointed High Sherriff of Co. Kerry in 1894. After a time of service with the Royal Welsh Fusiliers he resigned his commission when he inherited the family estate in 1897 upon the death of his elder brother (Mac Mahon, 1994:71).

He was a liberal Landlord selling 6,519 acres to his tenants under the Wyndham, Land Purchase (Ireland) Act (1903), while keeping possession of the Castle and demesne. Beckett (1981:407) writes that a “little more than decade later, landlordism in rural Ireland was a thing of the past”. The Castle was destroyed by fire in 1921 during the Irish War of Independence. The 1903 Act, was one of a series of Irish Land Acts. It was generous to tenants because the Landlord assisted the tenants to purchase their holdings according to O’Connell (1904).

Crosbie was called to the defence of the Empire in 1915 appointed a Brigadier General winning the D.S.O in 1917 and the G.M.G. in 1919. He ended his military career after serving as Base Commandant at Archangel, Russia under the command of Field Marshall W. E. Ironside. From 1928 he lived at Muircambus House, Kilconguhar, and Fife, Scotland and served as a member of the Fife County Council from 1929-1945 and as its Chairman for 6 years. He died in 1947 age 82 years. Mac Mahon (1994:73) records, “he was well known all over Scotland for his public works. It was a happy day for Fife when he took up residence in the county in 1928”.

Very Rev. Dr. Henry Montgomery

At the Meeting on 13th January 1914, it was agreed that Dr. Montgomery (1847-1943) should be appointed Chairman of the General Committee, an office he held for 24 years. Carson (1988:8) is in error when he records the Montgomery acted as Chairman of Convention Committee for 24 years till his death in 1938. In fact he effectively ceased to be Chairman in 1938 due to illness as the NOIKCM (1939:3rd February) record. Montgomery, one of the Secretaries of the Fenaghy Meetings had been ordained and installed as Minister of Albert Street Presbyterian Church, Belfast according to Baillie (1982:123) on 15th August 1882. Later he was called to begin a new work as Minister of the Shankill Road Mission Congregation on 24th September, 1907 (Baillie, 1982:205). Montgomery had been appointed Moderator of the General Assembly of the Presbyterian Church in Ireland in 1912 and received the honorary degree of Doctor of Divinity from the Presbyterian Theological Faculty, Ireland. The Memorial Tribute in the NOIKCM (1943:30th March) praises his industry and wise leadership as he presided over the Convention’s growth from several hundred attending to over two thousand. The Minute continues,

... he was a man of broad and generous outlook, sane judgment, combined with wonderful faith and courage. He exemplified in his life the teaching for which the Convention stands. .. His interests far exceeded the bounds of our Convention, and found expression in many directions: indeed the whole Christian Church in the North of Ireland owes much to him.

At Dr. Montgomery's Funeral, the Very Rev. Dr. A.F. Moody exclaimed, (cited by Waddell et al., 1943:14) "but though a great evangelist and a great Keswick man, Dr. Montgomery was by no means a cloistered saint; he took a keen interest in politics, and was proud to recall that, being Moderator of Assembly that same year, his signature of the Ulster Covenant came immediately after that of Sir Edward Carson". Rowlandson (1997:170) records that Dr. Montgomery preached at Keswick in 1919, 1920 1922, 1923 and in 1925. The Rev. Alexander Frazer (cited by Waddell et al., 1943:35) described him as "a gift from God".

The Rev. Canon Oswald Scott

At the first meeting of the Convention Committee Meeting, Canon Scott was appointed along with Mr. H. Stephens Richardson as one of the Joint Honorary Secretaries (NOIKCM, 1913:12th September). Before being Rector of Gilford, he had been involved in Church planting in the University area of Belfast, founding the All Saint's Parish Church (Leathem, 1959) and at Inver, Larne (1899-1904). Following his ministry at Gilford he became Rector of St. Paul's Belfast from 1915 till 1932 as Anon. (1951) indicates. Providence had brought Richardson and Scott together, rooting them in the same general geographical area and implanting the desire in them both to form a Keswick Convention in the North of Ireland. Scott was committed to Keswick Teaching and he spoke at the Dublin Convention in 1921 with the Rev. Gordon Watt, H.P. Ferguson and Canon J.W. Cooke (*The Irish Times*, 1921: 14th November). Canon Scott's daughter according to the *Belfast Telegraph* (1936: 4th May) married the Rector of Portglenone, the Rev. C.A. Bateman (Editor w, 1936).

Scott's history of the North of Ireland Convention written in 1934 is a succinct account of its first 21 years. The NOIKCM (1934:28th June) state:

The Portstewart Convention Committee desire to place on record their high appreciation and their very grateful acknowledgements of

the historical story of the Convention as prepared by the Rev. Canon Scott M.A. ... and heartily thank their colleague for the valuable services he has rendered to the Convention Movement, in Ulster and much further afield.

Canon Scott was a dearly beloved Pastor and when St. Paul's, Belfast was reopened after a disastrous fire that occurred on 5th January 1934, the parishioners installed a stain glass window depicting 'The Rock of Ages' in his memory. He died on Sunday 3rd May 1936, in the early evening after conducting the Morning Service in St. Anne's Cathedral, Belfast at which he administered Holy Communion as the NOIKCM (1936:6th May) record. The Memorial Tribute was adopted at a specially convened Committee meeting and records,

Canon Scott was a man greatly beloved by all who knew him; his courtesy, his kindness, his unselfishness and his loyalty endeared him to a wide circle of friends, but he was especially valued as a promoter and constant supporter of the Portstewart Convention Movement in Ulster. Beloved and trusted by all his colleagues, his wisdom and insight made him an invaluable helper of the Committee through the entire history of the Movement. His devoted Christian character was an outstanding quality which rendered him one of the greatest assets of the Convention. His prayer life was unique, and in his passing the Convention has lost one of its most constant remembrancers at the Throne of Grace (NOIKCM, 1936:6th May).

The fact that the Committee had met, was recorded in the *Belfast Telegraph* 1936:7th May), the main Belfast evening newspaper (Editor x, 1936). The *Belfast Telegraph* (1936:5th May) records that Canon Scott was a vice president of the 'Church of Ireland Young Men's Association' (Editor y, 1936). At the evening Service in St. Anne's Cathedral on 3rd May, the Very Rev. Dean W.H. Kerr said according to (*The Belfast Telegraph*, 1936:4th May): "Canon Scott was a real man of God, closer to the sanctuary than most men, and one could feel the reality of his life, the beauty of character and the real sincerity of his devotion to the Master" (Editor z, 1936).

Mr R. L. McKeown

Mr. McKeown joined the Committee of the North of Ireland Keswick Convention in 1917 as the NOIKCM (1917:4th May) indicates. He was the appointed "to assist in the work of the work of the secretaryship" (NOIKCM, 1917:10th October). He was confirmed as

Secretary in 1920 as Carson (1988:72) contends, and continued in post until his death on 11th March 1942 (NOIKCM, 1942:27th March).

McKeown had served for three years as a Missionary in Nigeria with the Qua Iboe Mission (Watt 1951) from 1899, as the Qua Iboe Missionary Papers (PRONI 2007:5) indicate, and as the N. Irish Secretary from 1902. The Convention was to have a special relationship with the Qua Iboe Mission as Fell (2013) shows. R.L. McKeown was an author (1902, 1912 & 1935) and had many contacts throughout the Protestant community for the Qua Iboe Mission was locally based and enjoyed widespread support. The Memorial Tribute includes:

R.L. McKeown who for the past 25 years has not only acted as one of the Secretaries, but has taken a leading part in the promotion of all that the Keswick Teaching at Portstewart stands for. By tongue and pen and by a deeply consecrated life he has, during a long period of years, set an example of Christian consecration seldom attained (NOIKCM, 1942:27th March).

In addition to his Missionary and Convention work, R.L. McKeown was, as Russell (1983:94) asserts, “one of the chief organisers of the Ulster United Prayer Movement”. A request from the Movement for a National Weekend of Prayer was brought to the House of Commons in London on 3rd June 1943, by the Rev. Dr. James Little M.P. for the Down Constituency (1939 – 1946) and a member of the Convention Committee. The request solicited a reply from the Prime Minister, Mr. Clement Attlee M.P., as Hansard (HC Deb 03, June 1943: Vol. 390) records.

When Mr. McKeown died a joint Memorial Service was held for him and for Mr Samuel Alexander Bill M.B.E. (Corbett, 1977) the founder of the Qua Iboe Mission on 29th March 1942. The QIM (1942:16th March) records that most of the participants were members of both the North of Ireland Keswick Committee and the Qua Iboe Mission Council with the Very Rev. Dr. Henry Montgomery delivering the Message.

In addition R.L. McKeown had been a foundation member of Oldpark Presbyterian Congregation and was ordained as an Elder when the Congregation was established on 22nd November 1906, as Russell (1883:94) asserts, and acted as Session Clerk from 1939 – 1942 as Russell, (1983:146) again records. Oldpark Congregation was ministered to successively

by the Revs William McCoach (1902 - 1933), and Dr. James Dunlop (1933 -1973). Both men were to serve as members of the Convention Committee; Mc Coach from 1933 and Dunlop from 1937 and their close relationship with McKeown was influential in the Convention's pre-war development and ministry. R. L. McKeown's two sons became Presbyterian Ministers: the Rev. Charles Herbert McKeown and the Rev. Stanley McKeown. Mr. R.L. McKeown's daughter, Elizabeth Florence, became Professor of Morbid Anatomy at the Queen's University, Belfast in 1958, as Clarke (1997:260) indicates, and a Consultant Pathologist.

2.5.2 The speakers and the ministry at the North of Ireland Keswick Convention 1914 - 1945 (These are listed in Annexure H)

The Convention's Leaders had a vision for a Keswick Movement in the North of Ireland. Scott makes the point that before 1914 there were other Conventions but he had a vision for a much larger concept. He wanted to "bring 'Keswick' to the North of Ireland" (Scott, 1934:1). When the leadership considered that their base at Portstewart was well built they moved to advance the Movement. According to the NOIKCM (1918: 30th August) the Committee began to organize satellite Conventions in Belfast and throughout the country, "with a view of supplementing the work of the Convention it was agreed that a number of local Conventions should be held in suitable centres in Ulster ...".

A Belfast Convention, proposed for November 1919 was to have two or three speakers, one from the Church of England and the others from the Presbyterian Church, thus reflecting the relative strength of Anglicanism and Presbyterianism in the Province. In addition to Belfast in November 1919, monthly Meetings, according to the NOIKCM (1919: 28th April) were held in Belfast Y.M.C.A. from January, 1919. The same Minute records reports from local Conventions held in Portglenone, Cookstown and Magherafelt. The NOIKCM (1918:27th June) records that Dr. Inwood was coming to Ireland and that "invitations had already been received from Cookstown, Omagh, Portadown, and other places were mentioned". In 1921 according to the (NOIKCM 1921:7th January) under heading 'Ormiston', "Mr. Toland asked for permission to hold a local Convention at Ormiston under the auspices of the Portstewart Convention Committee, the Committee to help is securing Speakers. This was cordially agreed to".

‘Ormiston’ is a leafy suburb of East Belfast. This is no evidence that this Convention was ever held. There is no doubt that the Convention at that time was making a significant contribution to the lives of many people in various areas across the country. See Annexure I for a list of local Conventions.

From even a cursory look at the local Conventions it is easy to see that the Convention Committee was keen to return to the same locations frequently. Magherafelt in Co. Londonderry was a favourite location from 1920 – 1929. The Cities of Londonderry and Armagh were locations for local Conventions too. In 1923 over 1,000 people attended the local Convention in Londonderry as the NOIKCM (1923: 26th June) reveal. Of particular note is the Province wide Convention held in seven centres in 1928. Most of the speakers at all these Conventions were members of the main Convention Committee. Two notable exceptions were the Conventions held in Belfast from 9th – 13th April, 1921 when the Rev. Dr. F.B. Meyer was the speaker and the Londonderry Convention of 7th February 1932 when Dr. Samuel Dickey Gordon was the speaker. One can easily understand that these local Conventions apart from spreading Keswick Teaching would have encouraged the attendees to come to the main Convention at Portstewart. The Committee had created a Movement that was having an impact on the Protestant community throughout the whole North of Ireland.

The North of Ireland Keswick Convention naturally adopted the parent Keswick’s basic pattern of Ministry for the evening meetings. This is summarized below:

Monday

Sin in the life of the believer and its consequences.

Tuesday

The perfect cleansing and Redemption available through the precious blood of the Lord Jesus Christ and the rest of faith that follows.

Wednesday

The total Surrender of the cleansed life to God leading to a God controlled life of victory.

Thursday

The fullness of the Holy Spirit and His abiding presence in the believer’s life.

Friday

The Life of dedicated and sacrificial service to God.

The morning meetings from 1914 also followed the Keswick pattern and took the form of a Bible Exposition with one of the speakers' team being responsible for it and for a few evening meetings. However, like Keswick, this pattern (above) soon became set in stone and any departure from it was frowned upon. It is a form of sound words depicting the way from defeat to victory and service, and God has been pleased to bless many people through its use. The *Christian* (1914:2nd July) indicates that the Rev. Dr. Alexander Smellie was charged with the Bible Readings. He took as his theme "The Holy Spirit" (Editor aa, 1914). The first ever passage of Scripture read at the Convention was Psalm 50 when Mr. J.D. Crosbie brought a Message from verse 5 (Editor aa 1, 1914).

The five Keswick Themes continued from Monday to Friday. From 1921 the Convention continued from Sunday to Sunday. The NOIKCM (1914:23rd February) record that the opening Sunday was given to Evangelism and prior to 1921 the Saturday Evening was used for the same purpose. Carson (1963:3ff) illustrates the ministry at the North of Ireland Keswick. The eleven messages are biblical, follow the Keswick sequence, are life related and stress the power available to every follower of Christ and the necessity of holy living. The addresses are given by Revs. H.W. Cragg, Alexander Frazer, J. Russell Howden, Rev. Evan Hopkins, Rev. Dr. Charles Inwood, Rev. Dr. F.B. Meyer, W.W. Martin, George B. Duncan, Dr. Graham Scroggie, Messrs G.F. Whitehead and A. Lindsay Glegg.

From 1914 – 1945 there were a number of speakers who came regularly to the Convention as speakers. The most frequent was the Rev. Alexander Frazer of Tain, Scotland (Carson, 1966) who came on 16 occasions. His regularity at the Convention may indicate the Presbyterian strength on the Convention Committee. The Rev. J. Russell Howden of Southborough, England came on 13 occasions. Layman, Mr. A. Lindsay Clegg of London came on 9 occasions. The Rev. Dr. Charles Inwood came to the Convention on 6 occasions as a speaker. The Revs Dr G. Scroggie and A. Smellie came on 8 and 5 occasions respectively. Interestingly, the Rev. Alexander Frazer never preached at Keswick, according to Rowlandson (1997:171ff). The others were regular speakers at the Keswick Convention.

The NOIKCM (1934:19th January) indicate that the Convention Committee were concerned to reach University students with the Keswick Message. The matter was referred to the Executive Committee, but there is no evidence that the initiative was followed up. However, it does reveal a concern to reach more and more people.

In 1935 the Londonderry Young People's Convention was established, as the LYPCM (1935:6th November) reveal. It was called, according to its Minutes (1936:3rd January), 'Keswick in Londonderry' for some time. This Convention was inspired by the Belfast Young People's Convention, which was established by the North of Ireland Convention in 1930. Mr. T.S. Mooney was appointed its first Chairman as the LYPCM (1935:6th November) state. He served as Chairman until 1982 as the LYPCM (1982:3rd March) indicate. Mr. Mooney was a member of the North of Ireland Keswick Convention Committee from 1944 until his death in January 1986.

The Londonderry YPC did a useful work in pulling young believers from all the Protestant denominations together for Keswick Teaching. The planning Committee contacted all the local Congregations, Christian Endeavour Societies, Boys' and Girls' Auxiliaries and representatives were appointed in each local church. Local university students were involved and the church was marshalled for prayer. The speakers at the first Londonderry Y.P.C. were, according to the LYPCM (1936:16th January and 1st February), the Rev. J.R.S. Wilson and Mr. T.B. Rees. The Convention was to be the catalyst for regular fellowship meetings and for joint gatherings with the Belfast Young People's Convention. The union of the two Conventions was such that the LYPCM (1942; 18th September) refer to "the Young People's Convention Movement in our Province". In conformity to the practice of the North of Ireland Keswick Convention to complement the work of local churches, the Londonderry YPC in 1942 did not meet, according to the LYPCM (1942:1st October), on Thursday 22nd October because it was the evening of the Presbyterian Congregation's Pre-Communion Services. This youth Convention in Londonderry made a massive contribution to the Protestant Community. It still exists in 2013.

2.5.3 Challenges encountered by the North of Ireland Convention (1914 – 1945)

In 1914 the early Leaders of the Convention had a great vision but they had no place in which to meet and they had no knowledge of who would attend the first Convention. The Convention's Leaders acted in faith and faced their challenges with courage.

Challenge 1 – Not a Church - but complementing local Churches in their Ministry

Carson (1963:4) comments that “at first it (The Convention) had to explain itself and justify its existence”. The Committee wanted leaders of major Denominations to be present at the opening Meeting in June 1914. Their aim was to be true to Keswick's Motto, ‘All One in Christ Jesus’. Greetings from the Rev. Samuel T. Boyd, vice President of the Methodist Church in Ireland who as the *Belfast News Letter* (1914:23rd June) says regretted that he could not be present due to duties at the Methodist Conference and from the Very Rev. Dr. Macauley, of Portadown, the former Moderator of the General Assembly of the Presbyterian Church in Ireland, who commented that, “the great need of our Northern Province is just that which the Convention aims at being the means of promoting – a revival of vital Godliness in the heart and lives of members of our Churches”. In addition the Rev. O. W. Scott read a letter from the Rt. Rev. Charles D'Arcy, the Bishop of the local Church of Ireland Diocese. The *Belfast News Letter*, 1914:23rd June reported it:

Will you kindly convey to the Convention my hearty welcome to the Diocese and say that I hope very sincerely that the gatherings may prove helpful spiritually to those who take part in them? It is a time when united action on the part of Christian people of various Churches should be especially valuable. I trust that you all may be blessed (Editor ab, 1914).

“The Convention Movement in Ulster” as the NOIKCM (1929:11th October) called it wanted to complement the work of local churches and the formation of local Conventions were all to that end also. The custom soon developed that Convention speakers would preach in the local Portstewart Churches and use was made of their facilities when required.

In 1935, the Rev. E.G. Dixon, Rector of Portstewart wanted to hold a Communion Service for Anglicans during the Convention week. The matter was referred from the General to the Executive Committee (NOIKCM, 1935:18th January). On 29th March, 1935 the concept was rejected and in 1937 the Rev. Gransden (an Anglican Committee Member) raised the matter

again. According to NOIKCM (1937:7th February) the Committee decided to take no further action about it. This reveals the influence the Presbyterian and Reformed position that the Lord's Supper is one of the distinctive marks of the Church. Until and including 2012, the Lord's Supper has not been administered at the Convention. This is very different from the Keswick Convention where the Lord's Supper is administered each year.

In 1935 the local Ministers, the NOIKCM (1935:18th January) record, changed the time of their Evening Services to facilitate a B.B.C. Radio Broadcast from the Convention. The Convention Committee in 1932 decided to alter the Convention dates to 25th June – 2nd July to facilitate the Pan-Presbyterian Conference held in Belfast during the normal dates of the Convention. This highlights the strength of the Presbyterians in the oversight of the Convention, the willingness of the Convention to work with others to complement their ministries.

Challenge 2 – Publicizing the Convention

The NOIKCM (1914:28th April) indicate that adverts were placed in local newspapers and in the national Christian press. Mr. McKeown stating that adverts had been placed in “the following sixteen papers, *News Letter, Northern Whig, Portadown News, Lurgan Mail, Doors of Hope, The Christian, The Life of Faith, Witness, Derry Standard, Londonderry Sentinel, Ballymena Observer, Mid Ulster Mail, Coleraine Constitution, Coleraine Chronicle, Christian Advocate* and the *Irish Times* (NOIKCM, 1914: 9th June).

This was no parochial ministry for the newspapers mentioned covered the whole of Ireland. After strong overtures to the British Broadcasting Corporation by respected Mr. R.G. Bass of the Irish Evangelisation Society and others in 1932, the B.B.C. did, as the NOIKCM (1934:28th June); (1934: 28th September); (1935: 18th January); (1936: 17th April) and (1939: 3rd February) record, broadcast the Opening Service of the Convention in 1935 with Rev. Alexander Frazer as the preacher. Again in 1936 with Mr. Lindsay Glegg was the preacher and in 1939 when the Rev. Dr. MacBeath preached. Only World War 2 stopped this practice (NOIKCM, 1940:2nd February). This is an indication of the success of the publicity of the Convention and its growing place in the spiritual life of the North of Ireland. In addition, Scott undertook to write a short History of the Convention for the 21st Anniversary in 1934. 800 copies were sold and this did much to publicize the Convention in its early decades.

Challenge 3 – The varied Ministry of the Convention

The essential components of the Convention in 1914 – 1945 were prayer, worship, Bible teaching, exposure to Missionary activity and celebration. Meetings were held in the mornings, afternoons on certain days and in the evenings. Wednesday afternoons was employed because shops were closed for the half day and workers could attend. Thursday afternoon was originally used for the Missionary Meeting

In addition and as the NOIKCM (1914: 9th December) indicate specific ministry to Ministers, and to Ladies was discussed. This was following the pattern of the Oxford and Keswick gatherings and reveals that the Keswick method was being followed.

A Ministers' Breakfast was held each year from 1920 and houses were taken from 1917 to accommodate Ministers who could not afford the Bed and Breakfast tariffs. At the first Convention in 1914, and at every Convention since a Missionary Offering was taken. In 1914 it amounted to twenty five pounds, six shillings and four pence and it was distributed among the Church Missionary Society, Irish Presbyterian Church Foreign Mission, the Qua Iboe Mission and the Egypt General Mission "as these Missionary Societies were represented" (NOIKCM, 1914: 9th December).

The provision of good literature was a priority for the Convention Committee from the very beginning (NOIKCM, 1914:9th June). Various bodies have provided the book stall, among them Erskine Mayne (from 1914); Scripture Union (from 1971); Mr. Dennison of the Bible Society (from 1987); the Faith Mission (from 1996) and '10ofthose.com' (from 2011). Originally the book stall was for the sale of Keswick literature and Hymnbook (NOIKCM, 1918:5th November). Upon the death of Mrs. R.H.S. Richardson in 1938 a Memorial Book Room was donated by her husband (NOIKCM, 1939:3rd February).

Youth Meetings were first held in 1928 and addressed by the Rev. Earnshaw Smith (NOIKCM, 1928: 4th April).

Challenge 4 – Property

A challenge in the early years was obtaining a large Tent, a suitable Site, and a Speakers' House.

The provision of a large tent was the first property matter the Convention Committee dealt with in 1914. In 1914 a tent belonging to Mr. Rea was discussed (NOIKCM, 13th January 1914). The first mention of the possibility of hiring one, is in the NOIKCM (1916: 4th February) when it records that Mr. Flack of Belfast, “would again” offer a suitable tent at the cost of twenty pounds. The seating capacity of this tent is unclear. Scott (1934:65) mentions 500 persons and it is fair to assume that 500 was the seating capacity of the first tent, for “Mr. McLaughlin was kindly making 70 seats ... These would accommodate about 500 people” (NOIKCM, 1914: 9th June).

In preparation for the 1915 Convention, Mr. McLaughlin reported: “... about a tent, and it was thought there would be some difficulty in procuring one this season owing to the great demand for them by the military. As the Killarney Convention is not being held this year it is probable that we might secure this tent for our Convention” (NOIKCM, 1915:2nd February).

In 1919 a tent was hired “from Mr. Flack” (NOIKCM, 1919:18th November). The Committee, as the NOIKCM (1920: 18th February) indicate was told that there was, “uncertainty about the Tent this year. Mr. Richardson read a letter from Mr. Going offering the Killarney Tent. It was agreed to thank Mr. Going, but it was felt that the Tent which seats 700 would be too small”. Within 6 years the Convention had grown to over 700 people.

The NOIKCM (1921:7th January) records that Dr. Montgomery had received quotations for a new tent, according to the NOIKCM (1920:30th September) it was decided to postpone the purchase until 1921.

The Chairman expressed the feeling that as material was coming down in price the Committee should go on with the purchase of a new Tent. Quotations were submitted for a Tent 120 feet X 60 feet from several firms, including one from the Waterproofing Co. Barrhead at £650 (NOIKCM, 1921:7th January).

The tent, seating and site works would cost approximately £1200 and it was decided to launch an appeal (NOIKCM, 1921: 11th April). The NOIKCM (1921: 9th June) record that 1,400 appeal letters were posted realising £720. Such was the growth that more bench seats were required to allow for more capacity (NOIKCM, (1921:23rd June).

A list of major contributors was published by the General Committee on 21st May 1921. For the published list see Annexure J. Rev. George Moody, (£50) the Presbyterian Minister of Buncrana, Co. Donegal (Baillie, 1982:253). Joseph C. Eaton (£10) was a Londonderry Master Baker and head of a large Company (Census of Ireland 1911). Mr. S.D. Bell, (£5) was a tea and coffee importer in Belfast. Mr. M.H. Walker (£10) was a linen manufacturer in Co. Down while Mr. Robert Temple (£20) was involved in Magee Clothing in Donegal. William Fulton (£5) was a Belfast lawyer. Sir Robert Anderson K.C.B., (£5) was a Belfast business man and as the Belfast City Council Records reveal was High Sherriff and then Mayor in 1908 and 1909 while Mr. Robert Clyde (£10) was an executive in a Belfast Milling Business. George Moody is described “the father of the Convention” (*The Belfast Telegraph*, 1936:23rd June).

Such was the growth of the Convention, that following the 1925 meetings it was decided that a new and larger tent was required. Dr. Montgomery reported that Keswick were selling a tent with a seating capacity for 2,500 people (NOIKCM, 1925: 6th October). Nothing seems to have come of this and according to the NOIKCM (1926: 1st October) it was agreed to receive tenders for a new tent measuring 140 feet by 70 feet. The cost of the new tent and the required site works would be approximately £750 (NOIKCM, 1927: 3rd March).

Mr. R.G. Bass reported that Flack & Co would make a tent for £600 less parts of canvas and steel bolts from the former tent amounting to £115 (NOIKCM, 1927: 3rd March). Four flags were to be placed atop of the four poles; “Love”, “Joy”, “Peace” and “Hope”, as at Keswick (NOIKCM, 1927:23rd June). Tragically, on the Tuesday morning of the 1927 Convention the new tent was blown down in a storm. The local Churches assisted and offered their premises for the meetings (NOIKCM, 1927:23rd June). In 1938 the tent was damaged again in a storm and in 1939 the General Committee, reported the need of a new tent (NOIKCM, 1939:22nd June). The Committee, however persevered with the tent and in

1943 they decided according to the NOIKCM (1944:24th June) to purchase a new tent when the War came to an end.

A permanent site was required and a delegation was sent by the General Committee to meet with Mr. Gordon the owner of the field being used for the Convention (NOIKCM, 1919:29th June). On 4th July 1919, Dr. Montgomery reported, that Mr. Gordon would sell the field for £400, subject to an annual ground rent of £6. William Fulton, a lawyer and Committee member, was deputed to draw up the Lease for 999 years at £13 per year and, with farsighted permission, to erect houses etc. The site according to the NOIKCM (1919:16th October) measured 187 feet by 250 feet and Mr. J.A. Hanna, a Civil Engineer, was employed to draw a professional map of the site with specification for levelling it and provision for surrounding it with a fence (NOIKCM, 1921:7th January).

As the Convention ministry developed, much time was taken up with property matters. The tent had to be stored and so in 1921 an ex-army hut was purchased for this purpose. The hut was to serve as a store and for extra seating during the Convention (NOIKCM, 1921:7th January).

Consideration was given as the NOIKCM (1923:5th January) assert, to build a Convention Lodge to cater for the Convention Office, Book Stall, Toilets and living accommodation consisting of two bedrooms for the Caretaker. The Executive Committee agreed that Mr. Rae, the Portstewart Golf Club Professional, could have use of the Lodge with rent of £12 per year. In 1924, the General Committee agreed to let Miss Ferson have the use of the Lodge at a rent of £20 and the NOIKCM (1923:23rd August and 1924:11th April) record she was to be the caretaker of the property with a rebate of rent given in lieu of the tenant's duty as caretaker. This arrangement, in principle, pertains in 2013.

The Convention could not be held without a suitable venue. One could argue that it might have been held in a local Church building. That would have presented several challenges:

1. It would have undermined the ecumenicity of Keswick.
2. It would have tied the leader's hands about dates.
3. No local Church building had sufficient seating capacity.

Although the provision of site and tent etc. cost a lot of money and took up a lot of the Committee's time it was all necessary to secure the Convention's future and its independence.

The General Committee wanted a Speakers' House for the Convention House Party just like Keswick. It seems that until 1918, hospitality for the speakers was arranged on an ad hoc basis by Montgomery and Scott (NOIKCM, 5th November 1918). In 1921 the NOIKCM (1921:6th May) assert: "It was agreed to have terms agreed for the boarding of speakers beforehand with Miss Greer". The terms agreed were £45, "for the use of the house during the Convention and one or two other visitors" were to be invited to join the party (NOIKCM, 1922:21st April). The house, called 'Cairn Moore', was used each year it would seem. In 1928 Miss Greer sold it to Mr. and Mrs. Millar but she had possession over the time of the Convention of that year (NOIKCM, 1928:4th April).

The Executive Committee decided to investigate the possibility of purchasing Cairn Moore because the Young Women's Christian Association (Y.W.C.A.) were considering it (NOIKCM, 1929:8th November). At a special meeting of the Convention Committee, it was reported by Mr. R.L. McKeown that "Roman Catholic parties are making enquiries" about its purchase (NOIKCM, 1929:12th November). In addition a letter was read from Miss Trench of the Y.W.C.A. indicating that she would like to furnish and then rent the House for £70 per year free of taxes and allow the Convention to have sole use of it during the meetings. The Minutes record that "the Committee should purchase the House, and in view of the activities of the Roman Catholics, it was felt that action should be immediate". The following resolution was agreed by the General Committee:

That the Committee of the Portstewart Convention should purchase "Cairn Moore" – (known as the Speakers' House) forthwith, and that Messrs M.H. Walker, R.G. Bass and R.L. McKeown, be and are hereby, empowered to complete same at £1,350, or as near that sum as can be effected with the owner, Mr. Millar (NOIKCM, 1929:12th November).

This particular episode is reflective of the climate in Ireland at the time. One would have hoped that the Christian character of the leaders of the Convention would have ridden above this sectarian attitude. However, Ireland in 1929 was very different from what it is in 2013. The Convention bought the house and its subsequent history is one of maintenance

and development. The NOIKCM (1930:3rd October) record the need for two extra bedrooms with the Y.W.C.A to pay at least 50% of the cost. The General Committee was told as the NOIKCM (1933:29th June) record, that the debt on the House was still £845. Negotiations with the Y.W.C.A. about the rent due were frequent.

The NOIKCM (1941:28th January) record that with the advent of war in 1939 the military inspected 'Cairn Moore' but due to damage caused by a storm in December 1940 they took no steps to use it. However in 1941 the Ministry of Home Affairs at the N. Ireland Government wanted to requisition the house. Mr. Robert Clyde, a Committee member and a prominent business man, approached Mr. J.B. O'Neill of the Ministry of Home Affairs according to the NOIKCM (1941:29th September) to ensure that "nondescript evacuees" would not be billeted in the House, as Campbell College, a prestigious public School in Belfast wanted it for their Junior Department. In addition the Y.W.C.A. had a Tenancy Agreement and the Convention needed it for their speakers. Upon further investigation Mr. R.L. McKeown reported that the Constitution of Campbell College did not permit the use of "Cairn Moore" and that the House had in fact been commandeered by the Billeting Authorities. He also assured the General Committee that the Y.W.C.A. was working well with the evacuees and that the Government had valued furniture and fittings as worth only £400 while in his opinion that should have been valued at £900.

The Ministry of Home Affairs, according to the NOIKCM (1944:4th April) announced that they no longer required the House and representatives from the General Committee, visited it with a number of Government officials to assess damage and repair costs. To put the House in order the NOIKCM (1944:22nd September) record would cost £250 and a grant of £282 was given by the Government. In 1942 and 1943 the Convention speakers stayed at "Sunnyside" the house next door to Cairn Moore owned by Mrs. McKay (NOIKCM, 1942:6th February and 1943: 26th January). Eventually 'Cairn Moore' was sold in 1949 for £3,900 according to the (NOIKCM, 1949:29th April).

Challenge 5: The Belfast Young People's Convention and Mr. S.D. Gordon

The Convention Committee according to the NOIKCM (1929:11th October) received a delegation of young people requesting that a Young People's Convention (Y.P.C.) under their auspices should be held in Belfast. As early as 1919 the NOIKCM (1919: 4th July) record that the possibility of holding Youth Meetings at the Convention.

The Convention Committee according to the NOIKCM (1930: 26th June) suggested that a General and an Executive Committee should be formed of five members from the Convention Committee and five from the Belfast Y.P.C. Committee. The North of Ireland Keswick Convention Committee would give advice, help with speakers and the young people were to be responsible for finance. Mr. R.G. Bass was appointed as the Y.P.C. Chairman but as he had to reside in England for some time, Mr. F. Mulligan was appointed in a temporary capacity (NOIKCM, 1930:26th June).

This development was very significant for it was an extension of the Convention's ministry directed especially to young people. From as early as 1929 the leaders of the Convention talked about the "Convention Movement in Ulster" according to the NOIKCM (1929:11thOctober). The Belfast Y.P.C. was empirical proof of the assertion, for in the Memorial Tribute upon the death of the Very Rev. Dr. Henry Montgomery, reference was made to the "Keswick Convention Movement in Northern Ireland" (NOIKCM, 1943:30th March).

The first Belfast Y.P.C. was held in the Belfast from 22nd – 28th February 1930 and their Committee was able to send £10.10.00 to the North of Ireland Keswick Convention.

The speakers according to NOIKCM (1930:31st January) were:

Rev. J. Millar Craig, Bangor, Co. Down

Mr. Montague Goodman, London (Preacher at Keswick, Cumbria, 1924 and 1929)

Rev. Bryan S.W. Green B.D. (Preacher at Keswick, Cumbria, 1931)

Rev. F. John Scroggie, London (Preacher at the North of Ireland Keswick, 1929 and 1931)

It was a successful Convention according to the report, in that "large numbers not hitherto attending such Conventions were present, and he knew of many cases of personal blessing" (NOIKCM, 1930:15th April). It was decided that the Belfast Y.P.C. should be held annually. The 1931 Y.P.C. was smaller than in 1930 and, "this was due" according to the NOIKCM ,(1931:17th April), "to the speakers not being so popular, to the fact that the young people did not put so much work into the organization, and to the epidemic of influenza".

In October 1931, Mr. R.L. McKeown, reported to the Convention Committee, that he had talked to the Samuel Dickey Gordon at Keswick about coming to the Belfast Y.P.C.. Gordon was free to come and the Y.P.C. Committee agreed. Dr. Gordon was the prolific author of the 'Quiet Talks' series. The other speaker was to be the Rev. Walter McIntyre.

However, a contentious issue arose in 1932, sparked by an article by the Rev. R. Wright Hay in the *Bible League Quarterly*, the magazine of the Bible League. In issue No 130, January – March 1932, the Rev. Hay comments:

It is grievous that Dr. Gordon should have adopted a theory which has hitherto been associated only with a rationalistic school of Bible criticism. And we are deeply concerned lest his having adopted it and published it in very confident terms, may lead some who read his books to regard his view of the Book of Isaiah as the true view.

The reference is to Mr. Gordon's book '*Quiet Talks about our Lord's Return*' (1912). In theologically Conservative terms the Rev. Hay argues that the New Testament assumes that Chapters 40 – 66 of Isaiah were in fact written by the prophet and not by someone using his name. Mr. Gordon (1912:98) had written:

The book of Isaiah naturally divides into two parts, chapters I – xxxix and xl – lxvi. The historical allusions of each make it quite clear that the two parts belong in two periods, far apart. One hundred and eighty years intervene between the close of the time stated in Isaiah's first chapter as his period of prophesying, and the beginning of the return from exile into which the second part fits. But the full inspiration of the second part is in no wise affected by the modesty of this rarely Spirit swayed man, who withholds his own name, and, after the manner of his time, attaches his writings to those of a well-known man of his nation.

Gordon (1906:118) had also written: "There is no cross in God's atonement plan". Wright Hay had written a classic defence in the *Bible League Quarterly* (Jan. – March 1932:3), for the centrality of the cross in God's economy of Salvation. He cites Gordon, (1906:114): "It clears the ground not to have any theory about Jesus' death". Hay counters his understanding of Gordon by quoting Luke 24:20-26; John 3:14-15; 12:32-33; 18:11; Galatians 3:13 and Heb. 10:7-10. He then adds a comment to his defence of the Conservative view; "we pray that the above and similar Scriptures may clear the mind of all his readers of the theory that there is no cross in God's plan of Atonement".

Gordon wrote a response to the *Bible League Quarterly*, (April – June, 1932:50):

My dear Mr. Wright Hay,

Thank you very much for sending me this copy of the Bible League Quarterly, with its allusions to my writings.

I have a deep sorrow in my heart in noting your taking certain statements of mine without giving their setting, and which so completely ignores the essential teaching.

I am grateful that in the six months that I have had the privilege of ministering here in Old England and Scotland and Wales, so many have heard my simple messages with their emphasis. That emphasis has been mostly firmly placed on the absolute integrity of the Word of God throughout, as being fully and directly inspired by the Holy Spirit; and on the atonement of the blood atonement of our Lord Jesus, as the only means of salvation for anyone, and as the very heart of all our Christian faith.

I would be most grateful if this simple letter of mine might be given as prominent a place in your valued journal as this article of yours lying open before me.

With deep sorrow in my heart,

Believe me, &c

S. D. Gordon.

In 1932 N. Ireland, this was a very contentious matter because only 5 years earlier the Rev. Professor John Ernest Davey had been tried before the Courts of the Presbyterian Church for alleged erroneous teachings (McNie, 2009). Since 1919 Davey had been Vice Principal of the Presbyterian College, Belfast. He had been converted under his father's ministry in Fisherwick Congregation, Belfast. In addition, while attending the Keswick Convention, as Fulton (1970:18) says, "he had a personal experience which convinced him of the reality of the presence and power of the Holy Spirit". Davey was tried on the basis of certain statements culled from two of his books – *Our Faith in God* (1922), and *The Changing Vesture of the Faith* (1923). His trial, before the Belfast Presbytery ran to fourteen sessions from 15th February – 29th March 1927 and as Fulton (1970:31) writes: "The Presbytery acquitted the accused and the accusers appealed to the General Assembly against the Presbytery's verdict". The General Assembly rejected the Appeal in June 1927 (McNie, 2009).

The matter has to be seen against the backdrop of the fundamentalist-modernist controversy in the United States and the perceived “rationalism” of the Presbyterian College. It was chiefly through the ministry of the Rev. William Patterson Nicholson and the campaign of the ‘Bible Standard’s League’, according to Fulton (1970:33), that the trial of 1927 took place. The Rev. W.P. Nicholson, following years of evangelistic work across the Province, was a household name. He had preached as the NOIKCM (1922:31st March) notes, at two Evangelistic meetings at the Convention in 1922. Fulton (1970:32) describes him as a “persuasive preacher, an effective evangelist and a convinced militant fundamentalist. He contributed to the turbulence in the atmosphere that surrounded the heresy trial. Some have conjectured that if it had not been for the Nicholson campaigns the Trial would not have got off the ground at all”.

Nicholson was critical of the Presbyterian establishment. His oratorical guns were turned from Roman Catholicism, as Fulton (1970:33) writes, to “Liberals”, “Modernists”, “Higher Critics” and “Unitarians”. The ‘Bible Standard’s League’, was established for the express purpose of confirming the place of the Scriptures and the Westminster Standards in the Presbyterian Church in Ireland and as Fulton (1970:33) states, “to attack the Presbyterian College and its staff” and Davey was their chief target. Nicholson was their popular mouth piece.

Nicholson had been a member of the Rev. Henry Montgomery’s Congregation and during summer holidays while a student at the Bible Training Institute in Glasgow, he assisted in the Congregation as Murray (1973:8) maintains. Nicholson never doubted his salvation but as Murray (1973:7) comments, at a series of meetings for the deepening of the spiritual life in 1899 conducted by the Rev. J. Stuart Holden, he was equipped and endowed to become a fearless witness for Christ and an earnest soul winner. Nicholson, (cited in Edman ed., 1960:108) writes:

Stuart Holden made the secret of the victorious life so clear and plain. After one has been born again by the Spirit of God he can live victoriously by the Holy Spirit. I began to understand that I could not attain this life by self-effort or by ceremonies, for it was ‘not by might nor by power but by the Spirit of God’. It was not an attainment but an obtainment. I had been trying to do what the Holy Spirit alone could and would, do for me. I must receive Him by faith, on the ground of grace, and He would sanctify my heart, and

apply the blood, thus cleansing me from all sin, and making the victory purchased by Christ experiential.

Nicholson, according to Murray (1973:10) was to work with Wilbur Chapman and Charles M. Alexander. He was ordained, a minister of the Cumberland Presbyterian Church, in the U.S.A., on 15th April, 1914 (Fulton, 1970:172). In 1920 he returned to the North of Ireland which was on the edge of Civil War and was invited in 1922 by Dr. Montgomery and a representative committee to conduct an Evangelistic Mission in the Shankill Road Mission Congregation. As Allen (*sine anno*), records:

The sound of rifle and machine gun fire could often be heard while the meetings were being held, and Dr. Montgomery has often described his mode of travel to some of the gatherings, when he, along with others on the tram, were ordered to lie flat on the floor while passing certain crossings.

Of those meetings the General Assembly Reports (1922:78), noted that, “the Albert Hall was packed every evening with close on 3,000 people. 2,260 men and women passed through the enquiry rooms, and nearly all these were led, it is believed, to definite decision for Christ”. Nicholson in 1926, as Pollock (1953:219) writes, replaced the Rev. Stuart Holden as the Cambridge Inter Collegiate Christian Union’s preacher during the University Mission. This was to be a very significant time, according to Bishop Gough (cited by Pollock, 1953:229), when “the Nicholson Mission produced in the C.I.C.C.U. a generation through which God did certainly work. The effect on the life of members was indelible”.

Nicholson had standing among many evangelicals throughout the United Kingdom and it can see then how, in the wake of the Trial of the Davey and his subsequent acquittal that persons influenced by Nicholson were highly suspicious of anything that even hinted at Higher Criticism or Modernism. Interestingly the NOIKCM (1928:4th April) reports a letter from a Mr. W.G. Wilson who expressed gratitude that while the Convention’s speakers emphasised “the veracity of God’s Word” he hoped that “the Committee and all the supporters of the Conventions will openly stand for the same high standards of truth in their own churches”. This was clearly commenting upon the on-going and public debate in church circles about the 1927 Heresy Trial.

The North of Ireland Keswick Convention was responsible for the Belfast Y.P.C. and at a meeting of the Convention Committee NOIKCM (1932:15th January) the special business was “the reception of a delegation for the Y.P.C. Committee in reference to Mr. Gordon’s teaching”. The delegation consisted of Messrs Ardill, Paisley and Murray:

Each of them made lengthy statements regarding Dr. Gordon’s teaching in paragraphs in his books published 20/26 years ago, and which Wright Hay had criticized, informing the Committee that they would be compelled to dissociate themselves from the Convention, unless Mr. Gordon publically repudiated the paragraphs, or his engagement as a Speaker was cancelled.

The Convention Committee members, according to the NOIKCM (1932:15th January), felt that Mr. Gordon “had been gravely misrepresented in the Article” but they also felt that they should contact him, “informing him fully of the trouble that had arisen, and inviting him to give some reassurances of his views regarding the Atonement”. Mr. Gordon believed that his written words had been taken out of context and so he wrote to the Convention Committee expressing some of his personal beliefs in the form of a simple ‘credo’ – see Annexure K.

The Convention Committee was satisfied with Mr. Gordon’s statement but the Y.P.C. Committee was not. The Convention Committee suspended their link with the Y.P.C. Committee with the following comment, recorded in the NOIKCM (1932:9th February) “this Committee ceases to function as far as the Portstewart Movement is concerned”. The Belfast Y.P.C. according to the NOIKCM (1932:8th April) was held in 1933 independently of the North of Ireland Keswick Convention with the understanding that the organizers would not use the word ‘Keswick’ in their publicity. The NOIKCM, (1934: 28th June) record the Secretary reporting, that there had been no further negotiations with the Belfast Y.P.C. The Convention Committee, from that date majored on the Youth Ministry at the annual Convention and the Belfast Y.P.C. continued independently until the 1960’s when it was discontinued because of the N. Ireland Troubles.

This brought an end to a very contentious and threatening period in the life of the Convention. The General Committee acted wisely in their support of Mr. S.D. Gordon whose books were not carefully argued theologically. The period also reflects how the Convention became caught up with contemporary trends. As stated above the Convention

Committee had invited the Rev. W.P. Nicholson to take an Evangelistic Service and there is no evidence that he ever had a part the Convention until 1946 when as the *Belfast News Letter* (1946:29th June) reported that W.P. Nicholson “will preach at the closing meeting” (Editor ac, 1946). As a sequel to the Gordon incident it should be noted that the Rev. W. J. Grier of the Irish Evangelical Church (founded in the wake of the Heresy Trial) wrote an article to the *Irish Evangelical* in which he refers to the connection between Gordon and the Convention under the heading “Broadness of Portstewart Convention Committee”. He even suggests in the *Irish Evangelical* (1932: February), that the Committee might ask Professor Davey to be a speaker at the Convention. As an interesting footnote, Grier adds in the *Irish Evangelical* (1932: February) that it was rumoured that Wright Hay had withdrawn his criticism of Gordon and states that this is totally without foundation.

The period 1914 – 1945 was one of substantial growth. In March 1940 the Committee decided as the NOIKCM (1940: 1st March) indicate that it would petition the four main Churches about holding a Day of Humiliation and Prayer for the War effort. The only denominations to reply were the Presbyterian Church in Ireland and the Baptist Union. The Day of Prayer, called “Ulster’s Day of Prayer” was duly held according to the NOIKCM (1940: 27th June) on 15th May 1940 under the auspices of the Convention alone. That the Convention Committee took the initiative in this national event highlights the place they had in local Protestantism at the time.

Challenge 6: Local Social issues

The Convention Committee was deeply disturbed by the civil disorder in Londonderry and throughout Ireland in 1920. The *Belfast News Letter* (1920:23rd June) records “Death toll now reached nine” in Londonderry and that: “Derry is still in the grip of terror and that the scenes yesterday were not so violent as on Monday, the whole commercial and social life of the city is at a standstill” (Editor ap, 1920:23rd June).

The *Belfast News Letter* (1920:24th June) records:

The Rev. J. Russell Howden B.D. of Southborough offered special prayer for the Ministers of Religion and the Christian people of the grief stricken city of Londonderry while the Rev. W.Y. Fullerton offered up petitions on behalf of the sufferers and mourners not only in Londonderry but throughout the land. The entire congregation bowed their heads in silent prayer. The Rev. Dr. H. Montgomery asked for as united petition from the large

congregation on behalf of those who differed from them in Ireland, that they might see the errors of their ways and that God's Spirit might be at work amongst them; also on behalf of the constabulary in such a difficult position, and thanking them for their fidelity to duty (Editor aq, 1920:24th June).

Local Portstewart social issues concerned the General Committee and according to NOIKCM (1923:12th January) they gave money to the families of three pilots lost at sea near Portstewart. The NOIKCM (1940:14th June) highlight the Sunday opening of the local Cinema; Sunday work as the NOIKCM (1940:30th March) indicate; and general Sunday observance NOIKCM (1940:24th June) when a resolution was sent to the two Prime Ministers, the two Ministers of Labour and the two Home Secretaries of the United Kingdom and N. Ireland Governments.

Challenge 7: Meeting during World War 2

Unlike the Cumbrian Keswick, the North of Ireland Keswick Convention met throughout the years of the Second World War. Keswick, as Rawlinson (1997:174) records was not held in 1940 and only in 1944 did the North of Ireland Convention resort to local Preachers.

18th – 25th June 1944

Rev. James Dunlop, N. Ireland

Rev. Chancellor Parkinson Hill, Dublin

Rev. W.G.M Martin, Portrush, N. Ireland

Rev. Martin Parsons, Dublin

Rev. J.B. Wallace, Drumbo, N. Ireland

The North of Ireland Keswick was bold enough to contact the Prime Minister about travel arrangements of Preachers. Lindsay Glegg (1962:59) comments that, "Robert Clyde, Convention Treasurer, sent Winston Churchill a seventy-two word telegram demanding my presence at the Convention. I don't know what Winston Churchill did or said, but I have never travelled over in such magnificent style before or since. Just for once I was a V.I.P.". The telegram, the NOIKCM (1943: 24th June) records, had in fact 79 words and was sent to the Prime Minister of N. Ireland, the Lord Brookborough.

In 1945 the North of Ireland Keswick was 31 years old. As a Movement it had become significant force among the Protestant people. Its leaders were men of vision, respected in the Church, business, legal and civic life of Northern Ireland. New leaders were emerging for the next period of its history and as we will see, the next years were to be years of consolidation, then stability and intransigence followed by confusion and decline and then by a new found confidence.

CHAPTER 3: KESWICK TEACHING

The purpose of this chapter is to give a succinct historical summary of the relevant theological movements before Keswick in 1875 and what is known as ‘Keswick Teaching’, using authorized material, theological sources, and excerpts from ministry at the Convention focusing on its general teaching about ‘Sanctification’. It will also include an explanation of the effects of the teaching expressed in Keswick Hymnology and in consecrated service. Packer (1992) commenting on the Church scene in 1992 is correct when he states in the preface to his work: “But the shift of Christian interest away from the pursuit of holiness to focus on fun and fulfilment, ego massage and techniques for present success, and public issues that carry no challenge to one’s personal morals, is a fact”.

Barabas (1952: vii), who was not a Keswick leader, describes Keswick as, “one of the most interesting religious phenomena of our time”. Barabas (1952: xii) received the imprimatur of the Keswick Council Chairman, Fred Mitchell in 1952, when in the foreword he indicated that the book is a “faithful and accurate” statement of Keswick Teaching. Other authorized books about Keswick have been written since; among them recently, Pollock (1964); and Price & Randall (2000).

Brunner (1949:157) writes “the first thing which has to be said about God is His Sovereignty. But this first point is intimately connected with a second one – so closely indeed that we might even ask whether it ought to have come first: God is the Holy One”. The Bible, undoubtedly, exhorts Christians to holiness in, for example 1 Peter 1:15-16, “But as He who called you is holy, so be holy yourselves in all you do; for it is written; Be holy, because I am holy” (NIV, 1988). Warfield (1931:457) comments, “There is no feature of Christianity more strongly emphasized by those to whom its establishment in the world was committed, than the breadth and depth of its ethical demands. The ‘salvation’, which was promised in the ‘Gospel’ or ‘Glad Tidings’ which constituted its proclamation, was just salvation from sin and unto holiness”.

As already stated, Keswick is the result of a spiritual movement which had its original roots in the teaching of John Wesley’s “entire sanctification”. This teaching is summarized by Wesley in his Sermon No. 76 “On Perfection”, with Bible references in 1784.

1. To love God with all one's heart and one's neighbour as one's self (Matt. 22:37ff).
2. To have and display the mind of Christ (Phil.2:1ff).
3. To show the fruit of the Spirit (Gal.5:22ff).
4. The restoration of God's Image (Eph.4:24).
5. Holiness of life out of holiness of heart (1 Pet.1:15).
6. Sanctifying wholly of spirit, soul and body (1 Thess.5:23).
7. Consecration of life (Rom. 12:1ff and 1 Pet.2:5).
8. Salvation from all sin (Matt.1:21).

However, Keswick's immediate roots were in the American Holiness Movement and in the British Higher Life Movement; in W.E. Boardman's teachings, and in Mr. Pearsall and Mrs Hanna Smith whose Quaker background added Quietism characterized by language such as, "the rest of faith" as in the potter and the clay in Smith (1874:50). The Higher Life was a possession according to Boardman (1877), so long as the possessor kept, renewing "the act of faith through which it becomes theirs". Boardman (1859) records a person who had not lost "the blessing" for twenty one years. He also gave specific instruction to show how "the blessing" could be recovered.

Forty years before Boardman and the Smiths, Mahan (1839) was a chief exponent of Oberlin Perfectionism, another and earlier, indirect historic contributor to Keswick. The early expressions of Oberlin Theology, according to Warfield (1931:71), taught the "attainability" of perfection in this life not the "actual attainment" of "entire sanctification", "perfection," but only for its attainability. However Mahan (1839:5) asserts:

I argue that perfection in holiness is attainable in this life, from the fact that no one can lay down any line this side of that state, beyond which it is not practicable for the Christian to go. Who would dare to lay down such a line, and then say to the convert, panting after holiness, "as the hart pants after the water brooks", Hitherto mayest thou come and no further?

Warfield (1931: ix) comments,

Mahan lived to stand by the side of Pearsall Smith at the great Oxford Convention of 1874, and to become with him a factor in the inauguration of the great "Keswick Movement", which has brought down much of the spirit and many of the forms of teaching of Oberlin Perfectionism to our own day.

H.A Boardman (1877) offers a Calvinistic critique of W.E. Boardman's (1859) position, as does Warfield (1931) in his analysis of Oberlin Theology and of the Higher Life Theology. Basically Calvinism asserts that justification and sanctification should not be separated. Wesley, the Higher Life Theology and the Oberlin Theology separated them as Boardman (1877:31) states. Brown (1988:301) asserts about Boardman (1859) that the experience of sanctification is a distinct work of grace, clearly separable from justification, if not in theory, then certainly in practice. Brown also makes the point that Boardman's views differed from those of Wesley who expected too much and the Reformers who expected too little of sanctification. In short, the late nineteenth century holiness movement combined the idea of dramatic crisis with "the rest of faith". For them sanctification by faith was a post-justification crisis and process continuum.

Murray (2010) in his Keswick Lecture gives a Reformed comment about Keswick in which he sets out three distinguishing Evangelical truths about holiness in the context of "spirituality" and "mysticism":

No man or woman is born in a state of holiness.
Evangelical holiness always follows submission to the Bible as the
Word of God.
Evangelical holiness is the result of a new birth

The Presbyterian and Reformed view of sanctification is clearly set out by Murray (1977:277-317) where he asserts: "But it is a fact too frequently overlooked that in the New Testament the most characteristic terms that refer to sanctification are used, not of a process, but of a once-for-all-definitive act". He cites several Bible passages, 1Cor.6:11, 2 Tim.2:21; Eph.5:25ff; 1Thess.4:7; 1Pet. 2:24; 4:1-2, and 1Jn.2:1 etc to support the assertion:

We are thus compelled to take account of the fact that the language of sanctification is used with reference to some decisive action that occurs at the inception of the Christian life and one that characterizes the people of God in their identity as called effectually by God's grace. It would be, therefore a deflection from biblical patterns of language and conception to think of sanctification exclusively in terms of a progressive work.

More recently in a series of works by (Garcia, 2008; Fesko, 2009 & 2010); Gaffin, 2003 & 2009; Cunningham, 2012) definitive sanctification has come under intensive study. The core issue is the place of definitive sanctification in the 'ordo salutis'. Cunningham challenges Fesko's jettisoning of definitive sanctification on the grounds that it muddies the waters of the 'duplex gratia'. Cunningham (2012:235) provides a critical review of Fesko's work as it bears upon definitive sanctification. Murray (1977:295) also presents the progressive element of sanctification,

In Romans 6 the accent falls upon this definitive transition, and the pivotal consideration is "ye died to sin". But in Romans 8:3 the apostle addresses believers and clearly intimates that their own agency is to be enlisted in putting to death the deeds of the body, a duty made all the more remarkable since he had already said that the body of sin had been destroyed (Rom.6:6).

Again in Col.3:1-3 Paul describes the Christian as being raised with Christ and highlights the truth that their "life is hidden with Christ in God" but that they had to "put to death ... whatever belongs to your earthy nature". Hodge (1869:180) commenting upon the Westminster Confession of Faith Chapters 11 and 13, states "that Justification is a judicial act of God, whereby He declares us to be conformed to the demands of the Law as the condition of our life" and that Sanctification as a "work" that, "involves both the gradual destruction of the old body of sin, and the quickening and strengthening of all the graces of the new man and the inward purification of the heart and mind, as well as all those holy actions which proceed from them" (Hodge, 1869:194). Sanctification from a Reformed perspective is both definitive and progressive.

The Lutheran position is somewhat different. Luther speaks of 'Das Heil' meaning Salvation and 'Die Heiligung' meaning sanctification, that is, 'being salvationed' (Forde, 1988:13). For Luther, the believer is "simil justus et peccator", that is, simultaneously just before God and a sinner. Bullinger (cited by McGrath 1999:113), gave the following title to his 1554 work in which he offers a statement of Luther's ideas, *The Grace of God that justifies us for the sake of Christ through faith alone, without good works, while faith meanwhile abounds in good works*. As Althuas (1966:268) puts it, "For the Christian is not yet completely a 'man in Christ' and a believer but a 'double being', partially already holy (through faith in Christ), partially still a sinner, partially already in the Spirit, partially still

in the flesh". Yet, the saved sinner possesses a righteousness not his own, "a *justitia externa et aliena*", a righteousness not of works but of faith. Luther's insistence on imputed righteousness led many to accuse him of antinomianism. As McGrath (1999:114) asserts: "The believer performs good works as an act of thankfulness to God for having forgiven him, rather than in an attempt to get God to forgive him in the first place". For Luther sanctification is included in justification as a total state (Forde, 1988:27). He also suggests that, for Luther, "sanctification is the art of getting used to justification" (Forde, 1988:27). According to Gerrish (cited by Towns, 1969:135): "In Luther's theology the Christian has been freed from the necessity to merit salvation and thus freed for the opportunity to serve his neighbour (without an eye to self-salvation or self-sanctification)". Luther (cited by Forde, 1988:28) states that when one thinks about progressive sanctification it is "To progress is always to begin again". Luther's belief in God's unconditional Grace led him to assert, according Forde (1988:28), "that total sanctification and justification are in essence the same thing". Cooper (2012) comments: "For Luther, sanctification occurs through a gradual resurrection of the Christian wherein, after being slain, by the accusation of the law in one's flesh, God continually raises the Christian through faith in victory over sin, death, and the devil. It is solely through the work of another one, 'extra nos', that the Christian is sanctified". However as Althaus (1966:269-270) comments: "Even though this process of sanctification and purification from sin progresses, the struggle does not completely reach its goal in this earthly life". Luther (1989:610) writes about the struggle involved in sanctification. With his strong Sacramental emphasis Luther asserts that God will bring His people to the fulfilment of their baptism "through the dying of the old man and the resurrection of the new man" (Althaus, 1966:355).

3.1 Keswick's historic interpretation of Sanctification

The collective witness of Thomas (1907:223): Barabas (1952:16): Bebbington (1999:73) and Packer (1955:153ff) is that the early Keswick leaders took, among others, Anglican Calvinist, William Romaine (1714-1795), and particularly, Presbyterian preacher and author Walter Marshall (1692) as their main written historical antecedents. Keswick leaders understood that Marshall's carefully reasoned book taught sanctification by faith and Bebbington (1997:73) agrees. Stevenson (1959:13) suggests that Marshall's book

“contained all that Keswick later reminted in present day language” while Price & Randall (2000:48) write that Marshall’s work embodied teaching about a form of sanctification by faith. McQuilkin (1987:153) asserts that “Keswick is not a doctrinal system”, nor is it a Church and therefore has no Creedal Statement. Keswick was like a spiritual clinic and its method involved personal discipline beginning with sin in the believer’s life and concluding with the call to Spirit empowered consecrated service.

In the early years Keswick was dominated by Calvinistic Anglicans and this is reflected in the writings of Hopkins (1884), the Vicar of Christ Church, Richmond. Without a clear definition and understanding of sin there will be a deficient Soteriology and a confused understanding of Sanctification. Hopkins (2011 [1884]:1ff) promoted the historic Reformed position of sin at Keswick and Moule (1896:90) a future Bishop of Durham, writing about man’s moral condition says, “he is totally depraved, that is, the distortion has affected his whole being, so that he can supply on his part no adequate recovering power which shall restore him harmony with God”. This is in total agreement with the questions 24 and 25 of the 1648 *Larger Catechism* of the Westminster Divines, “Sin is any want of conformity unto, or transgression of, any law of God, given as a rule to the reasonable creature” and:

The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually; which is commonly called original sin, and from which do proceed all actual transgressions. (Gos & Williamson, 2002:58-62).

The Rev. H.W. Webb-Peploe (1959:32) Vicar of St. Paul’s, Onslow Square, London and Prebendary of St. Paul’s Cathedral, preaching at the 1885 Keswick said that, “we must take ourselves instant by instant to God as sinners to the last saying, “God be merciful to me the sinner.” American Presbyterian Minister, Dr. A.T. Pierson (1959:42.) said at Keswick in 1907, “what a terrific sin and crime unbelief must be when it tempts and provokes God to such an extreme as that”, namely, “to destroy His people”. The Rev. H.G.C. Moule, then Principal of Ridley Hall, Cambridge, said in 1886, “total abstinence is the watchword of the Gospel about all sinning on the Christian’s part” (Moule, 1959:52). Very importantly, Hopkins (1884:12) wrote about “the great mystery”, namely,

how can the tendency to sin exist in the presence of the indwelling Holy Spirit of God? By the law of counter action. “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death”. The very fact that “the law of the Spirit of Life” is in force and is ever a continual necessity, is a proof that the law of sin and death is not extinct, but is simply counteracted: in other words, that the tendency to sin is still there.

The Rev. Canon Harford-Battersby treated the holiness movement, as expressed at Oxford with more caution and had a more balanced approach. He believed, according to Hartford-Battersby & Moule (1899:149) that Pearsall Smith, in a series of articles in the *Christian* had “made statements of a dangerously unguarded nature, and led many readers to believe that a doctrine of sinless perfection was being inculcated”.

The early Keswick leaders were accused by Ryle (1879: xx) with using, “vague language about perfection and to press on Christians a standard of holiness, as attainable in this world, for which there is no warrant to be shown either in Scripture or experience ..”. He also asked, if “it is wise to draw such a deep, wide and distinct line between conversion and consecration or “the higher life”, so called” (Ryle, 1879: xxiv). Ryle (1879:50) reflecting upon the passivity of contemporary Keswick Teaching and his Calvinistic understanding of progressive sanctification with its frequently accompanying struggle wrote with typical candour, “I hold the subject to be closely connected with that of sanctification and holiness. He that would understand the nature of true holiness must know that the Christian is ‘a man of war’. If we would be holy we must fight”.

His criticisms must be seen in the context of the extreme holiness positions adopted by Pearsall Smith, Mahan, and W. E. Boardman. Keswick offered, as Price & Randall (2000:214) assert, “the indwelling of Christ by the Holy Spirit to counter the old nature and to activate the righteousness of God”. They further comment that the emphasis of Keswick “was on the fact that it is Christ who has “become for us wisdom from God – that is our righteousness, holiness and redemption” (NIV, 1988: 1st. Cor.1:30).

Moule (cited by Lees, 1907:180) held that sanctification “was a crisis with a view to a process and adds that it is absolutely imperative that spiritual dislocations should be adjusted before there can be growth and progress”. Thomas (1907:136) asserted, “Keswick

has very largely, perhaps mainly to do with crisis. Our life, after we go down from Keswick, will have to do altogether with process". Hopkins (1844:33ff) asserts that sanctification was a "Process" and an "Attitude" and a "Gift". So, historically Keswick rejected eradication of sin and promoted sanctification as a lifelong process which begins with a crisis. However, at its beginning in 1875, Keswick speakers tended to focus on subjective experiences rather than objective teaching and some of the early preachers gave more of their own personal story rather than Bible expositions. The Bible Readings given from 1881 frequently by the Rev. H. Brooke and the Rev. H.W. Webb-Peploe were, as Stevenson (1963:8) comments, when the jibe as made about the 'hot house' atmosphere of Keswick with its 'crises' and 'decisions' that, "no more salutatory corrective could be suggested, than a perusal of the Keswick Bible Readings. For sane, balanced, spiritually minded, yet practical and truly helpful expositions of the Word of God, these are surely hard to equal".

Keswick always was, and still is a 'broad church' and Brown asserts:

Throughout its history the Convention Council has refrained from formulating a closely defined theology of sanctification, leaving its speakers free to expound and apply the various facets of scriptural teaching concerning personal and practical holiness. While recognizing that for some Christians the appropriation of their unique resources in Christ may find its focus in a particular moment of crisis, the Convention has given greater prominence to central biblical themes such as promised deliverance from known sin, continual cleansing by and identification with Christ, the practical implications of his Lordship and the perpetual filling of the Holy Spirit, equipping Christians for service in the world (Brown, 1988:301).

Later in this chapter, an examination will be offered of the serious critiques of 'Keswick Teaching' by Packer (1955:153ff), made popular by Packer (1984:121ff) and by Naselli (2010).

3.2 Keswick Teaching Analysed

This section will seek to examine a number of major critiques of Keswick Teaching which appear to strike at its foundations, will offer a response to them and will seek also to give an account of what Keswick teaches in 2013.

From its beginning in 1875 Keswick was under serious scrutiny in Church and national newspapers, according to Pollock (1964:47) and Price & Randall (2000:201). As already stated Keswick was not created in a vacuum. Its early connection with the Higher Life Movement in Britain and the Holiness Movement in the United States meant that it was perceived to maintain certain theological emphases. A Keswick Leader, Webb-Peploe (cited by Pollock, 1964:47) the foremost evangelical in London, referring to the early criticism as having said: “The fact was, that they did not know what was being taught by sober, earnest and spiritual men; they only formed their opinions from certain mistaken reports of a claim to the entire eradication of sin”. Thomas (1907:229) records that “the new movement had to run the gauntlet of severe criticism, and in particular the Evangelical Churchmen associated with the movement were suspect in those early days as the pages of the *Christian Observer* and the *Record* clearly showed”. The opposition was such according to Rowlandson (1997:7) that the organisers of the 1876 Convention did not send out the invitations “until two months before it took place”. Keswick was born with confidence in the wake of Broadlands, Oxford and Brighton but its first years were rather uncertain for it was a heavily criticized entity.

Aware of the criticisms, the Keswick Leaders (cited by Thomas, 1907:229ff) published a series of twelve pamphlets stating their position on certain relevant and contentious issues. The first one was by H.F. Bowker, a future Chairman, entitled ‘*Sanctification – a Statement and Defence*’ and others, by the then Chairman, Canon Harford-Battersby on Romans 7, Sir S. Arthur Blackwood, Revs. W.H.M. Hay, E.W. Moore and Pastor T. Monod followed. These helped to assure critics in all the churches. However, the work that gave most assurance was Hopkins (1884), which made a most significant contribution to allay the fears of some about Keswick and the Teaching it espoused. In addition, the support given by the erudite and respected Dr. H.C.G. Moule, future Bishop of Durham, assured many of its biblical credentials.

One of the first notable critiques of Keswick Teaching was that made by Bishop J.C. Ryle in 1879. He was an ardent student of the Puritans and an able exponent of the Reformed Faith. In the preface to his book, Ryle (1879:xiii) states that he hopes that, “Above all they will help to bring forward the grand truth that union with Christ is the root of holiness, and will show young believers what immense encouragement Jesus Christ holds out for all who strive to be holy”. Even that short quotation exemplifies his Calvinistic emphasis, for Ryle (1879:50ff) understands sanctification to be a matter of striving and fighting, as God enables the believer “to die more and more unto sin and to live more and more unto righteousness” (*Westminster Shorter Catechism*, 35). Like Hopkins (1844) Ryle begins his book with an extensive examination of sin (Ryle, 1879:1ff). He asserts that “the greatest proof of the extent and power of sin is the pertinacity with which it cleaves to man even after he is converted” (Ryle, 1879:5). Clearly, Ryle would give the possibility of sinlessness no place whatsoever and Hopkins would have agreed with him when he states (Hopkins 1884:12) that after conversion “the tendency to sin is still there”. For Ryle (1879:20), sanctification “is a thing which depends greatly on the diligent use of scriptural means and a great deal of inward spiritual conflict”. Ryle almost scoffs at the Higher Life Movement and comments (1879: xiv): “But alas many talk nowadays about ‘consecration’ who seem to be ignorant of the ‘first principles of the oracles of God’ about ‘conversion’”. Again Ryle (1879:12) rightly says “that a scriptural view of sin will prove an admirable antidote to the low views of personal holiness which are so prevalent in these days”.

Ryle, according to Bebbington (1989:170), was concerned along with others that holiness teachers were more concerned about the surrender of the will than about revealed Truth and its proclamation. Ryle had indicated as much at the 1878 Islington Meeting. Generally the concern was abroad that the cessation of the fight against sin on part of the believer could lead to the neglect of moral duties and possible antinomianism. In this regard the fall of Robert Pearsall Smith at Brighton did not help! It may be as Price & Randall (2000:214) suggest that Ryle came to understand that Keswick “was not guilty of some of the imbalance to which he objected”. Ryle preached at Keswick in 1879 giving the Sunday morning message prior to the Convention opening on Monday evening. He sat on the platform in 1892 with Moody.

3.2.1 Augustinian Holiness, Pelagian Holiness and Wesleyan Perfectionism

The most serious and far reaching attack on Keswick in the twentieth century was delivered by the Rev. James Packer. Packer (1955:158) says plainly “Keswick teaching is Pelagian through and through”. Luther would have described it as semi-Pelagian. Packer had been frustrated by the Keswick teaching he had heard while a student at Oxford and his analysis of it is based on his love of the Puritans and his expertise in Dogmatic Theology. His critique is based, as already stated, on Barabas’s book ‘*So Great Salvation*’. In its preface Barabas (1952: vi) makes the point that he is attempting to “examine and evaluate Keswick from the standpoint of the teaching of Scripture”. He offers an historical account of Keswick and then he sets out to examine Keswick teaching using oral and written sources. Finally Barabas gives a number of biographical notes about people who have been introduced to Keswick Teaching and the result of it in their lives. Packer’s criticism is largely from a systematic theology perspective although, at the end of his article, he does deal with Barabas’s exegesis of Romans 7:7-25 (Barabas, (1952:75 – 83); (Packer, 1955:164 – 166).

As Evans (1968:10) comments, “Pelagius and the heresy called by his name continue to provide occasion for careless slogans and confident postures”. Packer (1955:167) commented that “Pelagianism is the natural heresy of zealous Christians who are not interested in theology” in response to Barabas (1955:108) statement that “the Convention is not interested in academic discussions of theology and ethics”. Ferguson (1980:114) who gives a short biography of Pelagius asserts that he came from Britain and is associated in a later tradition with the celebrated monastery of Bangor Yscoed near Caerleon. Pelagius was a capable Bible and Patristic scholar who felt a religious calling and although he is called a monk, Zosimus is decisive that he was a layman. He went to Rome in 382 and in the twenty years that followed he wrote a “magisterial treatise on the Trinity, a monumental commentary on Paul’s epistles at once scholarly and practical and a collection of scriptural passages concerning Christian living”. Ferguson writes that in 405 AD, Pelagius heard a bishop quoting with approval the prayer of Augustine in his *Confessions* (397-398[1868]:10.29) “Give me what Thou enjoineest and enjoy what Thou wilt”. Translated by Ferguson “Grant what you command, and command what you will.” Edwards (1997:169) comments that Pelagius would have responded, “God would not command what He knew

we cannot perform”. It is this issue of the freedom of the will that was to be what Pelagius is best known for, although he made other major contributions to Christian thought. Pelagius did not believe that man could save himself “but he did insist they we have still freely to turn to the saving grace of God” (Ferguson, 1980:116). Rees (1988:35ff) helpfully summarises Pelagius teaching about man making right choices,

that he had been endowed with three faculties or capacities – ‘posse’, ‘velle’ and ‘esse’, ‘natural ability or potential’, ‘will’ and ‘action.’ The first of these is the capacity to be righteous and not to sin, which is part of man’s nature given to him at creation; the second the capacity to make his own free choice of right action; the third is the capacity to translate the choice into right action and live according to the nature given to him by God, that is, without sin. The first cannot be taken away from him, and he never loses the ability to do good; but if he is to exercise it properly, he must employ the second and third, which are both under his control. But what has actually happened is that the first capacity, though reinforced by the law as embodied in the scriptures, has atrophied because of man’s failure to make the right use of the second, and in order to bring it into play again, he had been offered the opportunity of redemption by the saving death of Jesus, who forgives sins, restores the will and sustains it by his own teaching and example.

For Pelagius, the will is free and this brought him into a heated controversy with Augustine. For Augustine, man receives from God both the act of willing and the power to do what is willed. The two men debated the “vexed matter” according to Rees (1988:38) with vigour. However Ferguson (1980:116) comments that Augustine “was warm in personal correspondence with Pelagius calling him ‘my dearest master’, ‘my beloved brother’ and the like”.

Packer (1955:166) in his Reformed criticism of Keswick teaching says that “it makes the Christian the employer and the Holy Spirit the employee in the work of sanctification”. Therefore, according to Packer, Keswick teaches a “shallow” view for it externalizes sanctification and that “is a depressing message for the Christian”. Moreover Packer asserts that the teaching is “delusive” for it “offers a greater measure of deliverance from sin than Scripture anywhere promises or the apostles themselves ever attained”. There are some semantic difficulties with Keswick teaching according to Packer for Barabas (1952:84ff) under a heading ‘The Keswick Solution – Sanctification by Faith’ explains that sanctification is a ‘process’, a ‘crisis’ and a ‘gift’. That sounds like Reformed theology but

for Barabas (1952:110 all three are united – “sanctification is a process beginning with a crisis and sanctification is a crisis with a view to a process”. Barabas (1952:87) asserts before we can experience sanctification as a process we must know what it is to receive it as a gift. Packer (1955:158) postulates that Keswick thinks of sanctification and justification as two distinct blessings, each a gift of grace, each bestowed on condition of faith and that sanctification is “a second blessing” beginning at regeneration in which the Holy Spirit takes up His abode in the believer and from that time on does as much in his life as He is permitted to. According to Packer (1955:158) “there is no hint in ‘So Great Salvation’ that God’s sovereignty extends to the will, or that His sanctifying activity in any way affects the will”. Hence his assertion that it is Pelagian through and through.

In addition, Packer takes Keswick to task over its eradication stance. Some confusion abounds about the meaning of ‘eradication’. It is not sinlessness and when early Keswick leaders indicated that they did not believe in eradication Barabas (1952:72). Packer takes them to task by asserting the Augustinian and Reformed view of sanctification that sin is in fact gradually eradicated. In fact, as Packer (1955:159) asserts, about the believer “that repentance, faith and good works are possible to him only in the degree to which the sinful habit of unbelief and enmity to God has been first eradicated from him”. From the Pelagian view point, sanctification depends upon natural ability, however from an Augustinian view it is a supernatural ability that is given by God. Packer (1955:158) comments, “It is in other words axiomatic in Keswick thinking that sanctification progresses to the precise extent to which its subject given the Spirit leave to work and no further”.

Augustine was born in A.D. 354 and his *Confessions* provide us with an autobiographical sketch of his life before A.D. 400 and not long after his return to North Africa. After a torturous life and associations with the Manichees he became a Christian. This involved dramatic renunciation of his life style and he became persuaded that God would so strengthen his will that he could control his passions. According to Edwards (1997:163), “it never ceased to amaze Augustine that he had been chosen by God”, or that “it was also to be his vocation to reason philosophically about the God who had chosen him”. According to Packer (1984:122), “The Augustinian version of holiness affirmed by Augustine against Pelagius and restated against medieval semi-Pelagianism by the Reformers is still maintained by conservative Lutheran Reformed theologians”. Basically,

it teaches the centrality of grace and the natural inability of man to seek God or to do good for he has inherited sin from Adam. Every thought about God is given by God in His Grace and holiness is the aim of every believer. ‘Activity’ is the hallmark of Augustine holiness. The idea of being morally or spiritually perfect in this world is firmly rejected. This is the ‘miserable sinner’ (‘simul justus et peccator’) version of holiness as Paul in 1st Corinthians 10:12 (NIV, 1988) warns, “So if you think you are standing firm, be careful that you don’t fall”. For Augustine, according to Edwards (1997:169), “the ability to choose the good without God’s grace was lost at the Fall, the choice of evil has become normal for humanity”. Mourant and Collinge (1992:14) state that Augustine wrote in ‘De spiritu et littera’ that “no one could achieve perfection through obedience to the Law of God by means of free will alone”. Augustinian holiness postulates steady growth towards Christlikeness but refutes the attainability of moral or spiritual perfection in this world. Like Ryle, Augustinian holiness stresses the steady development of sanctification as God works in and through the consciousness of the believer and a struggle right to the end on one’s life. Packer (1984) covers much of the ground as in (1955) although he treats Keswick with more leniency but comments (1984:153) “that Keswick teaching is open to biblical and theological criticism on several grounds”. The Rev. Dr. Alec Motyer (2011a:2nd April), the renowned Old Testament scholar and a frequent Keswick speaker comments that Packer’s critique caused “a nine day’s outcry” and then adds that “JIP was biblically correct in what he wrote”.

Hildebrandt (1956:20) points out that God raised up Charles (1707-1788) and John Wesley (1703-1791) to offer afresh to the world the gift of redemption in Christ and the life of scriptural holiness. Rack (2002:249) maintains that Wesley held that “his original Oxford quest was the pursuit of inward and outward holiness, in the last analysis the hope of perfection”. Again Rack (2002:335) asserts that Wesley had not taught that perfection could be obtained as an instantaneous gift by faith until the 1760’s, when he had observed numerous cases of it having happened in that way. The main contribution Wesley made was his firmly held conviction that the Christian faith is authenticated in the everyday practical and ethical life of the believer in the fellowship of the people of God and also in the world. Secondary to that was the Faith as expressed propositionally. However, Wesley in agreement with his Reformed roots held a firm belief in “sola scriptura”, although his theology was distinct from Reformed and classic Arminianism. Wesley was, according to

Abraham (2010:111) “the champion of the Wesley Quadrilateral, the four fold appeal to scripture, tradition, reason and experience”. He held to the Reformed position about original sin, the total sinfulness of the individual and the primacy of grace with the Arminian stress on human freedom with its moral obligations. As Packer (1984:134) points out, Wesley, was influenced by mystics among them the Anglican William Law, the Roman Catholic Molinos Felelon, the Lutheran Pietist Francke and the Reformation *Theologia Germanica* and that he “had superimposed on the Augustinian Anglican Prayer Book and the heaven aspiring High Church moralism in which was reared a concept of perfection (τελειωσις, the state of being τελειος to use the Greek New Testament word) that he had learned from Greek patristic sources” together with the mystics already mentioned. Packer continues “the lesson was that the heart of true godliness is a motivating spirit of love to God and man; without this all religion is hallow and empty”.

Genuine saving faith according to Wesley was shown in the reality of a faith that works by divine love. In his Sermon Number 62:6 ‘The End of Christ’s Coming’, Wesley very firmly asserts commenting on 1st John 3:5-9 that Christians,

... should not be content with any religion which does not imply the destruction of all the works of the devil, that is of all sin. Wesley continues, He is able, he is willing, to destroy it now, in all that believe in him. Only be not straitened in your own bowels! Do not distrust his power, or his love! Put his promise to the proof! He hath spoken: And is he not ready likewise to perform? Only "come boldly to the throne of grace," trusting in his mercy; and you shall find, "He saveth to the uttermost all those that come to God through him!"

For Wesley the process of Sanctification is to make the individual worthy of salvation and he understands sanctification as being the work of God and also of man. Wesley’s teaching of a second experience subsequent to justification was called entire sanctification. This position developed through Phoebe and Walter Palmer in the United States and the Second Great Awakening in the nineteenth century, as Bebbington (2000:62) writes, “for much of the century entire sanctification normally came after a long search” that it was “obtained by faith through a crisis equivalent to conversion” and that it “was a possession that could be lost”. Bebbington (2000:85ff) gives reasons why Wesleyans generally stood apart from

Keswick and lists as the primary one, the Calvinistic emphasis of Hopkins etc that “although an individual’s state might be sinful, but their standing as Christians was secure”.

Naselli, (2010) is a major examination of Keswick teachings from 1875 – 1920. He offers a full critique of Keswick teaching from a systematic theology, an historical and a Biblical perspective. He asserts that for Keswick ‘surrender’ is ‘Let Go’ and ‘faith’ is ‘Let God’. The work is limited because it takes no account of Keswick teaching after 1920.

3.2.2 Keswick’s Response to a major critique of its Teaching

Bebbington (1989:257) describes Packer’s critique of Keswick teaching as the product “of an angry young man”. McGrath (1997:77) comments that Packer (1955) “abandoned the tact of diplomacy in favour of a full frontal assault” as he exposed the Pelagianism that diminished the role of God in sanctification and highlighted the role of the human will. It was a bold attack bearing in mind the fact that the Rev. A.T. Houghton, a Keswick Leader was Chairman of Tyndale Hall, Bristol where Packer was a Lecturer. It is McGrath (1997:79) who asserts that Packer’s onslaught “ended the dominance of the Keswick approach among younger evangelicals”. This is probably true and when one considers the rise of interest in Reformed theology encouraged by the Banner of Truth publications and the Leicester Ministers’ Conference etc in the 1970’s to the present; one has to agree that it has been mirrored by a decrease of interest in Keswick among many who take that position. However as Price & Randall (2000:222) write “critiquing ‘Keswick’ is like trying to hit a moving target”. Keswick is simply difficult to evaluate and while Barabas (1955) attempted to do so, it should be added he did it unofficially. His presentation is based on different oral and written sources. It must be stressed there is no Keswick Confession of Faith.

Geoffrey Bromiley wrote four articles in the *Life of Faith* to rebuff Packer’s points, unsuccessfully, according to McGrath (1979:79). Price & Randall (2000) offer a response to Packer’s analysis. Their book was commissioned by the Keswick Council to mark the Convention’s 125th Anniversary. They argue that Packer was more concerned about systematic theology than biblical theology and used L. Berkof, A. Kuyper and J. Owen as his plumline to assess Keswick teaching. Price & Randall (2000:219) also contend with Packer that he does not do justice to the view of sin that is thoroughly explained by Barabas. Regarding the charge that Keswick teaching was Pelagian, Price and Randall

(2000:220) comment “Keswick would plead guilty to affirming the involvement of the human will, but if that were an error of the magnitude suggested by Packer then better theologians than many of the Keswick speakers might be accused of Pelagianism too”. They cite the words of Jesus in Matthew 23:37... “but you were not willing” and the words of Peter in Acts 2:40 “save yourselves from this corrupt generation” and added, “but it would be ludicrous to suggest he was offering salvation on the basis of human effort, even though he appeals to the wills of his listeners”. Price & Randall (2000:220) reflecting on the words of Jesus and Peter and asserting that “it is entirely possible to read these words” from their lips “in a way which understands them to be taking seriously the place of the human will” then asks if they could be accused of Pelagianism? Then they add, “Keswick teachers would equally claim to be ‘not guilty’ of such a charge”. Controversially Price & Randall (2000:221) add, “it could be argued that Packer’s view involves a reformation of the human condition by the Holy Spirit rather than an act of regeneration in which the actual life of Christ is imparted to the believer, and which replaces the corrupt heart as the source of spiritual wellbeing, not merely reforms it”.

Motyer (2011b:9th December) comments Keswick “has become a Bible teaching Convention”. The founding fathers, he suggests, “would disapprove of what has happened but in fact the Word of God has been liberated under the present leadership”. Since the John Stott Bible Readings in 1965 ‘old Keswick’ was under threat. Motyer (2011b:9th December), suggests in that under ‘old Keswick’ “the Word of God was straight jacketed - the old error that when one part of the truth is considered the whole, then truth itself become imperilled”. Packer (1998) who had never been to Keswick returned to his onslaught in *Christianity Today* when he referred to Keswick teaching as ‘Pietistic Goofiness’ although massive change has taken place and Barabas’s views would no longer be an accurate and faithful account of Keswick teaching today.

3.2.3 Is there an Authentic 21st Century Keswick Teaching?

Keswick began its life in 1875 as a convention for the promotion of Scriptural and practical holiness. As such it stressed the believer’s crucifixion with Christ and their union in Christ chiefly in terms of Romans 6:5ff; 7:7-25 and Galatians 2:20 etc. Historically, Keswick teaching included a crisis experience or a second blessing. This section of the thesis will

reflect succinctly upon that teaching and attempt to examine Keswick teaching in 2012 using relevant secondary and primary sources. Rowlandson (1997:22) writes,

The Convention stands as it has always done, for the encouragement of practical, personal biblical holiness. In its early decades it repeatedly faced the charge of teaching 'Perfectionism', and repeatedly denied it. The charge was understandable in that Keswick formed only one strand of the much larger holiness movement which produced numerous excesses.

Lamb (2011:17th December) asserts that over the past 25 years Keswick has retained "the core values for the which the Convention became known, whilst at the same time, realigning the event in the light of 20th and 21st century evangelicalism". Clearly any Convention of whatever sort, having its roots in the Victorian era is in constant need of reconfiguration if it wishes to be relevant to subsequent generations. Just as the Presbyterian and Reformed Church take Luther's tenet, "Ecclesia semper reformanda" as a truism and an absolute necessity, so Keswick, as Randall and Price (2000:209) comment had "an unusual ability to touch the right nerve of previous generations with the eternal truths of a life-transforming message, and the task of those who stand in that tradition is to make those same truths relevant to the present generation". During the second half of the 20th century, Keswick witnessed a gradual transformation in its programme, its worship and its teaching. This period of change had its theological climax in 1965 whenever the late Rev. Dr. J.R.W. Stott (1966) delivered the morning Bible Readings based on Romans 5 – 8. These Bible expositions were given under four headings:

1. Peace with God (Romans 5:1-19);
2. Union with Christ (Romans 5:20-6:23);
3. Freedom from the Law (Romans 7:1-8:4 and
4. Life in the Spirit (Romans 8:5-39);

Stott's emphasis was significantly different from the traditional Keswick position since the time of Evan Hopkins, its earliest foremost theologian and in a controversial way was a type of 'watershed'. As Brady (2011:6th December) writes, Stott in 1965, "effectively closed down" the old Keswick teaching "in terms of entire sanctification without perfection received by faith". Although that is true, Motyer (2011a:2nd April) asserts that Stott's expositions "were not a watershed in the sense that the Convention began to flow in a different direction". However, Motyer is not strictly correct for although traditional

Keswick teaching continued to be preached a new emphasis was emerging and Keswick was being convulsed. His opinion is substantiated however; by the fact that at the 1967 Keswick, Dr. Alan Redpath, to use Motyer's words, "preached what he seems to have believed was a counterblast, based on Romans 6". Redpath (1967:86) asserted that, "Freedom from sin's dominion is a blessing we may claim by faith, just as we claim pardon. I believe with all my heart that freedom from sin as a ruling principle is the teaching of the New Testament. That is basically why the Keswick Convention was founded".

Romans Chapters 5 – 8 have been pivotal in the formation of traditional Keswick teaching through the very many sermons preached on the Platform from its rich truths. Chapter 6 is notoriously difficult to exegete. In general, the traditional exposition of Chapter 6:6ff was as follows. The 'old man' of Chapter 6:6 is the condemned lost sinner, the unregenerate person, who has been crucified with Christ. The 'body of sin' is the human body which belongs to sin. The 'body of sin' has been done away with by our identification with Christ crucified. Those truths then have to be made personal if that death to sin is to be a reality in everyday God glorifying living. God regards us as dead to sin and we must enter that experience which we claim by faith. The power of sin is broken when these truths become an experimental reality. Stott (1966:37ff) suggests that this popular understanding of 'Death to sin' "cannot stand up to careful examination but leads people to self deception to disillusionment and even to despair". The popular view, he explains, is illustrated as follows. When a body dies it loses "all power to feel or to respond to stimuli". So, it follows when we die to sin we become unresponsive to it. He even quotes, without references, other scholars and commentators who held to this position namely, J.B. Phillips, C.J. Vaughan and H.P. Liddon. Stott argues that because the text also says that Christ 'died to sin' (verse 10), "whatever this death to sin is, it has to be true of the Lord Jesus and of us". Correctly, Stott comments that Jesus could not become unresponsive to sin for He never was alive to it as humans are. Again he asks if "we have died to sin in the sense that our old nature has become unresponsive to it" and then answers with a strong 'No'. He asserts that "the 'old nature' is still alive and active in regenerate believers" and that the context teaches this truth in verses 12 and 13.

Stott (1966:41) asserts:

Christ did not die to sin (in the sense of becoming insensitive to it) because He never was thus alive to it that He needed to die to it. We have not died to sin in that sense either, because we are still alive to it. Indeed we are told to mortify it and how can you kill what is already dead. My intention in saying this is not to attack the cherished views of other Christians ... but to pave the way for a new liberty in what follows.

Stott argues that the misunderstanding of this passage is due to the inadequacy of the analogy. 'Death' in the Bible, he explains is seen not so much in terms of physical death but in moral and legal terms. Verse 10 then which says that 'He died to sin once for all' means that He bore sin's penalty. The death He died was 'the wages of sin' (verse 23). So states Stott, we, by union with Christ have died to sin and our old life has finished and our new life has begun. Stott teaches that 'the body of sin' is not the human body but the sinful nature that belongs to the human body. Murray (1974:220) presents a similar interpretation. The body of sin has been destroyed. The Greek verb 'καταργεω' is used also in Hebrews 2:14 with reference to the devil meaning that he has been defeated, not annihilated but that he has been deprived of ultimate power. Abbot Smith (1937:238) translates the Greek verb 'καταργεω', "to make idle or inactive, to render inoperative, or invalid, to abrogate, abolish". Morris (1988:251) comments that "the body is sin's body, it belongs to sin; sin had made it its own" while others – from his footnote namely, Dodd "think(s) that 'body' is here used in the fuller sense of the whole man and hold that Paul is saying that man as a totality is a sinner... As a result of crucifixion with Christ this sinful body is rendered powerless, completely nullified".

Our old nature according to Stott "is no more extinct than the devil; but God's will is that the dominion of both should be broken" (Stott, 1966:44). Stott is at pains to point out that one of the causes of the confusion in verse 6 is the use of the word 'crucified' and he suggests that many people associate it in their minds with Galatians 5:24 where it says that those who belong to Christ have crucified the flesh and all its passions. But Stott also explains that in Romans 6:6 our old self was crucified with Him, that is something happened to us, whereas Galatians 5:42 refers to something we ourselves have done. Stott writes "our death to sin is through identification with Christ; our death to self is through

imitation of Christ” (Stott, 1966:45). Dr. Stott helpfully explains that freedom (Greek ‘δεδικαιωται’) from sin (Romans 6:7) means justified. That is, Christ received the wages of sin for us and the believer is freed. The old life has finished, the believer has died to it in Christ and is to consider themselves as being dead to sin, alive to God, His slave, as verse 16 states, and those who live righteously for sanctification in terms of verse 19. Based upon this indicative, Stott states the imperative:

... the secret of holy living is in the mind. It is in *knowing* (verse 6) that our old self was crucified with Christ. It is in *knowing* (verse 3) that baptism into Christ is baptism into His death and resurrection. It is in reckoning, intellectually *realising* (verse 11) that in Christ we have died to sin and we live to God (1966:50).

In short, as Price & Randall (2000:240) comment, “the message of Romans 6, according to John Stott, was entirely about the objective nature of Christ’s work for us, rather than the subjective response of ‘dying to sin’ that had frequently been crucial at Keswick as a means to finding freedom from sin”. The Keswick Council as Price & Randall (2000:244) affirm, was able to accommodate both interpretations and it is a fact that the so-called traditional stance on Romans 6 would hardly now ever be heard from the Keswick platform. Keswick had crossed a didactic Rubicon and without its traditional and distinctive teaching was in danger of becoming a Bible Conference. Dr. S. Brady (2011:6th December) writes about the well known adage, “A Convention has an object, a Conference has a subject”. He continues, “... the object of Keswick is still through the written Word to present the claims and reality of the Living Word, the Lord Jesus Himself. Accordingly, although there is massive emphasis on preaching the Word, the aim and prayer is that folk will encounter the living Lord”.

Dr. Motyer, (2011a:2nd April) writes, “... there is no doubt that there was a Keswick Message and Keswick Teaching on the question of holiness”. It was espoused by Godly men such as Dr. Alan Redpath, Rev. George B. Duncan, Dr. Stephen Olford and Rev. Francis Dixon. He suggests that the traditional Keswick scheme of teaching came to be considered as being God given and that they “inevitably became a ladder of experience”. Although Keswick leaders today hold that the Keswick of the founders is not a thing of the past in as much as they seek as Lamb (2011:17th December) writes “to retain the core values for which the Convention became known”. Lamb continues, “We have also tried to

retain several significant core values which I do think mark us out as different from an ordinary 'Bible Week'". A few of those values provided by Lamb are as follows:

1. Holiness – life transformation:

.... Of course we do not hold to a specific view of sanctification, unlike some of our predecessors, but seek to emphasise the Bible teaching on holiness and sanctification, allowing for a degree of diversity as befits the nature of evangelicalism in the UK today. Provably I should indicate that we have broadened this theme, so that it is not seen as exclusively a matter of personal piety. We have tried to address the issue in terms of Christian integrity and holiness in the family, in the church, as well as in society. But the core value remains the same, and we want to continue to highlight this as a key element of the teaching of Keswick.

2. Spiritual life and renewal:

.... Undoubtedly the theme of spiritual renewal (again, interpreted widely and not simply in personal terms) was seen as a core value we wish to emphasise and we will be picking this up in the 2013 Convention. We see the importance of a lively spiritual life (with the spiritual disciplines, the significance of God's Word and God's Spirit, the Trinitarian approach to spiritual life and renewal) as being fundamental to what we want to teach and preach.

3. The Lordship of Christ:

As it impacts our service, mission, worship and lifestyle.... We also press home the importance of Christian service arising from obedience to Christ.

4. Mission:

Here I think Keswick once again retains an older core value and continues to be quite distinct amongst other Bible conferences and large events such as N.W.A., Spring Harvest etc. We have year by year sustained in each week a strong call to cross cultural mission and always devote an evening to this. More than that, we have ramped up the commitment to the Earthworks exhibition, worldview and mission themes in seminars, global prayer and much else. Indeed. In 2011 the theme of Keswick was on 'The Word to the World' ...Again, another unique element of Keswick is our commitment to bring speakers from the Majority world of Africa, Asia and Latin America. ... This element of mission also ripples through the youth and children's work and I think remains a distinctive feature of Keswick today, marking us out in terms of our core convictions.

5. Evangelical Unity:

... the banner of many Keswicks has been ‘All One in Christ Jesus’ and we still want to hold this as a fundamental conviction.

6. Bible Exposition:

... all the above values and doctrinal themes are expressed through faithful and relevant Bible exposition. But I would still add this as a unique value in its own right. That is, our morning Bible Readings, afternoon meetings and evening celebrations all include Bible exposition. Here again we are different from other events, because we wish to sustain a commitment to modelling strong Bible exposition that is faithful to the text of Scripture and relevant to the contemporary audience. In the past speakers were given a degree of liberty concerning the passages they spoke on. We have now moved away from that (probably 15 years ago) because we want to ensure that we are providing a balanced Biblical diet expounding passages of Scriptures that are coherent in relation to the overall theme, and sequential in terms of the teaching style.

7. Inter-generational:

... I think that Keswick continues a strong emphasis on capturing all generations, and this is one of the areas of practical growth in the last 10 – 20 years. This has been expressed not only through a strong work amongst children but a growing work amongst young people (now attracting many hundreds each summer), and some very significant work amongst the 20 – 30 age group. In this last category, we have developed three particular tracks (one called ‘Abide’, one called ‘K2’ and one called ‘Keswick Unconventional’), each of which is working with young adults and seeking to address the same themes to which I have referred above, but in ways which resonate with the particular cultural and personal challenges which this generation faces. In the case of ‘Keswick Unconventional’, we have also engaged in a slightly wider engagement with the Christian arts (music, painting and dramatic arts), which in some senses is also returning to an early Keswick tradition which had its romantic links with the Lake District – its painters and poets!

8. Location:

... there are many Bible Weeks around the country and around the world. But one of the distinctives of Keswick which has attracted people year by year has been the delightful environment, which allows rest, refreshment and renewal, and the celebration of all of God’s gifts in creation.

9. Accessibility:

... we remain the only large event in the UK which does not charge a registration fee. We thank God for the way in which He has provided all of the financial needs, through His people, and we continue to believe that we should not charge in any way for the Convention.

However, Dr. Motyer (2011b:9th December), who was a regular Preacher at Keswick Convention and the North of Ireland Keswick Convention, believes that Keswick “has become simply a Bible teaching Convention”. When asked, ‘Has Keswick become just like another Bible Week? That is, the exposition of the Bible set in contemporary worship with emphasis on consecration and subsequent service to Christ? Ian Randall (2011:12th December) replied “Yes, I think that sums it up”. Lamb obviously would not agree. On balance Keswick has sought to be true to its roots stressing; although no longer teaching any particular view of sanctification, the need for consecrated living to God’s glory. The didactic shift begun by Stott has held and although Keswick brings preachers with different theological emphases the traditional teaching has been superseded. Keswick today is a great Bible-preaching Convention which still has an object namely the cultivation of God honouring lives through the faithful exposition of the inspired Living Word of God in the power of the Holy Spirit.

3.3 A Teaching reflected in Hymnody

Keswick is known for its vitality of praise. Since 1875 the praise at Keswick in part reflected the emphasis of Keswick Teaching, namely holiness of life empowered by the Holy Spirit and shown by consecrated living to God’s glory. The first Keswick Hymn Book was compiled and arranged by the Rev. James Mountain in 1875. In 1890 the Hymn Book was revised and enlarged with the addition of more general hymns by Mrs Isabella Hopkins and it was again revised in 1903 under the Title ‘*Hymns of Consecration and Faith for use at General Christian Conferences at Meetings for the deepening of Spiritual Life, and Consecration Meetings*’. The carefully selected title speaks for itself! The 1903 book contained 604 items of praise. It is interesting, as Pollock (1964:51), suggests that the 1875 book, the compilation of which involved Pearsall Smith, and the 1890 revision make no mention of his name. Price & Randall (2000:87) comment that the 1903 edition

included a majority of hymns found in other Hymn Books and it was an indication that Keswick was staying within the general flow of hymnody rather than associating itself with fringe movements – see table below. This is in line with the evolution of Keswick Teaching which has ensured the Convention a place in mainstream evangelicalism until today. The next Hymn Book was begun to be compiled in 1936 but due to the 2nd World War it was not used until 1946, The 1936 Hymn Book, containing 558 items of praise followed the same headings as the 1903 one had done, namely:

Headings	1903	1936
Longings for Holiness	42 Hymns	41 Hymns
Consecration	51 Hymns	39 Hymns
Faith	76 Hymns	46 Hymns
The Fulness of the Spirit	27 Hymns	34 Hymns
The Overcoming Life	33 Hymns	26 Hymns
Union with Christ	67 Hymns	58 Hymns
Conflict	13 Hymns	18 Hymns
Growth in Grace	17 Hymns	18 Hymns
Service / Work	12 Hymns	9 Hymns
Praise and Prayer	66 Hymns	80 Hymns
The Second Advent	16 Hymns	27 Hymns
Missionary Hymns	33 Hymns	26 Hymns
After Meeting Hymns	41 Hymns	21 Hymns
General Hymns	208 Hymns	92 Hymns
The Lord's Supper	0 Hymns	8 Hymns

In the preface to the 1936 Hymn Book, the Convention Chairman, W.H. Aldis wrote,

It should be remembered that the Hymn-Book has been prepared primarily for use at The Keswick Convention, and other similiar gatherings for 'the deepening of spiritual life', and this has guided the Committee in their selection of the hymns. ... It is our earnest prayer that this new Hymn-Book may be the means of bringing the message of 'Full Salvation through Christ' for which The Keswick Convention stands, to multitudes of men and women (Preface, 1936).

It is usually denominations that have structured published hymn books to reflect their theology and particular polity. Keswick never claimed to be a church but from the very beginning the Convention had its own collection of hymns. In the early years of Keswick there was a choir led by Mountain, who according to Price & Randall, (2000:83) had led the praise at the Brighton Convention in 1875. While there is truth in Dale's comment

(cited by Elliott-Binns, (1936:374) “let me write the hymns of a church and I care not who writes the theology”, it is primarily the preaching of the Word that determines what people believe; or at least it ought to be! The Awakening in 1859, the Moody and Sankey Campaigns and the Salvation Army had their own collection of songs. Moody and Sankey’s and the Salvation Army’s were published in book form. The Fenaghy Meetings in 1889 etc had included hymn singing in strongly Presbyterian and Psalm singing County Antrim and the Rev. J. O’Neill commented in (*The Ballymena Observer* 1889:19th July),

... severely upon the manner in which the psalms had been sung at the meeting by those present. The Chairman (The Rev. Dr. Johnston, Belfast) hoped that the people of Antrim and the members of the Presbyterian Church would profit by the rebuke they had received from Mr. O’Neill. The singing of Sankey’s hymns had largely set aside the psalms of David, and the children were taught to sing the lilt of Sankey’s music and to set aside the grave sweet melody which once was a characteristic feature of the Presbyterian Church (Editor ad, 1889).

Webster (1907:214) comments, that the worship at Keswick was marked by a certain distinctive vitality. He had been present at the 1880 Convention, and makes the point that the speakers were often giving their own experience of what Keswick stood for in those days and that the hymns reflected this. The hymns were full of “rest” “hope” “victory” and “assurance”. Many were written by Frances Ridley Havergal (1836-1879), who was converted in 1851 and she (cited by Davidson, 1892:496) commented, “I committed my soul to the Saviour and earth and heaven seemed brighter from that moment”. It was reported in the *Life of Faith* in 1880 that Miss Havergal had come into an experience of the deeper spiritual life. Her hymn “In full and glad surrender, I give myself to Thee” is described by her sister and (cited by Julian, 1892:497) as “the epitome of her life and the focus of its sunshine”. It uses the word ‘surrender’ and it carries the thrust that our walk with God is in our hands with “I give myself to Thee”. Other females, Charlotte Elliott (1789-1871) and Jean Sophia Piggott (1845-1882) contributed hymns with a feminine emphasis. Elliott was a granddaughter of the Rev. Henry Venn and wrote approximately 150 hymns among them ‘Just as I am’ and it was included in the 1903 and the 1936 books. Her hymn, “Christian seek not yet repose” urges the believer to “watch and pray” and is included in the 1903 and 1936 books but omitted from the 1975. Davidson (1982:529) comments about Elliott that “her verse is characterized by tenderness of feeling, plaintive

simplicity, deep devotion and perfect rhythm” and that her hymns were suited for times of sickness and sorrow as few others have been. Piggott’s hymn ‘Jesus I am resting, resting, “In the joy of what Thou art’ in included in 1903, 1936 and 1975.

The composition of the 1936 Keswick Hymn Book reveals the emphasis of the Convention. Out of 558 Hymns, 168 deal with ‘Longings for Holiness’, ‘Consecration’ and the ‘Fullness of the Holy Spirit’ or 30.1%. There are 26 Missionary Hymns or 4.6%. Interestingly the section ‘Growth in Grace’ has only 18 hymns or 3.2%. The distribution of hymns reflected the Convention’s purpose as Webster suggested. ‘Keswick Praise’ (1975), the successor to the 1936 Hymn Book contained only 270 items of praise has sections comparable to the average denominational hymn book:

The Godhead	34 Hymns
The Lord Jesus Christ	29 Hymns
The Holy Spirit	21 Hymns
Repentance and Faith	47 Hymns
Christian Living	57 Hymns
The Church:	
Fellowship and Prayer	31 Hymns
The Lord’s Supper	13 Hymns
The Church’s Mission	16 Hymns
General Hymns	24 Hymns

The section ‘The Lord’s Supper’ was new in the 1936 book for it was in 1928 that the Convention first administered the Lord’s Supper to the attendees. Even its name ‘Keswick Praise’ suggests that a movement had taken place – no longer ‘The Keswick Hymnbook’ as in 1936 or ‘Hymns of Consecration’ etc. in 1902 and before. Although F.R. Havergal still has eleven of her hymns included. ‘I am trusting Thee Lord Jesus’ (1874), has been included since the early days and it was according to Julian’ (1892:497) “the author’s favourite and was found in her pocket book when she died”. Keswick Teaching fills this hymn – the full salvation it speaks of is “great and free”. His ‘power’, ‘forgiveness’ and ‘cleansing’ are available and all we do is to ‘trust’. It is pure sanctification by faith. Again her hymn “Like a River glorious” (1878) was used in the early Conventions. Its refrain is perfectly in line with Keswick Teaching; that of perfect peace in the struggle against sin,

Stayed upon Jehovah,
Hearts are fully blessed,
Finding as he promised,
Perfect peace and rest.

Havergal in her hymn “Lord, speak to me that I may speak” (1872), speaks of “His own sweet rest” and the emphasis is then put upon serving Him.

O use me Lord, use even me,
Just as Thou wilt, and when and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

Desire for God is a feature of Keswick and of all true Christian piety. The 1903 Hymn Book included J. Nicholson’s hymn, “Lord Jesus I want to be perfectly whole” and W. McDonald’s hymn, “I am resting at the cross”. According to early Keswick Teaching this ‘resting’ was the way to peace and usefulness and indicated the Keswick emphasis of quietism and that sanctification was obtained by ceasing to struggle and resting in Him. Again Webster (1907:215) makes much out of the use of the word “finding” and adds that the believer is always seeking and “the testimony of Keswick is clear and definite we have found and we are finding”. The French Pastor, Theodore Monod (1836-1921) wrote,

I have found, I have found the way
Which leads to heav'nly rest;
I have found, I have found the peace
Which filled my Saviour's breast.
O friends in the desert past,
Come, join in prayer and praise;
E'en now He waits our cry,
The Saviour who saves always.

Monod, who had been in Broadlands in 1874, is sure that he had found the way to God’s rest. This hymn is not included in the 1903 Hymn Book. It is however included in the section “The Overcoming Life” in the 1936 Keswick Hymn Book and finding the way is the way of holiness and victory by faith in Christ. In addition, while Monod was at Broadlands according to Sloan (1935:12) he wrote the favourite Keswick hymn ‘The Altered Ego’ which tells the story of an individual’s part in putting Jesus on the throne of the life:

Oh! The bitter shame and sorrow
That a time could ever be,
When I let my Saviour's pity
Plead in vain and proudly answered,
All of self and none of Thee.

Yet He found me; I beheld Him
Bleeding on the Cursed tree;
Heard Him pray, Forgive them Father,
And my wistful heart said faintly,
Some of self, and some of Thee.

Day by day His tender mercy,
Healing, helping full and free,
Sweet and strong and ah! So patient,
Brought me lower while I whispered,
Less of self and more of Thee.

Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last hath conquered:
Grant me now my soul's petition,
None of self and all of Thee

The hymn is very personal and experiential. It is Pelagian in emphasis, depicting a life-transforming journey which ends with His conquering love and the crescendo, “None of self and all of Thee”. The Ego is revolutionized by a personal realisation of His love.

In the *Hymns of Consecration and Faith* (1903), James Mountain's hymn “Jesus saves me all the time” is included although it is not included in the 1936 book. The hymn reflects the Jesus who saved in the past and who saves now. He saves in every situation the hymn asserts. Other Keswick hymns had the powerful theme of the presence of Jesus and of spiritual warfare. William Pennefather (1816-1873) of Mildmay wrote, “Jesus stand among us in Thy risen power” and it was published in leaflet form under the title *Hymns Original and Selected* according to Julian (1892:889) for the Mildmay Conference of 1872. This is typical Keswick sentiment: the desire for the presence of Jesus. Webster (1907:216) makes the point that Keswick Teaching was practical and that Jesus lives to affect the lives of believing people. F. Bottome's (1923-1894) hymn, “Full salvation! Full Salvation! Lo, the fountain opened wide” included in 1903 and 1936 and 1975 echoes the Wesleyan roots of Keswick and was traditionally used at the opening meeting of the Convention setting the

tone for all that was to come! Interestingly it was omitted from the smaller praise book published in 2002.

The sections in the 1903 and 1936 books entitled ‘The Fulness of the Holy Spirit’ contain 27 and 34 hymns respectively while the 1975 book has 19 hymns. Included in the 1903 book is F.R. Havergal’s hymn “expressly written for this work” (1903:164), “Filled with all the fulness of God” has the line “Promises and command combining” highlighting the early Keswick Teaching that the entire sanctification is attainable in this life.

Price & Randall (2000:87) assert that all this is a “distinctive spirituality” - and so it is! In the 1903 and 1936 Keswick Hymn Book, F.R. Havergal’s “Church of God, beloved and chosen” is included although interestingly it is not included in Keswick Praise (1975). The following lines are part of the third verse:

Holiness by faith in Jesus,
Not by effort of my own,
Sin's dominion crushed and broken
By the power of grace alone.

This is classic early Keswick Teaching. The theology of the Victorious and Abundant life available by faith in Jesus inspired such praise. The North of Ireland Keswick Convention decided, and the NOIKCM (1914:9th June) recorded the decision to purchase the Keswick Hymn Book, ‘Hymns of Consecration and Faith etc’, as revised in 1903, at a discount of 25% from Marshall Bros. The Convention has used every other Keswick Book since, except for the 2002 edition. Here again we see the clear intent to model the life of the North of Ireland Convention on that of its parent Convention in Cumbria. As Price & Randall (2000:86) write, “the teaching of Keswick as conveyed quite explicitly by its song writers, was that there was a distinct and transforming blessings of holiness, available through grace, which could be appropriated by faith”. Keswick in 1997 began to use Television Screens to show the words of the hymns being used. This has replaced the normal Hymn Book and the North of Ireland Keswick Convention decided in 1998 to publish its own Handbook/Hymnbook annually and to discontinue using the 1975 Keswick Praise book. Spiritual transformation by the Word and Spirit is the goal of Keswick and praises are chosen to assist the worshipers in their response to God.

The 1903 and 1936 Hymn Books contained a hymn by German writer Dessler (1660-1722) “I thirst Thou wounded Lamb of God” in the Longings for Holiness sections. German hymn writer P. Gerhardt (1607-1676), wrote “Jesus Thou boundless love to me” again in the Longings for Holiness section is included both the 1903 and the 1936 hymnbooks. Yet another hymn by German G.T. Tersteegen (1697-1789), “Thou hidden love of God whose height, whose depth unfathomed no man knows” is included in both the 1903 and the 1936 books. Scottish writer James Montgomery (1771-1854), has his hymn used at Communion Services “According to Thy gracious Word” in the 1936 and the 1975 book following the introduction of the Lord’s Supper in 1928. In addition his hymn “Hail to the Lord’s anointed” is included in the 1903 and the 1936 books. Welsh hymn writer William Williams (1717-1791), has his “Guide me O Thou great Jehovah”, Lewis, (1890:35) in both the 1936 and the 1975 books. Irish composer Mrs. C.F. Alexander has her “There is a green hill far away” in the 1936 Hymn Book.

At the North of Ireland Convention in 1925, as the NOIKCA (1:1925) indicates, a hymn written by Belfast born Mrs. Bessie Porter Head was sung. Mrs. Head was the wife of Mr. A.A. Head who had chaired the North of Ireland Convention in 1915 – 1916.

Her hymn:

Unto half of my Kingdom,
Such a King’s promise of old;
Greater the promise of Jesus,
Greater than ever was told
Ask, ask of the father,
Ask what ye will in My name;
Ask in faith’s simple assurance,
‘Whate’er ye will’, ye may claim.

The hymn is not included in any Keswick Hymnbook. The hymn asserts the value of prayer and the assurance of Christ’s ultimate victory and its last verse is:

No longer ‘half of a Kingdom’,
Worldwide shall soon be His sway,
Name above all names exalter,
Praise we and laud in that day.
Pray, pray for His advent,
Hasten that advent by prayer,
Hearts that are burning and loving,
Great things expect, great things dare.

According to NOIKCA (1:1936) another hymn composed by Mrs. Bessie Head was sung in 1926. It is not included in any Keswick Hymnbook. It was entitled "The Conqueror" and was based upon Revelation 6:2 and Romans 8:37. It is in agreement with Keswick teaching about the victory of the cross and "He has conquered! He has conquered! Every foe compelled to yield Full and absolute surrender For the Cross has won the field". Then it poses the question, "Has he conquered?"

He has conquered! He has conquered!
Every foe compelled to yield
Full and absolute surrender.
For the Cross has won the field.

He has conquered! He has conquered!
By the Cross and open grave:
He has pardoned the rebellious,
He has freed the captive slave.
He has conquered! He has conquered!
He has conquered death and sin;
Be His glorious Resurrection
God has sealed His right to win.

He has conquered! He has conquered!
Satan's hosts are broken through;
The Usurper is defeated,
Christ as Kings makes "all things new"

He has conquered! He has conquered!
In His life we reign as kings;
We are victors in all warfare
Through the strength His presence brings.

Has He conquered? Has He conquered?
Has His love so conquered me?
That I yield my heart's allegiance
To the King who set me free?

Has He conquered! Has He conquered?
Do I follow in His train,
Lifting high the blood stained banner
Though it be through loss or pain?
He has conquered! He has conquered!
What count we of pain or loss?
He has made us "more that conquerors"
And we conquer through the Cross.

In 1921 at a time of spiritual awakening an anonymous ‘Revival Hymn’ was printed for distribution to the North of Ireland Keswick Convention. The first verse and chorus were:

There’s a sound upon the waters,
There’s a murmur in the air,
For a move of coming glory fills my soul:
There’s a sigh of a Revival –
All ye saints prepare for war
For the hosts of God are marching to the goal.

Hallelujah! Hallelujah! Hallelujah! To the Lord,
We shall triumph, We shall triumph
Through the Everlasting Word;
There’s a sound upon the waters,
There’s a murmur in the air,
For a move of coming glory fills my soul (NOIKCA, 1:1921).

The praise items written by authors inspired by Keswick Teaching have enriched the hymnody of the church universal.

3.4 A Teaching that inspired Service

The Very Rev. Dr. W. M. Craig (2011:27th January) a former Chairman of the North of Ireland Keswick Convention, stated that “the teaching of Keswick may be difficult to formulate theologically - but it works”. This is certainly true. Of course, all faithful Bible Preaching achieves the purposes of God but what he meant was that the sequence of teaching at Keswick is blessed by God and effective. It is a form of sound words. Countless numbers of attendees at Keswicks all around the world would agree and many radical decisions about life style and service were made at Conventions. The influence of Keswick, Cumbria in the world wide missionary endeavour is well documented elsewhere (Price & Randall, 2000:105ff). Harford et al. (1907:143ff), give a full account of the Keswick Mission Council from its inception until approx. 1907. In this section of Chapter 3, I intend to relate the personal histories of some individuals whose lives were changed by the ministry at the North of Ireland Keswick Convention. Since the input of Moody, already referred to, one of Keswick’s central issues was to produce Spirit filled and consecrated people for service.

The faith missions benefited most from Keswick and apart from several being formed at the Convention e.g. the Japan Evangelistic Band in 1903; many people were called to missionary service at home and overseas. Amy Carmichael of the Dohnavur Fellowship is a well known example. An Ulster Presbyterian, educated at the Methodist Harrogate Ladies College and a close friend of Mr. Robert Wilson, the Quaker Keswick Secretary, whom she met with Hudson Taylor in Belfast in 1887 and known to the family as the D.O.M. (Dear Old Man). She was already involved in the Lord's work through the 'Welcome Hall' now the Welcome Evangelical Church in North Belfast whereas Houghton (1953:20) records "the sights of poverty and evil made their own impression". Amy had worked among the 'shawlies' as the mill girls were called because they did not own coats. The story of the Welcome Hall Mission is for another place but it had a wide evangelistic and social ministry to local people. Her call, so movingly recorded in Houghton (1953:43ff) is a truly inspiring story. Greatly challenged by God at Keswicks in Glasgow (1886), Belfast (1887) and Cumbria she heard the distinct call of God on 13th January 1892 and at Keswick that same year as Houghton (1953:52) records, "she was cheered by the understanding of the Rev. C.A. Fox, one of the Keswick speakers and Miss Sophia Nugent of the Mission Committee, and a relative of the Nugents at Portaferry, who agreed that "she must obey God's call, though the cost to Robert Wilson was so great". Eventually she was known as "Amy Carmichael of Dohnavur". The Dohnavur Fellowship when officially registered in 1927 had as its object as quoted by Houghton (1953:255):

To save children in mortal danger; to train them to serve others; to succour the desolate and the suffering; to do anything that maybe shown to be the will of our Heavenly Father, in order to make His love knower, especially to the people of India.

She not only founded the Fellowship, but as Houghton (1953:369) adds, "she was the mother of a family". In His providence God had prepared Amy in her Godly family, in the Welcome Hall, through her close daughter-like friendship with Robert Wilson to receive and obey the call that came at Keswick in 1892. Amy wrote 39 published books and died on 18th January 1951, fifty nine years after her call.

It should be added at this point that Keswick held its first Missionary meeting 1888. The Convention's primary focus was on the Ministry of the Word and as Price & Randall (2000:105) record, "Henry Bowker, who was a powerful Keswick Chairman, was adamant that to have a special missionary meeting would be a distraction from the main purpose of the convention". Bowker, according to Stock (1907:135) had said, "Missions meant secretaries quarrelling for collections and Keswick would not stoop to that". However, Stock realised that the Convention's ministry would be used by God to call people into His service. Keswick did not wish to discourage this of course, but at that stage in its history it did not want to be diverted from its goal as Price & Randall (2000: 105) comment or "even taken over by missionary bodies intent on gaining recruits and securing funds". Eugene Stock (1907:133ff) suggests that the Awakening of 1859 and the Moody Campaigns in the 1870's did little at the time for the cause of Foreign Missions. In 1885, Reginald Radcliffe a Liverpool Solicitor and a man significantly used by God in the 1860's, began a missionary prayer meeting at Keswick and, although not publically announced, it drew large numbers of Convention attendees. Hudson Taylor worked alongside Radcliffe and in 1886 and 1887 Bowker gave Radcliffe permission to hold a Missionary Meeting unconnected to the Convention at the close of the early morning Saturday praise time. Bowker realised the worth of what was happening and for the 1888 Convention he indicated as Stock (1907:136) records: "Consecration and the Evangelization of the World ought to go together". The missionary meeting in 1888 lasted for three hours and a benefactor according to Stock (1907:137) gave £10 to "begin a fund to send out a Keswick Missionary". That was the beginning of the extensive Keswick Missionary work.

The North of Ireland Keswick Convention from 1914 had a Missionary Offering and it was divided among the societies present. The amount according to the NOIKCM (1914:8th December) was £25.6.4 and the following societies received benefit namely, the Church Missionary Society, the Presbyterian Church in Ireland Overseas Mission, the Qua Iboe Mission and the Egypt General Mission. Every year the same pattern was followed until 2008. In addition 15 shillings were earmarked for the London Jewish Society, 10 shillings for the Egypt General Mission and 11 shillings for the Qua Iboe Mission. It is obvious that the North of Ireland Keswick had learnt from its parent and is yet another indication of the deliberate following of the Keswick model. In fact according to the NOIKCM (1923:31st August) the Executive Committee considered setting up a fund to assist missionary

candidates. Like the Cumbrian Keswick, the North of Ireland daughter was to be used by God to call people into 'full time' service; among them were the following:-

Dr. Bill Holley

On Thursday 26th June, 1947, Bill Holley heard God's Call to Missionary service in Nigeria. Corbett (1991:13) relates the incident,

The annual Portstewart Convention has been the scene of many a spiritual battle and life changing experience. On the last Thursday in June 1947, Bill Holley as among a great crowd in the big tent, listening to a notable and much loved speaker, Canon Herbert W. Cragg. 'Speak to the children of Israel that they go forward', came the Word of God, and, deep within, came a prompting of the Holy Spirit – 'to Qua Iboe'. Bill had been sitting beside his future father-in-law. As they came out of the tent he surprised him by announcing, "We're going to Qua Iboe!"

This text was the one used to call Any Carmichael years before. The speakers in 1947 were, Rev. J. Sidlow Baxter who preached at the morning Bible Readings, the Revs. Herbert W. Gragg, George B. Duncan, William Still, Alexander Fraser and the Vice Chairman, Mr. Lindsay Glegg who were responsible for the other ministry. J. Oswald Sanders was also in the Convention 'Cairn Moore' House Party. Canon H. Cragg was the Church of England Vicar of St. James' Carlisle and it was his third visit to the Convention (The other dates being 1945 and 1946). The Convention was in its post war heyday and the tent had just been enlarged to seat 2,500 people. The Chairman of the Convention, Mr. R.H. Stephens Richardson in his introductory note in the official programme wrote: "Let us therefore come up to the great tent of meeting with earnest prayer and preparedness of heart, seeking to know only the will of the Lord and the Word He would say to us; and we shall assuredly not be sent away disappointed" (NOIKCA, 1:1947). That prayer was answered in Holley's life for he was to become a distinguished missionary doctor in Nigeria.

William Martin Holley was born in Coleraine, Co. Londonderry on 2nd June 1917. His father was a building contractor and Bill had three brothers and one sister. While a pupil at Coleraine Academical Institution, Bill played for the 1st XV rugby team and, after trying to work in the building industry, he decided to study medicine at the Queen's University of Belfast where he became a Football Blue. Bill's life at University was barren as he sought

for reality and meaning in socially acceptable drugs, but a crisis came in 1940. His mother was seriously ill, a close friend died and the Nazi Blitz of Belfast was underway when God spoke to Him as he watched the flares fall on Belfast from the roof of the City Hospital and with a fellow student they knelt, repeated the words of John 3:16 – giving their lives to Christ. His spiritual walk was erratic at first and he enlisted in the Royal Navy because he liked the uniform and alcohol and tobacco would be duty free. A friend pointed him to John 1:12 and on 10th August 1942 Bill Holley received assurance of his salvation. Eventually he joined H.M.S. Test, and two and a half years of his war service were spent in the Springtown Naval base, near Capetown.

On Easter Monday 1946, while speaking at the Faith Mission's Bangor Convention he was noticed by a former nurse, then a student at Ridgeland's Bible College. She was Marion Jenks from Belfast and after their engagement Bill had his life changing experience at the North of Ireland Keswick Convention. Bill, who wished "to do pioneer medical work" and Marion were interviewed by the Qua Iboe Council according to (QIM, 1947:2nd October). They were both accepted and in January 1940 sailed for Nigeria. He served leprosy patients in the Etinan and Igala Hospitals before moving to Ochadamu in 1951. Not only did he care for the physical needs of the patients but Bill Holley was also an able preacher and he was responsible under God for the conversion of many people. In 1953, Ochadamu had 530 patients and Bill Holley saw the need for properly built brick buildings. On one of his home deputations a young carpenter and his wife, Mervyn and Florence Crooks were called through his ministry and they joined Bill in the construction of the new hospital. Mervyn Crooks eventually became a Missioner in the Londonderry Presbyterian City Mission from 1st October 1964 – 30th August 1966. The Mission had three Halls, Marlborough Hall, Bennett Street Hall and Rosemount Hall and offered a wide range of ministry including Sunday Schools, Bible Classes, Men's and Women's Meetings as well as Sunday Services (LPCM, 1964:1st October & 1966:30th August). Mervyn then studied for and gained a Bachelor of Divinity degree from the Presbyterian Theological Faculty, Ireland and was ordained into the ministry of the Presbyterian Church in Ireland serving as ordained Assistant Minister at Glengormely (1968 – 1970), Newmills and Carland (1970 – 1975), Portrush (1975 – 1983) and in Newtown Stewart and Gortin (1983 – 1994). Mervyn's son is the Rev. Dr. Rodger M. Crooks B.D., B.D., Minister of Belvoir Park Presbyterian Church in Belfast and is the author of several theological books (1997, 2000,

and 2011) and has been Convener of some important General Assembly Committees as the GAM (2011:206) state. The ministry of Mervyn Crooks and his family have had a significant impact on the Church in Ireland and overseas.

Bill Holley, when home on deputation in 1953 preached in Portstewart Town Hall and Cecil his youngest brother was present. God brought Cecil Holley (2011:17th November) “under a heavy dose of conviction” and he was converted. Cecil was to be ordained by the East Belfast Presbytery to the Eldership of the Presbyterian Church in Ireland in 1955 in Ravenhill Congregation Belfast, where the Rev. John Ross, a member of the 1914 North of Ireland Keswick Convention Committee had been the founder Minister. Cecil, a Banker became an outstanding Youth Worker and mentor to generations of young people and a member of the Belfast Young People’s Convention Committee. He also served according to Kerr (2011: 23rd November) as a leader in the Young People’s Christian Endeavour Society from 1953 until it changed to become the ‘Young Adults’ in 1969.

The Holleys left Nigeria on 12th October, 1961, and as Corbett (1991:38) writes, “as news leaked out that the doctor might not be returning from furlough there was a great lamentation at Ochadamu and throughout Igala”.

Returning to N. Ireland, Dr. Holley served as Senior Medical Officer in the Route Hospital, Ballymoney and then became a partner in Dr. Burn’s practice in Coleraine. Bill was invited to join the Committee of the North of Ireland Keswick Convention according to the NOIKCM (1966:11th November) where he encourage missionary endeavour and supervised the Missionary Hospitality Fund. Dr. W.M. Craig, the then Convention Chairman (cited by Corbett, (1991:41), describing Dr Holley’s greatest contribution to the Convention, “... the consistent fragrance and influence of his life, embodying the truths that were proclaimed from the platform. His smile was genuine, his eyes were sincere, his handshake was firm and his countenance radiated the joy of the Lord with whom He walked”.

On 9th November 1970 Bill Holley met Arthur Williams, a man with a dreadful alcohol addiction. Before he treated Arthur, Bill told him that he needed Christ and, after prayer, Arthur gave his life to Jesus. Arthur eventually studied theology at Cliff College, Derbyshire, after which he pastored Findlay Memorial Church in Glasgow. According to

Corbett (1991:43) the Congregation, had a close relationship with the Qua Iboe Mission, presenting a shield each year, to the best Sunday school in the Qua Iboe Church. He served in Glasgow for six years leading many drug addicts to the Saviour before returning to N. Ireland to found 'The Stauros Foundation'. 'Σταυρος' being the Greek word for Cross. The Foundation was based on the belief that addicts could find sobriety through the work of Christ on the Cross. The Foundation's work spread to Scotland and to England and was used greatly by God. Dr. Holley became Senior Medical Officer at Magilligan Prison in Co. Londonderry in 1978 when the N. Ireland 'Troubles' were at their height and many Loyalist and Republican prisoners were being held there. Dr. Holley indentified with the newly formed 'Prison Fellowship' and worked with the four prison chaplains to offer a holistic Christian way of life to all. Both sides of the Ulster divide attended the Bible studies he organised. According to James McIlroy (cited by Corbett, 1991:53),

After a few initials restraints, republicans and loyalists shared their hymn sheets and sang heartily together. They listened attentively to the short challenging talks and, as time progressed, we saw friendships formed where there had been enmity before.

It has been attested often that the seed of hope in N. Ireland were sown in the prisons. For example, Michael, not his real name, a Marxist and an Irish National Liberation Army volunteer was converted as was Sean, not his real name, a former Republican who had been on hunger strike for 56 days in 1981. A letter from Sean (cited by Corbett, 1991:56) in which he says that he left the I.N.L.A. and that Jesus "has brought me freedom, freedom from hatred, freedom from selfishness, freedom from bitterness and lust – freedom of spirit. Although I am still bound physically behind locked doors and gates, I am free, for freedom of mind is freedom indeed".

On 20th May 1984 Bill was diagnosed as suffering from Motor Neurone Disease and died on 10th June 1985. Near the end of his life when the disease had gripped his body he typed onto a screen (cited by Corbett, 1991:60) "all the days of my life are recorded in Thy book" – and again – "no fears just family tears". Liam, not his real name, a converted terrorist, while on parole called to see the Holleys and commented (cited by Corbett, 1991:61) that, his faith, "hadn't been shaken one iota by the disease he was suffering from. His family hadn't been shaken. His wife Marion was remarkable, and his son and

daughters. That strengthened my faith and it made me determined to have a relationship with God that could sustain me through something as horrible as they had to go through”.

As a memorial to Dr. Bill Holley the Qua Iboe Church in 1990, named the Ochadamu Medical Centre, the Holley Memorial Hospital. Such was the contribution made to Protestantism in Ireland and to the world church by a man ‘called’ at the North of Ireland Keswick Convention.

Oswald H.A. Mitchell F.R.C.S.

Oswald Mitchell, a Belfast boy, was born in 1926 into an Anglican family and belonged to St Paul’s Parish Church, Belfast. His parents were devoted Christians with a genuine interest in worldwide missionary endeavour. They thought so highly of their Rector, the Rev. Canon Oswald Scott, that they gave their son the Rector’s Christian name. In his formative years he was significantly influenced by the Keswick style biblical ministry and grace of Canon O.W. Scott.

Oswald Mitchell was first challenged about the direction his life should take at the Belfast Young People’s Convention, which was, as already stated, an integral part of the North of Ireland Keswick Convention’s youth ministry organised jointly by them and the Y.P.C. Committee from 1929 until 1934 and thereafter continuing independently until the 1970’s. His parents also took him to the main Convention at Portstewart and it was there in 1941 that he wrestled with God about the subjects he should study at Grammar School. God had already placed in his mind the idea that he should become a medical missionary and the subjects taken in Senior Certificate would determine his future life. At the Convention Missionary Meeting that year Oswald heard Mary Russell, a Nursing Sister at the Qua Iboe Mission’s General Hospital in Southern Nigeria, tell the gathering that a doctor was urgently needed. God spoke to him, “get ready and get out!” The choice was made – it had to be the sciences with a view to study medicine. Oswald had been taught and challenged by Keswick teaching through Canon Scott, the Belfast Y.P.C. and the North of Ireland Convention. Keswick is not a place where people amass knowledge for the sake of it rather it is a place in which Spirit led and service directed decisions are made.

After the retirement of Canon Scott, St Paul's adopted a different theological emphasis and the Mitchell family joined Glengormely Baptist Church in North Belfast for a time, before indentifying closely with the Mustard Seed Mission Church in Vistula Street, Belfast. The fellowship there was rich and Oswald developed as a public speaker eventually being given responsibility for ministry on one Sunday each month. During those years he was influenced by J.D. Drysdale of Emmanuel Bible College, Birkenhead, the College he had founded in 1920 to train missionaries for Holiness Societies such as the Oriental Missionary Society. Drysdale was a Scottish Presbyterian but was dissatisfied with their teaching on Sanctification. Becoming involved in the Holiness Movement in the early 1900's, he initiated Holiness Churches in Uddingston and Blantyre under the Church of the Nazarene. Maynard James, joint founder with Leonard Ravenhill, Jack Ford and Clifford Filer of the Calvary Holiness Church, was a regular preacher at the Mustard Seed Hall. This ministry, while more extreme than Keswick teaching, was to continue the preparation of Oswald's Christian mind for service.

He studied Medicine at the Queen's University of Belfast, indentified with the Bible Union and graduated in 1949. While at Queen's University, Oswald was mentored by Harold William Rodgers O.B.E., Professor of Surgery (1947-1973) and the Surgical Advisor to the Qua Iboe Mission. Oswald never felt the urge at that time to practice surgery at home and in the next number of years God spoke to him again through the Convention's ministry in the 1940's and also through a Bible correspondence course he undertook with the Faith Mission. God had challenged him and now he was preparing himself for his missionary service. During those years he became acquainted with Mr. Harry Brown of the China Inland Mission whose stirring deliverance from the Communists in 1949 is related in Thompson (1959). Oswald recounts (2011: 24th November 2011) that until graduation he had no clear guidance concerning an area in which to serve or the specific Mission to approach. Then, very significantly, news reached him that the Qua Iboe Hospital which he had heard about nine years earlier at Portstewart, was again in urgent need of a doctor. Application was made to the Qua Iboe Mission and there followed the privilege of serving with that Mission, in two of its hospitals for fifteen years.

Reflecting upon those years Dr. Mitchell continued,

During the years of preparation, I was able to attend a number of the Portstewart Convention meetings. These visits proved to be vital, both in deepening my daily devotion and dedication to the Lord, and in forming part of the essential preparation for Christian service, both during the years of training and subsequently in Nigeria and since.

Whilst working at the Royal Victoria Hospital Belfast, Oswald met Evelyn McCandless during her final year at the then Belfast Bible School (now Belfast Bible College). She was a Methodist and it soon became clear that God had brought them together in His will and time. Evelyn was a keen Christian seeking for God's will and eventually the both of them applied to the Qua Iboe Mission. Having been accepted a Valedictory Service was held in Shankill Road Methodist Church, Belfast and they sailed to Nigeria in 1950 where they were married in December moving into a mud house built by Dr. Bill Holley. While in Nigeria they worked quite near another Qua Iboe Medical Missionary from Belfast. Dr. Charles Ross (1903-1964), who worked at the Etinan Hospital, at Ekpene Obom and Port Harcourt, became a leading leprologist, working first with the Dublin Medical Mission (1926-1928) and then with Qua Iboe until 1947. Dr. Ross spearheaded innovative leprosy treatment and medication. He worked in Nigeria, Sierra Leone and Ceylon with national governments and the World Health Organization. The *British Medical Journal* (1964:254) records his work in the form an Obituary. In 1961 this included the care of 300,000 leprosy patients. Dr. Ross's father was a member of the original Convention Committee and he himself was a regular attendee at the North of Ireland Convention. He addressed the Convention's Missionary Meeting in 1933 for the first time.

From 1950 – 1964 the Mitchells worked with great energy among the people serving in the Etinan in the southern Iboe tribal area and at the Annagn Hospital in the central Annang tribal area. The people were mostly subsistence farmers. As well as their work in the hospitals, Oswald was engaged in film strip evangelism in local villages where they encountered a considerable amount of occultism. Witch doctors were plentiful and Oswald relates an incident of a young woman who was demon possessed and who was tenderly cared for by Evelyn. After much prayer and love this woman was exorcised by the power of Christ. The Mitchells worked closely with the United Evangelical Church in the North

and with the Qua Iboe Church in the south. When the two churches united in 1983, Oswald was delighted to be invited to the ceremony with the Rev. Bill Leach, the Qua Iboe Mission Secretary. Samuel Bill's vision of a church self-supporting, self-governing and self-propagating had been realised and is the subject of a personal letter dated 1983:9th November from O. Mitchell to Qua Iboe Church Conference at Etinan, Nigeria. Oswald oversaw the building of a Chapel at Etinan Hospital and worked very closely with Sister Marie Cairns, a native of Belfast, who gave almost 30 years of service in Nigeria.

Between 1950 and 1964 the Mitchells came home on furlough three times. During these furloughs Oswald completed his Fellowship at the Royal College of Surgeons in Dublin in 1958 and in Edinburgh in 1961 and both Evelyn and he spoke at the North Ireland Keswick Missionary meetings. God blessed Oswald and Evelyn with two children, Ian and Cynthia and the children remained in Nigeria until they were five years of age. In 1958 and 1961 the children, Ian and Cynthia respectively, returned to Ireland for educational reasons.

In 1964 the Mitchells took the traumatic decision to leave Nigeria. They left behind them a thriving hospital and new converts many of whom were leaders in the local and national Church in Qua Iboe. Their professional life's work was not yet completed for upon returning to N. Ireland Oswald worked as Senior Registrar at the Belfast City Hospital, as an Acting Surgical Consultant for six months and then in the North Down and Ulster Hospitals until 1991. Eventually he retired in 1996 after working in the Royal Victoria Hospital for one year, at the Ulster for an additional two, and then finally with the Department of Social Services. Because of his expertise and close connection with the North of Ireland Keswick Convention he was invited to join the Committee as the NOIKCM (1974:6th February) record and afterwards was appointed Treasurer and a Trustee of the Convention in October 1986 according to the NOIKCM, (1986:21st October). He is committed to Keswick Teaching and is still a member of the Committee where as a senior man he is an excellent mentor and wise counsellor. Evelyn Mitchell died in 2007 after a life of love and service to her Lord, her husband, her family and to Nigeria. Dr. Mitchell's entire life is moulded by Keswick Teaching through his local Church, the Convention and the Mustard Seed Hall and focused upon consecrated service in the power of the living Christ. His specific call to full time service was received at the North of Ireland Keswick Convention and the contribution that he and his wife made Nigerian

Protestantism was immense. Convinced that the Kingdom is best advanced through the local church, in 2012 he is an active member of St. Elizabeth's Parish Church in East Belfast.

The Rev. Joseph C. Wright

Joseph C. Wright was a Missionary in Brazil with the Unevangelised Fields Mission (1926 – 1970) and ended his service as the Irish Secretary of the Mission. He had given his life to Christ when 17 years of age through the ministry of the Rev. Nesbitt the Assistant Minister Townsend Street Presbyterian Church, Belfast. After his conversion he worked in the local Sunday school and in the Northumberland Street Mission Hall. During the early 1920's Irish Civil War and Partition he was an Ulster Special Constable and attended the North of Ireland Keswick Convention in 1924. Wright (1975:24) relates that he was "the only one of the Northern Police Force to be granted leave of absence" in June of 1924. The speakers that year according to NOIKCA (1:1924) were the Revs Alexander Frazer, Charles Inwood, J. Russell Howden, A.E. Richardson and Mr. G.F. Whitehead. Interestingly, while travelling to the Convention, J.C. Wright met Mr. Kalberer; he writes (Wright, 1975:24), "I had never seen before, nor have I seen or heard of him since. He went out of my life as quickly as he had bumped into it – but the challenge and vision he left me remained unshakable". NOIKCM (1:1924) record, that Mr. Kalberer was making his one and only appearance at the Convention and that he was representing the Worldwide Evangelistic Crusade. From Mr. Kalberer, J.C. Wright heard about the Red Indians of Brazil. Wright records that a battle raged in his soul during the Convention. He said "Yes" to God's will and then gave up his post with the Police and eventually studied at the Missionary Training Colony in Upper Norwood, London.

On his Application Form to the U.F.M. he gave the Rev. John Ross as a referee. Mr. Ross was a member of the Convention Committee in 1914. Joe Wright gave as part of this reason for wanting to serve with U.F.M., "I want to share the Gospel with those who have never heard that Christ has died" (Application Form, 1924:8th September). On the same Application Form, the Rev. Nesbitt is recorded as indicating that Joe Wright was "a bright Christian lad". After many years of service among the Red Infants of Brazil, Joe Wright became the Irish Secretary of U.F.M. in 1953.

Through the life and ministry of Joe Wright his brother Fred was called to Brazil. Fred, according to his Application Form to U.F.M., (1933: July 14th) had been converted through a Gospel Mission in 1926. At his call to full time work Fred asserted that God said to him, “Go ye into all the world and preach the Gospel ... and I may not disobey”. Fred Wright, together with Fred Roberts and Fred Dawson were to be martyred at the hands of the Kayapo Indians sometime in the second half of 1935 and are immortalized in their posthumous title “The Three Freds” (Banner, 1975). Fred Wright’s last letter was found and is (cited in “Light of Life for Unevangelised Fields”, 1937: June): “If we succeed in reaching the Kayapos we will settle amongst them for a few years. If they kill us, we will be in a better place than this”.

A Memorial Service was held in the Caxton Hall, London on 30th June 1936 at which, Belfast man the Rev. R.U. Gordon Williamson commented (cited by Harris, 1961(?) :43) about his friend, the late Fred Wright,

in intelligence and perseverance Fred was above average. Later his imagination was fired with the need of Amazonia. The speaker himself could not imagine how these three men met their death, but from what he knew of Fred Wright and had heard of the other two, he was sure they were most courageous to the end.

Fred Wright had written a last Will and Testament on 24th May 1935, in which he expressed the wish that the items he possessed, that belonged to his brother J.C. Wright, should be returned and he listed them. Then he added (cited by Harris, 1961(?): 36) “the rest of my kit to those who may D.V. continue the advance to the Kakapos”. Generations of young Christians have been inspired by the life, courage, faith and sacrifice of the Three Freds.

At the 2008 and 2012 North of Ireland Keswicks, the Rev. Dr. Christopher Joseph Hebert Wright of the Langham Partnership was a speaker. He is the son of the Rev. Joseph C. Wright and nephew of Mr. Fred Wright. Through these lives the Convention continues to make a contribution to Protestantism all over the world!

These three examples and of course there are many others, highlight service inspired by Keswick teaching. However it must be said that there seem to be fewer people responding today for long term service as these three did. (Holley for 21 years, Mitchell for 14 years

and Wright for 44) The reasons for that are manifold. Medical doctors find that their particular discipline moves on so quickly that they cannot keep up with developments if away from home for some years. When they do eventually come home they cannot get a post. Another factor is the practical one of pensions for Missionary Societies do not have the funds required to maintain pension values. Oswald Mitchell had to work beyond his normal retirement date to augment his pension. Mr. Brian Johnston (2011:28th November) a leader of 'Ireland Outreach International', based in Dalkey, Dublin, commented that he had "never heard of 'Mission Africa' " – the present name of the Qua Iboe Mission although his organisation has worked in Nigeria since 1994 / 5. Ireland Outreach International according to their Prayer Letter, December 2011 has branches in the United Kingdom, in Australia and in New Zealand. He further commented about short term missionary service:

Post Modernism: We live in a short term sort of world – Television adverts last for 3 minutes and many people have short term contracts in their secular employment. Couples rather than marrying cohabit for some years because there is less commitment needed. People in local church life take on voluntary posts for short terms. Short Term service is a post-modern phenomenon.

Finance: It would be advantageous for all societies in Nigeria to come together. This would mean that overheads and other expenses could be substantially reduced. Many faith missions today ask prospective missionary candidates to have part funding before they can be accepted and this is often difficult in cash strapped local churches. In addition local churches may not have a developed missionary policy that ensures the principle that it is the local church that sends.

Type of Mission: If societies working together were doing medical work or civil engineering projects there would be no theological implications. However if Church planting is the purpose then it would be difficult to envisage Paedobaptists and Credobaptists working together (Johnston, 2011:28th November):

Wells (1994:220) is surely right when he suggests "that there is an ironic sense in which the proponents of post-modernity can be viewed as the purest exponents of Enlightenment humanism, having taken its essential principles to their logical extremes". It is certain that the application of pragmatism, which is a feature of Enlightenment Humanism, has affected the church: hence the reluctance of Christians to offer for long term missionary service. That being acknowledged there is a positive role for short term mission in the global village.

The Presbyterian Church in Ireland's Overseas Mission was represented at the first North of Ireland Keswick in 1914 (NOIKCM, 1914:8th December). Bearing the post-modern critique offered above, it is interesting to record that the General Assembly of the Presbyterian Church passed the following resolution:

That the General Assembly give thanks for the faithful service and dedicated witness of PCI's overseas missionary personnel and their families, recognise the particular benefits of incarnation, long term missionary service and encourage the Board of Mission Overseas to equip missionary personnel for costly discipleship given the diversity of new situations of risk encountered (GAM, 2011:76).

As far as the contemporary North of Ireland Keswick Convention and worldwide mission are concerned it is unfortunate that the missionary imperative has been relegated from the position it once enjoyed. In addition to departing recently from the traditional Keswick Method in favour of more random ministry selected by the speaker, the traditional Missionary Reception ceased in 1996. The Friday Missionary Meeting was terminated in 1998 in favour of an additional Bible Reading. It may be that the Convention at that time was more concerned about pure rather than applied teaching. This had the effect of making the Convention more of a Bible Week rather than a Keswick Convention. These matters will be examined in detail in Chapters 4 and 5.

CHAPTER 4: THE NORTH OF IRELAND KESWICK CONVENTION (1946 – 2013)

As primary sources are examined it is apparent that at a distance this period in the Convention's life was characterised generally in the late 1940's, 1950's and 1960's in turn by rapid growth, consolidation and complacency; challenge and decline in the 1970's and 1980's, attempts to find its *raison d'être* in the 1990's and through the first decade of the new millennium, by a new found confidence and growth. As Annexure I, illustrates, the 2nd World War in 1939 interrupted the local Conventions held under the auspices of the North of Ireland Keswick Convention Committee and in 1946ff no attempt was made to restart them. This in itself could be seen as a strong indication of a loss of momentum. It seems that Mr. R.L. McKeown, who died in 1942, had been the Committee member who was chiefly responsible for them. He had the time and the staff to administer the extra work load involved. The loss of momentum may have been caused by lack of dedicated secretarial backup or, the truth may be that the local Conventions had run their course. The years following 1946 were filled with social and ecclesiastical change and the Leaders of the Convention reacted to these with varying effect.

4.1 The North of Ireland Keswick Convention (1946-2013)

In 1946, the 33rd Convention was held at Portstewart. The Convention had an assured place in the ecclesiastical life of N. Ireland and this was confirmed to its Leaders by the good attendances during the War years and into the late 1940's and 1950's. The *Belfast News Letter* (1946:24th June) reported that during Convention week in 1946 "2,000 people packed into the gigantic Tent with many standing outside" (The editor ae, 1946). The paper also reported that Mr. Lindsay Glegg preached at the B.B.C. Radio Broadcast Service from the tent on the Sunday afternoon. According to the *Belfast News Letter* (1946:26th June) the Moderator of the General Assembly, the Rt. Rev. Dr. Byres attended on the 25th June and addressed the attendees (Editor af, 1946). The same paper recorded the Open Air Meeting with "hundreds of holiday makers" in attendance. The paper also reported about the Open Air Meeting on the 26th June 1946 whenever "a dozen eloquent clergymen attending the Convention" shared their personal testimonies. The meetings held on the 27th June according the *Belfast News Letter* (1946:28th June) were well attended and the "tent was filled to capacity" (Editor ag, 1946). The same edition of the paper reported about the

Ministers' Breakfast in the Portstewart Town Hall and the acceptable ministry of the "American Evangelist, Dr. Barnhouse who was touring Africa and Europe".

These daily reports indicate the position the Convention enjoyed in immediate post war years. Memories of the local Conventions was fresh and the Convention was worthy of daily reporting. The *Belfast News Letter* claims to be the oldest continuous daily newspaper in the world and was first published in 1737. It is read mostly by Protestants and it is aligned to the Unionist political cause. The Convention in 1946 was having a significant influence among the Protestant people in N. Ireland.

No account of these years can ignore the political unrest and the terrorist campaigns of the late 1950's and then again in the 1960's till the 1990's and the effect that these had upon the church in Ireland; although interestingly no mention was made in the Convention Minutes of these repeated periods of instability. The Convention went on as usual through these dreadful years. Of course the North of Ireland Keswick Convention is not a church and therefore had no biblical mandate or necessity to address the situation. Certainly at the Convention the state of the country was the subject for anxious and fervent prayer at the daily Convention Prayer Meeting. The criticism of non-involvement is often directed at Keswick; that it tends to be both individualistic and pietistic and unconcerned about social issues. Certainly the major, early international exponent of Keswick, Dr. F.B. Meyer had a different view for according to Holman (2007:122) "one paper sneeringly called him Comrade Meyer" because of his involvement in contemporary social issues. However the challenges of post 2nd World War austerity in Northern Ireland, followed by materialism, the beginning of the Charismatic Movement and the multiplicity of other Christian events together with reluctance to change, produced an identity crisis in the 1990's: the catalyst that produced radical thought about the future of the Convention's ministry and resulted in a newly confident Convention in 2013. This chapter will examine the particular challenges facing the Convention in the rapidly changing 1970's – 2013.

The North of Ireland Keswick Convention since 1914 had united evangelicals and also enjoyed the confidence of the Protestant and Reformed community. When the theological liberalism of the early decades of the 20th century and the neo-orthodoxy of the 1940's and 1950's seemed unstoppable the Keswick Movement in Ireland and Great Britain remained true to what came to be known as 'Conservative Evangelicalism'. Exponents of this

position preached at the North of Ireland Keswick among them the Revs. Dr. W. Fitch, T.C. Hammond, Prof. R.A. Finlayson, H.W. Cragg, Dr. J. Dunlop, G. Owen, D. Jackman, P.H. Hacking R.C. Lucas, K.F.W. Prior, Dr. A. Flavelle, Dr. R. Brown, Dr. S. Brady, Dr. L. Goligher, Dr. C. Wright, Dr. Derek Thomas, Dr. J.A. Motyer and E.J. Alexander. Most of them were well known at Keswick and indicate the direction in which Keswick was travelling in the late 1960's to 2013.

In addition, Keswick brought its distinctive spirituality, including the call to consecration and the ministry of Missionaries etc., to each Convention. In all those ways the Keswick Movement in Great Britain and in N. Ireland influenced Protestantism by uniting Christians under the Motto, 'All One in Christ Jesus'. The North of Ireland Keswick Convention in its early years was a 'Bethel' to people who were starved of biblical ministry in their own denominations and congregations, although from the 1960's this increasingly ceased to be the case with the rise of Evangelicalism particularly in the Presbyterian Church in Ireland. Unfortunately there are no extant records of the platform ministry until the 1987 Convention, as the NOIKCM (1987:22nd February) indicate, when audio tape recordings were first made of the evening meetings. The Bible Readings were recorded from 1983. The Committee had first discussed publishing the addresses in book format in 1926 (NOIKCM, 1926:24th June). Again in 1928, after a request from a Mr. Kennedy Maclean, who offered to print the addresses at his own cost, they refused to give permission (NOIKCM, 1928:4th April). In 1939, when the Stirling Tract Enterprise - founded in 1848 - would have published the addresses, permission was again refused (NOIKCM, 1939:3rd February). The fact, that such a prestigious institution was prepared to do such a thing is a sure indication of the place that the Convention enjoyed at the time. Clearly, Stirling considered that there would be a market for the publication. From 1914, reports of the Convention were published in the *Christian* (1914:2nd July) for example, and Mr. H. F. Stevenson, editor of the *Life of Faith* and of the series the *Ministry of Keswick* attended regularly according to NOIKCA (1:1948) and reported the meetings in his magazine. In 2013, however, the secular press is not so friendly towards any Christian gathering. It is a sign of the times that few Christian events ever hit the headlines.

4.1.1 The Leaders of the North of Ireland Keswick Convention (1946 – 2013)

The leadership of the Convention underwent significant change from 1946 - 2011. Many of the original Committee members died before 1945 and a new team was emerging. The leadership was self-perpetuating. Several notable leaders have been selected for further comment. Their connections with the business and ecclesiastical life of the North of Ireland resulted in the Convention being trusted and supported among the Protestant people.

Three of the permanent Chairmen since 1946 to 2013 have been Presbyterian Ministers (Very Rev. Dr. James Dunlop, Very Rev. Dr. W.M. Craig and the Rev. Dr. Joseph Fell); one was a Presbyterian Ruling Elder, (Mr. Lawson McDonald) and the other a Quaker, (Mr. R. H. Stephens Richardson). Between 1914 and 1945 two Honorary Secretaries have been Anglicans, (the Revs Canons O. W. Scott and Cooke). From 1946 – 2012, six Honorary Secretaries have been Presbyterians, (Mr. R.L. McKeown, Mr. James McDonald, Mr. Lawson McDonald, Rev. Dr. Joseph Fell, Rev. Johnston Lambe and Mr. Robin Fairbairn). From 1946 – 2013 one Treasurer was a Quaker (Mr. D. McDonagh), two were Anglicans (Mr. Walker and Mr. Mitchell) and five were Presbyterians (Mr. Clyde, Mr. T.S. Mooney, Mr. W.J. Cairns, Mr. J. Petrie, Mr. D. Lamb).

Office Bearers 1946-2013

Chairman of Convention

1919 - 1957

Mr. R.H. Stephens Richardson

1958 – 1976

Rev. James Dunlop

1976 - 1991

Rev. William Magee Craig

1991 - 2004

Mr. J. Lawson McDonald

2004 - 2013

Rev. Dr. Joseph Fell

Vice Chairman of Convention

1946 – 1950

Mr. A. Lindsay Glegg

Chairman of Committee

1944 - 1976

Rev. James Dunlop

1977 - 1983

Rev. Dr. Alan Flavelle

Joint Honorary Secretaries
1944 - 1977
Mr. J. McDonald
1977 - 1991
Mr. J. McDonald
Mr. J. L. McDonald
1991 - 2004
Rev. Joseph Fell
Rev. J. Lambe (appointed 2004)
2004 - 2007
Rev. J. Lambe
2007 - 2012
Mr. Robin Fairbairn

Minute Secretary
2012
Rev. Johnston Lambe

Treasurer
1933 - 1950
Mr. Robert Clyde
1950 - 1965
Mr. George M. Walker
1965 - 1986
Mr. T.S. Mooney
1986
Mr. D. McDonagh
1986 - 1991
Mr. Oswald H.A. Mitchell F.R.C.S.
1991 - 2008
Mr. Williams J. Cairns
2008 - 2009
Mr. John Petrie
2009 - 2013
Mr. David Lamb

For a list of all Committee Members 1946-2013 see Annexure L.

As already indicated this chapter will include biographical sketches of six key Leaders who served from 1946; one of whom, namely Mr. Richardson, was a foundation member of the North of Ireland Keswick Convention Committee.

Mr. Richard Henry Stephens Richardson D.L.

Richardson (Harrison, 2008) an evangelical Quaker, was honorary Joint Secretary of the North of Ireland Keswick Convention from 1914 (NOIKCM 1913:12th September) until 1919 (NOIKCM, 1919:28th April). He was appointed Deputy Chairman on 10th October 1917 and permanently as Chairman on 18th February 1920, as the relevant Minutes state. He remained as Chairman until 1957. The Richardson family had been closely connected to the Irish Linen industry since 1654 as Plum (1945:16) affirms. The family came from Warwickshire, England (Richardson, 1893) during the reign of James 1, according to Plum (1945:17), and eventually formed a great linen dynasty in the North of Ireland. One of R.H. Stephens Richardson's ancestors, a Captain Nicholson, fought in the Parliamentary Army in the English Civil War according to Smith, (1925:33). In Young's "Tour of Ireland 1776 – 1779", it is recorded, "many Quakers, who are (take them all in all) the most sensible class of people in that kingdom ... are the only wealthy traders in the island" (Young, ed; Hutton, (1892:248). From the middle of the nineteenth century the Quakers in Ireland began to take an interest in politics and Jonathan Richardson (1811-1869), as Richardson (1911:63) says was "a strong Conservative and a member of the Carlton Club" and was elected the Member of Parliament for Lisburn, Co. Antrim in 1857 and in 1880 James N. Richardson was elected Liberal Member of Parliament for Co. Armagh (Plum, 1945:25). Jonathan Richardson was the grandfather of R.H. Stephens Richardson. Until 1845, the Richardsons had been involved in the bleaching and warehousing of linen products and after 1845 they also became manufacturers of linen. The history of the Richardson family is littered with soldiers, Justices of the Peace and Deputy Lord Lieutenants. John Grubb Richardson (1815-1890) inherited the family businesses and conceived the idea of a Model Village called Bessbrook, (Ritchie, 1876; Mowett, 1876) shaping it to his Quaker and Temperance ideals (Grubb, 1926). Bessbrook was built on a '3 P's principle' and was to have no Public house, no Police station and no Pawnshop. The village was planned along the lines of a William Penn settlement in the U.S.A. and later inspired the Cadbury family in 1893 to begin their now famous garden township of Bourneville (Durham and Harrison, 1995) near Birmingham. By 1945, Bessbrook was a thriving town of nearly 3,000 people. The granite pillar in front of the weaving shop in Bessbrook asserts that the linen trade was carried on at Bessbrook as early as 1760 by the Pollock family who sold the business to the Nicholson family on 1802. John Grubb Nicholson who bought it in 1845 was sole owner

from 1863 to 1878 at which date it became the property of the Bessbrook Spinning Co. Ltd. In 1882, he refused a Baronetcy, on principle, from her Majesty Queen Victoria (Plum, 1945:23).

R.H. Stephens Richardson D.L. of Drumlyn, Moyallan inherited much of the family quality and its business interests and was Chairman of 'J.N. Richardson, Sons and Owden Ltd' and 'The Bessbrook Spinning Company Ltd'. R.H.S. Richardson was converted at age 19 on 1st March 1889 through the ministry of his uncle the Rev. George Grubb (I.Y.M., 1958:38). Grubb had preached at Keswick in 1886, 1888, 1889, 1892, 1895 and 1896 (Rowlandson, 1997:164-166). Rowlandson (1997:15) describes him as a wild Irishman and a Keswick speaker who did much with others to promote Keswick internationally. Richardson was also indentified with 'The Cripples Institute' in Belfast and Bangor, Co. Down. However as Plum (1945:27) comments he was "best known as Chairman of the Portstewart Convention, which has the same objectives as the world famous Convention at Keswick in the English Lake district". In addition to his connection, the North of Ireland Keswick Convention was well supported by Quakers.

The Richardson family, according to McDonagh (1958), "held a mini convention on the same lines in the grounds of their home in Moyallan" (Chapman, 2001:9, and I.Y.M., (1958:39). The missionary interest among young people was advanced at Moyallan and several people were called to full time Missionary service. Among them was Herbert O. Pritchard who went to India with The Regions beyond Missionary Union in 1937 and Rita Green who was called to serve with The Egypt General Mission in the same year. Chapman (2001:18) relates this activity and also writes about the Missionary Auxiliary set up on 12th July 1939 to "support, these Campers by prayer and giving". Mr and Mrs H.O. Pritchard went on to speak at the North of Ireland Convention Misionary Meeting in 1946, 1952, 1958, 1968, 1971 and 1983. In cameo, this is a picture of the contribution the Convention made to the work of Christ in India. The Moyallon Camp was to provide a more profitable alternative to the Orangemen's Day parades on 12th July and to teach Scriptural holiness (Richardson, 2012:16th February). R.H. Stephens Richardson invited Keswick speakers to the mini convention at his own expense. The mini convention became "The Moyallon Youth Camp" from 1934 -2001.

Apart from his business and Conventions links, R.H. Stephens Richardson was active in many Quaker and other interdenominational efforts as witnessed by the work at Drumgask etc (Richardson et al., 1951:12). When R. H. Stephens Richardson retired as Chairman of the North of Ireland Keswick Convention, he sent a Farewell Speech to be read at the Convention Meetings on 22nd June 1957 (NOIKCM, 27th June 1957). In it, he recounts the early life of the Convention and concluded by quoting George Fox, “I am nothing, I am nothing. Christ is all”. Richardson used as text for his farewell Address, “The wall shall be built in perilous times” (Daniel 9:25).

Having the name of “Richardson” so closely associated with the North of Ireland Keswick Convention ensured its connection with the core of Ulster Protestant society, as well as its business and manufacturing life from 1914 until 1957. R.H. Stephens Richardson was very conscious of the situation in which the Convention was ministering and in 1922 when he was chairing a Convention Meeting he was informed that Field Marshall Sir Henry Wilson had been assassinated outside his home in London by Irish terrorists. He asked the Rev. Dr. Alexander Smellie to lead the large congregation in prayer and according to Richardson’s Farewell Address read to the Convention on 22nd June 1957; this is the text of the prayer:

In such circumstances may the people see what Thy purposes are, and lift their hearts in trust and faith ever more to Thee. May each emergency only be a fresh call to them to throw themselves on the omnipotence of God in Christ. We do pray for that stricken home, and especially for the stricken heart of the widow. Oh Father, may the everlasting arms be underneath her. May the arms of Jesus Christ be round about her, and in this hour, when her own heart and flesh faint and fail, may the Almighty and Sovereign Loving God be the strength of her heart and her portion for evermore.

The NOIKCM (1945:18th September) record that the Convention Chairman, Mr. R.H. Stephens Richardson requested that steps be taken to “lighten the burdensome duties of Chairman”. The Minute records,

Warm tribute was paid to the invaluable services which Mr. Richardson had rendered to the Convention since its inception. He had occupied the position of Chairman of the Convention since 1917 and much of the blessing and success of the meetings have been due to his inspiring leadership. His position and character have won for him universal respect and the fact that he always had the Convention message at heart, very largely set the tone for Portstewart.

It is not to over state the point that the Very Rev. Dr. Henry Montgomery, Mr R.L. McKeown and Mr R.H. Stephens Richardson were pivotal and vital to the foundation, development and acceptance of the Convention in the mindset of the N. Irish Protestant Community. Together they must have influenced many thousands of people through their long governance of the Convention.

Mr. Robert Gray Bass

Bass joined the Convention Committee on 4th December 1918. He died on 28th January 1952. He was born in Sheffield, England in 1871 and was a lifelong Quaker. IESNB (1952: June) records “his mother was a recognised minister and had influence over him”. In 1891, he came to Belfast to work for the firm of Marcus Ward, stationers and printers in Bedford Street. He displayed gifts of leadership, hard work and efficiency but as the IESNB (1952: June) records “he was destined for other work than selling pens and pencils”. He served with the Y.M.C.A. for the duration of the First World War and in 1916 while a Member of the Mission Committee was at work amongst 4,000 convalescent Scottish soldiers in Randalstown. In 1898, he had served as a part-time evangelist in Rathfriland, Co. Down alongside a number of Quaker women and Mr. William E. Gregory, (Bass, IYM, Minute: n.d.). Their combined efforts were greatly blessed and when civil disorder broke out at the time of the General Election, Mr. Bass was able to address both the Unionist and the Nationalist communities so that peace was restored as the IESNB (1952:June) testifies. He was also deeply involved in the “Catch-my-Pal” Temperance movement. R.G. Bass was an efficient organiser, a wise Churchman and enjoyed the respect of the evangelical community as an effective evangelist and as Secretary of the Irish Evangelisation Society from 1919. In the 1920’s he organised Route Marches throughout the country and witnessed for Christ in many towns and villages. In 1943 – 44, he planned “Victory Crusades” with Tom B. Rees. It is of interest to this thesis that the *Belfast Telegraph* (1952:16th February) reported that on Sunday 17th February 1952 a Memorial Service would be held for Mr. Bass (Editor ah, 1952). This event, held under the auspices of the Irish Evangelisation Society drew 1,400 people. Organised by the Portstewart Convention and the City of Belfast Y.M.C.A., the Rev. James Dunlop, Mr R.H. Stephens Richardson and Mr James McDonald (then the Secretary of The North of Ireland Keswick Convention) took part. In addition, Mr. David McDonagh a fellow Quaker and Anglican Rector, the Rev. J.C. McLeod, also members of the Convention Committee participated. Other tributes

from the Rev. Dr Alan Radpath and Tom B. Rees were read. It is easy to see how the North of Ireland Keswick was integral to much Christian life in the North of Ireland in the 1950's. Bass was committed to the unity of Christian believers and led an effective Mission to Belfast near the end of his life at which the Revs. Alan Redpath and Geoffrey Lester were the preachers. The IESNB (1952: June) records that it was "the biggest mission to City of Belfast has ever had". In the aftermath of that Mission the Belfast Corporation significantly offered him the use of the Botanic Gardens for four or five Sundays during July and August each year. These meetings ended in the late 1960's with the onset of the N. Ireland Troubles. R.G. Bass had an international vision and this was worked out particularly through the Egypt General Mission and the Bible Society. His ecumenical activities involved him according to the IESNB (1952: June) in membership of the Belfast Council of Churches and was a reflection of his personal commitment to Keswick's 'All One in Christ Jesus' motto. At his death, he had served the Convention for 34 years (1918-1952). The Rev. J. Dunlop at the Memorial Service, said about him, as IESNB (1952: June) records "he belonged to all the Churches and he was wholly Christ's at heart".

The Very Rev. Dr. James Dunlop

In addition to Richardson and Bass, another prominent leader in the late 1940's and into the 1970's was the Rev. James Dunlop who joined the General Committee on 5th February 1937. He was converted to Christ under the ministry of the Rev. W. P. Nicolson in his home Congregation of Wellington Street, Ballymena, in early 1923. After a distinguished undergraduate career at Trinity College, Dublin from which he graduated with 1st class honours in Mental and Moral Science in 1929 winning the coveted gold medal; his theological studies were taken at Magee Theological College, Londonderry (1929-30), Princeton Seminary (1930-31) and the Presbyterian College, Belfast (1931-32). He was licensed by the Ballymena Presbytery on 25th May 1932 and after a period of service in the Church Extension Charge at Greenisland (Armstrong 1984), Baillie (1982:513), he was ordained and installed by the Belfast Presbytery on 30th November 1933 in the Congregation of Oldpark, where he ministered until 1973. In 1964 he was appointed to be Moderator of the General Assembly of the Presbyterian Church in Ireland and was awarded the honorary degree of Doctor of Divinity by Trinity College, Dublin. The Convention's link with Oldpark was significant for its first Minister the Rev. W. McCoach had been a member of its Committee from 1918 – 1933 and its Secretary, Mr. R.L.

McKeown had been an Elder and was Session Clerk when he died in 1942 (Russell, 1983:94). The Rev. Dr. A.W. Godfrey Brown wrote,

Dr. Dunlop brought to his ministry a keen mind, deep convictions, a warm heart, and a life firmly disciplined and wholly dedicated to the service of his Lord. He was a wise leader, a most attentive pastor, and a preacher of unusual eloquence and power. His gifts in expounded and applying Scripture not only had remarkable results within his own congregation but made him greatly in demand for congregational missions, student addresses and Convention Ministry. On several occasions he was a speaker at the Keswick Convention (GAM, 1981:63).

There is no doubt that Dr. Dunlop's involvement in the North of Ireland Keswick as a Committee member from 1937 and as Chairman of Committee from 1944 as the NOIKCM (1944:4th April) show, gave the movement credibility to a wide spectrum of churchmanship. James Dunlop was an avowed evangelical but unlike so many he had a catholicity of heart and mind. He had many friends who did not share his theological opinions. Dr. Dunlop acted as *de facto* Chairman of Convention from 1944 until the death of Mr. Richardson on 5th July 1957 (NOIKCM, 1957:27th September). He resigned due to ill health on 20th January 1976 as the NOIKCM (1976:20th January) maintain. He also acted as Chairman of Scripture Union in N. Ireland; the Girl Crusaders' Union and was a Vice President of the University and Colleges Christian Fellowship. The GAM (1981:63) record, "in the courts of his own denomination he was noted for his wisdom and moderation and for his interest in evangelism and overseas mission. He was joint-Convener of the Foreign Mission from 1956 – 1967 and through his ministry he encouraged a great many men and women to offer for missionary service". Dr. Dunlop had visited N. India for a six months preaching tour from 12th October – 31st January 1957 and was involved in the preliminary negotiations which lead to the formation of the new Church of North India which "was inaugurated at Nagpur on the 29th November 1970" (GAM, 1970:108). Like F.B. Meyer before him, Dr. Dunlop, as Dr. J.T. Carson, (cited by Fitch, 1980:22) said, "yet again we cannot here tell what a fine example he was of the message of "full salvation" in which he wholehearted believed and which he so winsomely proclaimed at Portstewart and Keswick". The Very Rev. Dr. W.M. Craig, (cited by Fitch, 1980:9) said at the funeral of Dr. Dunlop, "for many of us the Portstewart Convention has been and always will be inextricably linked with the name of Dr. James Dunlop. He was

greatly beloved, too, at the parent Convention in Keswick, and was invited to speak there often” (1946, 1948, 1950 and 1971 as Rowlandson records (1997: 175ff). T.S Mooney, a treasurer of the North of Ireland Keswick Convention and a Trustee of the General Assembly said about James Dunlop, cited by Fitch (1980:3); “... he was as ardent an evangelist as Moderator of the General Assembly as when he was a student in his first theological year”. Part of the Memorial Tribute paid to Dr. Dunlop by the Convention Committee includes,

As Chairman of the Convention he was greatly beloved. He had an easy relationship with his audience. Year after year he set the tone for the Convention with his fluent, deeply spiritual opening address. He led the singing with zest and enthusiasm. He welcomed and thanked the speakers with apt and happy phrase. He presided with graciousness and purposefulness. We were all so happy that the Convention was under his skilful and strong control (NOIKCM, 1980:26th June).

The impact of Portstewart upon Protestantism in the North of Ireland was greatly enhanced through its connection with the Very Rev. Dr. James Dunlop.

Mr. James Mc Donald M.B.E.

James McDonald joined the Committee on 24th June 1943 when a new era in the Convention’s life was about to get underway. R.L. McKeown died on 11th March 1942 and Dr Montgomery on 17th February 1943 and a new team were urgently required to assume leadership of the Convention. It was led by Dunlop and McDonald into the 1970’s. The NOIKCM (1944: 7thJanuary) record the retirement of Mr. R.H. Stephens Richardson as Convention Chairman and the appointment of two sub committees to seek a new Chairman and a new Secretary to replace Mr. McKeown. At the following meeting as the NOIKCM (1944:4th April) show the Rev. James Dunlop was appointed Committee Chairman, Mr. McDonald was appointed as Secretary and Mr. T.S. Mooney was welcomed to the Committee membership. A formidable team had been created. These three Presbyterians ensured that the Reformed emphasis in the Convention was maintained.

James McDonald was ordained as an Elder in Greenisland Presbyterian Church on 13th November, 1949. McDonald and Dunlop became firm friends during the latter’s ministry at Greenisland, to which reference had been made already in this thesis. James McDonald

was appointed the N. Ireland representative for ‘The British and Foreign Bible Society’ in 1942 from 100 applicants, as Cooney (2006:145) writes, and as such had many contacts all over the country and in all the churches. James McDonald was a capable Bible teacher and he brought his evangelical ecumenicity to the Convention. He was also a great organiser and was always careful to writing accurate Minutes and ensuring that the Convention ran smoothly. The relationship these two men (Dunlop and McDonald) had was simply magnificent. They trusted one another and worked as a great team. Mr. McDonald was committed to Keswick and its distinctive spirituality. His wife, son and daughter became intimately involved with the North of Ireland Keswick. For many years his daughter, Margaret assisted him with secretarial responsibilities during the week of the Convention. His son, Lawson, followed him as Secretary and then was appointed Convention Chairman from 1991 – 2004. In other places this might be construed as nepotism. It is not the case however as far as the McDonald family were concerned. James McDonald had inspired his family by his teaching and life and they recognised the worth of Keswick as the spiritual reality that had made their husband and father what he was. The *Belfast Gazette* (1996: 4th January) records that “Mr. James McDonald had been honoured by Her Majesty the Queen in the New Year’s Honours list as an Ordinary Member of the Civil Division of the said Most Excellent Order of the British Empire for his services to the British and Foreign Bible Society”.

Mr. A. Lindsay Clegg A.C.G.A., A.M.I.E.E., J.P.

It was agreed to invite Mr. A. Lindsay Glegg J.P., (Douglas, 1976) to act “as Vice Chairman (of the Convention) for a term of three years” (NOIKCM, (1945:18th September). Often due to his many church and business commitments in Great Britain, he could not be present at the Convention for the whole week as the NOIKCM (1958:7thMarch) indicate. He had been a Speaker at Portstewart in 1933, 1934, 1935, 1936, 1937, 1939, 1942, 1943 and 1945 and went on to preach at the Convention twenty two times until 1963, as NOIKCA (1: 1963) indicates.

Lindsay Glegg’s twin sons, Gordon and Donal, sent him a telegram to mark his 70th birthday which was celebrated at the 1951 Convention: “Your aged Sons now fat and forty do hope that you aren’t being naughty but lots of cake can’t compensate for absence of their parent. Portly Gordon and Donal.” (Archive 1, Folder: 6).

The Convention entered the post war years closely associated with this well known, popular and respected Christian leader with his many contacts in the wider British Christian constituency. Rowlandson (1997:172ff) records that Glegg had preached at Keswick in 1927, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1935, 1936, 1937, 1938 and 1939. He was a major Christian leader in the U.K. The association with Lindsay Glegg brought the North of Ireland Keswick Convention into an even closer bond with its parent in Keswick and no doubt provided a broader perspective to the parochialism of N. Ireland. One of last things that Dr. F.B. Meyer did before his death was to write to Glegg. Meyer (cited by Glegg, 1962:32) wrote, “I have raced you to Heaven, I am just off – see you there”. L. Glegg was of Scottish Presbyterian stock (Glegg, 1962:11). After experiencing “assurance of salvation in 1905 at the Keswick Convention” he served as leader of the Down Lodge Hall, Wandsworth, London (Glegg, 1962:13-16). Always interested in young people, Lindsay Glegg was involved in ‘The Christian Endeavour’ movement serving as National President in 1945-6 when he visited Ireland to address meetings. He was also ‘The National Sunday Union’ President for two years. His work with young people and his Keswick credentials prepared him to lead the successful North of Ireland Convention Youth Meetings during his second visit to the Convention in 1934, as the NOIKCM (1934:19th January) show. Bishop Taylor Smith, a speaker at the North of Ireland Keswick Convention in 1930 and 1932 (cited by Glegg, 1962:60) told Glegg, “concentrate on young people, they will bring you the biggest dividends; you will be able to see in years to come the fruits of your labours”.

In 1955, Glegg approached the Keswick Council about the possibility of the having meetings during the Convention for the converts of the Billy Graham Crusades in Glasgow and London. Price & Randall (2000:261) comment that the Council simply turned the idea down. Determined to do something to encourage the new converts and to point them to full salvation Glegg and the Rev. Ben Peake initiated ‘The Christian Holiday Crusade’ at Filey in 1955. According to Glegg (1962:61) the Filey Butlin’s Camp had space for nearly eleven thousands guests. In 1983 the venue was changed to Skegness and the name became New Horizon after some years. Its demise in 1988 was the major catalyst for the beginning of the New Horizon conference in N. Ireland. This will be examined later in this chapter. Both events have been shaped in part by the personality of Lindsay Glegg. His last visit to

the North of Ireland Keswick was in 1963 (NOIKCA, 1:1993). Carson (1988:41) maintains that Glegg's "stamp upon the Convention was unmistakable".

Mr. Thomas Smyth Mooney

T.S. Mooney joined the Convention Committee in January 1944. He was a Banker in Londonderry and one of the most, if not the most influential Ruling Elder in the Presbyterian Church in Ireland for many decades. He was ordained by the Presbytery of Derry on 3rd October 1943 and acted as Session Clerk at Kilfennan from September 1973 according to McKinney, (1986:75). He was appointed a Trustee of the General Assembly in 1985 (GAM, 1985:61). He was leader of the Londonderry Boys' Crusader Class for 50 years from 2nd November 1930 (Magowan, 1986:11). T.S. Mooney in addition to being a much sought after speaker, was also a leader in the Londonderry Christian Workers Union, the founder of the Londonderry Young People's Convention (LYPCM 1935:6th November). According to LYPCM (1936:3rd January) the Londonderry Y.P.C., was called 'Keswick in Londonderry'. T.S. Mooney acted as Chairman of the Londonderry Y.P.C. until he retired on 3rd March 1982 (LYPCM, 1982:3rd March). Although it was T.S. Mooney's hope that the Londonderry Y.P.C. would be a Keswick style Convention it has no links with the wider Keswick family today although still adhering to Biblical ministry. However in 2012 it is a Bible Week rather than a Keswick Convention. Mr. Mooney was directly involved with the Qua Iboe Mission from 1948 as the QIM (1948:253) record and also with the Londonderry Auxiliary of the Bible Society. He was appointed Treasurer of the North of Ireland Keswick Convention in 1965 and served for 19 years. T.S. Mooney was committed to the Keswick message and was a frequent visitor to both Keswick and the Strathpeffer Convention in Scotland. His Keswick connections were extensive through the United Kingdom. In addition he was widely read in theology and his opinion was sought after by many. While living in the city of Londonderry he had contact with successive generations of Divinity students at the Magee University and Theological Colleges in the city and his support of the Universities and Colleges Christian Union was generous. His contribution into many lives of future church leaders was immense. He died on 24th January 1986 and over 500 people attended his Funeral in Kilfennan Presbyterian Church, Londonderry. The address at the Funeral was given by the Rev. Dr. Alan Flavelle, a fellow

Convention Committee member. T.S. Mooney gave the Convention further credence and by his involvement contributed towards its significance.

4.1.2 The speakers at the North of Ireland Keswick Convention (1946 – 2013)

The speakers at the Convention 1946 – 2012 were representative of the main line Protestant denominations. The full list is to be found in Annexure M. During the period Presbyterians preached 120 times; Anglicans 95 times; Baptists 58 times; Independents 13 times and Methodists 1 time. The speakers who were invited most often were: the Rev. G.B. Duncan (Anglican then Presbyterian) 17 times; the Rev. Philip H. Hacking (Anglican and Chairman of the Keswick Council, Cumbria, 1985-1993) 13 times; the Rev. Raymond Brown (Baptist and former Principal of Spurgeon's College, London) 8 times; the Rev. Canon H. W. Cragg 9 times, the Rev. Dr. J.A. Motyer (Anglican and former Principal of Trinity Theological College, Bristol) 6 times.

4.1.3 Major Challenges faced by the North of Ireland Keswick Convention (1946-2012)

The post war years presented particular challenges to the North of Ireland Keswick Convention. Among them were Protestant Fundamentalism, the Charismatic emphasis and ecclesiastical consumerism. Other challenges included the presence of other large Christian events some for men only and others for women only, the increased number of evangelicals in the main line denominations, the evolution of worship styles, youth ministry, increased secularism, and political unrest accompanied by terrorism. The challenge of ministering to young people and changing worship styles will be examined later in this thesis.

On the other events front; 'The Bangor Faith Mission Convention' meeting annually at Easter was established in 1916 as Peckham (1986:47) relates. A smaller Faith Mission Conference had been held at Portrush, three miles from Portstewart according to Govan (1938:128) from 1902. Both of those events would have heard reports about the evangelistic work of the Mission and Bible preaching focusing on holiness. 'The Bangor Worldwide Missionary Convention' was established in 1937 and continues to meet annually in August. The 'New Horizon' Conference was a particular challenge because it

was held at Coleraine only four miles from Portstewart and during the summer. 'New Horizon' will be examined later in this chapter.

4.1.3.1 Protestant Fundamentalism

An example of Protestant Fundamentalism was evident in 1959 and involved members of the Rev. Ian Paisley's Free Presbyterian Church of Ulster. Smyth (1987) gives an interesting account of the life and ministry of Ian Paisley. Jess (1997) in his short history of Ravenhill Presbyterian Church relates how the Congregation split and the fellowship of which Ian Richard Kyle Paisley eventually became the Minister started. Jess (1997:49) records, how Sidney Murray (formerly a Member Belfast Y.P.C. Committee) and a member of the Ravenhill Presbyterian Congregation had the presence of mind to make a written record of all that happened on Sunday 10th March 1935 when some members left. Those who seceded met for worship each Sunday in a local former school house. On 1st August 1946 the members called, the 20 year old, Ian Richard Kyle Paisley to be their Pastor. Paisley's father was formerly Pastor of Ballymena Baptist Church and his brother Harold became an evangelist with the Plymouth Brethren. Paisley soon became involved in meetings beyond the 'Ravenhill Evangelical Mission' and some of them were more political than religious although he soon developed the art of merging the two into one. Paisley's rise to prominence in Ireland must be seen against the background of the militant pre Vatican 2 Irish Roman Catholic Church and the fact that the Irish Constitution (1927:Article 2) - subsequently ammended under the 'Belfast Agreement' facilitated by Senator George Mitchell (Mitchell, 1999) in 1998 claimed the right to the whole of the island of Ireland. Paisley played on both the religious and political fears of the Northern Protestants. According to Maloney and Pollak (1986:39), on 11th March 1951, five Elders from the Lissara Presbyterian Congregation announced that they were leaving the Presbyterian Church in Ireland with Paisley's backing to form the Free Presbyterian Church of Ulster. The Elders left because the Presbytery of Down refused to allow Paisley to conduct a Mission in their Congregation. From the very beginning the Free Presbyterian Church adopted a sectarian view of church polity and directed its criticism generally against the Presbyterian Church in Ireland and more particularly against its General Assembly for acquitting Principal Davey in 1927. However, Paisley, as a master of division, was determined that all Protestant denominations would be attracted to what he

considered to be a faithful expression of the Protestant Reformation, which the Free Presbyterian Church represented. Bearing that in mind and seeking to draw Baptists too into his new denomination he adopted a strange Baptism policy, embracing both paedobaptism and credobaptism, to ensure that disaffected Baptists as well as Presbyterians would be attracted. This vague policy is well exposed by Bruce (1986:208). The Articles of Faith of the Free Presbyterian Church state:

Baptism -- The Free Presbyterian Church of Ulster, under Christ the Great King and Head of the Church, Realizing that bitter controversy raging around the mode and proper subjects of the ordinance of Christian baptism has divided the Body of Christ when that Body should have been united in Christian love and Holy Ghost power to stem the onslaughts and hell-inspired assaults of modernism, hereby affirms that each member of the Free Presbyterian Church shall have liberty to decide for himself which course to adopt on these controverted issues, each member giving due honour in love to the views held by differing brethren, but none espousing the error of baptismal regeneration.

This Baptismal policy is classic Paisleyism. Always a pragmatist, he sought to divide and conquer the political, as well as the ecclesiastical establishment in the North of Ireland. He formed his own political party, the Democratic Unionist Party, as Bruce (1986:101) records, on 30th October 1971. For Paisley, “guilt by association” was the modus operandi and yet he was able to justify entering government with the arch enemy Sinn Fein, with himself as First Minister after the Belfast Agreement of 1998. For many years Paisley focused his attention on the Presbyterian Church, not only for their acquittal of Principal Davey but also for their membership of the World Council of Churches. According to Maloney and Pollak (1986:223), Paisley began his own Theological Hall in October 1952, and there, “he moulded three men who would be his faithful understudies for the next 35 years: John Wylie, John Douglas and Bert Cooke”.

The Free Presbyterian Church continued in its negative American Fundamentalist stance and as a logical outcome they picketed the North of Ireland Keswick Convention regularly. The Rev. Dr. Alan Cairns (2012:10th July) made a strong defence of the Free Presbyterian Church’s stance. He contends that the Free Presbyterians could not understand why faithful, Biblical evangelicals such as the Rev. James Dunlop and others could remain within the mainline denominations when those churches, as he understood it, had

compromised the revealed Faith of the Bible. Dr. Cairns stressed the fact that they could not understand especially why evangelical Presbyterians could remain within the church that had acquitted the Rev. Principal J.E. Davey. Another contentious matter as far as Paisley was concerned was the Presbyterian Church's membership of the World Council of Churches. This ecumenical body comprising of most Protestant Churches, but not the Roman Catholic Church, was formed in 1948. For Ian Paisley it was a stick with which to beat and harass the Presbyterian Church in Ireland, accusing its General Assembly of compromising the Protestant and Reformed cause.

However, in 1959 at the North of Ireland Keswick Convention their protest was directed against the Rev. G.B. Duncan's ministry at the Wednesday (24th June) evening meeting. The first preacher that evening was the Rev. Eric J. Alexander. He had "preached a powerful message on separation", according to Wylie (1959:9) in Ian Paisley's Church Magazine, the *Revivalist*. The NOIKCM (1959:20th October) record, a letter from the Rev. G.B. Duncan "expressing concern at untrue statements made in Mr. Paisley's magazine". Duncan had sent a letter for the Committee to forward to the Rev. Paisley but the consensus at the meeting was "that it was wiser to ignore what had been said" by Paisley. The *Revivalist* (1959: July – August) reported the details of the Convention meeting including short summaries of the two addresses. The Free Presbyterian Church at that time was asserting its right to be the guardian of theological orthodoxy in N. Ireland and anything that even hinted at "modernistic apostasy" was denounced in classic fundamentalist terms by making fun of people and generally being most ungracious. The Keswick Council subsequently published Duncan's address (*The Taboos Have Gone?*). In the address Duncan examines the case being presented by some people for gospel liberty in matters such as use of tobacco products, alcohol and participation in the film industry. He deals with the issue within the constraints of love for one's neighbour and bond service to Christ. Duncan was providing a critique of Taboos such as already mentioned and he concludes with "If we can thank God for it, it will, most likely be good, if I cannot then it is almost certain to be wrong. Thanking in addition to thinking will help to clear the way. We began by saying that 'the taboos have gone'. The question I would leave with you is 'What has taken their place?'" The Business Manager of the *Revivalist* – the Rev. John Wylie, Minister of Cabra Free Presbyterian Church, Ballymoney, N. Ireland totally misrepresented Duncan's position, "Mr Duncan did not feel it his duty to warn parents not

to send their daughters to the cesspool of Hollywood. Smoke, drink, be a film star, paint your face, cut your hair, stay in the camp of worldliness and sensuality” (*The Revivalist*, 1959: July August). His case was presented against the backdrop of Rev. E.J. Alexander’s message. Wylie continues by condemning the Convention Chairman, Presbyterian Minister, the Rev. James Dunlop, and the Irish Evangelisation Society asserting that the Convention is supporting the World Council of Churches and that its message suits “the Davies’ [their erroneous spelling] and Weatherheads’ ... who love the camp of the ungodly”. This is a reference to the Rev. Principal J.E. Davey and the Rev. Dr. Leslie Weatherhead a distinguished Methodist minister both of whom the Free Presbyterian Church, condemned as heretical, whereas and by comparison, the protesters at the Convention were men of an orthodox Presbyterian Church who, “believe the Old Book and they believe in the holiness and separation it proclaims”. These two men had for years been the focus of the Rev. Ian Paisley’s vitriolic attacks. The report in the *Revivalist* is scurrilous and typifies the negativity, the use of half-truths so frequently employed by the Free Presbyterians in the late 1950’s. This is part of what the Business Manager wrote and it gives the flavour and quality of the matter. Italics are added for explanation purposes, but the bold print is taken verbatim from the text,

Many hundreds of Convention goers were delighted to see the old standard (*Free Presbyterianism*) being raised up again, while some were indignant that a few men would dare to oppose the stronghold of apostasy (*The Convention*). One wee man in particular was very annoyed, James (*The Convention Secretary*), the secretary of the **undischarged prisoners of apostasy**. His bookstall was a “wash out” in spite of the lovely dry weather. Presbyterian Ministers were also in a state of confusion because their snug complacency was rudely disturbed. During the open air meetings many children’s hymns and choruses were played over the loud speaker to the enjoyment of the large crowd which had gathered. As the familiar chorus “Jesus wants me for a sunbeam” was being played, two old pipe smoking parsons (*note the stress on tobacco products*), became aggravated – “can nothing be done?” asked one of these worthy boys, “surely they can be stopped”. .. “By the look of you two men God wanted you for smoke screens not ‘sun beams’”, said a witty fellow as he passed these two worthy sons of Presbyterian apostasy. This remark proved rather much for them to stand and they moved away leaving a trail of smoke behind them, **no doubt the tail of the serpent**.

To Ian Paisley and his supporters the belief in guilt by association was sufficient justification to lambast and criticize any Convention leader or preacher whose denomination was a member of the World Council of Churches. The advice given by the Convention Committee was sound (NOIKCM, 1959:20th October).

The *Revivalist* (1959: July - August) describes the Convention as “great” and as a place “where men and women from all over the Province and from many other parts, came for a great time of fellowship and reviving. Many souls went home enriched by sovereign Grace and strengthened by God’s Spirit with might in the inner man”. Then the Business Manager writes, within “recent years, however, the great Convention started to show signs of decline not so much in attendance but in spiritual power, due to the compromising attitude of the Committee”. He suggests that “the platform had become the sounding board for modernistic apostasy”.

The Convention survived the Rev. Paisley’s attacks and gave a clear steer to Bible-based Christians who were prepared to stay within the historic evangelical denominations and to reform them, according to Scripture, from within. In this way it made a contribution to Protestantism in N. Ireland at a critical stage in its history. The Convention by its leadership encouraged people to remain within their Confessional Churches and therefore did not endorse any schismatic behaviour. That was a very important service to Protestantism in the North of Ireland at the time.

4.1.3.2 A Rapidly Changing Church Scene

During these years Church and society passed through major changes in theology and culture, some of which still affect the life of the Church in N. Ireland. From Modernity to Post Modernity the journey has been difficult. Among these factors have been the influences of Neo Orthodoxy in the 1930’s, Protestant Fundamentalism in the 1950’s; the Charismatic and the Restoration (House Church) Movements in the 1960’s (O’Connor, 1978;; Howard, 1997; Mc Arthur, 1979; Noble, 1988), Power Evangelism, (Wimber & Springer, 1992): Power Healing, (Wimber & Springer, 1987), Post Evangelicalism, (Tomlinson, 1998) and the Emergent Church Movement, (Patzia, 2001; Ward, 2001 & 2008; Yaconelli, 2003; McLaren, 2004, 2006, 2010 & 2011). These have all have contributed in different amounts to the soil in which the Convention is presently growing.

G. Cray et al. (1997) has offered a critique of the Post Evangelical Movement; Carson, (2005), DeYoung and Kluck, (2008) have commented effectively on the Emergent Church scene. In addition Wells, (1993) has made a critique of the post-modern culture and how it has affected evangelical theology. The Convention was affected by these emphasises and with various degrees of success addressed some of the issues they presented. As the decades passed, because it was not prepared to make the radical changes necessary to bring it up to date with the contemporary scene, the Convention began to lose its standing among the Protestant people. Changes were made, but they were not of ‘a root and branch’ nature. In addition, the consumerist society with its free choice and ‘do as you please’ mentality, which elevates individualism, has meant that the church throughout these decades gradually moved into a more non-denominational mode. Christians do not really feel any loyalty to a particular Church or Christian cause if it is not satisfying their felt needs. At the North of Ireland Keswick Convention reluctance to change and a multiplicity of choice were to be a difficult cocktail to cope with. However the Convention continued to deliver quality Bible teaching given by faithful preachers. In a changing world it remained a faithful and trustworthy witness to Christ.

4.1.3.3 A Number of Innovations

The Convention was to struggle for its very future in a rapidly changing local church scene from the late 1980’s. To deal with the challenges several initiatives were put in motion. As early as 1975, the suitability of the dates of the Convention was discussed (NOIKCM, 1975:27th January). The last week of June did not suit teachers, students and others. The Convention dates were changed and the first Convention to be held in July was in 2006 (NOIKCM, 2004:29th November). The Convention name was changed to ‘Keswick at Portstewart’ in 2005 (NOIKCA, 2: 2005).

The formation of a crèche to be held during the morning Bible Readings was a small but positive development (NOIKCM, 1976:20th January). A viable link with the C.S.S.M. was initiated in 2006 to coincide with the Convention change of date. The matter of the lack of young people attending was a major subject at the Committee in 1976 and the NOIKCM (1976:18th October) record the debate. The decreasing number of Missionaries attending was also noted on 18th October 1976 as was the practice of having two speakers at each

weekday evening, as the NOIKCM (1976:27th January) maintain. A one speaker format for the Evening Meetings was adopted in 2006 (NOIKCM, 23rd February 2004). This will be discussed further later in the Chapter. It was to take the Convention 15 years to adequately address all the issues.

In 1975 the Rev. Alan Flavelle promoted 'Meeting Point'- an informal after-gathering on two evenings of the Convention week, as the NOIKCM (1975:29th October) show. This was a major development and proved to be very successful. Held in the Presbyterian Church Hall and on occasions in the Portstewart Town Hall it had the effect of creating a fellowship among the people and of developing a link with the speakers who were interviewed at the event. It continued until the 1982 Convention. 'Meeting Point' could have been developed into a really worthwhile Ministry but questions about its place and relevance at a Keswick Convention were raised and its effect upon the Open Air Meeting was also debated. This debate was precipitated by the Rev A. Flavelle who wished to be relieved of the responsibility of organising it. The NOIKCM (1983:11th February) record "the mixed opinion of the Committee on the value of Meeting Point. Accordingly it was decided not to include Meeting Point in the 1983 Programme".

A significant initiative was a link fostered with 'Exodus' a discipleship programme based in Coleraine and organised by among others, Mr. Norman Lynas who is also a member of the North of Ireland Keswick Convention Committee. In an attempt to draw more people into the Convention the connection was Exodus was developed. Mr. Johnny Ross, an 'Exodus' official, had assisted with the Convention praise ministry. In 1998 the link was established at the request of N. Lynas (NOIKCM, 1998:18th January). The Chairman reported as the NOIKCM (2000:20th November) indicate that the link had been fruitful and mutually beneficial. In 2003 there was some debate about the possibility of using the Exodus database to contact potential attendees for the Convention (NOIKCM, 2003:26th March). In 2003 the Exodus band was used at the Convention and in 2003 the Convention Committee decided to use the Friday Evening Meeting as the Commissioning Service for the Exodus Teams. Previously one of the Convention speakers had visited 'Exodus'. The Commissioning Service was to be held on the same evening anyway. To use Friday in that way seemed to be wise because the Keswick Friday theme is 'Service'. It was the Convention's closing evening and numbers had been falling. The 2003 Exodus

Commissioning Service was quite successful and it was agreed to repeat the exercise with a few amendments in 2004 (NOIKCM, 2003:28th October). However in 2004 it was very different. The evening was difficult for the Chairman to handle. It was certainly not like a Convention Meeting and the speaker, the Rev Philip Haire from Holyrood Abbey, Church of Scotland, Edinburgh, found it very difficult to bring his Message. There was considerable fallout about the Meeting and it precipitated the resignation of the Secretary, the Rev. Dr. Joseph Fell (NOIKCM, 2004:23rd February). The situation was defused when Exodus decided to withdraw from their involvement with the Convention (NOIKCM, 2004:25th October). It is possible that with closer management the two events could have worked together. However, it is also true that the conservative Convention attendee was not ready or willing to cooperate with the more charismatic Exodus approach. It was an opportunity lost!

Other initiatives will be discussed as they arise in the thesis.

4.1.3.4 Property Matters

Another challenge faced by the Convention Committee in these years was the development of their property. The NOIKCM (1949:24th April) record that “Cairn Moore”, the Speakers’ House, which had serious maintenance and other problems was eventually sold. ‘The Links Hotel’ was used for the Speakers’ House Party until 1970 as the NOIKCM, (1970:10th February) indicate. The House Party was then held in sequence in the Golf Hotel (1970-1973); the Windsor Hotel, (1974-1992); Castle Erin (1993–2006): the Magheramorne Hotel (2007 – 2008) and the T.B.F. & K.L. Thompson Trust’s Rock House (2009 -2012).

At the 1962 Convention, the tent was severely damaged in a dramatic storm as NOIKCM (1962:29th June), and the *Belfast News Letter* (1962:25th June) display. The local churches provided accommodation for the remainder of the Convention. Quotations to replace the tent in 1963 were received from several firms as the NOIKCM (1962:16th October) indicate. Again in 1979, as the NOIKCM (1979:28th June) stress, serious malicious damage done to the tent on the Wednesday night of the Convention, when a number of local residents assisted Mr. W.H. Cooke, the Committee member with responsibility for the canvas. The effect was that the whole tent had to be lowered; a central section removed thus shortening the structure by 50 metres and thereby reducing the seating capacity by

approximately 500. At the Committee meeting, the NOIKCM (1979:11th October) record, “that the possibility of keeping the tent at the shorter length, necessitated in 1979 by the damage it had sustained, should be looked at seriously and unless there were any unforeseen snags or difficulties this idea adopted”. In January 1980, the Committee heard a report that it was hoped to have the tent repaired in time for the 1980 Convention and it was “agreed to hold to the shorter length of tent until attendances demand the inclusion of the fourth centre section” (NOIKCM, 1980:15th January). This is an indication, although there is no hard demonstrable demographic evidence, that the Committee was adopting a more ‘laissez faire’ attitude. The 1980 Convention was held in the various church buildings in Portstewart because it was not possible to have the tent ready for use.

The Portstewart Town Council offered a piece of land to the Convention Committee for an agreed price after some negotiations of £125 (NOIKCM, 1959:20th October and 1960:23rd June). The land adjoins the Tent site. After some years of use and further negotiations the Convention Committee made an agreement with the local Council. The Council would make the area good for a Public Car Park and the Convention would have its exclusive use during the Convention Week each year (NOIKCM, 1968:27th June). In 2013 the Convention Committee receive £13,000 per year as rent from the Roads Division of the Department of the Environment. This in effect makes the Convention very accessible. However with the change of dates into July many holiday makers who do not attend the Convention make use of the facility and this has presented the leadership with a challenge. The fact that the Convention receives £13,000 per year with annual increase, removes any serious financial concerns from the Committee’s responsibilities.

In the early 1990’s it was apparent that some site work had to be done and that the general ambiance of the Convention needed to be radically adjusted. The orientation of the tent and platform would be changed from “portrait” to “landscape” and the 1914 wooden forms would be replaced by linkable chairs. The tent ground area was levelled and reseeded, paths were laid and a new bookroom / tent store was erected. At the Committee meeting, the NOIKCM (1996:22nd November) reveal, it was announced, that £45,000 had been pledged for the work and that with Income Tax Refunds this would amount to £53,000. The work was eventually completed in 1998. This major site development revealed a basic desire on behalf of the North of Ireland Keswick to revamp its image. Numbers had been

falling, the age profile was older and the format of meetings was jaded. With the new tent etc an opportunity to update the image presented itself. This was taken up, but sadly in retrospect, only in part.

4.1.3.5 Open Air Evangelism

How the Convention relates to the town of Portstewart is a matter that demands comment. Contacts with local churches were being maintained and the attendees made a contribution to the local economy. The Convention took its evangelistic role seriously through the Open Air from before 1926 (NOIKCM, 1926:24th June). The Open Air Meeting on the Promenade and then at the Portstewart Harbour had been struggling to attract people for some time and the Rev J.C. Buick suggested, that it should be relocated to the Band Stand opposite the Town Hall and that it should be held on a Sunday afternoon (NOIKCM, 1991:31st January). The weather at 9pm at the Portstewart Harbour is not always conducive to standing around listening to the speaker. The Evangelical Youth Movement was asked to assist at the Band Stand with a dramatic presentation in addition to the more traditional preached message as NOIKCM (1993:15th February) show. Eventually however, the decision was taken to discontinue the Open Air Meeting (NOIKCM, 1993:28th September). This decision reflects the general decline in the once popular Open Air Meeting scene. Fewer bystanders were stopping to listen. Sadly and bearing these facts in mind the Open Air was contributing to the jaded image of the Convention.

4.2 The New Horizon Conference

The New Horizon Conference is held annually in either July or August at the University of Ulster's Coleraine campus 4 miles from Portstewart. It attracts large numbers of people of all ages to a full programme of meetings, celebrations and seminars conducted by capable Bible preachers in a setting of contemporary praise. The Seminars deal with the ethical, practical and social implications of the Gospel. For many people New Horizon is the highlight of the N. Ireland Christian calendar.

4.2.1 The Creation of the New Horizon Conference and Its development

As already mentioned above, Mr. A. Lindsay Glegg and Rev. Ben Peake initiated the 'Christian Holiday Crusade' at Filey in 1955. The Rev. Norman Sinclair (2012:21st February), related how God had prepared him by an Assistant Pastorate in Duke Street Baptist Church, London (1971 – 1974); as the Pastor of Morden Baptist Church, London (1974 – 1984) and as U.K. Director of the 'World Literature Crusade Every Home for Christ Movement', for his work in the formation of the New Horizon Conference in N. Ireland. Norman Sinclair had been invited to join 'The Movement for Worldwide Evangelisation' (M.W.E.) and there he worked closely with the Revs George B. Duncan, Gilbert Kirby, Messrs Peter Anderson, Derek Cleave and John Blanchard. M.W.E. had two wings, the Filey Camp and Evangelism. Sinclair joined the Filey team in 1977 and served with M.W.E. until 1988, alongside John Blanchard and others. The 1970's economic recession and the new trend of holidaying overseas in places such as Spain in the 1980's, caused Butlins to close their Filey Camp in 1983. They offered M.W.E. the use of the Skegness Camp site for the same dates each year. At this stage the Rev. G.B. Duncan retired and the Rev. Gilbert Kirby of London Bible College succeeded him. Sinclair related that between 8,000 and 9,000 people were attending, that the teaching was age related and followed the Keswick style of morning Bible Readings and Evening Celebrations with the afternoons being left free for recreational activities. In addition the cause of Worldwide Missionary activity was kept to the fore by a large Missionary Exhibition. In 1984 the misnomer of 'Filey at Skegness' which had caused some concern was finally dealt with and the name 'New Horizon' was adopted. The name is meaningful for it portrays the idea of stretching forward to new realities with God as His Word is expounded. New Horizon, at Skegness had all the hall marks of the Holiday Crusade at Filey. In 1987, Butlins due to market pressures could no longer give the September dates and offered an October week if the M.W.E. could promise an attendance of 4,000 people. Meantime the newly formed 'Spring Harvest' was meeting the needs of people in October with its location at Minehead and then Pwllheli, in N. Wales. A moment of truth had arrived in 1988 for the New Horizon planners. Two options were discussed; namely to relocate to N. Ireland or to become involved in 'Christian Biblelands Cruises', providing ministry on cruises to Israel and the general Mediterranean area. In the end, they decided that because 30 bus loads of people from N. Ireland came to Skegness each year, and because high profile Irish Church

leaders such as the Rev. Alan Flavelle, and Messrs Eric Clarke and Derek Bingham supported the effort, that they would decamp to Coleraine, N. Ireland just four miles from Portstewart. The University of Ulster has four campuses in N. Ireland and when approached the Coleraine campus authorities were happy to provide suitable accommodation on their site. This was all confirmed at a launch meeting held in the Crescent Church, Belfast in October 1988 when Rev. Charles Price, Miss Marie Lacey and Messrs Derek Bingham and James McIlroy attended. On 20th July 1989 the first N. Irish New Horizon event was held in the Diamond of the University of Ulster, Coleraine.

N. Sinclair (2012:21st February) claims that there never was any intention to challenge the position that the North of Ireland Keswick Convention had held since 1914. The two events were being held at different times of the summer and therefore could cater for different clienteles. The North of Ireland Keswick was held at that time during the last full week of June, when Primary and Secondary schools were still in term. New Horizon was to meet in July when schools were closed and the traditional N. Irish holidays were being held. In 1989 New Horizon attracted 300 – 400 people to the morning Bible Reading and some 700 to the Evening Celebrations. The speakers in 1989 were Revs. Stuart Briscoe and Stephen Gaukroger and the musician was Miss Kingsmore, a local key board artiste. The Rev. Norman Sinclair was the first Chairman of New Horizon and the first Chairman of its Committee was the Rev. Ivan Patterson, then Presbyterian Minister of Bushvale, near Ballymoney, Co. Antrim and Convener of the Presbyterian Church's Youth Board. In addition as Hunter (2012: 26th March) states the North of Ireland Keswick Convention was having an identity crisis and was perceived to be pedantic in its forms of worship. Its image had become decidedly jaded in 1989.

Anne Taylor (2012:3rd May) recounted her experiences at the North of Ireland Keswick Convention. In the 1970's her perception was that the Convention was for "older people. It was a religious meeting for elderly relatives to go to". She gave an example of the reluctance of the Convention to change. In 1975-76 when, 'Tear Fund' was becoming established, she and others wanted to give out literature about it at the Convention. For good reasons, that was not possible and so they used the public street. Anne and her friends strayed into the Convention owned Car Park to distribute Tear Fund information and were told to leave by a Convention Committee member. However, in the early 1980's when the

Convention Youth Ministry was at its peak, Anne took her Youth Group to the meetings. The Youth Weekend was a very successful idea, and the programme including Seminars appealed to the young people. Sadly this innovative youth ministry did not continue and in Anne Taylor's estimation, because it did not, New Horizon and its ministry were allowed to develop in 1989. The Convention had "an image problem and the marketing was poor. Its success had bred indolence". Anne continued, "... although New Horizon was a logistical nightmare meeting in the University Complex it had facilities and its new image was attractive". New styles of worship were being offered. In 2012 however, she asserts that there is a movement of the older set from New Horizon to the Convention. This according to Anne Taylor presents financial challenges to New Horizon whose budget is over £150,000 per year.

The New Horizon Conference developed its programme at a phenomenal rate. In 1989 at its first meeting 400 people attended the evening celebrations and attendances gradually rose peaking according to the website to 3,300 in 2009. Worship was taken seriously and was lead from 1990 by professional worships leaders such as Dave Pope, (1990, 1991, 1992, and 1997 with Robin Mark), Leon Evans, (1995 and 1996); Ian White, (1999); David Lyle Morris, (2000, 2001, 2002, 2003); Stuart Townend, (2004, 2005, 2006, and 2007 with Keith and Kristyn Getty and Darren Baird); Keith and Kristyn Getty, (2008 and 2009) and Ian Hannah, (2010 and 2011). From 1990 a Misionary Exhibition was mounted and 'Scripture Union' began a ministry to children. In 1994 a new Pavilion seating 3,000 was purchased and a programme for people with learning disabilities was initiated. In addition in 1994 a programme for older teenagers was established. In 1995 a programme for 18-21 year olds was set up. A Counselling service followed in 1996 and an exhibition of Christian Art in 1997. By 1999, 900 people were registering for the morning Bible readings and the morning meetings were moved to the Pavilion for the first time. In 2002 a Resource Centre was introduced with snapshot seminars. A cafe was introduced to the event in 2002 and Audio Visual improvements were made in 2006. The New Horizon event in 2013 is confident although its dates have to be altered occasionally to suit other locally held international events. Hunter (2012:26th March) indicates that the constant development of New Horizon is a positive and attractive reality. Hunter also believes that the involvement of the Board and the Management Committee with their distinctive functions has been beneficial. Hunter considers that it is an error of judgement that the

North of Ireland Keswick Convention is effectively organised by a small caucus of the Committee. He thinks that the structures are not right and that they do not facilitate growth and belonging. The New Horizon Board protects the Mission Statement and deals with, ethos, policy, choice of speakers, theme, worship leader etc. The Board meets quarterly and the monthly Management Committee implement the Board's decisions. The North of Ireland Keswick Trustees by comparison meet irregularly and the General Committee have on occasions usurped the power of the Trustees.

4.2.2 The Leaders and the Ministry of the New Horizon Conference

The New Horizon Conference leadership adopted a Mission Statement: "New Horizon exists to be used by God, through the power of His Spirit to inspire a selfless surrender to His Son, a radical obedience to His Word, an enduring passion for His Kingdom and an unconditional love for His World". In addition the New Horizon has a Statement of Faith:

The sovereignty and grace of the triune God, Father, Son and Holy Spirit in creation, providence, revelation, redemption and final judgement.

The divine inspiration of the Holy Scripture and its consequent entire trustworthiness and supreme authority in all matters of faith and conduct.

The universal sinfulness and guilt of fallen man, making him subject to God's wrath and Condemnation.

The substitutionary sacrifice of the incarnate Son of God through faith in Christ crucified and risen from the dead.

The illuminating, regenerating, indwelling and sanctifying work of God the Holy Spirit.

The priesthood of all believers, who form the universal Church, the Body of which Christ is the Head, and which is committed by His command to the proclamation of the Gospel throughout the World.

The expectation of the personal, visible return of the Lord Jesus Christ in power and glory.

The Leadership of New Horizon 1989-2012:

Date	Chairperson	Treasurer	Secretary
Pre 1989 – NH 1989	Norman Sinclair	Joan Swann	Joan Swann
1989	Ivan Patterson	Ivan Patterson	Joan Swann
1990	Derek Hunter	Ivan Patterson	Joan Swann
1991	Derek Hunter	Ivan Patterson	Joan Swann
1992	Derek Hunter	Ivan Patterson	Joan Swann
1993	Derek Hunter	Ivan Patterson	Alison Kelly
1994	Derek Hunter	Ivan Patterson	Alison Kelly
1995	Derek Hunter	Ivan Patterson	Anne Goudy
1996	Derek Hunter	?	Anne Goudy
1997	Derek Hunter	?	Shirley Taylor
1998	Derek Hunter	Peter Hope	Shirley Taylor
1999	Derek Hunter	?	Shirley Taylor
2000	Gordon Darragh	Ian Strachan	Shirley Taylor
2001	Gordon Darragh	Ian Strachan	Shirley Taylor
2002 NH Ministries Ltd formed	Chairman	Treasurer	Company Secretary
2002	Gordon Darragh	Stuart Horner	Derek Hunter
2003	John Kirkpatrick	Stuart Horner	Derek Hunter
2004	John Kirkpatrick	Stuart Horner	Derek Hunter
2005	John Kirkpatrick	David Wilson	Derek Hunter
2006	John Kirkpatrick	David Wilson	Derek Hunter
2007	John Kirkpatrick	David Wilson	Derek Hunter
2008	John Kirkpatrick	David Wilson	Derek Hunter
2009	John Kirkpatrick	David Wilson	Derek Hunter
2010	James Smyth	Jonny Neale	Derek Hunter
2011	James Smyth	Jonny Neale	Derek Hunter
2012	James Smyth	Jonny Neale	Denise Rosborough

Source: New Horizon Office, TBF Thompson Ministries, Garvagh, Co. Londonderry 13th November 2012.

Mr Derek Hunter is a former Member of the North of Ireland Keswick Convention Committee.

The ministry at the New Horizon event is delivered by an international band of capable Bible preachers. It has happened that some of those preachers have also spoken at the North of Ireland Keswick Convention, namely the Rev. Dr. Chris Wright, the Rev. Alastair Begg, the Rev. Dr. Steve Brady, the Rev. Robert Amess, and the Rev. Dr. Charles Price. For a list of New Horizon speakers see Annexure N.

4.2.3 The place of the New Horizon Conference in the North of Ireland

There can be no doubt that New Horizon is a success in 2013. Although Sinclair, (2012:21st February) asserted that New Horizon had no intention of competing with the North of Ireland Keswick Convention, in fact the two events in the public view, are perceived to be rivals. New Horizon has an assured place in the life of many Christians in

the North of Ireland. Hunter (2012:25th March) asserts that Christian life exists on several levels - core groups of fellowship, the worshipping Congregation and the Celebration events. New Horizon provides opportunities for celebration, always seeking to maintain the balance between “giving people what they want and what they need”. Hunter also believes that the North of Ireland Keswick Convention has greatly improved its image and that there is evidence of change particularly in the area of praise and worship. These changes have been accepted by the attendees and Hunter considers that the Convention is attracting younger people and that it has an assured future. New Horizon continues to meet a need and it is, as Hunter comments, an oasis of spiritual reality for many. However, as Hunter indicates, New Horizon is not as widely known as many think and he is aware that it is not without its critics. Like the North of Ireland Keswick, New Horizon always needs to be examining its core values and adjusting to minister to every generation. On that principle of the Reformation (‘ecclesia semper reformanda’) the future of both events depends.

4.3 Important Developments at the North of Ireland Keswick Convention (1946–2013)

During the decades that span 1946 – 2013 the church in the North of Ireland and in the United Kingdom passed through significant changes and the Convention was affected by these developments. The change accelerated in the 1980’s and was manifested in worship wars in which traditional and contemporary styles clashed. The leadership of the Convention was divided, as has been noted, as a way forward was sought.

For many years the Convention had a close link with the Belfast City Mission and the connection was largely based upon mutual good will. With the emergence and perceived challenge of other large Christian Conventions in the North of Ireland from the 1980’s particularly, the question of the Convention’s ministry and method came under review and eventually in the first decade of the 21st century the North of Ireland Keswick Convention was to become effectively a Bible Week. Only in late 2011 did the Committee decide to return to the Keswick method and its distinctive spirituality.

4.3.1 Traditional and Contemporary styles of Worship

To understand the worship context at the Convention in 1946 it is important to review it briefly from 1914. The North of Ireland Keswick in 1914 was a hymn singing event with Keswick Hymn Books being used from the very beginning (NOICKM, 1914:9th June). Since then every effort had been made to encourage genuine to praise God. In 1914, it was reported in the *Belfast News Letter* (24th June 1914) that “stirring hymns were sung at the meetings” (Editor ai, 1914). As early as 1919 as the NOIKCM (1919:29th May) record, “tickets for members of the general Committee, local ministers and the choir” were to be made available. The *Belfast News Letter* (1919:26th June) reported “Mrs Henderson at the organ and a local choir led the praise service”. One of the first mentions of worship in the NOIKCM (1918:5th November) indicates that “Miss Mclean had agreed to play [harmonium], and with Mr. Scott’s help to get some friends to assist with the singing, Mr. McKeown to procure a Harmonium. Mr Scott was instructed to order 200 Keswick Hymn Books”. It is of interest to note that at the beginning of the Convention’s life the place that teaching the Bible assumed in the organiser’s plans and this is surely in marked contrast to the general imbalance of teaching and worship in the Church of 2013.

The Convention was very well served by a Mrs Henderson who provided musical accompaniment from 1919 (NOIKCM 1919:28th April) until 1944 (NOIKCM, 1944:22nd September). The next Minute recording anything about worship is 17th April, 1936 when a Mr. Millar was asked “to assist with the leading of the singing, and to suggest to him not to use so many choruses this year”. Clearly Mr. Millar was involved by implication with praise at the 1935 Convention and maybe there is the hint of a minor worship war? A chorus used in 1936 was written by the prolific hymn writer Benj. A. Baur (1887-1972) in 1929 was printed and distributed by the Convention:

Wonderful, wonderful Jesus!
Who can compare with Thee!
Wonderful, wonderful Jesus!
Fairer than all! Thou art to me.

Wonderful, wonderful Jesus!
Oh, how my soul loves Thee!
Fairer than all the fairest,
Jesus Thou art to me!

It is clear that Canon Scott had been involved in the leading of community singing before the main Convention meetings according to the NOIKCM, (1937:23rd April). After his death in 1936, the Executive Committee “decided to ask Canon Cooke with the assistance of the Rev. James Dunlop to continue the service rendered by Canon Scott, by choosing and announcing suitable hymns, whilst the congregations are assembling” (NOIKCM, 1937:23rd April). The development of praise at the Convention moved on according to the NOIKCM (1938:1st April) with the appointment of “Revs. Canon Cooke, C.J. McLeod, J. Dunlop and J. Carson to take charge of the singing, the necessary arrangements to be made by these brethren in co-operation with Mrs. Henderson”. Mrs Henderson’s 25 years of service was acknowledged by the presentation of a gift (NOIKCM, 1938:30th September). In 1938 the Keswick Council in Cumbria introduced a new Hymn Book and according to the NOIKCM (1939:4th April) it was decided to use this at the North of Ireland Convention and that the Programme should encourage its purchase. A certain Mr. Waite had written to the Chairman, as the NOIKCM (1939:1st April) show, suggesting that a separate sheet of Metrical Psalms should be published for the Irish and Scottish Conventions. The Committee considered that this was unnecessary because there were Psalms included in the Hymn Book. The North of Ireland Keswick Convention Committee was keeping up to date with the main Keswick Praise and they were seeking to develop praise using a contemporary pattern. Mrs Henderson eventually moved away from the area, was given a further gift, as the NOIKCM (1944:22nd September) reveal, and according to the NOIKCM (1945:21st June) it was “agreed to hire a grand piano for use in the tent since those which had been used in the past few years were not considered good enough to give a proper lead to the singing”. In 1950 when record attendances were recorded at the Convention, the *Belfast Telegraph* (1950:19th June) reported that the Rev. James Dunlop introduced the praise and that a choir composed of local church choirs under the leadership of Mr. W. Houston L.G.C.M. led the worship. Mr. Fenton A. Kennedy L.R.A.M. from Belfast was the accompanist (Editor, af, 1950). The Convention Committee from the beginning then, was setting the Convention ministry in a relevant and contemporary worship setting. Indeed one might suggest that its leaders were radical, bearing in mind the times! In the immediate post war years, according to the Minutes, the Convention Committee never discussed the place of praise or worship at the Convention Meetings. It

was taken for granted that the worship was helpful as the people prepared to hear God's Word. This is an important point and explains why the thesis has highlighted it.

The NOIKCM (1959:2nd April) records the death of a Mr. H.A. Johnston who had been pianist at the morning Bible Readings and the Afternoon Meetings "in recent years". It is clear by implication from the NOIKCM (1963:27th June) that a certain Miss Smyth "had been the regular pianist for a good many years" and the Committee marked her commitment by presenting her with a specially bound copy of the Keswick Hymn Book.

However, it was in 1984 that the Rev. H.A. Dunlop,

... suggested that there was a need to introduce some more modern, scripturally based items of praise into the Convention singing, possibly at first, in the Praise time before the meetings began. He suggested that there was need to give thought to the whole area of praise at the Convention Meetings (NOIKCM, 1984:18th October).

This was, of course, coincidental with the surge of new hymns and choruses being produced and used in public worship at the time; together with the use of orchestras and praise bands. Some of the new hymns were and are heavily criticised by Letts (2008), among others. However the use of new items of praise at the Convention was a breaking of the mould! The NOIKCM (1992:27th January) mentions additional items of praise being used at the second Weekend Meetings and the need to conform to copyright regulations. In 1994 a Hymn Sheet was used at the Convention according to the NOIKCM, (1993:28th September).

Coincidental with these developments and facing similar challenges, Keswick decided not to publish a new hymn book but to use television monitors so that modern praise items could be employed. Although in 2002 Keswick did produce a small ring bound Praise Book. In 1987 members of the All Soul's London orchestra according to Price & Randall (2000:103), conducted by Noel Tredinnick were invited to lead the worship at Keswick, Cumbria. For years before 1987 Tim Buckley had led the worship and with the advent of the All Soul's Orchestra, charges such as, "they've brought a jazz band to Keswick and I don't like it" were being made (Price & Randall, 2000:103). At the North of Ireland Keswick Convention similar things were being said and in addition the New Horizon

Conference started in 1989 just a few miles from Portstewart had employed modern praise and bands so that the Convention looked pedestrian by comparison.

The 1990's then, at the North of Ireland Keswick and in the face of some internal resistance, steps were taken to praise God after a more contemporary fashion. The Rev. N.A. Brown planned to develop a Song Book as the NOIKCM (1996:12th February) show, in conjunction with New Horizon. In 1996, Sandra Lyttle organised an orchestra for the Convention week although she was not permitted to announce the praise items (NOIKCM, 1996:19th January). However in 1999, according to the NOIKCM (1999:26th April), the orchestra was to be used only on Saturday, Sunday, Wednesday and Friday with the piano alone being used on other evenings. Into the new millennium the orchestra indicated that they were keen to lead the praise every evening as they had done in 2000 and as the NOIKCM (2001:26th February) reveal, the Rev. N. Brown was tasked to revise the Song Book and have it printed by the Rev. D. Temple. Throughout 2002, 2003 and 2004 James Todd, Johnny Ross, Rhonda Baxter and Philip Kerr respectively were responsible to the Committee for overseeing the orchestra, according to the NOIKCM (2002:26th March); (2002:26th November); (2003:28th January); and (2004:29th November). In 2003 the possibility of using Power Point to display praise items was experimented with but was impracticable because of the translucence of the marquee roof (NOIKCM, 2003: 23rd February). The new songs up to this time were being printed as part of the Convention Handbook and in 2004 it was decided to publish a song book with a life expectancy of approximately four years. This book first appeared at the 2005 Convention and was the product of the Revs. N. Brown, I. Smith and D. Temple (NOIKCM, 2005:21st February). Mr. Gary McDowell led the musical group at the Evening Meetings for several years from 2005 until 2009 when the Convention Committee desired to further develop praise and worship at the Convention. Mr. McDowell played a pivotal role at this stage. Mrs Mildred Rainey was asked to form an orchestra and to lead the worship in 2010 and she continues to do so in 2013.

The history of praise and worship at the North of Ireland Keswick Convention mirrors in most part the developments in church life generally. Some members of the Convention Committee wished to present its distinctive spirituality in a contemporary setting. The progress was terribly slow because the Convention only meets one week per year and its

managerial structures were not very efficient. The Convention Committee was influenced by developments in church music, the charismatic emphasis on praise, the wider Keswick family and the proximity and success of the New Horizon Conference. However there were reactionary forces too as the Convention moved forward in its history.

4.3.2 The Belfast City Mission Connection

The Belfast Town Mission was established in December 1827 according to Sibbett (1926:4) by the Rev. Rueben John Bryce a local educationalist and Principal of the Belfast Academy together with “a number of lay and clerical members of the community deeply interested in the spiritual welfare of the non-church going class”. All the accounts of the Mission (Sibbett, 1926; Murray, 1977; Davidson, 2002) reveal a well organised and efficient mission working to the glory of God through many critical periods in the life of the fast growing and rapidly industrialising city of Belfast. The BCMM (1851:27th October) records that out of a population of 100,000 people only 15,000 were regular church goers and while £750,000 was spent on alcohol, the annual budget of the Mission was only £750. Sibbett (1926:64 & 254) indicates that the Mission from its origin worked among both the Roman Catholic and Protestant communities. The first Agent appointed by the Mission was Mr. William Cochrane a “handloom weaver from Lisburn” as Davidson (2002:9) and Sibbett (1926:17) record, adding that “it is questionable whether any minister in Belfast was the means of more conversions than this Agent of the Belfast Town Mission”. In 1888, when Belfast received its City status, the Mission’s name was changed to ‘The Belfast City Mission’ (Davidson, 2002:9). The Mission had originally been a joint Presbyterian / Anglican enterprise but as Murray (1977:13) indicates it came under Presbyterian control, although not officially connected to the General Assembly. The Gospel Missions conducted in Belfast by Moody and Sankey in 1874 and by Moody and Mc Neill in 1892 impacted the city but it was Torrey and Chapman’s Mission in 1902 that as Murray (1977:35) made “a considerable impact on the city, not least on the districts where the Agents of the City Mission carried on their work”.

The Rev. Henry Montgomery, described by Sibbett (1926:249) “as one of the most beloved Ministers in the City” and who according to Murray (1977:47) was called to the ministry of the Presbyterian Church through the Moody Mission in 1874, was the first Committee Chairman of the North of Ireland Keswick Convention in 1914 until his death

in 1943. He also acted as Honorary Secretary of the Belfast City Mission from 1896 until 1943 as Murray (1977:55) maintains. Murray (1977:47) also comments that while at the Queens College, Belfast, Henry Montgomery became involved with the Belfast City Mission Hall at McClure Street. Montgomery, according to Sibbett, (1926:323) described the City Mission “as a national asset”. Other leading Christian men in the city acted on the Committees of both the Convention and the City Mission namely, Mr. S.D. Bell and Mr. R. Clyde from 1920, the Rev. Wm. Mc Coach from 1924 and the Rev. J. Dunlop from 1935 as the City Mission Annual Reports show. Yet another connection the City Mission had with the North of Ireland Keswick Convention was the fact that in 1927 at the Mission’s Centenary the Rev. Alexander Frazer a frequent North of Ireland Keswick speaker in 1925, 1925, 1926 and 1927 was the preacher. In addition Mr. T.H. Jemphrey a Convention Committee member from 1941 was appointed to the City Mission Governing Body in 1947, serving as Honorary Secretary in 1952 and President in 1961 until 1965 (Annual Reports to the Belfast City Mission).

Mr. David Hamilton, Secretary of the Belfast City Mission from 1960 – 1983 as the BCMM, (1984:26th March) indicate, was invited to join the Convention Committee in 1966 as the NOIKCM (1966:11th November) show. With the appointment of Mr. Hamilton a new era of cooperation began. For many years the tent had been erected by local fishermen and others under the direction of several overseers, while stewarding and seating and general tentage during the Convention had been overseen by Mr. R.G. Bass from as early as 1919 as the NOIKCM (1919:29th May) state and some evangelists from ‘The Irish Evangelisation Society’ with the help of two university students (NOIKCM, 1967:2nd March). However, since the demise of the Society, the Convention Committee had depended upon students alone for help with seating and stewarding. David Hamilton, as the NOIKCM (1967:2nd March) explain, expressed the possibility of getting a number of Belfast City men to assist with these duties. As early as 1944, an approach had been made by Mr. R. G. Bass to the Belfast City Mission for some assistance to augment his team of I.E.S. men (NOIKCM, 1944:7thJanuary). The arrangement made with Mr. Hamilton in 1967 was confirmed at the Committee Meeting held on 18th October 1968 when four City Mission men were permitted by the Mission to assist at the Convention. Thus began the even closer and more intimate connection that still pertains in 2013. The house used by the I.E.S. men was to house the City Mission representatives who would be led by Mr.

Chestnut one of the Mission's staff who would "be in charge and Mr Hamilton himself would be doing some supervising when he was required" (NOIKCM, 20th March 1969). A rota of four men including a leader with accommodation at various local centres is still the practice in 2013. Gradually the responsibility for the site during the Convention, for overseeing the erection of the tent by various contractors, which was often contentious, was devolved to the City Mission Team (NOIKCM, 1971:23rd February). Seating the tent and the general supervision of it was also devolved to the personnel for the Belfast City Mission. Lambe (2012:15th March), a former Secretary of the Mission and of the Convention, explained that this arrangement was never formalised by the City Mission, but it was an accepted practice of the Mission and every Secretary since has facilitated its implementation. Mr. Hamilton continued as Secretary until 1983 as the BCMM (1984:26th March) shows, and was followed by Mr. W. H. Cooke from 1983 until 1991 (BCMM, 1991:8th April). W.H. Cooke had been Assistant Secretary of the Mission from 1974 until 1991 and had been invited to join the Convention Committee on 23rd June 1977. Mr. Hamilton had been assisted at the Convention by the Mr John Luke, the Mission's Assistant Secretary (1972-1974). The ad hoc arrangement took a further turn when Mr. Hamilton resigned from the Committee, as the NOIKCM (1984:5th December) records, and with the possibility of Mr. Johnston Lambe, Mr. Cooke's deputy replacing Mr. Cooke on the Convention's Committee. Mr. Lambe at the time was the leader of the City Mission team at the Convention. Mr. Cooke eventually resigned from the Convention Committee as the NOIKCM (1988:23rd June) shows and Mr. Lambe was invited to join the Committee. Johnston Lambe was appointed Secretary of the Belfast City Mission on 1st November 1990 as the NOIKCM (1991:8th April) indicate and continued in post until 1993 when he resigned from the Mission to take up studies for the Presbyterian Ministry at the University of Ulster and at Union Theological College, Belfast. He was ordained to the Christian Ministry in 1997 (GAM, 2011:213). The Rev. Johnston Lambe was appointed Convention Secretary in 2004 as the NOIKCM (2004:25th October) record and served until 2007 according to the NOIKCM (2007:26th November), when he was succeeded by Mr. Robin Fairbairn. In 2012 he was appointed Minute Secretary (NOIKCM, 2012:20th September).

A former City Missionary, the Rev. J.C. Buick was largely responsible for the Open Air Meeting, the Convention's Evangelistic outreach to Portstewart in the 1980's - 1990's. The Open Air Meeting was discontinued in 1993 (NOIKCM, 1993:28th September). The Rev.

Buick was assisted at the Open Air Meeting by the men from the City Mission. J. C. Buick never was a member of the Convention Committee although he has acted as Honorary Secretary to the City Mission Committee from 1998 (BCMM, 1998:20th April). Jackson Buick was awarded the M.B.E. by Her majesty the Queen in 2002 for services to the community as a prison chaplain in the notorious Crumlin Road Jail in Belfast and the Hydebank Young Offenders centre during the N. Ireland Troubles. The Presbyterian Theological Faculty, Ireland conferred the honorary degree of Doctor of Divinity upon him in 2004. The present North of Ireland Keswick Convention Secretary, Mr. Robin Fairbairn was appointed in 2007 as the NOIKCM, (2007:26th November) record. Robin Fairbairn had been Assistant Secretary of the Belfast City Mission from 1991, as the BCMM (1991:8th April) indicate, until his resignation in 2003 (BCMM, 2004:26th April). He was responsible for the stewarding at the Convention from 2004 (BCMM, 2004:29th November).

There is no doubt about the fruitfulness of the Connection between the two organisations. It was of mutual benefit for according the Lambe (2012:15th March), the Missionaries received teaching and inspiration, the Mission was publicized and the Convention was greatly assisted. Mr. Bobbi Brown, the City Mission Secretary in 2013, continues the tradition and the close relationship between the Mission and the North of Ireland Keswick Convention is still in place in 2013.

4.3.3 The debate over Keswick Teaching and the emergence of Keswick at Portstewart as a Bible week

The distinctive spirituality of Keswick was assumed at the North of Ireland Keswick Convention until the mid-1970's. In 1921, NOIKCM (1921:5th July) it was recorded that:

Dr. Montgomery should write to the Chairman of the Keswick Convention to say how deeply interested the Irish Convention[s] are in the parent Convention, and how anxious they feel that the old Evangelical and Scriptural teaching should remain a feature of this Convention.

It was much later, on 19th October 1976, when the Rev. W.M. Craig “mentioned the need for the Committee to take a fresh look at our basic commission”. The comment was made in the context of a wide ranging debate about young people not attending the Convention and the legitimate questioning of why the Convention was structured as it was. Following

the October, 1976 Meeting, the Committee Meeting met on 18th January 1977, when the Rev. W.M. Craig read a paper written by the Rev. Canon A.T. Houghton, Chairman of Keswick, and entitled *The Ethos of Keswick*. The paper had according to the NOIKCM (1976:19th October) been delivered to the Keswick Council. In the *Ethos of Keswick*, Houghton sought to set out what he considered Keswick was all about,

At the beginning of the Convention the emphasis is placed upon the tragic reality of sin; this is followed by the declaration concerning the way of cleansing and renewal. But in order that the Teaching may evoke a practical response, a day is devoted to earnest appeals for full surrender to God. After that, a special emphasis is placed upon the Person, office and work of the Holy Spirit; and then a great missionary gathering crowns the Convention week, and numbers of young people are led to offer themselves for unconditional service in the Kingdom of God. While the Convention has inspired many evangelistic campaigns, it is not primarily an evangelistic conference; while it is utterly loyal to the Holy Scriptures as the Word of God, it is not primarily a Bible Conference; and while it keeps in the forefront of its applied teaching the claims of overseas missions it is not primarily missionary conference. It is simply and solely a Convention for the deepening of spiritual life and the promotion of Scriptural, personal and practical holiness (NOIKCM, 1977:18th January).

Again in 1981 the structure of the Convention Meetings, their timing and other related matters were discussed (NOIKCM 1981:16th February). The business was introduced by the Rev. Dr. Joseph Thompson. The Keswick sequence of teaching, the duration of meetings, the nature of the afternoon meetings, the number of speakers each evening and the important fact that the Convention was becoming less residential in nature and other matters were debated. The desire on the part of some on the Committee was for change so that the future could be assured, the ministry really effective and that the Convention would grow in its influence upon all ages. Gradual change was under way and the Chairman, the Very Rev. Dr. W.M. Craig, was concerned about the Convention's objectives. At the Committee Meeting on 24th February 1986 "he [Dr. Craig] underlined the importance of Convention's objectives being kept clearly in mind and that he suggested that shortly after the addition of new members the Committee should take time to review its aims and objects". This was done at the Meeting held on 21st October, 1986. After the 1990 Convention at which it was apparent that the Convention's image "was very dated and out of touch with current trends in Christian communication" the Convention

Committee agreed to meet on 6th December to debate “major issues which needed to be addressed urgently” as the (NOIKCM 1990:4th October) noted.

At the Committee Meeting on 6th December 1990 a thorough analysis of the Convention was undertaken. Dr. Craig explained, according to the NOIKCM (1990:6th December), the changing context into which the Convention was ministering and singled out “the need for discernment in the use of music” and the fact that efforts to attract younger people into the Convention through a Young People’s Weekend had not been successful. The Convention’s Youth Ministry will be examined in Chapter 5 of this thesis. Suffice to state at this place that much effort had gone into developing a youth programme the aim of which was to integrate the young people into the main Convention. Dr. Craig was “uneasy about what was being done to attract them”. The December Meeting also considered the out dated nature of the language being used to state the Convention’s aims and the shift from the Convention being residential to not being so and the resultant relevance of the Keswick sequence of teaching. The Minute states the alarming fact that “the middle age bands (say 30-50) seemed to be largely missing”. In addition the dates of the Convention were debated. The Convention was traditionally held in the last week of June and before the main traditional N. Irish summer holiday weeks, while schools were still functioning and therefore teachers and parents could not attend. If the dates were to be changed the Convention might be able to cooperate with the C.S.S.M and have a children’s component to facilitate the attendance of parents at the Convention. Another item debated at the Meeting was the two speaker format of the evening Convention meetings. These and other matters, including an ‘all age’ closing Weekend at the 1991 Convention were discussed. The Convention was passing through a painful time. New Horizon had just started in 1989 and was influencing the Convention Committee. There was a crisis of identity as the Convention tried to cope with change against well intentioned although misguided resistance. The NOIKCM (1991:31st January) record that Dr. Craig tendered his resignation as Convention Chairman. The method of Keswick was being questioned and the sequence of teaching was being criticised. Dr. Craig was succeeded by Mr. J. Lawson McDonald A.C.I.S. He remained in post until 2004.

Mr. J.L. McDonald was a civil servant and son of Mr. James McDonald, a former Convention Secretary. Lawson McDonald had become a Director in the N. Ireland Industrial Development Board with particular responsibility for the Textile Industry. He was committed to the Keswick Movement had a very long association with the Convention and was the obvious choice to follow his father as Secretary in 1977 (NOIKCM, 1977:18th January). He was an excellent Secretary with an eye to detail. As Chairman, Lawson McDonald oversaw the next stage in the evolution of the Convention. It was period of necessary, painful and realistic change at the Convention. It was also a time of decline in the place of the Convention in the life of the Church in the North of Ireland. However under L. McDonald's leadership significant site and marquee development was completed and this was to be great worth into the future. Also during Mr. McDonald's chairmanship an effort was made to promote and market the Convention. The Rev. Dr. Sandy Rodger was invited to conduct promotional meetings in Belfast, Kells, Co. Antrim, Cookstown, Co. Tyrone and Londonderry where a meeting for local Church Leaders was also held (NOIKCM, 1995:13th February).

The final weekend of the Convention was always difficult. The Convention's sequence of Keswick teaching ended on Friday evening. The tent was still in place; and so the practice was to close the Convention on the Sunday evening. As early as 1991, the NOIKCM (1991:31st January and 9th September) state, it was decided to develop the Friday and Saturday evenings and the Sunday afternoon and evening meetings, and to take a more "thematic approach" to the ministry. The Rev. H.A. Dunlop would supervise the programme and Mr. Oswald McAuley would be responsible for the worship. NOIKCA (2:1991) reveals that the theme for the weekend was the 'Christian Family'. Lawson McDonald and the Committee after the 1991 Convention put the final weekend to good use by trying to attract people to meetings with contemporary worship and teaching. The themes were "Christian Service" (NOIKCM 1993:15th February); "Commitment to the Local Church" (NOIKCM 1995:13th February); "Christian Living in the Contemporary World" (NOIKCM 1996:19th April) and "In at the Deep End" (NOIKCM, 1997:27th January). In 1997 the decision was taken to end the Convention on Friday and not Sunday. This in effect marked the end of the Holiday Weekend (NOIKCM, 1997:15th September).

One speaker each evening was introduced according to NOIKCM (1997:15th September) in place of two thus giving the speaker more time to develop his theme. The Convention Committee confirmed the place of the Keswick sequence of teaching (NOIKCM, (1998:19th January). Interactive Bible Studies for students were introduced as the NOIKCM (1999:26th April) shows.

The traditional Ministers' Meeting was changed to include all other full time church workers, as the NOIKCM (2003:28th October) reveals, and then eventually stopped in 2004. The Convention Missionary Meeting was discontinued because few missionaries were attending the Convention and the Meeting itself was not very well supported (NOIKCM 1998:19th January). Alternatives were suggested such as a Mini Missionary Rally on Friday from 12 Noon – 12:45pm and information about Missionaries was to be given at the Convention Meetings.

Rev. Dr. Joseph Fell was appointed Chairman in 2004. The Convention was in crisis and in 2004 the decision was taken to change the Convention's dates into the second full week of July (NOIKCM, 2004:25th October). The Committee was aware that these dates clashed with the Orangemen's Day Holiday and Parades in N. Ireland. Not knowing how traffic would be affected the decision to change into July took effect at the 2006 Convention. The Convention name was changed in 2005 to 'Keswick at Portstewart' as the NOIKCM (2005:21st February) state. It was only a change of name and yet it rooted the Convention in its physical and spiritual foundations while keeping the name of the town of Portstewart in the title. These were genuine attempts to remarket the Convention and in 2013 they have been successful.

During Dr. Fell's tenure of office the structures set in place by Lawson McDonald became invaluable as the Convention moved forward with some speed. Publicity was greatly enhanced by Mr. Robin Fairbairn and Mr. Mark Thompson (NOIKCM, 2007:12th February). Worship was developed and a number of Seminars were planned each year. Taken together these changes have given a new image to Convention. The policy of "one degree shift at a time" has been followed and the attendees have responded positively.

The 2005-2007 Conventions virtually dispensed with the Keswick sequence of teaching and took various Themes. At this point the Convention had effectively become a Bible Week.

- 2005: "On the Road with Jesus" (NOIKCA, 2: 2005)
- 2006: "Losing Touch with the Living God" (NOIKCA, 2: 2006)
- 2007: "Life Changing Grace" (NOIKCA, 2: 2007)

In 2008 and in 2010 no Theme was chosen. In 2009 the theme adopted was "This Summer go a Little Deeper". In 2011 the Very Rev. Robert Key, Dean of Jersey, preaching at the Evening Celebrations followed and of his own volition, the traditional Keswick sequence of teaching. At the Committee Meeting, the NOIKCM (2100:24th October) record;

Following the ministry of the Very Rev. Dean Key at the 2011 Convention, the Committee decided that the traditional Keswick Themes had considerable merit for they deal with important matters about the Christian's walk with God. The Committee noted that although Dean Key had taken the themes it was not done in any mechanical way, but it was challenging and helpful. After some discussion it was decided that in future the Chairman should inform the evening speakers about this decision.

After a long and tortuous journey the North of Ireland Keswick Convention, now Keswick at Portstewart, has gained a place of significance in the Christian life of the North of Ireland. The Convention has come through many vicissitudes in its development, but it has emerged strong and confident. It is making a positive contribution to the life of the Protestant Community 2013.

CHAPTER 5: ANCILARY MINISTRIES OF THE NORTH OF IRELAND KESWICK CONVENTION (1914 – 2013)

The thesis has already alluded to some ancillary ministries attached to and seen as integral to the life of the Convention. This chapter will deal with some of these; will examine their origins and seek to assess their intrinsic value and significance and their contribution to the overall impact and ministry of the Convention to the Protestant people.

Since 1914, the Convention, like Keswick, has had a Missionary emphasis as the logical outcome to the call to consecrated service. In addition the Convention leadership, in an effort to inspire Biblical Ministry in the country initiated a Ministry to Ministers as early as 1915 (NOIKCM, 1915:19th April). In 1914 as the NOIKCM (1914:8th December) reveal the possibility of Ladies Meetings was discussed. In similar vein the need to harness young people and to introduce them to Keswick Teaching was thought necessary as early as 1928 (NOIKCM, 1928:4th April). Because Keswick seeks to complement the work of local churches the chapter will explain the connection between them and the Convention.

5.1 Ministry to the Local Churches

From 1914 the leaders of the North of Ireland Keswick Convention were conscious not to usurp the place of the Portstewart Congregations. At that time there was one Anglican Church, one Presbyterian Church, one Baptist Church and a Plymouth Brethren Assembly in the town. Carson (1988:8) records the important decision about the location of the Convention, “but it was also the warm welcome given to the movement by the Rev. Dr. Aiken, the local Presbyterian Minister and the Rev. E.R. Moncrieff, the Church of Ireland Rector that finally decided it”. It would be held at Portstewart, Co. Londonderry with the support of two mainline denominations. At the third meeting of the Convention Committee, as the NOIKCM (1914:23rd February) record, it was reported that Dr. Montgomery and Mr. Richardson had visited Portstewart and had contacted the Revs Aiken and Moncrieff and “it was agreed to form a local Committee who should undertake local arrangements”. The Secretaries of the local Committee were Miss Moncrieff and Miss Harbinson according to the NOIKCM (1914:28th April) and they were proactive about providing lists of Hotels, Bed and Breakfast houses that could offer accommodation to the Convention attendees. No

doubt local church leaders were satisfied when the first Convention Meetings received official greetings from the Methodist Church, the Presbyterian Church in Ireland and the Church of Ireland. The Convention was and still is an expression of scriptural ecumenicity under the banner of ‘All One in Christ Jesus’. This fact alone made a contribution and still does to the life and unity of the Protestant community. However, in 1925 the Committee received a letter according to the NOIKCM (1925:25th June) from the Rev. J.W. Parkhill, then Methodist Minister in Carrickfergus, Co. Antrim indicating that there were only “three Methodists on the Convention Committee, that the date of the Convention conflicts with the Methodist Conference, and that the Methodist Church is not strongly enough represented amongst the speakers”. This is a serious and justified criticism but the Committee replied in an ambivalent fashion. It was a denial of the professed ecumenicity of the Convention. In 1954 according to the NOIKCM (1954:24th June) a letter from the Irish Baptist Union was brought to the attention of the Convention Committee. The Union was concerned about Baptist representation of the Committee. The fact that the Baptist Union wrote to the Committee in this fashion reveals the significant position in which it held the Convention. The Union were making a valid point when the Motto of Keswick is considered seriously.

The NOIKCM (1915:8th December) record the “Chairman on behalf of the Committee expressed how deeply grateful they were to the Revs. Moncrieff and Aiken and to the Secretaries of the local Portstewart Committee for their untiring efforts in making the Convention a success”. The *Belfast Telegraph* (1918:26th June) reported the opening of the Convention when “the local clergymen – Rev. Dr. Aiken and the Rev. E.R. Moncrieff – took part in the meeting”. Both men were invited to join the Convention Committee on 6th May 1921. In fact they usually only attended the June Committee Meeting held during the Convention, at Portstewart. However, this small step of involving the local Church leaders had the effect of bonding the Convention within the town community and particularly with the local Presbyterian and Anglican Congregations. This practice was continued after the deaths of Moncrieff in 1923 and Aiken in 1925 when the Revs L.V. Uprichard according to the NOIKCM (1928:28th June) and the Rev. E.G. Dixon, NOIKCM (1937:23rd June) represented the local Anglican Parish and the Revs. J. Craig, NOIKCM (1928:28th June) and J.H. Withers NOIKCM (1940:27th June) represented the Presbyterian Congregation. The nature of ex officio membership is not explained in the records, but the Minutes of 27th

June 1940 record after the names of those present, “E.G. Dixon and J.H. Withers were also present”, possibility indicating their status, role and any participation as being somewhat different from the others. The policy of having the local Ministers as ex officio members of Committee was discontinued in 1953 according to the NOIKCM when,

... the Secretary reported the receipt of two communications from Pastor Tetley [*Portstewart Baptist Church*] making what he called a formal application for appointment as an ex officio member of the Portstewart Convention Committee, in order that he might be on the same footing as the other Ministers of the town. This brought about some discussion on the subject of ex officio membership and it was unanimously decided that in the meantime there should not be any further names added to those acting in this capacity (1953:30th January).

In 1946 the Rev. S.J. Fitzsimmons, the newly installed Presbyterian Minister, was appointed an ex officio member of Committee. The Minute makes the point that the Rev. Fitzsimmons should be informed of the “Committee’s desire that he should act as an ex officio member of Committee”. The NOIKCM (1960:25th February) asserts, upon the resignation of the Rev. E.G. Dixon that ex officio membership had been discontinued and “that the Rev. Fitzsimmons should be invited to join the Committee as a full member and thus conclude ex officio membership”. When Pastor Crawford of the local Baptist Church requested ex officio membership of the Committee he was informed that this was no longer the practice of the Convention (NOIKCM, 1954:24th June). The Rev. T. J. Crabbe of the local Methodist Church wrote to the Committee, as the NOIKCM (1956:31st January) show, about the same matter. The Minute records, “the Hon. Secretary was asked to advise Mr. Crabbe once again of the Committee’s decision taken some time ago, not to make any further appointments to ex officio membership”. Speculation has to be made about the reasons why ex officio membership was discontinued and why there was reluctance to invite the local Baptist and the Methodist Ministers to join the Committee. The Congregations were smaller than the Presbyterian and Anglican. The Convention’s Motto was being denied. It was only in 2001 that Pastor Val English of the Portstewart Baptist Congregation joined the Committee (NOIKCM, 2001:8th November).

Subsequent Convention Committees refused to impose the Convention upon the town of Portstewart and its Christian Congregations. This was at times difficult for the North of Ireland Keswick had its own ethos and ministry. Generally speaking, they did succeed and in 2013 the Convention and its ministry are both accepted and respected. Sadly, the local Brethren Church does not identify officially with the Convention, but that merely reflects their church polity.

It was the practice from the very beginning that Convention speakers would preach in the local churches. In 2012 the Convention speakers or Committee members conduct worship in the two Presbyterian Churches, and in the Baptist Churches in Portstewart and in Coleraine. The good tradition of supplying the Anglican and Methodist pulpits concluded in the 1970's. Unfortunately no complete records are available to indicate the speakers allocated to the local churches. The Rev. R.J. Wilson (2012:4th April), the Minister Emeritus of Portstewart Presbyterian Church indicated the good relations that existed between the Convention and the local churches. Mr. Wilson was Minister in Portstewart from 1967 – 1999 and is well qualified to make comments about the connection between the Convention and the local churches. He indicated some disquiet that the ex officio status had been discontinued, not from any personal concern but for the good of the Convention. It is a good point! He made it clear that local Ministers, decades ago, sat at the front of the platform area thus giving the Ministry their support. His congregation, he explained, was always happy to facilitate the Convention with catering for various receptions and with use of the church halls for crèche and for the Prayer Meeting for many years. As a local minister, the Rev. Wilson was aware of the anticipation generated by the Convention each year and always welcomed a speaker to his pulpit. This pulpit ministry had the effect of exposing the Congregations to internationally known preachers. While their ministries were usually well accepted by local people, the Rev. Wilson related an event when the Rev. Glyn Owen was preaching. He had ministered successively in Trinity Presbyterian Church, Wrexham (1943-1948); Heath Evangelical Church, Cardiff (1948-1954); Berry Street Presbyterian, Belfast (1959–1969); Westminster Chapel, London (1974-1976) and lastly, Knox Presbyterian Church Toronto (1976-1985). A church member, clearly more concerned about his Sunday Lunch than the Rev. Glyn Owen's masterful exposition, stood up and shook his watch so that the Preacher could take note of the time!

The Rev. Wilson also explained that many of the small Hotels and Bed and Breakfast establishments benefited from Convention attendees thus contributing to the local economy. The Rev. Wilson was always keen to foster good relations with the Convention and often invited the Committee and the speakers to his home on Sunday evening after the Convention meeting. The Sunday Evening Convention Meetings were deliberately held at a time to facilitate local Churches and their Evening Services. In 1935 though, the local Churches (Revs E.G. Dixon and J. Craig) changed to the time of their evening Services to assist the Convention with a B.B.C. broadcast from the tent as the NOIKCM (1935:18th January) state. Generally, no attempt was ever made to usurp the place of the local church. However there were some incidents like those already noted that cause some concern. The NOIKCM (1921:6th May) reveal that the Rev. Ludlow of the local Methodist Church complained that the Sunday afternoon Convention Meeting clashed with his Sunday Service. The Committee replied, “it was felt that nothing could be done, except if possible to offer a Convention speaker to Mr. Ludlow, if his Service is changed to the forenoon of that day”. On the other hand, the suggestion of a Sunday Morning Convention Service was obviously discussed by Committee because according to the NOIKCM (1944:4th April), it “was decided to take no action in this matter”. Relations were cordial between the Presbyterians and the Convention, for in 1921 Dr. Montgomery suggested that the offering at the Presbyterian Sunday Morning Service at which the Rev. Gordon Watt was to preach should be shared with the Convention. In 1930 the local Presbyterian Congregation asked for the use of the tent and this was given with certain provisions attached; namely that the tent was to be used for the sale and refreshments stalls; that no lotteries or side shows that would be out of harmony with the work of the Convention could be held and that the Congregation would be fully responsible for any damage done to the tent by weather or by accident as well as its erection and storing. This was a generous act, given in response to the Congregation for its support when the tent was damaged by storms over the years and the Church building was used for the Convention meetings. The Congregation replied, as the NOIKCM (1930:26th June) note, that they decided not to use the tent. The request however was granted and it indicates harmonious relations. In 2013 the Convention provides a preacher for the two Presbyterian Churches and to the Baptist Church in Portstewart. In 2011 a speaker has been provided for the Baptist Church in Coleraine, 4 miles from Portstewart. The tradition of a speaker preaching in the Church of Ireland ended

in 1994 when Canon T.F. Callen retired and the Venerable Patrick Rooke, now Bishop of Tuam, was appointed.

5.2 Student camps at the North of Ireland Keswick Convention

Coggan (1934:141) writing about the Magee University College, Londonderry Evangelical Union reports that it “had been the custom of the Union since its inception [on 19th January 1925] to hold a camp at Portstewart, during the North of Ireland Keswick Convention”. Coggan relates that most days of the camp a speaker would come to address the students. Men of the calibre of Bishop Taylor Smith, Mr. Lindsay Glegg and Rev. Alexander Frazer and others were used in this capacity (Coggan, 1934:141). The Dublin University Women Students’ Bible Union arranged house parties to the Keswick Convention in 1925, 1926 and 1928 (Coggan, 1934:137). As Goggan shows throughout his book, Keswick speakers were in much demand at the University Christian Unions in the 1920’s and 1930’s and were moulding successive generations of students. For example, the Rev. J. Russell Howden addressed the very first meeting of the Queen’s University of Belfast Bible Union (Coggan, 1934:128). It may be stated that as a result of this definitive connection, Keswick spirituality dominated British Evangelical life for decades.

The Rev. John Maddock (2012: 18th April) related his experiences from his personal diary of the Magee Evangelical Union Student Camp in 1949. The camp was a spiritual and recreational retreat for about 36 undergraduates many of whom were preparing for the Ministry of the Presbyterian Church in Ireland. The 6 female students resided in a Boarding House while the males stayed in the Presbyterian Church Hall. The camp was self-funding and the men had their food cooked by a Mrs. McMullan in the local Orange Hall. Mr. Maddock’s diary indicates that as many as 60 students would have congregated for supper in the evening. The camp was a time for prayer, Bible teaching, swimming and walking in the pleasant seaside area. He recalls prayer times into the small hours of the morning and held in a corner of the tent after all the people had gone home. The students also attended the Youth Meetings. Various Committee members and speakers came to give talks to the students. In addition to the Convention Meetings some of the students helped at the Open Air Meeting held at the harbour and others assisted with stewarding at the main Meetings. Mr. Maddock, although now 83 years of age, attends the Convention every year and his

personal spiritual life and ministry was shaped by the experiences he had at the camps many years ago.

Mrs. W.J. Lamont (2012:17th April) commented upon the fact that in her student days at Magee University College, she attended the student camp along with a number of her female friends. They stayed in a guest house that had been taken over for the Convention by the Egypt General Mission.

The Rev. Malcolm Hare (2012:18th April), Minister Emeritus of St. Kentingern's Church of Scotland Parish in Kilmarnock related his experience at the Magee E.U. Student Camp. He attended from 1946 -1950 and was overcome by his first visit. The Rev. William Still of Aberdeen was the preacher at the opening Sunday evening Meeting in 1947 and his text was St. John 3:16. During his exposition he took the congregation into the throne room of heaven and listened into the debate in eternity among the members of the Trinity about the sin of mankind and the hope of Salvation. The result being, of course, that the Son became the Redeemer. It all had a profound effect upon Mr. Hare. He was ordained in the Church of Scotland in 1956 and served in Gharingcross, Grangemouth, at Langside Hill, Glasgow and at St. Kentingern's from 1979. In 1970 he was invited to preach at the Keswick Convention, Cumbria and in 1975 to speak at the Keswick Holiday Week. Hare (2012:18th April) relates the Rev. Geoffrey King giving talks to the Camp members in 1949.

The Very Rev. Dr. Howard Cromie (2012:8th October) Minister Emeritus of Railway Street Presbyterian Church, Lisburn, N. Ireland explained that his first visit to the North of Ireland Keswick had been in 1947. He was then a student for the Ministry studying at Magee University College, Londonderry. While a student there, he worshipped regularly in Ebrington Presbyterian Church where the Rev. W.M. Craig was the Minister. Mr. Craig was a committed Keswick man and influenced many students to attend the Convention. The impact of the Youth Meetings that year was great upon Cromie. The large number of young people and the depth of teaching impressed him. The Rev. William Still was a speaker in 1947 and he addressed the student camp. Dr. Cromie relates how Mr. Still warned the students to be careful about stressing the importance of believers knowing the day and date of their conversion. Mr. Still explained that he did not remember a time in his life when he did not believe in Christ. Coming from a Presbyterian and Reformed position of the covenant with its stress on paedobaptism, Mr. Still impressed Howard Cromie. He also

remembers the fun component of the Camp with students not only from Magee but also from the Queen's University of Belfast. The food was served in the local Orange Hall, which just happens to be called the Cromie Memorial Hall! The other thing that impressed him was the Keswick slogan 'All One in Christ Jesus'. This struck him as a wonderful reality that, Christians from various Church traditions, who maybe normally would have little contact with each other, could come to the Convention in unity and sit under God's Word. Dr. Cromie attended the Convention regularly throughout the 1950's and he believes that the teaching he received there gave him direction for his Ministry and a desire for evangelism. He also attended the Mayallon Camps at the home of Mr. R.H. S. Richardson where he received more Keswick style Ministry and shared in the local Quaker Worship Services. At Moyallan he met other men who were to become leaders in the Church. Among them was, Jack Shearer, an Anglican, who was to become the Dean of Belfast (1985-2001). At the 1951 Convention, Cromie relates that the Rev. Harding Wood, a speaker, talking about worship said that, Divine worship was offered trice a day in his kitchen as he washed the dishes. The young Howard Cromie was impressed by the humanity of holiness. One evening that same year, he drove the Rev. G.R. Harding Wood, from the tent to the Speakers' House. Before they parted, Mr. Wood laid his hands on Howard Cromie's head and prayed that God would bless his ministry. That simple event is still fresh in Dr. Cromie's experience in 2012. In 1954 he was ordained and installed to the pastoral oversight of Enniskillen Presbyterian Church. In 1955 he attended the Convention, staying in one of the Ministers' Houses. The Rev. W.M. and Mrs. Craig were the leaders of the House. In 1962 he was called to Railway Street, Lisburn. He was appointed Moderator of the General Assembly in 1984. He became the General Assembly's Convener of the Irish Mission Committee from 1970 – 1978 and of the Church Extension Committee from 1978 – 1982. Both of these posts were filled with evangelistic desire. The Very Rev. Dr. Howard Cromie is representative of many now in full time Ministry whose lives were shaped at the North of Ireland Keswick and who made a significant contribution to Protestantism throughout the country.

The author of this thesis was an undergraduate at Magee University and Theological Colleges and Trinity College, Dublin between 1963 and 1967. The E.U. camps had stopped but he and several fellow undergraduates took caravans and houses to attend the Convention. Speakers such as the Rev. James Philip of Holyrood Abbey, Edinburgh and

the Rev. R.C. Lucas of St Helen's, Bishopsgate, London, came to talk to the men over tea. In the 1960's the students assisted with stewarding and gave testimonies at the Open Air meeting.

These camps were highlighted by the Convention Committee in 1973 in the NOIKCM (1973:1st November) as a model to attract students back to the Convention. The NOIKCM (1974:6th February) record Gavin Pantridge the U.C.C.F. local worker as being keen to get some undergraduates to attend the Convention. He suggested that the Convention could hire a number of caravans for their accommodation and letters were sent to the various Irish University Christian Unions. In 1974, 9 students formed a small house party. In 2011 there is no specific ministry to students although many attend and the 2010 and 2011 Missionary Project was the 'International Fellowship of Evangelical Students'.

5.3 Youth Ministry at the North of Ireland Keswick Convention

The Founders of the Convention were concerned to make its impact as wide as possible throughout the country through local Conventions and the Belfast Young People's Convention. That concern for young people was first expressed by the Committee as early as 1919 when the NOIKCM (1919:4th July) records suggestions being made regarding addressees on special subjects, and meetings for young people, but nothing definite was decided. In addition, and according to the NOIKCM (1922:31st March), it was noted that there were a great number of young converts in the country and that if possible a hint should be given to the speakers to take into consideration the fact that many were at the Convention. It was also suggested that the addresses should be of a very practical nature. Reference will be made later in this Chapter about young Christians seeking guidance for full time ministry. The Committee felt constrained to advise and encourage them (NOIKCM, 1923:31st August).

The first mention of regular Youth Meetings at the Convention was in 1928 as the NOIKCM (1928:4th April) show, when it was planned for the Rev. Earnshaw Smith, Rector of All Souls, Langham, Place, London to conduct two suitable meetings – one of Wednesday and the other on Friday at 5pm. The Convention in 1928 was fourteen years old and had been very busy establishing itself in the N. Irish Church calendar, developing

ministry to ministers, acquiring property and planning local Conventions etc. The Committee was clearly concerned that young people should understand the Keswick Teaching of full salvation and consecration. Almost every year until 1990 there was a youth component at the North of Ireland Keswick Convention. In 1929 the speaker at the youth meetings was Mr. W.G. Ovens. He was an accomplished and experienced youth and children's worker. Combe (1950 (?):10) relates Ovens' early life in Peckham Rye, London and his education at Sidney Sussex College and Wycliffe Hall, Oxford. He graduated M.A., and LL.B. and was ordained "as a deacon in the Established Church". A thoughtful and passionate evangelical he wrote the first verse of a well-known hymn,

Wounded for me, wounded for me,
There on the cross He was wounded for me;
Gone my transgressions, and now I am free,
All because Jesus was wounded for me.

After serving for many years as a volunteer he sold his share in the family business and began to work full time for C.S.S.M. (Children's Special Service Mission). For many years he was responsible for the C.S.S.M at Portrush, three miles from Portstewart. Ovens (cited by Combe, 1950 (?): 29) recalls his full salvation experience at Keswick "these people have got something and I want it". At the 1929 North of Ireland Keswick Convention W.G. Ovens gave the closing Friday address on the Work of the Holy Spirit and in that year he conducted the Convention Youth Meetings. Although Ovens was invited to conduct the Youth Meetings in 1930, as the NOIKCM (1929:27th June) state; at the 11th October 1929 Committee Meeting it was decided that "these meetings will be at 9pm next year, the ordinary Convention speakers should be invited to address them in turn". The Youth Ministry was gradually taking shape and as NOIKCM (1930:15th April) record, it was agreed that the meetings should be held from Tuesday to Friday with Friday having a missionary flavour.

The Convention's Youth Ministry moved in an ad hoc manner until 1934 when Mr. A. Lindsay Glegg was invited to lead it. The meetings were to be held every evening and Mr. Glegg "was to have entire charge" (NOIKCM, 1934:19th January). This created considerable momentum and in 1934 and 1935 a second tent was erected to accommodate the young people. At this time the Convention Committee were planning the Belfast Young People's Convention and according to the NOIKCM (1934:19th January) were also

considering ministry to students “perhaps at the University”. In 1936 the Rev. Canon O. Scott reported that the 200 seater tent belonging to the Irish Evangelistic Society was too small and that a 400 seater would be required. However the additional cost of hiring the larger tent and the necessary site works to level the ground caused some hesitation. Mr. Glegg’s business interests meant that he could not always be present for the whole Convention and in 1938 the Rev. S. Baxter and others were invited to lead the Youth Meetings (NOIKCM, 1938:1st April); extending the Meetings to include Saturday night was also considered. In 1941 the largest youth attendance was recorded with the meetings being held in the Presbyterian Church Hall as the NOIKCM (1941:26th June) record.

The youth ministry had become an accepted part of the Convention’s life in 1941 and the Convention Committee considered that it needed to be more structured. As a result a “permanent subcommittee” composed of the Revs J. Dunlop (Convener), J.T. Carson, A.M. Parke, W.G.M. Martin and W.J. Gransden was formed “to take full charge of all the arrangements in connection with the Young People’s Meetings” (NOIKCM, 1942:6th February). A change in the subcommittee was necessitated by J. Dunlop’s appointment as Chairman of Committee as the NOIKCM (1944:4th April) show and the Rev. J.T. Carson was appointed as Convener in his place. The Youth Ministry in 1949 and into the mid 1950’s seemed to struggle. Mr. Glegg was not always present and because various people were leading the events there was a serious lack of continuity from year to year. In 1949 the Rev. A.M. Parke was responsible and in 1955 Tom Rees led the meetings (NOIKCM, (1949:23rd June & 1955:23rd June). Unbelievably the Convention Committee in 1958 because Mr. Glegg was not free to come to Portstewart decided “in an attempt to lead the young people to concentrate on the main Convention meetings, they [the Youth Meetings] be discontinued for the present year” (NOIKCM, 1958:7th March). At the same meeting the Committee “questioned the continued value of these meetings”. At the 1958 Convention it was noted that “there had not been much comment about the discontinuance of the Young People’s Meetings” (NOIKCM, 1958:26th June). Again in 1959 no Youth Meetings were held (NOIKCM, 1959:2nd April). The continuity had been broken and although the Youth Meetings were held in 1960 with Rev. J.T. Carson and in 1961 with Rev. A.W. Rainsbury (Croydon) they were confined to Tuesday, Wednesday, Thursday and maybe Friday if required. According to the NOIKCM (1963:11th April) a renewed effort was made to capture young people. 1,000 bookmarks highlighting the meetings were distributed to local

School Scripture Union Groups and in 1964 as the NOIKCM, (1964:27th February) indicate, the Rev. Philip Hacking (Sheffield) was tasked with the Youth Ministry. During that particular Convention, Mr. Hacking expressed the idea that a Youth Meeting on Friday would be purposeful (NOIKCM, 1964:25th June). At the same meeting of Committee and with renewed vigour for Youth Ministry the Committee decided to adopt the practice of using Friday evening, in addition to the other evenings, if the speaker could stay until the closing Saturday of the Convention.

In 1967 the Committee received a letter suggesting the children's meeting might be held at the Convention under the direction of C.S.S.M or Child Evangelism Fellowship. This was a good idea and it was taken up some years later in conjunction with Scripture Union. However too few children attended and this was discontinued in 1997 (NOIKCM, 1997:27th January). It was taken up again in 2005 and the Convention in 2013 continues to work alongside the Portstewart C.S.S.M., with both programmes dovetailing. The C.S.S.M workers are commissioned at the Sunday Convention Meeting, and one of the speakers gives a talk to the workers in their base. The Convention advertises the ministry of the C.S.S.M. This is a very successful ministry and in theory enables more parents to attend the Convention Meetings.

In the mid 1970's, the Convention Youth Ministry however was effectively replaced by Meeting Point, already referred to in Chapter 4. However, according to the NOIKCM (1983:11th February), "discussion followed on whether some activity specifically aimed at young people should be revived and a subcommittee ... was appointed to consider this matter". In 1983 two Committee members, (Mr. N. Lynas and the Rev. H. A. Dunlop) visited Keswick, Cumbria to examine their youth work and they also talked to local youth leaders around the Portstewart area (NOIKCM, 1983:5th December). The Convention Committee considered that whatever Youth Ministry was carried on it should blend with the main Convention programme and initiate young people into the Convention as such. The decision was made on 5th December 1984 to hire a small marquee for the Youth ministry. Dick Dowsett of O.M.F. Scotland was invited to the speaker. Several house parties were arranged, with the Convention Committee underwriting costs for accommodation. Leaflets were inserted into Missionary magazines, and the meetings in 1984 were a great success. At the 1984 Convention as the NOIKCM (1984:18th October)

state the Rev. H.A. Dunlop reported 200 young people were resident in house parties and that 500 attended the Saturday evening Youth Meeting, the average age being “late teens and early twenties”. This marked a high water mark in attendance and in 1985 and 1986 the Rev. H.A. Dunlop reported a general commendation of the form “and content of [the] programme” (NOIKCM, 1986:21st October). However, Mr. Dunlop was concerned, if in fact the Youth Meetings “were integrating young people into the main Convention” and it was acknowledged that this “was a long term objective”. The Convention Youth Ministry in 1986 was strong and was making a contribution into many young lives providing Bible teaching in a setting of contemporary worship. Interestingly, in 1987 the Youth Meetings adopted three Keswick themes – Failure, Freedom and Fulness (NOIKCM, 1987:17th February). Mr. Norman Lynas who had succeeded the Rev. Dunlop as Convener of the Youth Ministry reported,

While the programme in recent years had attracted a reasonable amount of interest it had not built up a core of support or noticeably increased the interest of younger people in the Convention itself. .. It was thought that a move to weeknight meetings following the main Convention gatherings would make the young people’s meetings a more integral part of the Convention (NOIKCM, 1989:25th January).

The challenge of making the main Convention Meetings more universally acceptable was debated. If this could be achieved it was asked, was there any need for a separate Youth Ministry (NOIKCM, 1990:25th January).

The whole scene changed with the advent of the New Horizon Conference. The effect of its formation was to take many young people from the North of Ireland Keswick Convention. Its worship style was more contemporary and although, eventually both gatherings had the same type of speaker, New Horizon became the place to be for young people. During the 1990’s the Convention Youth Ministry gradually was taken over by the Holiday Weekend, held during the closing Friday, Saturday and Sunday of the Convention week. However, according to the NOIKCM (1997:15th September) the decision was made to close the Convention on Friday evening and not Sunday and the Youth Ministry then was reduced to a series of Interactive Bible Studies led by the Rev. Martin McNeely and for example, the Rev. Dr. Alec Motyer (NOIKCM, 2001:28th June). At the 2012 Convention a successful Youth Ministry with 250 people in attendance was held on one evening.

5.4 Missionary Ministry at the North of Ireland Keswick Convention

From the very beginning the North of Ireland Keswick Convention had a Missionary emphasis. The Convention leaders believed in the truth of “extra Ecclesiam nulla salus”. At the first Convention in 1914, Mr. R.L. McKeown organised the Missionary Meeting (NOIKCM, 1914:9th June). The Minutes of 8th December 1914 record the amount of the Missionary offering taken on Thursday 25th June 1914 as being £25.6.4p. This amount was divided among the missionaries societies represented namely the Church Missionary Society, the Irish Presbyterian Church, Qua Iboe and the Egypt General Mission. In addition some contributions were specifically earmarked to particular societies; 15/= for the London Jews Society; 10/= for the Egypt General Mission and 11/= for Qua Iboe “making a total of £27.2.4p for missionary purposes” (NOIKCM, 1914:8th December). The policy of distributing the missionary offering among the societies represented at the Missionary Meeting was continued in 1916 according to NOIKCM (1917:6th March) was confirmed in 1923,

It was agreed as in previous years to give missionaries belonging to any of the accredited societies who are attending the Convention an opportunity of speaking at the [Missionary] meeting, and to explain on the Missionary Offering envelopes that any money not allocated by the donors should be divided equally among the societies represented by speakers (NOIKCM, 1923:25th April).

The Convention Committee, aware that mission begins at home, discussed the possibility of having an additional Missionary Meeting focusing on Home Mission in 1922 and at the same Committee Meeting it was decided “if possible to invite all the missionaries present next year to Tea” (NOIKCM, 1919:4th July). This Missionary Reception was to continue until the late 1990’s. In 1931 according to the NOIKCM (1931:25th June) almost 50 were present at the Missionary Tea. The amount of the Missionary Offering in 1923 as recorded in the NOIKCM (1923:26th June) “was £204 of which about £170 was allocated by the donors”. The Missionary Policy was refined and updated when it was decided “that as far as possible only Missionaries attending the Convention should speak at the Missionary Meeting” (NOIKCM, 1924:26th June). This practice was confirmed on 5th May 1925. Clearly the Convention Committee were anxious that no Society would merely use the Convention to extract funding. Missionary Societies were clearly pushing the boundaries of

the Policy and it was further refined in 1925 according to NOIKCM (1925:25th June) to indicate “that only Missionaries attending the Convention, at least from the middle of the week should take part [in the Missionary Meeting]”. At the same Committee Meeting it was agreed “to wire the Mission to Lepers regretting that an opportunity could not be given to a representative coming on Saturday”. At this stage in its life the Convention was a coveted platform for Missionary Societies and reveals the position it enjoyed among the Protestant Community in the North of Ireland.

A significant development in the Convention’s potential Missionary strategy was to consider training of Missionary candidates. The NOIKCM (1923:31st August) record a “number of young people in the North of Ireland recently converted are desirous of going abroad and it was felt that something should be done to advise and encourage them and it was agreed if possible to convene a meeting of those interested”. However there is no further record of anything being done about this. To further the cause of Mission among the young people it was agreed on 15th April, 1930 that, “the Youth Meetings would be of a missionary nature”.

It is clear from the Minutes that although no names of Missionaries sharing at the Missionary Meeting are given in some years, that the Meeting was held on the closing Saturday of the Convention (NOIKCM, 1928:4th April). The Missionary Meeting was changed to the Friday morning in 1952 according to the NOIKCM (1952:1st February) because fewer missionaries were attending and the lack of support at the Saturday morning Meeting. This was affirmed in 1975 according to the NOIKCM (1975:27th January) when it was decided to have fewer reports and a shorter address by one of the Convention speakers. This had the effect of changing the import of the Keswick Sequence of Teaching for the Call to Service is the theme for Friday evening. Originally the Missionary Meeting followed the call to service!

The number of missionaries attending the Convention seems to mirror the fortunes of the Convention. Fewer missionaries were attending in the 1970’s and some serious consideration was given to how this should be addressed. The Committee considered using the Guismere Youth Centre, Castlerock for a Missionary House Party (NOIKCM, 1975:18th January). The Committee, at the same meeting, heard a report that Keswick had been contacted about their Missionary Hospitality Fund so that Missionaries could come

for the whole Convention and receive part of their expenses. The Committee decided to establish a Missionary Hospitality Fund in 1977 (NOIKCM, 1977:18th January). Dr Bill Holley was deputed to administer this Fund as the NOIKCM (1979:23rd January) testify.

Reference has been made in Chapter 3 of Dr. Bill Holley, Mr. Oswald Mitchell F.R.C.S. and the Rev. J.C. Wright who received their Calls to Missionary Service at the Convention. Another veteran missionary who was called at the Convention was Mr. James Gunning. His story is movingly told in Maxwell (2008). James was called to Missionary Service at the Convention Missionary Meeting while on his honeymoon in 1944 just days after his marriage to Dorrie on 15th June, as Maxwell (2008:8) relates. He felt the call of God to Brazil, did not tell his wife, but prayed that God would call her too. He did indeed call her two years and three months later. According to Hazel Miskimmons (2011:29th November), a midwife, as Maxwell (2008:15) describes her, and a fellow Acre Gospel Mission worker (1961 – 1994), James and Dorrie did pioneer missionary work in Boco do Acre and in the Labrea towns in N.W. Brazil. The Gunnings were life time missionaries and addressed the Convention Missionary Meeting in 1961, 1966, 1972, 1984 and 1991. They served for 42 years in Brazil having retired when James became 65 years of age but returned and finally left Brazil in 1991 (Maxwell, 2008:23).

Contact was maintained throughout the 1970's until 2012 with the Missionary Secretaries Fellowship so that the Convention could maximise the impact of the Ministry to Missionaries and bring the Missionary mandate before the Convention. At the Committee meeting held on 5th December 1983 the Rev. Bill Leech, a Committee member and the General Secretary of the Qua Iboe Mission, brought several innovative ideas to the members. Rather than majoring on Societies he thought that regions could be focused upon and that a marquee could be hired to house a significant Missionary Exhibition. However in 1987 the number of missionaries attending was fewer than usual and this caused major concern. In 1989 the Missionary Reception was moved to Tuesday afternoon (NOIKCM, 1989:26th January). Further good ideas were forthcoming and the use of the Christian Service Centre for counselling those who felt the Call of God upon their lives was considered (NOIKCM, 1992:27th January). This was a genuine attempt to be proactive in assisting people of all ages to follow through on the Keswick message of consecration and subsequent service. In 1994 another consideration, which was not implemented was to

invite the “fruit of mission” to the Convention, that is, someone who was the product of missionary endeavour (NOIKCM, 1994:22nd February). In the early 1990’s the North of Ireland Keswick Convention had lost its former place as the place to be for local Christian people and this was reflected in the gradual decline of Missionaries in attendance at the event. In 1997, the NOIKCM (1997:27th January) state that the Missionary Secretary, Dr. Tom Geddis indicated that he was having difficulties obtaining Missionaries to address the Missionary Meeting. In 1998 the Missionary Meeting was discontinued and was replaced by regular Mission input at the evening Convention meetings and by a manned Missionary exhibition in the main marquee. Again, in 2005 the “fruit of mission” idea was floated but not taken up. In 2012 the Missionary Exhibition is present and the main Missionary input is done by a highlighted Mission or Agency having a spot at one evening Meeting and an offering taken to support it. In 2010 and 2011 that Agency was the International Fellowship of Evangelical Students. For a list of Missionary speakers at the Convention (see Annexure O).

By this route the Great Commission has been set before the Convention. No doubt many missionaries were blessed by the Convention Ministry, several people were called to casual and full time missionary endeavour and the cause of worldwide Mission was kept before the attendees. This was a valuable contribution to the world wide Protestant community.

5.5 Ministry to Ministers and other Church Leaders at the North of Ireland Keswick Convention

This thesis has frequently asserted that Keswick is not a Church but by its distinctive ministry it seeks to encourage local congregations and to stimulate Biblical ministry. Historically this goal was reached through the radical provision of a boarding house for Ministers (1917ff) some of whom were paid for by what was called the “Substitutes Fund” (1925ff); a traditional breakfast (1920ff) and a Ministers’ Meeting (1931ff). It is recorded frequently in the official records that the Very Rev. Dr. Henry Montgomery and Mr. R.B. Bass were responsible for raising money for the Ministers’ House Parties (NOIKCM, 1931:17th April).

In 1917, on the motion of Canon Scott, the decision was taken to make use of one or two local Boarding Houses for Ministers' House Parties and to seek ways of defraying the expenses involved (NOIKCM, 1917:10th October). The point of the house parties was "to secure the attendance of ministers who are not in touch with the convention". As this was a new departure for the Convention, it was decided at the same meeting of the Committee to seek advice from the both the Keswick Convention and Bridge of Allan Convention in Scotland, founded in 1892 (Pollock, 1964:97). This ministry was to be continued unbroken, and as an integral part of the Convention until it was discontinued in 1956 (NOIKCM, 1956:31st January). It provided generations of ministers the opportunity of attending the Convention in fellowship with colleagues and without doubt it moulded many of them for their ministries. The house parties always had a host and usually a hostess. The Rev. W. and McCoach hosted the first house party in 1919 and the possibility of a second house was discussed (NOIKCM, 1919:4th July). Mr. McCoach was the minister of Oldpark Presbyterian Church, Belfast where Mr. R.L. McKeown, the Convention Secretary was a Ruling Elder. The local Portstewart Committee according to NOIKCM (1921:5th May) under guidance from Miss Moncrieff indicated that some Portstewart friends would keep ministers as guests for the duration of the Convention

The Rev. W. and Mrs McCoach acted as host and hostess until 1927, when Mr. McCoach was unwell and the Rev. S.J. and Mrs Greer acted in their place. In 1928, two houses were taken with the second one being for ministers, who could pay their own way (NOIKCM, 1927:13th September). The Rev. Dr. Little M.P. and Mr. Willis were to invite the ministers as "paying guests" to fill the second house. During the 1928 Convention the possibility of using more than two houses was discussed and in 1930 three were in use (NOIKCM, 1930:26th June). It was agreed to use three houses again during the 1931 Convention. This was the height of the numbers in the Ministers' House Parties and the hosts were the Mr. and Mrs Willis, the Rev. S. J. and Mrs Greer and the Rev. T. and Mrs Rodgers. In 1933, when the fund was in deficit, Mr. R. Clyde paid to clear the account (NOIKCM, 1933:29th June). The house party policy was bearing fruit and according to the NOIKCM, (1936:25th June), 19 ministers were paid guests in two houses and nearly 100 ministers were in regular attendance at the Convention and in 1937 the Minutes record the number of attending ministers as being larger than ever (NOIKCM, 1937:24th June). A sub committee was formed to select ministers who would be guests of the Convention and from 1939 it

assumed the task of generating the necessary funding. From 1942, the Revs S.J. Greer and the T. McDermott were responsible for the two houses and in 1943, according to NOIKCM, (1943:24th June), 27 ministers occupied them. After some internal debate about the desirability of having ministers who were new to the Convention invited, the NOIKCM (1946:27th June) record that the houses were filled with mostly new men. The Committee were always careful to ensure that a fair denominational spread was achieved. In 1951 the Rev. W.M. and Mrs. Craig acted as host and hostess and in 1953 the NOIKCM (1953:27th October) record that the Committee was unsure that the houses were still fulfilling their original purpose. The Committee decided on 31st February 1956 to discontinue the Ministers' House Parties. During the decades they had fulfilled a great role and no doubt the influence of the Convention's ministry was extended to many Congregations.

Apart from the Ministers' House Party a Ministers' Breakfast was held from 1920. Mr Clyde and Major McLaughlin hosted the event on the Thursday morning of the Convention week. After the death of Major McLaughlin, Mr. Clyde, who was a successful Belfast business man as well as Convention Treasurer, with many contacts throughout the United Kingdom provided the Ministers' Breakfast until he died in 1950 (NOIKCM, 1950:14th February). Dr. Montgomery is reported in the *Belfast Telegraph* (1936:25th June) indicating that Mr. Clyde was "one of the most generous men God had ever made" (Editor ak, 1936).

In 1936, according to the *Belfast News Letter* (1936:25th June) 140 ministers attended the breakfast which was held in the New Town Hall at Portstewart (Editor ak 1, 1936). After his death, Mr. Richardson assumed responsibility for the breakfast and in 1951 and 1952 he and Mrs Clyde paid the costs of the meal (NOIKCM, 1951:27th April and 1952:1st February). The Ministers' Breakfast was discontinued in 1952.

As early as 1914 as the NOIKCM (8th December) record the need for a meeting for ministers was acknowledged. The Revs J. Russell Howden and Dr. Alexander Smellie spoke that the very first Minister's Meeting held in the Cromie Institute, Portstewart on Thursday 24th June 1915 (NOIKCM, 1915:19th April). The Ministers' Meeting took the form of the Ministers' Breakfast until 1952 as indicated above and in 1959 according to the NOIKCM (1959:2nd April) the need for a specific gathering was ministers was again acknowledged. Should it be a breakfast with a speaker or a meeting with a speaker? The first of these Ministers' Meetings with coffee etc was held on Thursday 23rd June 1960 at

10am with the Rev. W.H. Cragg as the speaker and with the ladies of Portstewart Presbyterian Church serving coffee (NOIKCM, 1960:25th February). The Ministers' Meeting continued in this format until the morning Bible Reading was changed to 11am thus allowing lunch to be served to the ministers (NOIKCM, 1996:27th June). In 1996, the late Rev. Mark Ashton of St. Andrew the Great, Parish Church in Cambridge gave the address. 25 copies were requested and 96 ministers were in attendance (NOIKCM, 1996:14th October). In 1998, the Rev. David Temple, Superintendent of the Irish Mission, who for many years had recorded the main Convention messages, began to record the address at the Ministers' Meeting also (NOIKCM, 1998:19th January). A change of day occurred in 2001 so that the first weekend speaker could stay until Tuesday and address the Ministers' Meeting. Gradually numbers of active ministers attending declined and the number of retired men grew. This was probably due to the influence of New Horizon which was attracting younger ministers and the perception that the North of Ireland Keswick was jaded. It also reflected the fact that the retired men who were familiar with the Convention and had benefited from its ministry continued to come whereas the Convention had failed to attract significant numbers of younger ministers. For ministers it was not the place to be! The Rev. Noel Agnew, a Committee member, raised the matter of the usefulness and need of the Ministers' Meeting (NOIKCM, 2001:28th June). A revamp was attempted with a time of open discussion, notified questions and a buffet lunch. To widen its base it was decided to include missionaries and other church workers. It was noted that in 2003 more active ministers were attending the Convention NOIKCM, (2003:23rd March; 2003:28th October). After the 2004 Convention the Committee decided that the Ministers' Meeting should be discontinued as its usefulness and effect had come to an end. This was a serious error! It is accepted that there are more Conferences now for Ministers than in previous years. The Banner of Truth Ministers' Conference, the Cornhill and Proclamation Trusts, the N. Ireland Ministry Assembly etc. are all worthwhile, but they do tend to be more cerebral than inspirational. Ministers need to hear ministry that warms their hearts and fires their souls to preach Christ. The Convention provides that in 2013.

The Rev. Norman Brown B.A., B.D., Minister Emeritus of Wellington Presbyterian Church, Ballymena made the following comment:

I first attended Portstewart Convention in 1975 and Rev Eric Alexander was teaching at the Bible Readings from the Sermon on the Mount. I had never heard expository preaching before and was astonished to discover that everything he had to say was based on the passage from which he was preaching. His sermon notes were right there in the Bible!! The Lord stirred me through this type of preaching and moved me to change the way I handled the Scriptures in my preaching. When I returned to my congregation and started to preach this 'new' way one of my perceptive elders asked "What happened to you at Portstewart? Your preaching is completely different and so much better!" (Brown, 2012:18th April).

This personal testimony is the desired effect of the Convention's ministry to ministers; that they will love the Lord and His Word and have confidence to preach it in the power of the Holy Spirit, so that people feel its impact and God is honoured.

These are a number of significant ancillary ministries carried on at the Convention. The ministry to young people, ministers and the missionary thrust at the Convention have had a great impact upon the Protestant people of the North of Ireland.

The Rev. R.J. Johnston (2012:27th April), Canon of Clogher Church of Ireland Cathedral and Rector Emeritus of Lack, Co. Fermanagh believes that the Convention, with its firm belief in the trustworthiness of God's Word has made a valuable contribution to Protestantism in the North of Ireland. Citing the passage in Luke 24 when the two disciples on the Emmaus Road were joined by the Risen Christ, Canon Johnston asserts that they received a confidence, "their dashed hopes were restored, their assurance that the Gospel was true and trustworthy in a fallen world, gave them a fresh desire to set forth His Name". However, Canon Johnston believes that the "full impact of the Convention's ministry upon Protestantism will never truly be known until Glory". Relating the change in the North of Ireland society's views since the 1950's to the Gospel, the Scriptures and not least the person of Christ, Johnston asserts that the uniqueness of Christ, then taken for granted, is no longer so.

Sadly the past fifty years have seen what could be described as a seismic change in the attitudes of society the Gospel and above all to Christ. The rise in the multi-faith culture ... has led to a change of perception of the Gospel. No longer is it viewed as the only way of Salvation. No longer is Christ seen as God's only appointed Saviour from sin. The Church although not of the world is nevertheless still in it to minister the Truth. Unfortunately it is often influenced by the world in its distortion of truth, by feast of man and by current thinking. The shift of confidence in Scripture as the sole authority of truth to science as the source of truth has raised doubts in the minds of many about the reliability of the Scriptures as the Word of God. In some cases this has led to reducing the Gospel to a moral message. Little or no reference is made to the Day of Judgement, Heaven or hell and above all else of Salvation through Christ alone.

Against this background Canon Johnston wishes to evaluate the ministry of the North of Ireland Keswick Convention:

It has consistently set before society Protestantism, the visible church, the doctrines of grace, man's helplessness to save himself, the need of Salvation through Christ alone, the need of repentance because of sin and its condemnation by God, the reality of the Day of Judgement, Heaven and Hell. Above all else it has proclaimed the true identity of Christ; His Divinity, His Humanity as the God man, the One sent by God to save, His death as a substitutionary death for us. The overall effect of this has been a sure antidote to the erroneous thinking about the way of Salvation and the false teaching given in many churches.

About the ethical out flowing of Gospel ministry, Johnston writes:

Furthermore the Convention by its faithful exposition of Scripture encourages great numbers to peruse Godly, Christ honouring lived day by day. The Gospel's power gives the strength – supernatural power to change children of disobedience to children of obedience – from ungodliness to godliness.

Canon Johnston sums up his thoughts by quoting Psalm 119:130 (N.I.V): “The unfolding of your words gives light; it gives understanding to the simple”. Writing about the call to consecration, Johnston continues:

Wonderfully the Convention has been used by God over the years to call many young people to respond the call to take the Gospel overseas. (One great reason why the Friday emphasis on ‘Mission’ should be restored.)

Writing about the encouragement generations of believers have received through the Convention, he writes:

One further aspect of the Convention has been the way it has been used of God to be a source of refreshment spiritually to many who are not fed in their own churches. Many have spoken to me about the value they have received from the faithful ministry of the Convention Speakers. They have been lead to a deeper appreciation of God's Word.

Canon Johnston concludes his assessment:

Finally, I believe that God has used the Convention to be a source of encouragement to many believers first by being able to join with a great number of fellow Christians in worship morning and evening. In these days of declining numbers going to church, the emerging of the new gospel can be discouraging but to be able to see such a great number coming to hear God's Word proclaimed is I believe a great uplift for many. May it continue to be used of God.

The North of Ireland Keswick Convention through its ancillary ministries supported local churches, encouraged University students through the Magee student camp, challenged generations of young people, stimulated interest in Mission both at home and overseas and it has given ministers and other church workers renewed confident in the Bible and the Gospel. Since 1914, the Convention has been an expression of spiritual ecumenism. Christians from various traditions have worked together in harmony and have united in the Gospel. Anglicans and Quakers, Presbyterians, Methodists and Baptists have put their ecclesiastical distinctives aside and have united on the central Creedal imperatives of the Gospel.

5.6 The Prayer life of the Convention

This entire ministry was bathed in prayer both before the Convention and during the Convention week. The Convention has attracted the favour of God. Each day at the Convention begins with the Prayer Meeting and this has been the practice since the first Convention in 1914 (NOIKCM, 1914:23rd February). At the first ever Convention Prayer Meeting in 1914, the Rev. Evan Hopkins according to the *Christian* (1914:2nd July) took Hosea 14 and from it “gave a clear helpful address” (Editor al, 1914).

The Committee planned to have a weekly Prayer Meeting for the Convention during the months of May and June 1918 (NOIKCM, 1918:6th March). The meetings were addressed by:

May 2 nd	Rev. Henry Montgomery
May 9 th	Rev. F.W.W. Warren
May 16 th	Rev. Oswald Scott
May 23 rd	Mr. Arthur Pim
May 30 th	Rev. James Little
June 8 th	Mr. S.G. Montgomery
June 13 th	Rev. William McCoach
June 20 th	Mr. R.H. Stephens Richardson

These meetings were held at 3pm and it is of interest that the Committee decided to hold monthly gatherings for the Deepening of Spiritual Life in Belfast Y.M.C.A. at 3:30pm. The first was held on 9th January 1920 (NOIKCM, 1918:4th December).

The City of Belfast was the chosen venue at the time because it was the capital city of the North of Ireland. The founders did not hold the pre-Convention Prayer Times in Portstewart because in their opinion, the Convention was not a local Portstewart convention was such but a Province wide one. In the same way the Committee Meetings were held in Belfast. Until 1943 the Committee met in the Qua Iboe Mission Office, Belfast, because Mr. McKeown had all his secretarial support there. In 1943 the venue was changed to the Bible Society Office in Belfast when James McDonald succeeded him (NOKCM, 1943:24th June). The decision to meet in Belfast was not contingent upon these offices being available. This practice continued until 1975 when Mr. McDonald retired as Bible Society Secretary. The Committee could have met in their own property at Portstewart for these meetings but they never did; apart from the regular Meeting during the actual Convention. The Committee has met in several venues e.g. Ahoghill, Co. Antrim according to the NOIKCM (1992:27th January); Maghera, Co. Londonderry as the NOIKCM (1994: 22nd February) indicates and in Ballymena, Co. Antrim (NOIKCM, 1998:19th January). Normally most meetings for prayer and business are held in Belfast.

Prayer was always a natural reality and practice for the Convention Committee. In 1921 for example, when a financial appeal was being sent out to supporters the Minutes record, “The members then engaged in prayer for this object, and for blessing on the next convention” (NOIKCM, 1921:25th February). The practice of the pre-Convention prayer times continued and arrangements were made for them to be held again in the Belfast Y.M.C.A. on the Thursdays in May 1923 (NOIKCM, 1923:25th April). When the pre Convention Prayer times are mentioned again in the Minutes it is in 1931 when “it arranged to hold two special meetings for prayer on behalf of the Convention on Tuesday 9th and 16th June (NOIKCM, 1931:26th May). The Bible assets that people are not heard for their many words (Matthew 6) but with this reduction in the number of times for prayer, can a lack of dependence on God be seen? However, throughout the 1930’s prayer was often on the Committee Agenda and in 1936 the pre-Convention prayer times were standardized as “the usual two prayer meetings” (NOIKCM, 1936:17th April). In 1935 an attempt was made to form a ‘Portstewart Fellowship’. Its inaugural meeting was held in the Belfast Y.M.C.A., on 10th April (NOIKCM, 1935:29th March). The Rev. Graham Scroggie was asked to speak at the ‘Portstewart Fellowship’ while on other preaching duties in Belfast (NOIKCM, 1935:27th June).

Throughout the years attendees have supported the Convention with their private prayers and in small prayer groups. In 1991 the Committee was told about a Convention prayer group in Portstewart led by the Rev. C.A.B. Williams (NOIKCM, 1991:9th September).

The Convention Prayer Meeting is held in 2013 at 9:45am from Monday to Friday. In 2004 it was decided to ask Convention Committee members to bring the Word to encourage prayer at the Prayer Meetings. This decision was mirrored by one made by the Committee in 1942 (NOIKCM, 1942:27th March).

In 1935, Mr. R.G. Bass brought the idea of a “Prayer Fellowship” to the Committee. Sadly this does not seem to have been well supported. Later Mr. Lindsay Glegg “had inaugurated a fellowship for those attending the young people’s meetings at the Convention which was given the name ‘The League of the Morning Watch’ ” (NOIKCM, 1947:1st April). This was a programme to encourage the discipline of 15 minutes for prayer and Bible reading each day. The emphasis of the League was personal development. There is no record of the League’s later development. In addition, the creation of a ‘Portstewart Fellowship’, with a

regular newsletter to encourage wider interest and prayer, has been tried several times throughout the life of the Convention. Mr. R. Clyde first introduced the idea in 1948. Under the title 'Friends of Portstewart' it was tried again in 1993 and 1998. It never really was a success sadly.

On 7th January 1944, it was decided to hold an annual Day of Prayer for the Convention and the practice has been continued until 2012. The ministry of God's Word at the Day of Prayer was usually brought by a Committee member although on a number of occasions a visitor was invited and given the responsibility. In 1963, for example, as the NOIKCM (1963:12th February) state, Mr. A. Lindsay Glegg was the speaker. The Day of Prayer has been held traditionally in May. For many years it was held at the home of Mr. and Mrs R.H. Stephen Richardson and then at the home of Mr. and Mrs. Burrows. Since 1978 the Day of Prayer has met in various church halls and hotels. In 2011 it was held in Belfast but from 2013 the Committee decided to locate the Day of Prayer at Portstewart (NOIKCM, 2012:20th September).

Through many years of theological confusion – the Liberalism of the 1920's and 30's, the Neo Orthodoxy of the 1940's and 50's, the Charismatic excesses of the 1960 -1980 and the Emerging Church Movement, the North of Ireland Keswick has been a virtual bastion of Protestant Reformed Theology. The Convention gave evangelical believers an identity and a challenge. Through the ministry of the local Conventions the leaders took their message to the whole country and inspired the rising generation through its youth ministry. The result was that the Convention was regarded by a great many people as the touch stone of Protestant Orthodoxy. Having said that, and as already stated the 1990's were difficult years for the Convention as its leadership wrestled with the challenge of the times and with other large Christian events. In 2013 the Convention is more confident of its place in the local church scene and remains the source of faithful, Christ honouring biblical exposition and application.

CHAPTER 6: CONCLUSION

This thesis has shown the historical, social and theological foundations of the Keswick Convention in 1875. Those theological roots go back to John Wesley in 18th Century England, to the American Holiness Movement and to the Higher Life Movement in the 19th Century. The thesis has shown that the new spirituality that Keswick's founder, the Rev. Canon T.D. Harford-Battersby, was promoting was just what many people in the church in Great Britain needed in the last quarter of the 19th Century. Of course, and it must be stressed, the emphasis was unacceptable to strict Calvinists like Bishop J.C. Ryle. Canon Harford-Battersby's personal associations, his personal spiritual journey and his Church polity had prepared him for the task.

A succinct outline of the events leading up to the first Keswick Convention has been given. These focused on the three great Gatherings at which Mr. and Mrs. Pearsall Smith etc ministered. The Oxford Union Meetings in particular, as the thesis asserts were instrumental, under God, in the final preparation of Canon T.D. Harford-Battersby and his desire to hold similar meetings at Keswick.

The thesis also has shown the generic connection between the English Keswick Convention and the North of Ireland Keswick Convention. This can be demonstrated by way of a common teaching of the doctrine of sanctification in the early years through many shared speakers and also, through the adoption by the North of Ireland Keswick of the method employed by its English parent. Like Keswick before it, the North of Ireland Keswick Convention has passed through a period of transformation since 2000 and this chapter will illustrate this fact.

By way of a conclusion to the thesis this chapter will examine succinctly various periods in the life of the North of Ireland Keswick Convention and relate them to the stated Aims and Objectives set out in the Table in Chapter 1.

6.1 The Historic Impact of the North of Keswick Convention

From its foundation in 1914 – 1945 the North of Ireland Keswick Convention grew both in numbers attending and in national impact.

The Convention was keenly aware of its position in the North of Ireland and in 1917, as the NOIKCM (1917: June) indicates a telegram of greeting and assurance of prayer was sent to His Majesty King George V in London. The complete text of the telegram is:

A large assembly of your Majesty's loyal subjects, gathered in a religious Convention in Portstewart, desire to express our unabated loyalty to your throne and person. We are grateful for the example which as our King you have set us in strenuous service and personal abstinence. We assure your Majesty of our continued and earnest supplications that God may graciously sustain you in these trying days; that he may guide our nation aright amid the perplexities that prevail; that he may grant His abundant blessing to rest upon all your Majesty's forces and that a righteous and lasting peace may soon be established in the world.

The Private Secretary, Author John Bigge, 1st Baron Stamfordham replied on 27th June 1917:

In the absence of the King I am commanded by the Queen to express to all who have joined with you in your message of today. Her Majesty's heartfelt thanks for the kind and loyal sentiment therein conveyed to the King which the Queen knows will be deeply appreciated by his Majesty. Stamfordham (Archive 1, Folder: 1).

Again in 1920 when the Irish War of Independence (Hopkinson, 2002) was raging a telegram was sent to the King and the reply dated 24th June 1920 (Archive, 1: Folder 2).

The King heartily thanks all assembled at the Convention for the loyal assurance to which their telegram gives expression. His Majesty joins with them in praying for a speedy restoration of Peace and Tranquillity. Private Secretary.

During the 2nd World War telegrams were sent in 1944 and on 20th June 1945 the following message was sent to King George VI and Queen Elizabeth:

Over 2,000 of your majesty's loyal servant gathered together at the 32rd Annual Christian Convention at Portstewart desire to express their loyalty and join in thanks to Almighty God for victory and peace in Europe, assuring your Majesty of our continued prayer. Richardson, Chairman.

The Reply dated 20th June 1945 (Archive, 1: Folder 3)

Please convey to all assembled at 32nd annual Christian Convention the sincere thanks of the King and Queen for their kind and loyal message of good wishes and congratulations on victorious conclusion of European War. Private Secretary.

Greetings were sent to King George VI and Queen Elizabeth on the occasion of their Silver Wedding in 1948. The following reply was received: "The King and Queen sincerely thank all who joined in your good wishes on the occasion of their Majesties Silver Wedding. Private Secretary (Archive 1, Folder: 3).

Whenever Princess Elizabeth became Queen, the Convention Committee sent their best wishes to her and received the following reply on 24th June 1952. It was sent to "Priority Chairman, Thirty-nine Annual Christian Convention, Portstewart, Ulster":

The Queen sincerely thanks all ministers, missionaries and Christian workers assembled in Convention for their loyal greetings and good wishes which Her Majesty much appreciates. Private Secretary (Archive, 1: Folder 4).

In 1954, the last primary evidence available for the sending of Royal Greetings the following was sent to Queen Elizabeth:

Over two thousand loyal subjects gathered at the fortieth annual North of Ireland Christian Convention at Portstewart Co. Londonderry wish to express to your Majesty in this glorious Coronation year their undying loyalty to your Throne and Person. Praying for the Royal House and peace. Looking forward to joining the welcome which the people of Ulster are preparing for the Royal visit. Stephens Richardson, Chairman (Archive 1, Folder 5).

It seems that the practice of sending royal greetings from the Convention was an annual event until 1954. In 1953, Mr. R.H. Stephens Richardson in a telegram to Her Majesty to Queen indicates this fact:

Two to Three thousand ministers, missionaries and Christian workers from all parts of your Empire gathered for the thirty ninth annual Christian Convention at Portstewart, Ulster desire to express their loyalty to your Throne and Person. This has been our honoured custom during the reigns of your grandfather and beloved father. Praying that God will abundantly bless your Majesty and your husband His Royal Highness the Duke of Edinburgh and the Commonwealth by granting us peace and goodwill during your majesty's reign. R.H. Stephens Richardson (Archive 1, Folder: 5).

The thesis has highlighted the peculiar political, social and ecclesiastical context pertaining in Ireland in 1914. The founders of the North of Ireland Keswick believed that the teaching of Keswick was what the Church needed in the North of Ireland. The thesis has also shown that in 1914, Keswick was not an entirely new reality to the Protestant people. In 1914 there were three major Provincial Conventions and other smaller ones had been held in the North of Ireland for some years. The founders of the Convention had something larger in mind. They created a spiritual identity at Portstewart which still continues to exercise influence among the Protestant community in 2013. Like the Keswick Convention, the main Convention meetings were held in a tent and originally a very full programme of meetings was held. The thesis has shown that these originally included gatherings for prayer, a morning Bible Reading, occasional afternoon meetings, a ministry to women, a missionary meeting and an evening gathering. Evangelism was also kept to the fore and a Sunday evening meeting was given to it. As the Convention developed various other and related ministries evolved. These were a ministry to ministers and church leaders, open air witness to the town and the provision of free accommodation to ministers so that they could attend the Convention.

This thesis also has examined in some depth what is known as Keswick Teaching and a number of serious challenges as to its biblical and theological soundness have been analysed. Examples of hymnody and service inspired by the teaching have also been given. The Keswick Movement is particularly concerned about Christian people and their consecration to Christ and the resultant life of scriptural and practical holiness. The problem with trying to state Keswick's teaching has been likened to catching a bar of soap in the bath. While the parent Keswick has published its ministry in book form, it was never the practice at the North of Ireland Convention. However from the mid 1980's audio tapes were made of all the meetings and more recently DVD's were made. This thesis is written from the Presbyterian and Reformed position and the critique of Keswick Teaching was made from that perspective.

The Rev. William McKeown's (2012:14th May) statement about the historic impact of the Convention upon Protestantism also has relevance when the present impact is being considered:

For most of the 20th century much of the Convention's ministry occurred against a dual spiritual background. The first was the cold hand of liberalism which held sway in many a pulpit which should have been Reformed/Confessional Protestant. The other was the popular evangelicalism which had its recent roots in Charles Finney and proclaimed a Second Blessing with victory over inbred sin ignoring the Reformation's teaching of simultaneously a saint and sinner.

While few Convention speakers would go as far as the full Second Blessing teaching, many did emphasize a life of overcoming, a fullness of the Spirit, which did cause confusion among believers. This was often expressed in an oral theology of the hymns in Keswick Praise (1975) such as "Full Salvation" by F. Bottome, for example verse 5:

Care and doubting, gloom and sorrow,
Fear and shame shall reign no more.

Also, the following hymn by Thomas Ryder, written at the Brighton Conference in 1875 (The Keswick Hymn Book 1936 Number 177), contributed to this teaching:

Buried with Christ and raised with Him, too,
What is there left for me to do?
Simply to cease from struggling and strife,
Simply to walk in newness of life.
Buried with Christ and dead unto sin;
Dying but living, Jesus within;
Ruling and reigning day after day,
Guiding and keeping all of the way.
Risen with Christ my glorious Head,
Holiness now the pathway I tread;
Beautiful thought from walking therein,
He that is dead is freed from all sin.
Refrain
Living with Christ, who dieth no more,
Following Christ, who goeth before;
Not under law, I'm now under grace,
Sin is dethroned, and Christ takes its place.
Refrain

Due to liberal pulpits and few Reformed books there was little help for mixed-up believers. Having said this, there were speakers who gave solid Biblical exposition in keeping with Confessional Protestantism such as Revs Dr Alan Flavelle, James and George Philip, Sinclair Ferguson, Dr. Alec Motyer and in earlier times Alexander Frazer, Professor R A Finlayson, Dr. James Dunlop.

The teaching of men like these provided a spiritual oasis for those who had to listen to a dribble of liberalism each Sunday. The former Ministers' meeting when addressed by these speakers was a great encouragement to preachers ploughing a lonely furrow in some church where the gospel note would have been mute in the past. The Convention also provided a place of fellowship for ministers and for believers. The Convention because of the theological predilection of the speakers had limited effect on the understanding of the Reformed Faith, but it provided encouragement for many a believer as well as some confusion concerning sanctification.

6.1.1 Years of Rapid Growth (1914 – 1945)

The thesis has carefully charted the early years of the North of Ireland Keswick Convention when much time was necessarily put into the physical infrastructure to maintain the Convention. The Committee for example had to spend a lot of time and money on property. In 2013 the results of their labour, in this regard are still to be seen and are still used.

The Convention grew to attract thousands of attendees each year. The *Belfast Telegraph* (1936:22nd June) under the headline, "Portstewart Mecca for thousands of people" related that Portstewart is a place to dwell in the memory when visited as a mere seaside resort, but its charms impress themselves on the mind a thousand times more when viewed in the light of an evangelical campaign (Editor am, 1936).

At the very beginning, the Convention enjoyed cordial relations not only with local churches but also with the main Protestant denominations.

Major growth occurred, as the thesis asserts, when from as early 1918 the Convention Committee established a number of local Conventions throughout the country. These Conventions were often at the request of local Christians. The speakers at some of them were local ministers but others were brought from Great Britain on occasions. Unfortunately these local Conventions did not continue through the War years (1939-1945), and they were not restarted after 1945.

Major growth was experienced with the response to a request from some Christian young people in Belfast to form a Young People's Convention in 1930. The thesis explains the debate about S.D. Gordon, the result of which was that the Young People's Convention

became independent of the North of Ireland Convention. This was a very disappointing outcome and, although the Convention at Portstewart had its Youth Ministry, it was a pity that the Belfast Young People's Convention became detached. From 1935 however, a Young People's Convention, which was inspired by the main Convention was begun in Londonderry and continues to flourish in 2013.

The thesis has shown that the vision of the Founders and of subsequent Committees was being realised between 1914 and 1945. However in 2013, it is true that the Keswick Movement in the North of Ireland, as envisaged by Canon Scott, has effectively disappeared!

6.1.2 Years of Consolidation (1946-1970)

The thesis asserts that in 1946 the Convention was riding a wave of success according to Press reports. The immediate post war years were ones of little change and indeed into the 1950's the Convention carried on much as it did before 1939. In 1950 the local Press carried daily reports about the Convention and in its ministry. The *Belfast Telegraph* reported "record attendances". The *Belfast Telegraph* (1950:19th June) reported 1,500 people were present at the Opening Meeting and 2,500 attended the Sunday evening Meeting (Editor, an). However by 1955 only a cursory mention is made of the Convention. In fact the *Belfast Telegraph* (1955:20th June) only published one photograph of the Convention in that year (Editor ao, 1955). This decline of exposure may have been due to lack of information being sent by Convention officials or to the fact that no reporter was being sent to the event. The NOIKCA (1:1947) includes the *Belfast Telegraph* reporter, Mr. Wm. D. Morrow, as a member of the Convention House Party and also the name of Mr. H.F. Stevenson, the editor of the *Life of Faith*.

The 1960's brought changes in theological emphasis with the emerging Charismatic Movement, the Church House Movement, the Ecumenical Movement and then into the 2000's, the Emergent Church Movement. These various emphases were to impact the Convention more strongly after 1970 but the point is that during the years of Consolidation little change had occurred in the method and worship at the North of Ireland Keswick Convention. The Convention was still keeping to its pre-War programme because attendees

were coming and everything seemed to be a success. The 1914 environment of the tent and wooden bench seats were still in place. However, and in retrospect it helps to explain why change, when it was needed, in the post 1970's was resisted by reactionaries on the Committee.

6.1.3 Years of Transition (1971 – 1990)

The thesis has noted the significant changes in the leadership team in the mid 1970's. Times of transition are notoriously difficult. It was also a very difficult time politically in Northern Ireland, as various terrorist groups (Boulton, 1973; Bell, 1989) contested with each other, with the British Army and the Royal Ulster Constabulary. 'The Ulster Workers' strike documented by Fisk (1975) brought down the Power Sharing Executive at Stormont in 1974. Society in the North of Ireland was very insecure.

During the late 1970's and into the early 1980's the Convention, its worship and environment became jaded. The thesis has highlighted attempts that were made to modernise the whole Convention and to make it more appealing to younger people. On several occasions the date of the Convention was under review as was the format of the meetings. The thesis had also discussed Meeting Point and the reasons why such a successful event was discontinued.

A very successful youth programme was brought to an end because it was not perceived to be encouraging young people to attend the main Convention Meetings. The final weekend of the Convention as the thesis explains was always a problem because the Keswick themes ended effectively on Friday evening. When the Convention was truncated in 1998 the challenge of the difficult last weekend was removed.

The New Horizon Conference has been examined in depth in Chapter 4 of the thesis. Its existence and growth eclipsed the North of Ireland Keswick Convention and showed it to be pedestrian in its format.

During these years the thesis has explained that there was a loss of standing. The Convention was no longer the place to be and so younger people no longer came as they once did. Fewer active ministers were attending and the Ministers' Meeting was extended to all church leaders but was eventually discontinued.

6.1.4 Years of Uncertainty (1991 -1999)

These years have been described in the course the thesis as years of difficult decision making. New leaders took over in 1991. More modern praise and worship styles were introduced with varying degrees of success. One of the most significant events in this decade was the total change in the Convention's physical environment. Linking chairs and a new tent and extensive site works helped to remove the jadedness from the Convention. The thesis has examined these changes in depth. These years of uncertainty were used in the mercy of God to stir the leadership into radical action and to work for the time when the Convention would grow and make a more positive contribution to the Protestant people in the North of Ireland.

6.1.5 Years of Renewed Growth (2000 – 2013)

The thesis asserts that the years between 2000 and 2013 have been characterised by growth and renewed confidence. The corporate image of the Convention has been radically altered. In 2006 the Convention's dates were moved into July and the link with the local C.S.S.M. was strengthened. A cafe was introduced and a number of seminars are held at each Convention. The publicity has been greatly improved and has borne fruit in greater attendances at all the Convention Meetings.

6.2 The present impact of the North of Ireland Keswick Convention

The thesis asserts the fact that the Convention Committee seeks to maintain the high level of biblical ministry focused on the deepening of spiritual life and the promotion of Scriptural and practical holiness in the lives of the attendees. This, of course, is the *raison d'être* of a Keswick Convention and is also faithful to the 1984 Convention Trust Deed (Archive 1, Folder 6). The Committee endorsed the use of the five traditional Keswick Themes for the 2010 Convention. Attendances at the 2012 Convention were, on some occasions, greater than in many years and the average attendance was higher than in 2011.

In an attempt to really impact those who attend and to draw more young people into the Convention, an evening Event was designed especially for Young Adults in the 2012 programme. This was the first youth event for 11 years. Music was provided by Andy

Lamberton, a young Presbyterian musician from Fahan, in Co. Donegal. The speaker was Nate Morgan Locke from All Souls, Church of England, Langham Place, London. Approximately 200 young adults attended and this fact reveals something of the new impact being made by the North of Ireland Keswick Convention. Remembering the recent traumatic history of the Convention this was a significant success.

The missionary input at the 2012 Convention was delivered through the usual but enlarged Missionary Exhibition. The exhibition area was fully utilised and each stand was manned for the duration of the Convention. Up to and including the 2010 Convention, some of the missionary exhibitors left the event after the Friday Morning Bible Reading. Their absence from the concluding Convention Meeting did not help the Committee in their desire to make the final evening a significant event. After sharing the Committee's fears with the exhibitors, they decided to stay until the end of the Convention. The closing meeting which for years was a disappointment had a very different character in 2012. In addition, for several years, including 2012, every attendee was given a complimentary cup of coffee and this also added to the buzz at the Convention's conclusion. The fact that the Missionary Societies were prepared to remain until the closing Convention Meeting is an indication that they understand the Keswick themes with 'Service' on Friday evening with all the possibilities that could bring to their particular agency.

At an evening meeting in 2012 one of the speakers, the Rev. Dr. C.H.J. Wright (2012:17th July), was interviewed about his work. During the interview he talked about his father, the late Rev. J.C. Wright, a former Unevangelised Fields Missionary to Brazil. J.C. Wright had been called by God at the Convention of 1924 and after service in Brazil, served as Secretary of the Mission in Ireland for 24 years. This was an important event. Dr. Chris Wright is an internationally respected Bible scholar and able preacher. He was on the staff at the Union Bible Seminary, Pune, India (1983-1988) and was Tutor (1982-1983) and then Principal of All Nations' Bible College (1993-2001) before joining the Langham Partnership as International Director in 2001. He was also Chair of the Lausanne Theology Working Group from 2005 – 2011. The influence of Dr. Wright is worldwide through his writings and preaching ministry. In the sovereignty and providence of God, the formative years of his life were shaped by his father, who in 1924 was called at the Convention to missionary service in Brazil.

In 2012 two seminars were held. One entitled 'The Challenges of World Mission' was conducted by the Rev. Dr. Graham Connor, Minister of 2nd Saintfield Presbyterian Church and a former worker for Christ in Central Asia. He was in conversation with the Rev. Dr. Paul Bailie, a Presbyterian minister and the Director of Mission Africa and the Rev. Dr. C.H.J. Wright. The second seminar, entitled 'The Challenges facing the Church Today' was chaired by Pastor Edwin Ewart, Principal of the Irish Baptist College in Belfast. He was joined in conversation by the Rev. Craig Dyer, a Scottish Baptist pastor, and Director of Christian Explored in London, the Rev. Dr. Stave Brady, Principal of Moorelands Bible College, England and the Rev. David Scott of Logie and St. John's Church of Scotland in Dundee. These two seminars were useful as the attendees were exposed to the mission of God to the world and the major issues confronting the contemporary church.

A criticism of the Convention in 2012 is that only one woman is involved in the Convention Committee. At Keswick in Cumbria according to Rowlandson (1997:163), women spoke at the Convention in the early years. Keswick at Portstewart has never had a woman speaker although women have shared in the meetings as Missionaries. For example in 1914, Mrs S.A. Bill, wife of the Founder of the Qua Iboe Mission addressed the Missionary Meeting. The last Missionary Meeting (1994) for which there are records was addressed by two women namely Miss Violet McComb of the Middle East Christian Outreach and Miss Mazzie Smith of the Unevangelised Fields Mission. No woman apart from Mrs Head has had any teaching role at the North of Ireland Keswick Convention (NOIKCM, 1916:21st June) apart, that is, from missionaries at the Missionary Meetings.

Since 1914, only one woman has been invited to join the Convention Committee: Anne Taylor joined it in 2001. The fact that she is the only female to have shared in the decision making processes of the Convention may be due to the Presbyterian influences on the Committee. The General Assembly of the Presbyterian Church in 1923 enacted legalisation to permit the ordination of women to the office of Ruling Elder (GAM, 1923:61). In 1973, the Assembly decided to ordain women to the Ministry of the Word and Sacrament (GAM, 1973:28). The latter decision caused heated debate and was very contentious. The matter was referred to the Presbyteries before the Assembly made the final decision in 1973. This may have created some hesitation in appointing women to the Convention Committee. However to have a woman on the Committee presents no theological difficulty for there is

no 'headship' issue at stake. It was probably due to erroneous practice and plain thoughtlessness! The contribution made by women to the Convention has been immense. Their prayers, devotion and practical help with catering etc. had been of a high quality. Anne is a member of the New Horizon Committee also and makes a valuable contribution to both events.

To evaluate the present contribution being made to Protestantism by the North of Ireland Convention is not an easy task. It is simpler to look back and analyse the past as the thesis has done by personal testimony and biographical notes. This affirms a positive and even an international contribution. The present contribution is made through its ministry. The Convention is growing and one assumes that its impact is growing also as attendees work out the implications of the ministry every day. Only in the future will the present be properly assessed.

6.3 The future for the North of Ireland Keswick Convention as it faces the challenges and opportunities of the second decade of the 21st century

In 2000, the Convention Committee was seriously considering if the North of Ireland Keswick Convention had any future. In 2013 they are assured that it has. The recent growth in attendees represents an established need. In the plethora of Conferences in N. Ireland, the leaders are convinced that the Keswick emphasis needs to be heard. As the Convention reaches its Centenary in 2013, serious examination of structures and a refocusing of the ministry have been undertaken. It is a significant fact that the Convention has survived through all the vicissitudes of political, social and ecclesiastical change during the 20th Century. To celebrate its Centenary as a growing and vibrant entity is quite an achievement. In addition, the fact that the Keswick emphasis is still regarded as the primary aim of its existence is tribute to both effective leadership and to the intrinsic worth of its principles. Lynch (2012) would not necessarily agree.

Since 2010, Mr. Robin Fairbairn the Convention Secretary has been attending a group called 'C6'. This calls together the leadership of 6 Christian events in N. Ireland and forms a lobby group to approach the N. Ireland Legislative Assembly at Stormont, Belfast. The

present Minister of Industry, Trade and Investment, Mrs Arlene Foster M.L.A. is keen to promote the events as a tourist possibility.

The 6 are:

1. Keswick at Portstewart
2. New Horizon
3. Worldwide Missionary Convention
4. Mandate
5. Faith Mission Convention
6. Focus Fest

The scheme includes the possibility that the N. Ireland Government will promote the 6 events using professional publicity, web sites etc to attract Christians from around the world. The country still enjoys a rich Christian heritage and the events listed attract many thousands of people every year. This is a great opportunity for the Convention and could be very fruitful in the future. It also unites the Convention with other events.

In addition and in similar vein to the above, the Convention Committee has placed an advertisement in the 'Christian Holiday Guide'. This is sponsored by 'Christian Magazine', 'Women Alive', 'Christian Publishing and Outreach' and 'Premier Radio'. The hope is that this publicity will attract people to the Convention (NOIKCM, 2012:19th November). The hope is that various churches may bring groups to the Convention. This was common practice decades ago, when for example a group attended from Dublin (NOIKCA, 1:1933). In 1936, the press reported that "no part of the North is unrepresented and many areas in the Free State" (*The Belfast Telegraph*, 1936:24th June). In those days the Convention was more residential than in 2013.

At least two Missionary Societies organised House Parties during the Convention, The Egypt General Mission and the Qua Iboe Mission, now Mission Africa. The Egypt General Mission's history by Swan (1913) has an introduction by Dr. Charles Inwood and the mission's work was supported by attendees at the Convention. Mr. George Swan spoke at the Convention Missionary Meeting in 1914 and into the mid 1970's the Mission was represented at many Conventions as the Middle East General Mission. The Qua Iboe Mission also, represented by the founder's wife, Mrs S.A. Bill at the 1914 Convention Missionary Meeting and as the Qua Iboe Fellowship and latterly as Mission Africa at most others until 1990 (Annexure, O). The Qua Iboe House Party was large enough for the

Mission to hold its Council Meeting during the Convention. The Qua Iboe House Party was held from 1917-1957 (Fell, 2013).

It seems that there are several immediate challenges facing the Convention in 2013:

1. To maintain a high level of Bible exposition. That is – faithful exegesis and exposition of the scriptural text with relevant application.
2. To set the Convention in a contemporary worship setting while remaining faithful to Keswick’s distinctive spirituality.
3. To keep the challenge of service at home and overseas before the attendees as an outcome of the stress on consecration to Christ.
4. To work as a complementary agency to the local church by encouraging ministers and other church leaders.
5. To ensure the Convention is kept before the Christian community by the use of attractive and informative publicity.
6. To be true to its ecumenical roots and to be able to accommodate different forms of worship.

The Rev. Alan Thompson, Minister of Dungannon Presbyterian Church and a committee member asserts:

The challenge for the Convention Committee, if ‘Keswick at Portstewart’ is to continue to make a significant impact on the wider Christian community, is to keep gradually evolving as required, without losing its roots in the centrality of the Word expounded and the encouragement of practical holiness which lie at the heart of the Keswick movement (Thompson, 2012:28th September).

The Convention is, as the Rev. Alan Thompson writes, “a rich spiritual oasis” but he is concerned that the ministry to church leaders is inadequate. The Ministers’ Meeting was discontinued in 2004 because it was not attracting many active ministers. Many had opted to attend the Crieff Brotherhood founded by the Rev. William Still in 1970, the Proclamation Trust Conference established in 1986, the Scottish Ministry Assembly in 1992 and latterly since 1986 the N. Ireland Ministry Assembly. It may be that the North of Ireland Keswick Convention has a specific ministry to ministers and the leaders need to reflect upon this. The Rev. Alan Thompson also suggests that there is a pressing need to address missionary endeavour and to give attendees data about opportunities for service.

In an attempt to evaluate the position enjoyed by the North of Ireland Keswick Convention in 2012, a Conference called by the Trustees was held with some other Christian Leaders in Northern Ireland in attendance. It was held on 15th March and the Revs Barry Ford, the Anglican Chaplain at the Queen's University of Belfast, Moore Casement a Presbyterian Minister working with the 'Cornhill Trust' and Mr. Peter Lynas of the 'Evangelical Alliance' were invited to give their professional assessment of the Convention. As a result of the honest and hard hitting meeting it was agreed to call a Committee Conference to seriously review the Convention and its Ministry. An issue that was highlighted was the seemingly pedantic language used by the Convention to describe its goal and the traditional progressive sequence of Keswick Teaching for the promotion of practical and Scriptural holiness.

At the Committee Conference held on 20th September 2012 a root and branch examination of the Convention, its Ministry and Structures was undertaken. New Sub Committees were appointed as follows:

- | | |
|---------------------------|------------------------------------|
| 1. Finance and Caretaker | Convener: David Lamb. |
| 2. Publicity | Convener: Robin Fairbairn. |
| 3. Hospitality | Convener: Anne Taylor. |
| 4. Site and Property | Convener: Rev. Johnston Lambe. |
| 5. Speakers and Programme | Convener: Rev. Darran McCorriston. |
| 6. Missionary | Convener: Mr. Don Howe. |
| 7. Centenary | Convener: Rev. Dr. Joseph Fell |

Every Convention Committee member was allocated a place on a Sub Committee and the Convener was given powers to invite others with particular expertise. The Convention Committee has now become the Management Committee whose business will be to hear Sub Committee Reports and make final decisions. In short, every member has a valued role to fulfil. A sense of 'belonging and ownership' has been created and this can only be to the benefit of the Convention's work and ministry.

In 2013 the Convention has three layers of administration:

1. Trustees with the remit to set policy and main direction of the Convention according to the Trust Deed.
2. Management Committee to deliver the policy set by the Trustees.
3. Seven Sub Committees with particular briefs and reporting the management Committee for decision and action.

A written submission was made by a senior Committee Member and Minister Emeritus of West Kirk, Belfast, the Rev. Noel Agnew on 20th September 2012. Writing about the Convention programme, he indicated:

Still the aim is the deepening of Christian life. My fear is that we send people away challenged to serve the Lord better but that they soon end up feeling they've slipped back to a low level in their experience. What we must do is develop a ministry that's distinctive from the plethora of conferences that are available nearly all year round. Central to that must be good solid Bible teaching and the programme as we present it now limits many speakers from developing their approach to deepening people's Christian experience (Agnew, 2012:20th September).

He is correct and that is what we have been trying to do. The "slipping back" he refers to is what the founders of Keswick were concerned about and, as an antidote, they preached about a victorious and consecrated Christian life. Mr. Agnew asks "do we need to adopt a new approach as we enter the second century". He suggests a new structure for the Meetings that will update the traditional Keswick Themes:

Saturday	Encouragement
Sunday	The Glory of God
Monday	The Cross of Christ
Tuesday	The Confident Believer (Assurance)
Wednesday	The Maturing Believer (Sanctification)
Thursday	The Serving Believer
Friday	The Glorious Future for the believer (Glorification)

In addition the Rev. Darran McCorriston, Minister of Ballyloughan Presbyterian Church, Ballymena was uncertain about the Convention's strapline 'Bringing the Word Alive'. Is this really what the Convention is about; is it not about the deepening of the Spiritual life and the promotion of personal holiness? It was decided to move from 'Bringing the Word Alive' to a more accurate statement to convey the Convention's primary purpose.

The Rev. M. McNeely (2012:22nd October), Minister of Ballykeel Presbyterian Church, Ballymena comments on the Convention's past and its future:

The late 19th and early 20th century saw the gradual weakening of orthodox Christianity as a result of the so called 'high criticism' movement amongst European theological thinkers; increased faith in scientific reasoning and the political confidence of nascent post-revolutionary secularist and nationalist groups. Churches were side-

lined and faith presuppositions diluted as critics questioned the veracity of the supernatural Word of God.

The horrors of the first, then the Second World War speeded this process. Post war UK Churches did have some encouragement in the re-building process, but by the time of the late 60's permissive boom, membership started to decrease sharply.

The answer of more liberal Christianity over the last century has been to try and present an intellectual response to critics of the faith – one thinks of the 'Honest to God' debate in the late 1960s. At another level many churches tried to establish meaningful links with communities through social action projects and political agitation, for example the campaign for nuclear disarmament, or for the Scots Kirk, devolution in Scotland.

Of course, hardened as we have been in the North of Ireland by the political context of our local violence, this trajectory of mainland Christian activism did not impact the pulpits of Ulster.

And yet the wider need for a returned confidence in the Word of God was a central feature of "Keswick at Portstewart" through these barren years of 20th century British evangelicalism. We may reflect with melancholy thanks as God raised up men like Martyn Lloyd Jones, William Still and John Stott who brought renewed confidence to the Supernatural God of Scripture. We look back with gratitude at the establishment of the Inter Varsity Fellowship in the Oxbridge campuses, which combined intellectual backbone and distinctly evangelical views of the Bible.

Perhaps unbeknown to Convention goes at post war meetings of Portstewart, many of the doctrines, sermons and arguments of this time were rehearsed by the speakers. A glance at the invited list of speakers would show this: Anglicans Dick Lucas and Alec Motyer, Baptists like Raymond Brown or renowned Scots preachers such as Eric Alexander. These men all played a crucial role in the renewal of 20th Century British Evangelicalism.

In recent years this commitment to the confidence of the Word of God has been sustained by a newer generation of Convention speakers. The challenges facing the Church are the post-modern crisis of belief, the suspicion of authority, the need for subjective experience and the shifting political culture of our time – to mention just a few.

In spiritual terms this has outworked itself with the New Perspective on Paul –which (broadly speaking) encourages Christians to think of the Cross in terms of reconciled communities. Another challenge from within the evangelical Church has been the

‘open theism’ debate – which asks the question ‘Does God ordain all of the future for sure?’

Recent Convention speakers such as Liam Goligher and Derek Thomas have met these challenges head on with vigorous expositions of the doctrine of atonement and of the sovereignty of God. Nearly all of the contemporary speakers have continued in the classic Protestant expository ministry tradition; that is, working sequentially through a passage, with application for daily life.

In summary it can fairly be said that “Keswick at Portstewart” Convention has played its role in calling the Church to a commitment for the Gospel as inerrant truth. In practice this is sustained by the ongoing desire for a Christ centred life, consecrated to God in the power of the Holy Spirit as the Convention meets every year around the Word.

This and the input by the Rev. N. Agnew and others are crucial in 2013 as the Convention faces its future.

Some of the opportunities facing the North of Ireland Convention in the second decade of the 21st century are,

1. To develop a sustained Keswick Ministry to young people.
2. To maintain faithful teaching of the Scriptures to fill the didactic gap created by some modern expressions of the church.
3. To continue to be a place where genuine ecumenicity can be seen as attendees major primarily on God and His Word and not on the theological truths that could divide.
4. To work with others through the ‘C6 Group’ in the promotion of Bible events throughout N. Ireland.
5. To highlight the Convention’s centenary in local press and other publicity events and to keep its ministry before the general public.
6. To help equip ministers and other church leaders.

It was common practice until the mid-1990’s for the Moderator of the General Assembly of the Presbyterian Church in Ireland to attend a meeting of the Convention. Although it was not an official visit, it was an understanding. It is a reflection on the Convention’s standing that this good practice was discontinued. However, in 2012 and in an attempt to display the Convention’s ecumenicity, it was decided to invite the local Anglican Bishop, the Irish Methodist President and the Moderator to the Centenary Convention in 2013 (NOIKCM, 2012:18th November). This was last done in 1914! In addition, and to acknowledge the Convention’s roots, the immediate past Chairman of the Keswick Council, Jonathan Lamb

is to minister with others at the Centenary Convention. The ‘others’ being the Rev. Alastair Morrice, formerly of Rutherglen and of the International Church of Bishkek (2001-2008), and the Rev. Dr. Liam Goligher of 10th Presbyterian Church, Philadelphia.

The principle adopted by the Reformers ‘ecclesia semper reformanda’ is vital to the church in every age (Goddard, 2003:263). This principle has been well exemplified recently and in another context by Metaxas (2010). Any parachurch organisation can only be God-honouring and truly effective only if such radical thinking is applied. The centre of this challenge is how Christians ought to worship the true and living God. Of all the matters that the Convention is criticised for this is the most popular, at least from the Presbyterian clientele. Keswick takes as its motto ‘All One in Christ Jesus’ and in 1875 Robert Wilson and Harford-Battersby wanted to bring Anglicans and Nonconformists together. This they did eventually with success. In 2012 the North of Ireland Keswick leadership must keep the ecumenical nature of the Convention in mind as they deal with the format and worship at the Meetings. In the average North of Ireland Keswick there could be Reformed, Arminian, Charismatic and other Christians present and hence the need for constant review under the guidance of the Spirit of God in the Word of God.

How can the Convention continue to relate effectively to its contemporary age and maintain its distinctive Keswick spirituality? Only as the leadership continually wrestles with this question can the Convention be assured of a future and useful place in the local church scene.

Since 1914 the Convention has been transformed. There will always be a place for the faithful preaching of God’s Holy Word. Between 1960 and 2012 there have been so many new expressions of the Church in N. Ireland; from Charismatics and all groups linked to that family, through the Emergent Church to the Orthodox Church. All have taken root in the area and changed the expectations of many Christians. Rootless people go with every new idea and shallow rooted believers can be drawn away by every new thing. The North of Ireland Keswick Convention must be true to its founders’ vision, namely to teach God’s Word in the power of the Holy Spirit, so that the attendees may have their spiritual lives deepened and that they may display practical holiness and consecration in everyday life. It must also consider carefully its primary purpose in every generation and from its solid

Biblical position adapt to the contemporary situation. If it fails to do that – as it has sometimes in the past – then it has no real future.

The North of Ireland Keswick Convention from its inception has witnessed attendees being call into ‘full time’ Christian service. Some of those have been mentioned and there are others. A veritable army have been called to a consecrated living in the power to the Holy Spirit and have served in their local church and community. Green (1990: x) asserts: “The church, the local church, is the womb from which healthy evangelism is born”. Countless Christians have been inspired to serve in their own congregations and in various ministries. Others serve in the political life and the business life of the North of Ireland.

Keswick, although often criticised for its lack of social commitment believes that people whose lives have been changed by the Holy Spirit will change the society in which they live. This is the essential contribution that the North of Ireland Keswick Convention can make among the Protestant people of the country. Over the past 100 years the impact has been immense.

In the course of the thesis, I have sought to evaluate the contribution the North of Ireland Keswick Convention has made to Protestantism in the country. Keswick in Cumbria has made a massive contribution worldwide. ‘Keswick at Portstewart’ is a provincial Convention working with smaller numbers in its own peculiar setting. Like its parent it has tried to adapt to an ever changing context. Brady (2012:26th October), asserted that Keswick in Cumbria had majored on being “contemporary” rather than “charismatic”. Hacking (2012:7th September) stated that the Cumbrian Keswick had held the steady line for Conservative Evangelicalism when many were being caught up in more spectacular church life. The North of Ireland Keswick Convention is currently pursuing a similar course. The Convention, after its long and sometimes tortuous journey, is still making a valuable contribution to the Protestant churches in the area.

Today the Convention faces the challenges of apathy and of mediocrity in the church. Many church leaders decry the lack of commitment in their congregations. It is difficult to get Christians to serve in the mundane things of local church life. Fewer people are offering for long term missionary service. Faced with that situation the Keswick Movement offers a teaching based on the Holy Scriptures and majoring on the power of God working through

consecrated lives. Commenting upon the scepticism of the world and the values of Keswick, Murray (2010:10) asserts:

We live in a time, and in a country, where there is massive indifference to Christianity. Unbelief is arrogant. In many parts of the land church buildings are disused and sold, perhaps turned into theatres or public houses. It might therefore be argued that the priorities for Christians today should be reaching the world outside, or defending the truth of the Christian faith. Both are certainly necessary, but the old Keswick priority remains the right one. When Christianity is weak, the fault generally lies not in the world but in the church herself. Let the spiritual health of the church be what it ought to be and there will be no question of her declining impact on the world.

In the end of the day, that is what the Protestant church needs as it seeks to fulfil the “*missio dei*” today. To assist in that is a major contribution!

If many Christians in Great Britain needed the hope that Keswick offered in 1875 and if it was perceived to be good news for divided and fearful Ireland in 1914, then it is no less needed in an ecclesiastically confused N. Ireland in 2013.

Gloria in excelsis deo!

Annexure A

THREE DAYS' UNION MEETINGS FOR THE PROMOTION OF PRACTICAL HOLINESS – Christians of every section of the church of God are cordially invited to attend the meetings for the above object which it is proposed to held at Keswick, on Tuesday June 29th, and the two following days. Many, we are sure, are everywhere thirsting for a deeper draught of the Water of Life, and anxiously enquiring how they may be brought to enjoy more of the Divine presence in their daily life, and a fuller manifestation of the Holy Spirit's power, whether in subduing the lusts of the flesh, or in enabling them to offer more effective service to their God. It is certainly God's will and desire that His children should be satisfied in regard to these longings of their souls, and there are those who can testify that He has satisfied them, and that He does satisfy them with daily fresh manifestations of His grace and power. To give opportunities for such testimonies, and for their exposition more especially in the Scriptures of the Truth in their bearing upon this important subject, we, the undersigned, in dependence on the Divine blessing, have resolved to convene the above meetings, and we implore all who are interested in the welfare of the church of Christ, and in the advancements of practical holiness, to unite with us in earnest prayer for the guidance of the Holy Spirit in all arrangements for these meetings, and for His blessing on the teaching and testimonies of God's servants. – T.D. HARFORD-BATTERSBY, St. John's Parsonage, Keswick; ROBERT WILSON, Broughton Grange, Cockermouth.

Annexure B

Keswick Programme and Notes

DAILY MEETINGS

Keswick, June 28 July 2, 1875.

Monday, June 28th,

Prayer Meeting, 7.30 p.m. Marquee.

Daily Meetings, June 29th. July

7.0 to 8.30 o'clock. Marquee. Before Breakfast. Prayer Meeting.

8.30 to 9.30 o'clock. Breakfast.

9.45 to 11.15 o'clock. Conversational Side Meetings

St. John's Girls and Infant Schools.

Rev. G. R. Thornton, Rev. H. Webb-Peploe,

Mr. H. F. Bowker, Rev. T. Phillips.

Lecture Hall of the Keswick Library,

For Ladies Only.

11.45 to 1.30 o'clock. Marquee.

General Meeting.

Prayer and Addresses.

1.30 to 3.0 o'clock.

Dinner.

3.0 to 4.0 o'clock.

Prayer Meeting.

St. John's Infant Schoolroom.

Service of Song.

Rev. J. Mountain, Marquee

4.0 to 5.15 o'clock.

Marquee.

General Meeting.

Prayer and Addresses.

5.15 to 6.15 o'clock.

Tea.

6.15 to 7.30 o'clock.

Marquee.

Ministerial Testimonies.

7.30 to 9.0 o'clock.

Marquee.

General Meeting.

Prayer and Addresses.

Friday, July 2nd,

Prayer and Praise Meeting, 7.0 a.m.

(Harford et al., 1907:42)

Specific advice, very similar to that given to the attendees at Oxford was given to all coming to the first Keswick Convention. It was,

"We have met as Christians to wait upon the Lord for

the fulfilment in us of those promises of grace which He has made to us in Jesus Christ. For the better securing this end particular attention is requested to the following suggestions.

I. Come waiting on the Lord, desiring and expecting blessing to your own soul individually.

II. Be ready to learn whatever God may teach you by His word, however opposed to human prejudices and traditions.

III. Heartily renounce all known evil and even doubtful things not of faith.

IV. Lay aside for the time all reading except the Bible.

V. Avoid conversation which has a tendency to divert your mind from the object of the Meetings.

Do not dispute with any, but rather pray with those who differ from you.

VI. Eat moderately, dress simply, retire to rest early."

(Harford *et al*, 1907:8.)

Annexure C

REVIVAL OF RELIGION OPEN AIR MEETINGS

At Cullybackey, Co. Antrim

It is proposed (D.V.) to hold Open Air Meetings on the grounds of Fenaghy on
WEDNESDAY and THURSDAY,
AUGUST 10th and 11th, 1887,
to unite in prayer for the outpouring of the Holy Spirit on the district and land,
for the preaching of the everlasting Gospel and for conference regarding the
evangelization of the heathen etc.

Prayer is earnestly requested on behalf of these meetings.

It is impossible to invite personally all ministers of the Gospel, but their
presence and co-operation will be cordially welcomed.

The following are expected to take part in the services:-

Viscount Bangor

Rev. Dr. Wilson, Limerick

Mr. Reginald Radcliff, Liverpool

Rev. C.W. Thwaites, Rector, Fisherton, Salisbury

Major-General Sir. R. Phayre, K.C.B., London

Rev. Dr. Stuart, Derry

Rev. H.M. Williamson, Belfast

Mr. J. Barton, Dundalk

Rev. W. Park, Belfast

Rev. W.F. Stubbs, Liverpool

Rev. J. McNeill, Edinburgh

Lord Radstock, London

Rev. James Gargin, Derry

Major-General Rice, Kingstown

Rev. J. Hudson Taylor, China Inland Mission

Rev. J. McIlveen, Belfast

Mr. S.G. Montgomery, Bangor

Rev. W.J. Patton, Dromara

Rev. George Hanson, Dublin

Rev. C. Davey, Ballymena

Rev. H. Montgomery, Belfast

Mr. R. Montgomery, Belfast

Rev. J. Harper, Belfast

Rev. J. McDade, Belfast

Mr. B. Wise C.E.

Special Trains will be run at very cheap rates.

For particulars see handbills

(‘The Ballymena Observer’. 1887:6th August).

Annexure D

DUBLIN CONVENTION

20th -23rd November 1876

Rev. T. Monod

Rev. Dr. Mackey

Rev. D. Barnado, London

Rev. Prof. Smyth M.P., Londonderry

Rev. A.S. Windle, Liverpool

Rev. Dr. S. Patterson, London

Rev. H.W. Williamson, Belfast

Canon Harford Battersby, Keswick

Rev. Dr. Craig, Dublin

Rev. J. Donnelly, Kingstown

Rev. Dr. McCarthy, Dublin

Mr. T.B. Smithies, London

(‘The Irish Times’, 1876: 25th October)

21st – 25th January 1889

Rev. Dr. E. Cumming

Rev. G.C. Grubb

Rev. J. Gibson Gregson

Rev. E. Hopkins

Rev. F.B. Meyer

Rev. E. W. Moore

(‘The Christian’, 1889:4th January)

19th – 24th January 1891

Rev. E. Hopkins

Rev. J.J. Luce

Rev. W.S. Standen

Rev. G.C. Grubb

Dr. White, Winchester

Mr. Robert Wilson

(‘The Belfast News Letter’, 1891: 7th January)

22nd – 27th May 1893

Rev. E. Hopkins

Rev. S.A. Selwyn, Bournemouth

Rev. F.S. Webster, Birmingham

Rev. J.J. Luce

Rev. G. Gregson, Portsmouth

Rev. G. Wilson, Edinburgh

Rev. H.B. Macartney, Melbourne

Mr. Robert Wilson, Cockermouth

(‘The Irish Times’, 1893: 13th May)

26th – 29th May, 1894

Rev. H.C.G. Moule

Rev. Charles Inwood

(‘The Irish Times’, 1894: 28th March)

**North Dublin Convention
1899**

Rev. F. Webster, London

Chairman: Mr. Robert Wilson, Cockermouth
'The Irish Times' (1899: 28th April)

Centenary Church, Stephen's Green, Dublin
Meetings for the Deepening of Spiritual Life
19th – 21st February 1907

Rev. Charles G. Moore, Editor of the Life of Faith
Rev. C. Inwood
(‘The Irish Times’, 1907: 14th February)

**Belfast Convention
4th – 5th October 1883**

Rev. E. Hopkins

Rev. G. Guinness

Rev. C Inwood

Dr Elliott C.I.M.

Miss Stavelly Irish Presbyterian Mission
(‘The Belfast News Letter’, 1883: 5th October)

4th – 7th October 1887

Rev. J.G. Gregson, India

Rev. C.G. Grubb, Cahir

Rev. E. Hopkins

Rev. J. Riddle, Glasgow

Rev. J. Hudson Taylor, China

(‘The Belfast News Letter’, 1887: 24th September)

4th – 7th October 1888

Rev. H. Brooke, late of Liverpool

Rev. J.G. Gregson, late of India

Rev. G.C. Grubb

Rev. William Haslam, St. Leonard's

Rev. Dr. F.B. Meyer, London

Rev. J. Riddell, Glasgow

Rev. H.F. Butler, London

Mr. Robert Wilson, Cockermouth

(‘The Belfast News Letter’, 1888: 4th October)

4th – 7th October 1887

Rev. J.G. Gregson, India

Rev. C.G. Grubb, Cahir

Rev. E. Hopkins

Rev. J. Riddle, Glasgow

Rev. J. Hudson Taylor, China

(‘The Belfast News Letter’, 1887: 24th September)

Belfast Keswick Meetings for Ladies
14th September 1893
(‘The Belfast News Letter’ 1893: 13th September)

Bangor Convention for the Promotion of Scriptural Holiness
Addresses by Ministers and Laymen who attended Keswick Convention
(‘The Belfast News Letter’, 1893: 21st August)

Grosvenor Hall Methodist Church, Belfast
4th August 1895
The Teaching of the Keswick Convention
Rev. Crawford Johnson
(‘The Belfast News Letter’, 1895: 3rd August)

Kingstown Convention
17th – 20th September 1895
Rev. F.W. Ainley
Archdeacon Collison, C.M.S.
Rev. James Robertson, Cork
Mr. C.H. Judd, C.I.M.
(‘The Irish Times’, 1895: 20th September)

17th September – 1896
Rev. R.J. McPherson
Rev. J.J. Luce
(‘The Irish Times’, 1896: 17th September)

14th September - 1897
Rev. Robert Middleton
Rev. John Brash
Rev. David Martin
Rev. W.S. Standen
Rev. F.W. Ainley
Mr. Sidney Barron
Mr. Percy Polson
(‘The Irish Times’, 1887: 17th September)

-14th September 1900
Rev. F.W. Ainley
Rev. R.J. McPherson
Rev. H.B. Macartney
Rev. C.G. Moore
(‘The Irish Times’, 1900: 8th September)

September 1902
Rev. J.J. Luce
Rev. F.W. Ainley
Rev. J. Macpherson
Rev. J. Brash
Rev. J. Houston
Rev. F. Poynter

5th – 17th September 1904

Rev. J.J. Luce

Rev. John Sloan

Rev. F.W. Ainley

Rev. J.B. Figgis

(‘The Irish Times’, 1904: 8th September)

4th – 16th September 1905

Rev. F.W. Ainley

Rev. John Brash

Rev. J.B. Figgis

Rev. J.E. Heuston

Rev. J.J. Luce

Rev. J. Sloan

(‘The Irish Times’, 1905: 31st July)

3rd – 9th September 1907

Rev. J.B. Figgis

Rev. John Brash

Rev. F.W. Ainley

Rev. J.J. Luce

Rev. J. Sloan

Rev. J.E. Houston.

(‘The Irish Times’, 1907: 2nd September)

September 1908

Rev. J. Brash

Rev. J. Sloan

Rev. H. MacKinnon

Rev. F.W. Ainley

(‘The Irish Times’, 1908: 9th September)

7th – 10th and 13th -17th September 1909

Rev. F.W. Ainley

Rev. J. Brash

Rev. J.B. Figgis

Rev. J.H. Houston, Edinburgh

Rev. J.J. Luce

Rev. J. Sloan

Rev. T.D. Watt, Aberdeen

(‘The Irish Times’ 1909: 5th September)

8th – 9th and 12th – 15th September 1910

Rev. F.W. Ainley

Rev. J.B. Figgis

Rev. E.L. Hamilton

Rev. H.C. Lees, Beckingham

Rev. S.A. McCracken

Rev. H. Mackintosh

Rev. T.D. Watt

Mr. W.B. Sloan

(‘The Irish Times’, 1910: 5th September)

5th – 8th and 11th – 14th September 1911

Rev. A.W. Ainley

Rev. E.A. Dowsett

Rev. J.B. Figgis

Rev. E.L. Hamilton

Rev. J.E. Houston

Rev. S.A. Selwyn

Re. J. Sloan

Rev. T.D. Watt

(‘The Irish Times’, 1911: 4th September)

31st August – 9th September, 1914

(‘The Life of Faith’, 1914:1st July 1914)

Killarney Convention

15th – 20th May 1905

Rev. S. Holden

Rev. H. Lees

Chairman: Capt. Tottenham, Keswick

(‘The Irish Times’, 1905: 11th May)

6th – 13th May 1906

Rev. E.H. Hopkins

Rev. S. Holden

(‘The Irish Times’, 1906: 12th April)

27th May – 1st June 1907

Rev. E. Hopkins

Rev. C. Inwood

Rev. J.S. Holden

(‘The Life of Faith’, 1907:12th June)

27th – 31st May 1912

Rev. S. Holden

Rev. W.S. Standen

Rev. J. Smyth Wood

(‘The Irish Times’, 1912: 27th May)

19th – 24th May 1913

Rev. J.S. Holden

Rev. H. Lees

Rev. C. Lyons

Mr. Dan Crawford

(‘The Christian’, 1913: 8th May)

25th – 30th May 1914

Canon Joynt

Rev. J.S. Holden

Rev. C. Inwood

Dr. W.Y. Fullerton

(‘The Life of Faith’, 1914:3rd June)

Mulranney

7th – 9th June 1905

No data

3rd June – 6th 1906

Dr. White

(‘The Life of Faith’, 1906:16th May)

12th – 14th June 1907

Rev. F. Eardley

Dr. White

(‘The Life of Faith’, 1907:26th June 1907)

16th – 18th June 1914

Rev. D.C.W. Harrison

Rev. G.C. Grubb

Alfred T. Scofield M.D.

(‘The Life of Faith’, 1914:3rd June)

Annexure E

The Declaration (for men)

“BEING CONVINCED in our consciences that Home Rule would be disastrous to the material well-being of Ulster as well as of the whole of Ireland, subversive of our civil and religious freedom, destructive of our citizenship, and perilous to the unity of the Empire, we, whose names are underwritten, men of Ulster, loyal subjects of His Gracious Majesty King George V., humbly relying on the God whom our fathers in days of stress and trial confidently trusted, do hereby pledge ourselves in solemn Covenant, throughout this our time of threatened calamity, to stand by one another in defending, for ourselves and our children, our cherished position of equal citizenship in the United Kingdom, and in using all means which may be found necessary to defeat the present conspiracy to set up a Home Rule Parliament in Ireland. And in the event of such a Parliament being forced upon us, we further solemnly and mutually pledge ourselves to refuse to recognize its authority. In sure confidence that God will defend the right, we hereto subscribe our names. And further, we individually declare that we have not already signed this Covenant”.

The Declaration (for women)

“We, whose names are underwritten, women of Ulster, and loyal subjects of our gracious King, being firmly persuaded that Home Rule would be disastrous to our Country, desire to associate ourselves with the men of Ulster in their uncompromising opposition to the Home Rule Bill now before Parliament, whereby it is proposed to drive Ulster out of her cherished place in the Constitution of the United Kingdom, and to place her under the domination and control of a Parliament in Ireland. Praying that from this calamity God will save Ireland, we here to subscribe our names”.

Annexure F – Biographic Notes of persons referred to in thesis

Aiken, Rev. David, B.D., D.D. (1848-1925) Minister of Portstewart Presbyterian Church 1873 – 1925. He was licensed as a Probationer for the Christian Minister by the Presbytery of Letterkenny. His home Congregation was 1st Ramelton. Interestingly, the Rev. Francis Makemie, known as the father of American Presbyterianism was ordained by the Laggan Presbytery for work in Maryland (Holmes 1985: 45–46) was also from Ramelton. During Dr. Aiken’s ministry the Church Building was rebuilt and opened for worship in August 1904. He was awarded the Doctor of Divinity degree by the Presbyterian Theological Faculty, Ireland in 1918.

Barton, James, (1826-1913) Member of St. Nicholas Parish Church, Dundalk, Co. Louth. A Local landowner and member of the Institute of Civil Engineers who devoted his life to building the Irish Railways, he supervised the building of the Boyne Viaduct and the Greenore harbour.

Brown, Mary Crawford (1867-1918) Daughter of Sir William and Lady Crawford of Mount Randal, Belfast and Editor of Woman’s Work; a Missionary Magazine of the Presbyterian Church in Ireland. She was keenly interested in Overseas Mission and attended the Liverpool (1896) and Edinburgh (1910) Missionary Conferences

Callan, Rev. Canon T.F., (b. 1926) Rector of Agherton Parish Church, Portstewart from 1979 – 1990 and Prebendary Conon of Cairncastle (1987-1990). Previously, he was Rector of St. Aiden’s, Belfast, (1970-1979) the Congregation established through the ministry of the Rev. Canon Oswald W. Scott, a founder of the North of Ireland Keswick Convention.

Cairns, Rev. Dr. Alan, (b. 1940) Minister Emeritus of the Free Presbyterian Church in Greenville, USA (1980-2009) and previously of Cabra, Ballymoney (1964-1979) and of Dunmurry, Belfast (1960- 1964). He was ordained at Dunmurry at 1964 and awarded an Honorary Doctor of Divinity from Foundations Bible College, North Carolina in 1989.

Carson, Very Rev. Dr. John Talbot B.A. (1909-1990) Minister Emeritus of Trinity Presbyterian Church, Bangor (1948-1976) and previously Minister of Wellington St Congregation, Ballymena (1936-1948).He was Convener of the Presbyterian Church’s, Church Extension Committee (1959-1968) and the Presbyterian Historical Society (1978-1982). He was elected to be Moderator of the General Assembly in 1968. Known as “JT” he was an historian and author. He wrote a short history of the Convention in 1988 “The River of God is Full” and a history of the 1859 Revival In Ulster “God’s River in Spate” in 1958. He was a friend of the Rev. Alexander Frazer and wrote a Biography “Frazer of Tain” in 1966.

Clyde, Mr. Robert, (d.1949) a Presbyterian and a prominent business man in Northern Ireland. He was appointed Chairman of White Tomkins and Courage Ltd in 1933. A member of the Qua Iboe Mission Council, he had many contacts in the business and political life of N. Ireland. He was Convention Treasurer from 1933-1949. Mr. Clyde was a generous benefactor of the Convention. Among other practical things such as proving transport, he paid for the Ministers Breakfast for many years.

Craig, Rev. James, M.A. (1890-1973) Minister of Portstewart Presbyterian Church 1925 – 1939. He resigned his charge in 1939 having received and accepted a Call to Clonmel, Fermoy and Lismore Congregations.

Craig, Very Rev. Dr. William Magee, M.A., B.D., D.D. (b.1918). Chairman of the Convention from 1976-2004. Moderator of the General Assembly in 1979. In the same years he was awarded the Doctor of Divinity degree by the Presbyterian Theological Faculty, Ireland. Dr. Craig, a gracious and generous evangelical was deeply involved in the General Assembly's decision to withdraw from the World Council of Churches in 1980. His services as an Evangelist were often called upon by Congregations.

Dixon, Rev. E.G., M.A. (1896 - 1963) Rector of Agherton Parish Church, Portstewart (1930 – 1960). Prebendary Canon of Cairncastle (1959-1963).

Dunlop, Very Rev. H.A., B.A., B.D., D.D. (b.1945). Minister Emeritus of Knock Presbyterian Church, Belfast and son of the Very Rev. Dr. James Dunlop. Moderator of the General Assembly in 2001. Awarded the honorary degree of Doctor of Divinity by Westminster Theological Seminary, Philadelphia in 2000 and by the Presbyterian Theological Faculty, Ireland in 2001.

Fitzsimmons, Rev. Samuel James, B.A. (1912-1968) Minister of Portstewart Presbyterian Church 1946 – 1967. Previously he was Minister of Raffery Congregation. During his ministry the Church was enlarged and a suite of halls built. He resigned due to ill health and moved the smaller charge of 2nd Dunboe in 1967.

Flavelle, Rev. Alan B.A., B.D. D.D. (1924-1986) Minister of Lowe Memorial Presbyterian Church in Belfast and previously Minister of Mourne Congregation, Kilkeel, Co. Down. He was Chairman of the Convention Committee from 1976 until 1986 and preached at the Convention in 1969, 1973 and 1976. In 1977 he was a Speaker at Keswick, Cumbria. He was a rigorous Systematic Theologian and supporter of the Universities and Colleges Christian Fellowship. He was awarded the Degree of Doctor of Divinity by the Presbyterian Theological Faculty, Ireland in 1984.

Holden, Rev. John Stuart (1874-1934) Vicar of St. Paul's Church of England Congregation, Portman Square, London and Chairman of the Keswick Council from 1923-1934.

Mitchell, George John (b. 1933) United States Democratic Senator for Maine (1980-1995). He was Senate majority Leader from 1989-1995. President W. Clinton appointed Mitchell as "United States Special Envoy for N. Ireland". He held the post from 1995 – 2001. Mitchell was awarded the Presidential Medal of Freedom, on March 17, 1999 for his work in the N. Ireland Peace Process.

McCurry, Mr. Joseph, (d. 1925) an Anglican and Manager of the Shankill Road Branch of the Belfast Banking Company, he was the first Treasurer of the Convention Committee from 1914-1925. Joseph McCurry was a personal friend of the Very Rev. Dr. Henry Montgomery and a generous supporter of several Missionary Societies.

McDonald, J. Lawson, A.C.I.S. (b.1943) served as Assistant Convention Secretary from 1977 alongside his father, Mr. James McDonald and later as Secretary. (1977-1991) when he became Convention Chairman. He resigned that post in 2004. Mr. McDonald was a Civil Servant and he concluded his career as a Director of the Industrial Relations Board for N. Ireland.

McDowell, Gary (b.1974) served as Pastoral Development Officer in Ballygilbert Presbyterian Church, Bangor, Co. Down. He had an extensive Christian musical career, working with Open Doors and various Denominational Functions. In 2013, he is a student

for the Ministry of the Presbyterian Church in Ireland, studying at Union Theological College, Belfast.

McKeown, W.B., B. Sc., B.D., M.Th. (b.1943) was ordained as Assistant Minister in 1st Antrim Presbyterian Church in 1975. He was Minister successively of Clogher and Glenhoy Congregations (1976-1984), Ballysally Church Extension (1984-1991) and Ravenhill Congregation, Belfast (1991-2009).

McNeill, Rev. John (1854-1933) Minister of Regent's Square Presbyterian Church London, evangelist and colleague of D.L. Moody at the World Fair in Chicago in 1893.

Maddock, Rev. John, B.A. (b.1929) was ordained as Assistant Minister in Oldpark Presbyterian Church, Belfast in 1954. He was minister successively of Union Road, Magherafelt and Lecumpher (1955-1964), Newington Congregation, Belfast (1964-1975) and of Carryduff from 1975 until his retirement in 1995.

Moncrieff, Rev. E.R., M.A. (d. 1922) Rector of Agherton Parish Church, Portstewart (1891 – 1922). His daughter, Miss Moncrieff acted as a local Secretary to the Convention Committee.

Moule Rev. H.G.C. (1841-1920) Ordained in 1867 and served as curate at Fordington. Sub-dean of Trinity College, Cambridge in 1873. He became first Principal of Ridley Hall Theological College, Cambridge, in 1881, and Norrisian Professor of Divinity in 1899. In 1901, he followed Dr. B.F. Westcott as Bishop of Durham.

Paton, Rev. W.J. (1829-1895) Minister of 2nd Dromara Presbyterian Church and author of "Pardon and Assurance" and "How to Live the Christian Life"

Parnell, Charles Stewart (1846-1891) Leader of the Irish Nationalist Party at Westminster and of the Irish Home Rule struggle. In 1889-1890 his adultery with Mrs Katherine O'Shea, whom he subsequently married, effectively ruined his political life.

Phayre, Lt. Gen. Sir Robert (1820-1897) K.C.B and aide de Camp to Queen Victoria. He was a Vice President of the Anglo-Indian Evangelisation Society.

Radcliffe Reginald, (1825-1895). Liverpool Solicitor, evangelist in the 1859 Revival and close friend of Hudson Taylor.

Radstock, Lord, Granville Augustus William Waldegrave, 3rd Baron Radstock (1833-1913). Missionary involved in the Great Russian Awakening (1873-1884).

Rainey, Mildred A.T.C.L., L.T.C.L. (b.1944) One time teacher of Music at Armagh Girl's High School, Organist in several Presbyterian Congregations, Soloists with Dick Saunders and his "Way to Life Ministries". A member of the worship team at Causeway Coast Vineyard and is responsible for a daily radio programme with United Christian Broadcasters. Composer of the Easter Musical "Born to Die".

Smellie Rev. Alexander (1857-1923) Minister of the Original Succession Church, in Carlisle, Glasgow. He was assured of personal Salvation through the ministry of D.L. Moody in Edinburgh in 1874. His ministry was shaped by that of the Rev. Evans Hopkins.

Thompson, Rev. J. B.A., B.D. M.Th., Ph.D., D.D. (b. 1938) Minister Emeritus of the Mall Presbyterian Church, Armagh. He was awarded the honorary degree of Doctor of Divinity by the Presbyterian Theological Faculty, Ireland in 2003.

Uprichard, Rev. L. V., M.A. (1888-1959) Rector of Agherton Parish Church, Portstewart (1923-1924 and Canon of St. Anne's Cathedral, Belfast (1945-1959).

Wilson, Rev. Ronald Joseph, B.A., (b. 1933) Minister of Portstewart Presbyterian Church (1967 – 1999). Previously he was Minister of 1st Dromara Congregation.

Withers, Rev. John Herbert, (1911-1992) Minister of Portstewart Presbyterian Church 1940 – 1946. Previously he was Minister of St. John's Presbyterian Church, Kenton, Middlesex. He resigned from Portstewart after receiving and accepting Call from Fisherwick Congregation, Belfast in 1946. He was appointed Moderator of the General assembly of the Presbyterian Church in Ireland in 1968 and in the same year was awarded the degree of Doctor of Divinity by the Presbyterian Theological Faculty, Ireland.

Walker, Mr. Montserrat Henry, J.P. (1871-1932) of Newtownards, Co. Down was Managing Director of Walker, George, & Co., Ltd., manufacturers of spinning yarns for linen weaving, twine, cords and ropes. In 1914 he was committed to the cause of the Ulster Unionists. He was a member of St. Mark's Parish Church in Newtownards, Co. Down and served as Convention Treasurer from 1925 – 1932.

Walker, Mr. George Montserrat, (1898-1982) son and successor of Mr. M. H. Walker was a member of the Convention Committee from 1942 and Treasurer from 1950-1965. He retired from the Committee due to poor health in 1972.

Webb-Peploe, Rev. Hanmer William, (1837-1923) Vicar of St. Paul's Parish Church, Onslow Square, Kensington, London. He was Prebendary of St. Paul's Cathedral and leader of the Evangelical wing in the Church of England. He wrote "I follow after" in 1894.

Williamson, Rev. Dr. H.M. (1826-1898) Minister of Fisherwick Congregation in the Presbyterian Church in Ireland and Moderator of the General Assembly 1896-97. Referee of the Rev. Henry Grattan Guinness's, East London Institute for Home and Overseas Missions.

Young, William J.P. Owner of the Maine Bleaching and Dyeing Works, Cullybackey, Ballymena, Co. Antrim and a catalyst for the Fenaghy Meetings.

Annexure G

North of Ireland Keswick Convention Leaders 1913 - 1945			
Name of Committee Member	Joined Committee	E.C. / Trustee	Left Committee
Brown, Mr. Crawford A. (M.P.)	12th September 1913		By death 1942
Brownrigg, Rev. H.	12th September 1913		Resigned 1916
Cooke, Rev. Canon	12th September 1913	T (1945)	Resigned 1954
Dowse, Very Rev Dean	12th September 1913		?
Fulton, Mr. William	12th September 1913	T (1920)	By death 1947
Hanson, Rev. W.J.	12th September 1913		?
Hunter, Rev J.	12th September 1913		?
Mc Curry, Mr. Joseph	12th September 1913	EC (1918) T (1920)	By death 1943
Mc Keown, Mr. R.L.	12th September 1913	T (1920)	By death 1942
Mc Laughlin, Mr. W.H. (D.L.)	12th September 1913	EC (1918)	?
Montgomery, Mr. Samuel G.	12th September 1913	EC (1918) T (1920)	Resigned 1920
Montgomery, Rev. H.	12th September 1913	EC (1918) T (1920)	By death 1943
Pim, Mr. Arthur	12th September 1913	EC (1918)	By death in 1931
Pyper, Rev. W.W.	12th September 1913		?
Richardson, Mr. R.H. Stephens	12th September 1913	EC (1918) T (1920)	By death 1957
Robinson, Mr. S.A.	12th September 1913	EC (1918)	?
Rogers, Rev. T	12th September 1913		?
Ross, Rev. J.	12th September 1913		By death 1949
Scott, Rev. Canon Oswald	12th September 1913	EC (1918) T (1920)	By death 1936
Simms, Rev. S.	12th September 1913		?
Spence Archdeacon	12th September 1913		?
Stephenson Dr.	12th September 1913		By death 1923
Storey, Rev. L.P.	12th September 1913		?
Witherow, Rev. W.	12th September 1913		?
Hall, Rev. T.S.	13th January 1914		?
Smyth, Rev. T.A	8th December 1914		?
Warren, Rev. F.W.W.	9th December 1914	EC (1918)	?
Little, Rev. Dr. (M.P.)	4th May 1917	EC (1918)	By death 1946
Taylor, Rev. J.	6th March 1918		
Mc Coach, Rev. William	6th March 1918	EC (1918)	By death 1933
Maxwell, Rev. R.L.	6th March 1918		?
Walker, Mr. W.H.	27th June 1918		By death 1933
Bell, Mr. S.D.	27th June 1918	EC (1918) T (1945)	By death 1949
Clyde, Mr. Robert	4th December 1918	T (1920)	By death 1950
Bass, Mr. R.G.	4th December 1918	T (1920)	By death 1952
Mulligan, Mr. Francis	4th December 1918		By death 1960
Mc Lean, Mr. J.B.	29th May 1919		By death 1954 (5)
Aiken, Rev. Dr.	6th June 1921		By death 1925
Moncrieff, Rev. E.R.	6th June 1921		By death 1922
Mc Clelland, Mr. A.T.	6th June 1921		?

Moody, Rev. George	23rd June 1921		By death 1937
Greer, Rev. S.J.	11th April 1924	EC (1930)	?
Warren, Rev. F.W.	3rd March 1927		?
Blue, Rev. Wylie	4th April 1928		?
Cullen, Rev. E.B.	4th April 1928		Declined Membership
Willis, Rev. M.G.H.	13th January 1928		By Death 1945
Gransden, Rev. W.J.	25th September 1928	T (1945)	Resigned 1967
Sproule, Rev. W.B.	11th October 1929		Resigned 1936
Mc Dermott, Rev. Thomas	17th April 1931		By death 1961
Cordiner, Rev. Cassells	17th April 1931		By death 1950
Jamison, Rev. Hugh	17th April 1931		?
O'Connor, Rev. Henry	17th April 1931		?
Mann, Rev. G.F.G.	17th April 1931		By death 1956
Wynne, Mr. T.W.	17th April 1931		By death 1962
Walker, Mr. George	23rd March 1934		Declined Membership
Moody, Right Rev. A.F.	4th October 1935		Resigned 1937
Dunlop, Rev. James	5th February 1937	T (1945)	By death 1980
Good, Rev. W.H.	5th February 1937		?
Carson, Rev. J.T.	5th February 1937		By death 1990
Young Rev. Gordon	5th February 1937	T (1940)	By death 1967
Mc Intyre, Mr S.G.	5th February 1937		By death 1947
Mc Leod, Mr. C.J.	5th February 1937		Resigned 1956
Withers, Rev. J.	27th June 1940		Resigned 1945
Alexander, Rev. K.L.M.	26th September 1941		Resigned 1976
Parke, Rev. A.M.	26th September 1941		By death 1996
Martin, Rev. W.G.M.	26th September 1941	T (1940)	By death 1983
Lyons, Rev. Nevin	26th September 1941		By death 1961
Morrison, Mr. P.B.	26th September 1941		By death 1982
Walker, Mr. George M.	26th September 1941	T (1940)	By death 1982
Stewart, Mr. Herbert	26th September 1941	T (1940)	By death 1947
Jemphrey, Mr. J.H.	26th September 1941		
Hasley, Mr. J.	26th September 1941		By death 1942
Mc Donald, Mr. James	24th June 1943	T (1945)	By death 2006
Mooney, T.S.	7th January 1944		By death 1986
Forbes, Rev. F.H.	7th January 1944		
Baxter, Rev. Samuel	7th January 1944		By death 1988
<i>Key: E.C. = Executive Committee</i>			

Annexure H

Speakers at the North of Ireland Keswick Convention 1914 - 1945

22nd – 27th June 1914

Rev. Evan Hopkins
Rev. Hubert Brook
Rev. Charles Inwood
Rev. Dr. Alex. Smellie
Rev. J. Chalmers Lyon

21st – 26th June 1915

Rev. Alexander Smellie
Rev. Canon Joynt
Rev. W.Y. Fullerton
Rev. E.L. Hamilton

19th – 24th June 1916

Rev. W.Y. Fullerton
Rev. E.L. Hamilton
Rev. J. Russell Howden
Rev. Dr. Alexander Smellie

25th – 30th June 1917

Rev. D.M. McIntyre, Glasgow, Scotland

Rev. J. Russell Howden
Rev. W.G. Scroggie
Rev. E L. Hamilton

24th – 29th June 1918

Rev. J. Russell Howden
Rev. Charles Inwood
Rev. Dr. Alexander Smellie

Mr. Walter B. Sloan

23rd – 28th June 1919

Rev. Dr. Alex. Smellie
Rev. J. Russell Howden
Rev. Dr. Charles Inwood
Rev. Dr. W.G. Scroggie

Rev. Dr. F.B. Meyer

21st – 28th June 1920

Rev. J. Russell Howden
Rev. Dr. W.Y. Fullerton
Rev. Gordon Watt
Rev. F.W. Ainley

Mr. G.F. Whitehead

19th – 26th June 1921

Rev. Dr. W.G. Scroggie
Rev. J. Russell Howden
Rev. Dr. Charles Inwood

Rev. Gordon Watt

Mr. G.F. Whitehead

19th – 25th June 1922

Rev. Dr. Alex. Smellie

Rev. J. Russell Howden

Rev. Dr. F.B. Meyer

Rev. Dr. W.Y. Fullerton

Mr. G.F. Whitehead

3rd – 10th June 1923

Rev. J. Russell Howden

Rev. Dr. W.G. Scroggie

Rev. Fred Gibson,

Mr. G.F. Whitehead

22nd – 29th June 1924

Rev. J. Russell Howden

Rev. Dr. Charles Inwood

Rev. Dr. A.E. Richardson

Rev. Alexander Frazer

Mr. G.F. Whitehead

21st – 28th June 1925

Rev. Alexander Frazer

Rev. Dr. Swan

Rev. W.W. Martin

Rev. C.H. Lunn

Mr. G.F. Whitehead

20th – 27th June 1926

Rev. J. Russell Howden

Rev. Alexander Frazer

Rev. Dr. W. G. Scroggie

Rev. W.W. Martin

Mr. G.F. Whitehead

19th – 26th June 1927

Rev. J. Russell Howden

Rev. Alexander Frazer

Rev. Gordon Watt

Rev. W.H. Aldis

Rev. Dr. Charles Inwood

Mr. G. F. Whitehead

24th June – 1st July 1928

Rev. J. Russell Howden

Rev. Alexander Frazer

Rev. Gordon Watt

Rev. H. Earnshaw Smith

Mr. G.F. Whitehead

23rd June – 30th June 1929

Rev. J. Russell Howden

Rev. Alexander Frazer

Rev. John Macbeth

Rev. W.G. Ovens
 Mr. G.F. Whitehead
 Mr. F.J. Scroggie
22nd – 29th June 1930
 Rev. Alexander Frazer
 Rt. Rev. Bishop Taylor Smith
 Rev. W. W. Martin
 Rev. Dr. W. G. Scroggie
 Mr. G.F. Whitehead
21st – 28th June 1931
 Rev. W.W. Martin
 Rev. John Macbeth
 Rev. J.R.S. Wilson
 Mr. G.F. Whitehead
 Mr. F. J. Scroggie
18th – 26th June 1932
 Rev. Alexander Frazer
 Rev. Dr. S.D. Gordon
 Rt. Rev. Bishop Taylor Smith
 Rev. E.W. Mills
 Mr. G.F. Whitehead
25th June – 2nd July 1933
 Rev. Alexander Frazer
 Rev. Dr. W.G. Scroggie
 Rev. Canon S.M. Warner
 Mr. G.F. Whitehead
 Mr. A. Lindsay Glegg
24th June – 1st July 1934
 Rev. Alexander Frazer
 A Lindsay Glegg
 Rev. J. Russell Howden
 Rev. John Macbeth
 G.F. Whitehead
23rd – 30th June 1935
 Rev. Alexander Frazer
 Mr. A. Lindsay Glegg
 Mr. G.F. Whitehead
 Rev. Colin C. Kerr, London, England
 Rev. Dr. W.G. Scroggie
21st – 28th June 1936
 Mr. G.F. Whitehead
 Rev. Alexander Fraser
 Mr. A. Lindsay Glegg
 Rev. Wm. Grist
 Rev. J. Sidlow Baxter
20th – 27th June 1937
 Rev. H.E. Boulton
 Rev. Alexander Frazer

Mr. A. Lindsay Glegg
 Rev. J. Macbeth
 Rev. Canon S.M. Warner
 Mr. G.F. Whitehead
 Rev. Dr. Donald Grey Barnhouse
19th – 26th June 1938
 Rev. J. Sidlow Baxter
 Rev. Dr. Donald Davidson
 Rev. Colin G. Kerr
 Rev. Canon L. Parkinson Hill
 Mr. G. F. Whitehead
18th – 25th June 1939
 Rev. Dr. Donald Grey Barnhouse
 Mr. A. Lindsay Glegg
 Rev. John Macbeth
 Rev. Canon S.M. Warner
 Mr. G.F. Whitehead
 Rev. High E. Boulton
23rd – 30th June 1940
 Rev. Geoffrey King
 Rev. Canon S.M. Warner
 Rev. Chancellor L. Parkinson Hill
 Rev. Canon Cooke
22nd – 29th June 1941
 Mr. A. Lindsay Glegg
 Rev. Geoffrey King
 Rev. Canon Cooke
 Rev. Chancellor Parkinson Hill
21st – 28th June 1942
 Rev. Theo. M. Bamber
 Rev. Alexander Frazer
 Mr. A. Lindsay Glegg
 Mr. Montague Goodwin
 Rev. Martin Parsons
20th – 27th June 1943
 Rev. J. Sidlow Baxter
 Rev. Alexander Frazer
 Rev. Martin Parsons
 Mr. A. Lindsay Glegg
 Mr. R.E. Laidlaw
 Mr. T.B. Rees
18th – 25th June 1944
 Rev. James Dunlop
 Rev. Chancellor Parkinson Hill
 Rev. W.G.M Martin
 Rev. Martin Parsons
 Rev. J.B. Wallace
17th – 24th June 1945

Rev. H.W. Cragg
Rev. Dr. Wm Fitch
Rev. Alexander Frazer
Rev. J. Macbeth

Mr. A. Lindsay Glegg
Mr. T.B. Rees
(NOIKCA, 1).

Annexure I

Local Conventions (1918 – 1945)

Londonderry 6th – 8th April, 1918

Rev. Charles Inwood asked to speak

Portglenone, Cookstown, Omagh and Portadown etc

Mid March – Mid April, 1919

Rev. Charles Inwood

Belfast 25th – 28th November 1919

Speakers: Mr. W. B. Sloan (Secretary of the Keswick Convention) Revs. D.M. McIntyre,
J. Russell Howden and James E. Houston

Four Monthly Meetings in Belfast January – April, 1919

No Speakers given

Belfast Monthly first Meeting 9th January 1920

For the Deepening of the Spiritual Life

Belfast 10th – 11th April, 1920

Rev. Dr. F.B. Meyer

Magherafelt 9th April, 1920

Rev. Dr. Henry Montgomery

Belfast November 1921

Cancelled due to Civil Disorder and the Curfew Law in the City

Belfast 9th – 13th April, 1921

Rev. Dr. F.B Meyer

Magherafelt 31st May 1921

Rev. Canon Cooke, Mrs. Martin Cleaver, Mr. Richardson and Mr. R.L. McKeown

Magherafelt 9th April, 1923

Revs W.R. Sloan and J.E. Davidson

Derry and Portadown Meetings

NOIKCM 26th June 1923 – Derry attendance up to 1,500 people

Armagh 4th – 5th February 1926

Revs Dr. H. Montgomery and S.J. Greer

Magherafelt and Donaghadee

Reported in Minutes 24th June 1926

Donaghadee 2nd – 5th April 1927

Mr. Walker

Armagh 6th – 10th April, 1927

Rev. S. J. Greer – 800 attended

Province wide March 1928

Donaghadee March 8th – 11th Revs. Gordon Watt and R. Bird

Ballyclare March 11th – 13th Rev. Gordon Watt

Londonderry March 14th – 18th Revs. Gordon Watt and J.W. Cooke

Magherafelt March 19th – 20th Rev. Gordon Watt

Armagh March 21st – 25th Rev. Watt, Cooke and E.B. Cullen

Dundrum March 26th – 28th Revs. Watt and W.J. Gransden

Belfast March 28th Rev. Gordon Watt

Armagh 7th -10th April, 1929

Revs Dr. Montgomery and J.R. Belsdon

Dundrum – no date etc provided

Donaghadee 20th April 1929
Revs Dr. McKeag, W.J. Harrison and S.J. Greer
Magherafelt 30th April, 1929
Revs F.C. Gibson and H. O. Connor
Portadown 10th – 14th May 1931
Revs J.W. Cooke, W.J. Harrison and Dr. Hugh McKeag
Dundrum 31st May – 4th June 1931
Revs. J.W. Cooke and R. Nevin Lyons
Dundrum 17th – 22nd April, 1931
Revs J. Milton Thompson, Canon Weir, and J.J. Cooksey
Londonderry 7th February 1932
Dr. S.D. Gordon
Dundrum 12th – 15th May 1933
Rev. Canon Parkinson Hill and Capt. Reginald Wallis
Dundrum 23rd – 27th September 1935
Revs J.A.G. Ainley, Nevin Lyons and James Dunlop
Dundrum 3rd – 9th May 1937
Revs. Parkinson Hill and J.R.S. Wilson
Lisburn 27th February – 4th March 1938
Dr. Hart-Davies and the Rev. J.R.S. Wilson
Dundrum 15th – 20th May 1938
Revs J.R.S. Wilson and Canon Parkinson Hill
(NOIKCM, 1914 – 1945)

Annexure J

List of Contributors

Rev George Moody, Buncrana, Co. Donegal	£50
Mr. S. Richardson, Moyallan, Co. Armagh	£25
Miss Hepenstal, Co. Cavan	£25
Robert Temple, Donegal	£20
Arthur Greeves, Strandtown, Belfast	£20
M.H. Walker, Newtownards, Co. Down	£10
Joseph C. Eaton, Londonderry	£10
J.A.A. Wallace D.L. Stranraer, Scotland	£10
Robert Clyde, Belfast	£10
S.G. Montgomery, Bangor, Co. Down	£10
The Hon. Lady Hayes, Stranraer, Scotland	£5
Miss Crozier, Bangor, Co. Down	£5
Mrs. S.A. Mills, Bushmills, Co. Antrim	£5
Miss F. Bradshaw. Portstewart	£5
Misses Wilson, Coalisland, Co. Tyrone	£5
John McCaughey, Belfast	£5
Sir Robert Anderson, Belfast	£5
Hugh Hall, Larne, Co. Antrim	£5
A.G. Crawford, Portstewart	£5
Wm. Fulton, Belfast	£5
Joseph Mc Curry, Belfast	£5
S.D. Bell, Belfast	£5
Philip Corken, Crumlin, Co. Antrim	£5
David Irwin, Granard, Co. Longford	£5
James Ferguson, Dromore, Co. Down	£5
Thos. McCulloch, Cookstown, Co. Tyrone	£5
James Brady, Portglenone, Co. Antrim	£5
Joseph Pim, Belfast	£5
J.J. Haughton, Ferns, Co. Wexford	£4
Rev. H. Montgomery, Belfast	£3
Arthur Pim, Belfast	£3
Wm. Strain, Belfast	£3
Mrs. Skelly, Saintfield, Co. Down	£3

Source: NOIKCM (1921:21st May).

Annexure K

Statement by Mr. S.D. Gordon

I believe in the Word of God, as inspired directly and fully by the Holy Spirit through the men who wrote. This applies to the entire book, from, cover to cover.

I believe in the deity of Jesus Christ; that He was very God of very God, born of the virgin Mary by the direct creative act of the Holy Spirit.

I believe that Jesus Christ died for our sins on the Cross as our substitute Saviour, and only through His precious blood is their salvation for any one of all the race.

I believe that sin is an act of rebellion against God's perfect love-will, and that it is so damnable that there is no escaping the consequences of it except through the blood of Christ.

I believe that every man must make personal choice of Christ as his Saviour for present character and future destiny: and only so is there Salvation for him from unending death the future world.

I believe in the Pentecostal fullness of the Holy Spirit, and through this blessed experience one may live a life of purity and holiness, in the purpose of his heart, and increasingly in social practice.

I believe that our Lord Jesus Christ is coming back again in person to bring in the Kingdom reign, and His coming is a thing to be expected in our day.

Source: A personal letter to the Convention Committee from Mr. Gordon and contained in the NOIKCM Book 1914 - 1954

Annexure L

North of Ireland Keswick Convention Leaders 1946-2012			
Name of Committee Member	Joined Committee	E.C. / Trustee	Left Committee
Fitzsimmons, Rev. S.J.	22nd October 1946		By death 1968
Mc. Ewan, Mr. I.	29th April, 1949		By death 1965
Craig, Rev. W.M	28th April, 1950	Trustee (2012)	Serving in 2012
Carson, Dr. Samuel	28th April, 1950		By death 1976
Mc Donagh, Mr. David	28th April, 1950		By death 1987
Hobson, Mr. W.J.K.	28th April, 1950		Resigned 1969
Brown Mr. Harold	28th April, 1950		By death 1962
Lindsay, Mr. R.B.	30th January 1953		By death 1979
Johnston, Mr. H.A.	1st October 1954		By death 1959
Lyness, Mr. R.	1st October 1954		By death 1965
Loughridge, Rev. Prof. A.	27th June 1957		Resigned 1993
Burrows, Mr. Hugh	27th June 1957		By death 1977
Currie, Mr. D.	23rd September 1965		By death 1969
Holley, Dr. Bill	2nd March 1967		By death 1985
Thompson, Pastor W,	2nd March 1967		Resigned 1969
Hamilton, Mr. David	2nd March 1967		Resigned 1985
Cowan, Mr. George	2nd March 1967		Resigned 1989
Gilpin, Rev. H.A.	9th November 1967		Resigned 1996
Mc Donald, J. Lawson	26th June 1969	Trustee (2012)	Serving in 2012
Flavelle, Rev. Alan	27th June 1974		By death 1986
Pedlow, Rev. H	27th June 1974		Resigned 1995
Thompson Rev. J	27th June 1974		Resigned 1984
Fox, Mr. E.	27th June 1974		Resigned 1985
Dunlop, Rev. H.A.	27th June 1974		Resigned 1993
Johnston, Rev. R.J.	27th June 1974		Serving in 2012
Mitchell, Mr. O. (F.R.C.S.)	27th June 1974	Trustee (2012)	Serving in 2012
Cooke, Mr. W.H.	24th January 1978		Resigned 1988
Herd, Rev. Brian	11th February 1983		Resigned 1989
Lynas, Mr. Norman	11th February 1983	Trustee (2012)	Serving in 2012
Leach, Rev. William	11th February 1983		Resigned 1990
Fell, Rev. J.	21st October 1986	Trustee (2012)	Serving in 2012
Blair, Rev. Dr. Hugh	21st October 1986		Resigned 1992
Mc Farland, Rev. Colin	21st October 1986		Resigned 2001
Hunter, Mr. Derek	21st October 1986		Resigned 1996
Lambe, Mr. Johnston	26th January 1989		Serving in 2012
Brown, Rev. N.A.	25th January 1990		Resigned 2010
Cairns, Mr. W.J.	25th January 1990	Trustee (2012)	Resigned 2011

Mc Auley, Mr. O.	25th January 1990		Resigned 1995
Geddis, Dr. Tom	22nd February 1993		Resigned (2009)
Ferguson, Rev. A.	22nd February 1993		Resigned 2000(?)
Agnew, Rev. N.A.	22nd February 1993		Serving in 2012
Millar, Rev Edward	22nd February 1993		By death 2000(?)
Temple, Rev. David	22nd February 1993		Resigned 2011
Hawthorn, Rev. John	12th February 1996		Resigned 2000(?)
Fairbairn, Mr. Robin	26th April, 1999		Serving in 2012
Hanna, Rev. Kenneth	26th April, 1999		Resigned 2003(?)
Harbinson, Rev. I	26th April, 1999		Resigned 2003(?)
McNeely, Rev. M.	24th June 1999		Serving in 2012
Cowan, Mr. Martin	24th June 1999		Resigned 2009
English, Pastor Val	8th November 2001		Resigned 2008
Lorimer, Mr, Michael	8th November 2001		Resigned 2007
Smith, Rev. Ivor	8th November 2001		Serving in 2012
Taylor, Miss Anne	8th November 2001		Serving in 2012
Ross, Mr. Johnny	22nd January 2002		Resigned 2005
Petrie, Mr. John	25th February 2008		Resigned 2009
Laverty, Rev. Terry	10th November 2008		Serving in 2012
Thompson, Rev. Alan	2nd February 2009		Serving in 2012
Lamb, Mr. David	15th February 2010		Serving in 2012
Mc Corrison, Rev. Darran	15th February 2010		Serving in 2012
Howe, Mr. Don	15th February 2012		Serving in 2012

Annexure M

Speakers North of Ireland Keswick Convention 1946 -2013

23rd – 30th June 1946

Rev. J. Sidlow Baxter
Rev. Dr. Wm. Fitch
Rev. H. W. Cragg
Rev. Dr. Donald
Barnhouse,

22nd – 29th June 1947

Mr. A. Lindsay Glegg
Rev. J. Sidlow Baxter
Rev. Alexander Fraser
Rev. G.B. Duncan
Rev. William Still,
Aberdeen

20th – 27th June 1948

Mr. A. Lindsay Glegg
Mrs J. Oswald Sanders
Rev. T.C. Hammond
Rev. Prof. R.A.
Finlayson
Rev. G. B. Duncan
Rev. Alan Redpath

18th – 26th June 1949

Mr. A. Lindsay Glegg
Rev. Alexander Frazer
Rev. Wm Leathern
Rev. H. W. Cragg
Rev. Dr. Thomas Fitch
Rev. Geoffrey R. King
Rev Prof. R.A. Finlayson

17th - 25th June 1950

Rev. G. B. Duncan
Rev. D. Leitch
Rev. Canon Marcus
Loane

Rev. J. MacBeath

16th – 24th June 1951

Mr. David Tryon
Rev. H. W. Cragg
Rev. C. M. Hilton Day
Rev. Dr. Wm. Fitch
Rev. H. R. Harding
Wood

21st – 29th June 1952

Rev. J. Sidlow Baxter
Rev. G. B. Duncan
Rev. Ian M. MacRury
Mr. Stephen F. Olford
Mr. A. Lindsay Glegg
20th - 28th June 1953

Rev. Duncan Campbell
Rev. Geoffrey R. King
Rev. J.G.S.S. Thompson
Rev. G.R. Harding Wood
Mr. A. Lindsay Glegg
19th – 27th June 1954

Rev. H. W. Cragg
Rev. G. B. Duncan
Rev. Godfrey C.
Robinson

Rev. Dr. J.G.S.S.
Thomson

18th – 26th June 1955

Mr. A. Lindsay Glegg
Rev. H. W. Cragg
Rev. James Dunlop
Rev. Dr. Herbert Lockyer
Rev. Dr. J.G.S.S.
Thompson

16th - 24th June 1956

Rev. G. B. Duncan
Rev. Duncan Leitch
Rev. Andrew MacBeath
Rev. A.W. Rainsbury
Rev. George Thomas

22nd – 30th June 1957

Mr. A. Lindsay Glegg
Rev. Dr. Wm. Fitch
Rev. Wm. Leathern
Rev. James Philip
Rev. A. Redpath
Rev. A. Skevington
Wood

21st – 29th June 1958

Mr. T.B. Rees
Rev. H. W. Cragg
Rev. Duncan Leitch

Rev. A. W. Rainsbury
Rev. Dr. Paul S. Rees
Mr. A. Lindsay Glegg
18th – 26th June 1960

Rev. H. W. Cragg
Rev. Gerald B Griffiths
Rev. Duncan Leitch
Rev. James Philip
Rev. John B. Taylor
17th - 25th June 1961

Rev. John Bird
Rev. G. B. Duncan
Rev. J. Glyn Owen
Rev. A.W Rainsbury
Rev. Dr. Paul S. Rees
16th – 24th June 1962

Rev. Eric J. Alexander
Rev. H. W. Gragg
Rev. D. Leitch
Mr. A. Lindsay Glegg
Dr. Howard W. Ferrin
15th – 23st June 1963

Rev. G. B. Duncan
Rev. J. Graham Miller
Rev. Dr. Paul S. Rees
Rev. K.F.W. Prior
Rev. Geoffrey R. King
Mr. A. Lindsay Glegg
20th – 28th June 1964

Rev. John Bird
Rev. D.E.D. Churchman
Rev. Philip H. Hacking
Rev. J. Glyn Owen
Rev. Dr. J.G.S.S.
Thompson

19th – 27th June 1965

Rev. Peter H. Barber
Rev. G. B. Duncan
Rev. A.W. Rainsbury
Rev. Dr. Paul S. Rees
Rev. Peter E. Street

18th – 26th June 1966

Rev. D. Leitch
Rev. J.A. Motyer

Rev. J. Glyn Owen
Rev. A. Redpath
Mr. D. Stuart Briscoe
17th – 25th June 1967
Rev. H. W. Cragg
Rev. G. B. Duncan
Rev. David McKee
Rev. Philip H. Hacking
Dr. Harold B. Kuhn
Dr. William Cuthbertson
22nd – 30th June 1968
Rev. E. J. Alexander
Rev. D.E.D. Churchman
Rev. Harold W. Fife
Rev. J. Glyn Owen
Rev. K.F.W. Prior
21st - 29th June 1969
Rev. E.J. Alexander
Rev. Richard T. Bewes
Rev. John L. Bird
Rev. Alan Flavelle
Rev. Dr. A. Skevington
Wood
20th – 28th June 1970
Rev. G. B. Duncan
Rev. Philip Hacking
Rev. James Philip
Rev. Dr. Paul S. Rees
Rev. Dr. J.G.S.S.
Thomson
Mr. Alan G. Nute
19th - 27th June 1971
Rev. Alan Redpath
Rev Canon H.W. Gragg
Rev. Duncan Leitch
Rev. K.F.W. Prior
Rev. W.M. Craig
Dr. William Cuthbertson
17th – 25th June 1972
Rev. J. Sidlow Baxter
Rev. James Philip
Rev. J. Glyn Owen
Rev. Dr. Raymond
Brown
Rev. Philip H. Hacking
16th – 24th June 1973
Rev. G. B. Duncan
Rev. Dr. Paul S. Rees

Rev. Alan Flavelle
Rev. Tom Houston
Rev. Gordon Bridger
15th – 23rd June 1974
Rev. Philip H. Hacking
Rev. Dick Lucas
Rev. W.M. Craig
Rev. John L. Bird
Capt. Stephen Anderson
21st – 29th June 1975
Rev. Dr. Paul S. Rees
Rev. Stephen Olford
Rev. D.N. Carr
Rev. Gordon Bridger
Rev. Eric J. Alexander
10th – 27th June 1976
Rev. G. B. Duncan
Rev. Francis W. Dixon
Rev. Harry Sutton
Rev. Alan Flavelle
Rev. George Philip
18th – 26th June 1977
Rev. K.F.W. Prior
Rev. Sinclair B.
Ferguson
Rev. James Philip
Rev Paul Tucker
Rev. Philip H. Hacking
17th – 25th June 1978
Rev. Canon H.W. Cragg
Rev. E.J. Alexander
Rev. Harry Kilbride
Rev. Eric Gosden
Rev. Dick Lucas
16th – 24th June 1979
Rev. G. B. Duncan
Rev. Dr. Raymond
Brown
Rev. J. Glyn Owen
Rev. Keith A. A. Weston
Rev. W.C. Filby
21st – 29th June 1980
Rev. Philip H. Hacking
Rev. David C. Searle
Rev. Sinclair B.
Ferguson
Rev. Dick Lucas
Rev. W.M. Craig

20th – 28th June 1981
Rev. James Philip
Rev. Martin A.W. Allen
Rev. Keith A. A. Weston
Rev. Dr. J.G.S.S.
Thomson
Rev. Derek Prime
19th - 27th June 1982
Rev. Philip H. Hacking
Rev. Dr. Raymond
Brown
Rev. David C. Searle
Rev. G. B. Duncan
Rev. John Girvan
18th – 26th June 1983
Rev. David J. Jackman
Rev. Dick Lucas
Rev. K.F.W. Prior
Rev. Bruce Milne
Rev. Martin A. W. Allen
16th – 24th June 1984
Rev. Philip H. Hacking
Rev. Keith A.A. Weston
Rev. Alan Flavelle
Rev. Mariano Di Gangi
Rev. Dick Dowsett
15th – 23rd June 1985
Rev. Alan Neech
Rev. Derek Prime
Rev. James Philip
Rev. Hugh Morgan
Rev. David Smith
21st – 29th June 1986
Rev. Dr. J.G.S.S.
Thomson
Rev. William G. Hughes
Rev. G. B. Duncan
Rev. Martin A.W. Allen
Rev. Alastair Begg
20th - 28th June 1897
Rev. James Philip
Rev. Robert G.M. Amess
Rev. K.F.W. Prior
Rev. A.M. Roger
Rev. Alistair Morrice
18th – 26th June 1988
Rev. Philip H. Hacking
Rev. G. B. Duncan

Rev. Dr. Raymond
 Brown
 Rev. Derek Prime
 Rev. David Smith
17th -25th June 1989
 Rev Peter Barbour
 Rev. K.F.W. Prior
 Rev. Sandy Roger
 Rev. Prof. J. D.
 MacMillan
 Rev. Martin A. W. Allen
16th – 24th June 1990
 Rev. J.A. Motyer
 Rev. James Philip
 Rev. Dennis Lennon
 Rev. David J. Jackman
 Rev. Martin Goldsmith
22nd - 20th June 1991
 Rev. Robert G.M. Amess
 Rev. Dr. Raymond
 Brown
 Rev. Alastair Morrice
 Rev. A. M, Roger
 Rev. G. B. Duncan
20th – 28th June 1992
 Rev. J.A. Motyer
 Rev. Canon Gordon
 Bridger
 Rev. Derek Prime
 Rev. Alistair Begg
 Rev. Roy Clements
19th – 27th June 1992
 Rev. Philip H. Hacking
 Rev. John Woodside
 Rev. David Ellis
 Rev. Michael Wilcock
 Rev. Alastair Morrice
**25th June – 3rd July
 1994**
 Rev. Dr. Raymond
 Brown
 Rev. Dr. Steve Motyer
 Rev. Colin Sinclair
 Rev. Dr. Steve Brady
 Rev. Martin A. W. Allen
24th June - 2nd July 1995
 Rev. George Philip
 Rev. Robert Kee

Rev. Dr. John Davis
 Rev. Ian Hamilton
 Rev. Dr. A.M. Roger
22nd – 30th June 1996
 Rev. Canon Keith A.A.
 Weston
 Rev. Mark Ashton
 Rev. Howard Lewis
 Rev. Liam Goligher
21st – 28th June 1997
 Rev. J.A. Motyer
 Rev. Robert Kee
 Rev. Alastair Morrice
 Rev. Hugh Watt
20th - 26th June 1998
 Rev. Robert Amess
 Rev. Philip H. Hacking
 Rev. Colin Sinclair
19th – 25th June 1999
 Rev. Dr. Andrew
 Magowan
 Rev. Dr. J.A. Motyer
 Rev. Hugh Palmer
24th – 30th June 2000
 Rev. Dr. Raymond
 Brown
 Rev. Liam Goligher
 Rev. Dr. Derek Tidball
23rd - 29th June 2001
 Rev. Robert Amess
 Rev. Robert Kee
 Rev. Dr. J.A. Motyer
22nd – 28th June 2002
 Rev. Mark Ashton
 Rev. Dr. Raymond
 Brown
 Rev. Dominic Smart
21st – 27th June 2003
 Rev. Philip H. Hacking
 Rev. Colin Sinclair
 Rev. Paul Williams
19th - 25th June 2004
 Rev. Liam Goligher
 Rev. Philip Hair
 Rev. Robert Kee
18th - 24th June 2005
 Rev. Dr. Steve Brady
 Rev. Canon Robert Kee

Rev. A.M. Roger
8th – 14th July 2006
 Rev. David Johnston
 Rev. Charles Price
7th – 13th July 2007
 Rev. Stafford Carson
 Rev. Liam Goligher
 Rev. Peter Lewis
12th – 18th July 2008
 Rev. Dr. Steve Brady
 Rev. John Woodside
 Rev. Dr. Chris Wright
11th – 17th July 2009
 Rev. Bob Flayhart
 Rev. Alastair Morrice
10th – 16th July 2010
 Rev. Craig Dyer
 Rev. Dr. Derek Thomas
 Rev. Paul Williams
9th – 15th July 2011
 Rev. Edwin Ewart
 Rev. David Johnston
 Very Rev. Dean Robert
 Kee
14th – 20th July 2012
 Rev David Scott
 Rev. Dr. Chris Wright
 Rev. Dr. Steve Brady
13th - 20th July 2013
 Rev. Alastair Morrice
 Rev. Dr. Liam Goligher
 (Rev. Dr. Raymond
 Brown, Guest participant
 at Centenary Seminar).

Source: The North of
 Ireland Keswick
 Convention Archives,
 (1:1914-1989; 2:1990-
 2013).

Annexure N

“New Horizon” Speakers from 1989 - 2012

- 1989: Stuart & Jill Briscoe and Steve Gaukroger
- 1990: Dr. Charles Price and Tom Bathgate
- 1991: Dr. Charles Price and David Hewitt
- 1992: Tom Bathgate, Clive Calver and Robert Amess
- 1993: Stuart & Jill Briscoe and Bishop Wallace Benn
- 1994: Alistair Begg and Robert Amess
- 1995: George Verwer, Ian Coffey and Jim Graham
- 1996: Charles Price and Ajith Fernando
- 1997: Alistair Begg and Nigel Lee
- 1998: Gordon MacDonald and Dr. Don Carson
- 1999: Steve Gaukroger and Dr. Trevor Morrow
- 2000: Steve Brady and Nigel Lee
- 2001: Liam Goligher and Dr. R T Kendall
- 2002: David Bruce, Bishop Ken Clarke, Gordon McDade and Lyndon Bowring
- 2003: Jim Graham, Rico Tice, Mark Dever and Isaac Shaw
- 2004: Dr. Charles Price and Dr. Chris Wright
- 2005: Alistair Begg and Dr. Trevor Morrow
- 2006: John Piper, Nigel Wright and Dr. R T Kendall
- 2007: Steve Estes, Ray Ortlund, Bishop Ken Clarke and Steve Estes
- 2008: Dr. John Lennox, Michael Ramsden, Mark Greene, Michael Green
- 2009: Ray Ortlund, Dr. Don Carson
- 2010: Ben Kwashi, Stephen Gaukroger and Dr. Chris Wright,
- 2011: Greg Haslam, Vaughan Roberts and Dr. Trevor Morrow
- 2012: Calisto Odede, Malcolm Duncan and Simon Guillebaud

Annexure O

Missionary Meetings 1914 – 1997

Speakers chosen by Committee from Missionaries attending and registered at the Convention, to address the Missionary Meeting:-

Sources: Archive 1, (1914–1989); Archive 2, (1990-2012). Convention Minutes 1914 - 2010

Notes about primary sources used in this Appendix

1. “Attending Missionaries” are those who signed the Archive at the Missionary Reception.
2. Other Missionaries who did not sign also attended the Convention.

1914 – Missionaries attending not recorded

Rev. J. Omelvena Irish Presbyterian Foreign Mission

Mrs Bill Qua Iboe Mission

Mr. George Swan Egypt General Mission

Source for 1914 -*The Christian*, (1914:2nd July).

1915 – Missionaries attending not recorded

No details

1917 – Missionaries attending not recorded

Presbyterian Zenanna Mission

Qua Iboe Mission

Church Missionary Society

1918 – Missionaries attending not recorded

No details

1919 – Missionaries attending not recorded

No details

1920 – Missionaries attending not recorded

No details

1921 – Missionaries attending not recorded

No details

1922 – Missionaries attending not recorded

Every Missionary present is to address the Missionary Meeting

Capt. Gracey Armenia

1923 Every Missionary present is to address the Missionary Meeting

1924 – From 13 attending Missionaries

No details

1925 – 19 attending Missionaries

No details

1926 – 25 attending Missionaries

No details

1927 - 21 attending Missionaries

No details

1928 - 29 attending Missionaries

No details

1929 – Missionaries attending not recorded

Miss K. Channing Egypt General Mission

Miss Warburton Booth Zenana Bible Medical Mission

Mr. J. Nelson Qua Iboe Mission

The above 3 to speak at the Friday afternoon Convention Meeting. NOIKCM, (1929:27th June).

Miss Eileen O. James Christina Mission to the Jews

Mr. W.H. Robinson	J.T.M. (?)
Mrs H.J. Mason	China Inland Mission
Mr. A. Brown	S.M.M (?)
Miss K. O'Hanlon	South America General Mission
Rev C.W. Jebb	Church Missionary Society
Mr. Harrison	World Wide Evangelisation Crusade
Rev. J. Perry Horton	Ceylon and India General Mission

1930 – 8 attending Missionaries

No details

1931 – 12 attending Missionaries

NOIKCM, (1931:25th June) indicated that “almost 50 were present at the (Missionary) tea”.

B.S. Rosenthal	Church of Ireland Jews Society
Goodlet Hamill	Egypt General Mission
Wm McComb	Heart of Amazonia Mission
Dr. Stanley Smith	Ruanda General Medical Mission
Miss Lucy McCord	Africa Inland Mission
H.W. Dickson	Qua Iboe Mission
R.E. Hanna	Jungle Tribes Mission
Rev. A. Sills	Church Missionary Society (China)
Frank McCarthy	China Inland Mission

1932 - Missionaries attending not recorded

9 Societies represented at Missionary Meeting. NOIKCM, (1932:30th September).

1933 – 6 attending Missionaries

Mr. B.S. Rosenthal	Church of Ireland Jews Society
Miss J.H. Ramsey	Zenana Bible and Medical Mission
Mr. Wm. H. Webb	China Inland Mission
Miss E. McGalliard	Egypt General Mission
Mr. H.G. Farrant	Sudan United Mission
Dr. C.M. Ross	Qua Iboe Mission
Mr. J. Savage	Evangelical Union of South America
Mr. John Purves	Worldwide Evangelisation Crusade

1934 – Missionaries attending not recorded

Mr. B.S. Rosenthal	Church of Ireland Jews Society
A.K. Macpherson	China Inland Mission
Mrs. Dr. Stevenson	Irish Presbyterian Mission (India)
Mrs E.H. Ward	Egypt General Mission
Miss T. M. Skipper	Church Missionary Society (Ruanda)
Mr. E.H. Smith	Sudan United Mission
Mr. Donald Currie	Qua Iboe Mission
Mr. L. Herniman	Evangelical Union of South America

1935 - Missionaries attending not recorded

Mr. B.S. Rosenthal	Church of Ireland Jews Society
W.F.H. Briscoe	China Inland Mission
Miss N. Rees	Worldwide Evangelisation Crusade
Miss S.S. J. Murdock	Egypt General Mission
J. Ballentyn	Sudan United Mission
C.S. Bebbington	Qua Iboe Mission
Wm. McComb	Un-evangelised Fields Mission
Miss D. Hunter	Irish Presbyterian Mission
Pastor J. Harrison	Evangelical Union of South America

1936 – 33 attending Missionaries

Rt. Rev. Dr. F.W.S. O'Neill	Irish Presbyterian Mission (Manchuria)
Mr. H.H. Mercer	Egypt General Mission
Miss W. Walker	Church Missionary Society (Ruanda)
Miss C. Cheal	Sudan United Mission
Mrs. I. McEwan	Qua Iboe Mission
Mr. E. Boyce	South African General Mission
Dr. A.E. Fraser-Smith	Bible Churchman's Missionary Society
Miss J. Cullen	Methodist
Rev. E.J. Mann	China Inland Mission
Miss A. Perse	Unevangelised Fields Mission

1937 – 30 attending Missionaries

Mr. Herman Newmark	Hebrew Christian Testimony
Mr. L.J. Lyall	China Inland Mission
Miss N. Bennett	Church of England Zenana Missionary Society
Mr. Wm. Richmond	Sudan United Mission
Mr. Donald Currie	Qua Iboe Mission
Miss C.M. Tucker	Egypt General Mission
Mr. Alex Jardine	Evangelical Union of South America

1938 – 36 attending Missionaries

Mr. Herman Newmark	Hebrew Christian Testimony
Mr. R.E. Thompson	China Inland Mission
Miss Grills	Irish Presbyterian (China)
Mr. E.J. Ardill	Egypt General Mission
Mrs Richmond	Sudan United Mission
Mr. D.H. O'Neill	Qua Iboe Mission
Dr. J. Nairn Hay	Inland South America Mission
Mr. G.R. Bennett	Irish Baptist Mission (Argentina)
Mr. J.A. Stewart	Europe

1939 – 28 attending Missionaries

Miss E. Lessynski	Church of Ireland Jews Society
Rev. W.E. Wallner	Barbican Mission to the Jews
Mr. W.J. Wiseman	British and Foreign Bible Society
Miss I.J. S. Murdock	Egypt General Mission
Mr. G. Gaussen	China Inland Mission
Pastor William Usen	Qua Iboe Mission
Mr. Edgar Bryson	Africa Inland Mission
Miss Nancy Williams	Zenana Bible and Medical Mission
Rev. W.H. Graham	Jungles Tribes Mission

1940 – 2 attending Missionaries

Miss E. Lessynski	Church of Ireland Jews Society
Rev. Dr. Arnold Frank	Irish Presbyterian (Jewish)
Rev. James McCammon	Irish Presbyterian (Manchuria)
Mr. H. H. Mercer	Egypt General Mission
Mr. I. McEwan	Qua Iboe Mission
Rev. J. Darashah	Dipti Mission (India)
Mr. Stanley Reid	Baptist Mission (Peru)

1941 – 14 attending Missionaries

Miss E. Lessynski	Church of Ireland Jews Society
Miss M. Spearman	Ceylon and India General Mission
Mr. A. Crockart	Irish Presbyterian (Jungle Tribes)
Miss N. Williams	Zenana Bible and Medical Mission
Miss R. Forsythe	Church Missionary Society (Tanganyika)
Mrs I. McEwan	Qua Iboe Mission
Mr. H.H. Mercer	Egypt General Mission
Miss M.A. Shackelton	Chine Inland Mission

1942 – 19 attending Missionaries

Miss E. Lessynski	Church of Ireland Jews Society
Miss K.D. Scott	Hebrew Christian Testimony to Israel
Miss I. J. S. Murdock	Egypt General Mission
Miss I. Gilliland	Church Missionary Society (Palestine)
Rev. W.L. Wheatley	Qua Iboe Mission
Miss A. Mitchell	Worldwide Evangelisation Crusade (Belgium Congo)
Miss C. Shearborn	Church of England Zenana Mission (India)
Mrs S.B. Keers M.D.	Irish Presbyterian (Manchuria)

1943 – 21 attending Missionaries

Miss E. Lessynski	Church of Ireland Jews Society
Mr. H. H. Mercer	Egypt General Mission
Miss Emma Munn	Worldwide Evangelisation Crusade
Mrs Tett	Sudan United Mission
Mr. H.W. Dickson	Qua Iboe Mission
Miss H. Stewart	Irish Presbyterian (Manchuria)
Miss E.A. Knight	Church of England Zenana Mission (India)
Miss M.E. Fleming	Zenana Bible and Medical Mission (India)
Rev. H.S. Meadows	Bible Churchman's Missionary Society (Burma)

1944 – 13 attending Missionaries

Miss K.D. Scott	Hebrew Christian Testimony to Israel
Mr. E.J. Ardill	Egypt General Mission
Miss A. Mitchell	Worldwide Evangelisation Crusade
Mr. C.S. Benington	Qua Iboe Mission
Mr. J. Mooney	Sudan Interior Mission
Miss L. Bottom	Zenana Bible and Medical Mission
Mrs Cannell	Church of England Zenana Mission (China)

1945 – 28 attending Missionaries

Miss E. Lessynski	Church of Ireland Jews Society
Miss Newman	Egypt General Mission
Mrs Milliken	Worldwide Evangelisation Crusade
Dr. Manwell	Church Missionary Society
Miss K. Spence	Sudan Interior Mission
Mr. W. Richmond	Sudan United Mission
Mr. W.E. Dornan	Qua Iboe Mission
Dr. Stevenson	Irish Presbyterian (India)
Mr. H.M. Brown	China Inland Mission
Rev. O.F. Peskett	Bible Churchman's Missionary Society

1946 – No list of names of attending Missionaries recorded

Rev. J. Barkey	Hebrew Christian Testimony to Israel
Mrs. H.N. Bryson	Africa Inland Mission
Mr. H.W. Dickson	Qua Iboe Mission
Mr. Goodlett Hamill	Egypt General Mission

Rev. R. Iiiff	Church Missionary Society
Rev. W.H. Hudspeth	British and Foreign Bible Society
Mr. R.E. Thompson	China Inland Mission
Mrs. H.O. Pritchard	Regions Beyond Missionary Union
Dr. W.B. Johnston	Bible Churchman's Missionary Society
Mr. W.I. Creighton	Baptist Foreign Mission (Peru)
1947– No list of names of attending Missionaries recorded	
Miss Leszynski	Church of Ireland's Jews' Mission
Rev. H.E. Jump	Sudan United Mission
Mr. V.L Carson	Worldwide Evangelisation Crusade
Mr. Bennington	Qua Iboe Mission
Mrs Giesner	Egypt General Mission
Rev. Maxwell Orr	China Inland Mission
Rev. Wilfred Crittle	Bible Churchman's Missionary Society
Mr. A. Jardine	Evangelical Union of South America
Mr. J.C. Wright	Unevangelised Fields Mission
Mr. C.H. Morris	British and Foreign Bible Society.
1948 – from 30 attending Missionaries	
Mr. Feldman	Hebrew Christian Testimony to Israel
Mr. C.W. Wylie	Qua Iboe Mission
Mr. T. Archibald	Sudan Interior Mission
Mr. N.A. Tucker	Egypt General Mission
Mr. W.J. Wiseman	British and Foreign Bible Society
Miss Lily Boal	Worldwide Evangelisation Crusade
Mr. E. Wigg	Army Scripture Readers
1949 – from 37 attending Missionaries	
Miss Leszynski	Church of Ireland's Jews' Mission
Rev. W.L Wheatley	Qua Iboe Mission
Miss Pat Still	Bible Churchman's Missionary Society (Ethiopia)
Rev. J.B. Mooney	Sudan Interior Mission
Miss Naish	Egypt General Mission
Miss E. Couche	Church of England Zenana Medical Mission
Mr. R. E. Thompson	China Inland Mission
Miss Hope Lee	Regions Beyond Missionary Union (India)
Mr. S. Reid	Irish Baptist Foreign Mission
1950 – from 44 attending Missionaries	
Rev. J. Barkey	Hebrew Christian Testimony to Israel
Rev. T.R. graham	Qua Iboe Mission
Rev. J. Cardoo	Sudan United Mission
Bishop Fred Morris	Bible Churchman's Missionary Society
Miss Gillian Lamb	Egypt General Mission
Miss L.M. Simonsen	British Syrian Mission
Mr. A. L. Haig	British and Foreign Bible Society
Rev. A.L. Keeble	China Inland Mission
Rev. W. McReynolds	Irish Presbyterian Foreign Mission
Rev. Robert Martin	Ludhiana Women's Christian Medical Mission
1951 – from 34 attending Missionaries	
Miss Leszynski	Church of Ireland's Jews' Mission
Rev. W.H. Graddon	Qua Iboe Mission
Miss M. Lloyd	Africa Inland Mission
Mrs. F. Walker	Egypt General Mission
Mr. J.C.F. Robertson	British and Foreign Bible Society

Miss I. Webster-Smith	Japan Evangelistic Band
Miss K.M. Griggs	Church of England Zenana Missionary Society
Miss E.G. Armstrong	Irish Presbyterian Foreign Mission
1952 – No list of names of attending Missionaries recorded	
Miss K.D. Scott	Hebrew Christian Testimony to Israel
Rev. W.L. Wheatley	Qua Iboe Mission
Mr. T. Ardill	Sudan Interior Mission
Mr. Goodlett Hamill	Egypt General Mission
Miss V. McGrath	Japan Evangelistic band
Mr. H.O. Pritchard	Regions beyond Missionary Union
Miss Mary Harvey	Acre Gospel Mission
1953 - No list of names of attending Missionaries recorded	
Miss Leszynski	Church of Ireland's Jews' Mission
Dr. B. Holley	Qua Iboe Mission
Rev. Canon E.J. Webster	Bible Churchman's Missionary Society
Miss E. McGalliard	Egypt General Mission
Mr. A.W. Marthinson	British and Foreign Bible Society
Miss Amy McBurney	Regions beyond Missionary Union
Mr. Wesley Gould	Unevangelised Fields Mission
1954 - from 17 attending Missionaries	
Miss K.D. Scott	Hebrew Christian Testimony to Israel
Rev. H.W. Dickson	Qua Iboe Mission
Rev. J.B. Mooney	Sudan Interior Mission
Mr. Alan Tucker	Egypt General Mission
Miss D.M. Dove	C.I.M. / Overseas Missionary Fellowship
Miss Sarah Paul	Irish Presbyterian Foreign Mission
Rev. Canon Chandu Ray	British and Foreign Bible Society
Mr. A. Jardine	Evangelical Union of South America
1955 - No list of names of attending Missionaries recorded	
Miss Harari	Church of Ireland Jews Society
Mr. Norman Dack	Qua Iboe Mission
Miss Gwen Kerr	Bible Churchmen's Missionary Society
Mrs. M. Evertsberg	South Africa General Mission
Rev. Noel L. White	Church Missionary Society
Miss H. Holmes	Egypt General Mission
Miss J. McCormick	Japan Evangelistic Band
Mr A. Johnston	CIM / Overseas Missionary Fellowship
Mr. Cecil Courtney	Jungle Tribes Mission (Irish Presbyterian Foreign Mission)
Dr. Hugh Montgomery	Evangelical Union of South America (Peru)
1956 - from 33 attending Missionaries	
Miss I. Samson	Hebrew Christian Testimony to Israel
Dr. W.M. Holley	Qua Iboe Mission
Mrs E.L. Liley	North Africa Mission
Dr. D. Milton-Thompson	Church Missionary Society
Mr. Bryce H. Gray	China Inland Mission
Dr. J. Stevenson	Irish Presbyterian Foreign Mission
Mr A.S. Robinson	New Testament Missionary Union
Rev. W.G. Nelson	Ceylon and India General Mission
1957 - from 26 attending Missionaries	
Miss K.D. Scott	Hebrew Christian Testimony to Israel
Mrs. W.H. Holley	Qua Iboe Mission
Mrs R. McAllister	Unevangelised Fields Mission

Miss Emma Munn	Worldwide Evangelisation Crusade
Miss E. McGalliard	Egypt General Mission
Rev. S.B Moles	Jungle Tribes Mission
Miss Molly Harvey	Acre Gospel Mission
1958 - from 24 attending Missionaries	
Mr. H.J. Clarke	Qua Iboe Mission
Miss Mary Coles	South Africa General Mission
Mr. A.G. King	Middle East General Mission
Mr. H.O. Prichard	Regions beyond Missionary Union
Mr. George McCormick	Ceylon and India general Mission
Rev. J.H. Davey	Irish Presbyterian Foreign Mission
Miss M.E. Wilkinson	Dohnavur Fellowship
Miss Jean Anderson	C.I.M. / Overseas Missionary Fellowship
1959 - from 36 attending Missionaries	
Miss I. Leszynski	Church of Ireland Jews' Society
Dr. W. M. Holley	Qua Iboe Mission
Dr S. Lindsay	Africa Inland Mission
Miss Joan Nicholson	Ruanda Mission of the C.M.S.
Rev. C.S. Benington	Bible Society
Mr. E.N. Crocker	Worldwide Evangelisation Crusade
Dr. John Stevenson	Irish Presbyterian Foreign Mission
Miss may Campbell	C.I.M. /Overseas Missionary Fellowship
Miss Violet McGrath	Japan Evangelistic band
Mr. Samuel Sloan	Irish Baptist Foreign Mission
1960 - from 34 attending Missionaries	
Miss K.D. Scott	Hebrew Christian Testimony to Israel
Miss Mary Russell	Qua Iboe Mission
Miss Cicely Radley	Egypt General Mission
Rev. T.M. Orr	Chine Inland Mission
Rev. W.J. McIlfratrick	Oriental Missionary Society
Mr. John Warner	Irish Presbyterian Foreign Mission
Mr. Martin Snow	Unevangelised Fields Mission
1961 – from 26 attending Missionaries	
Miss I Samson	Hebrew Christian Testimony to Israel
Mrs. O. Mitchell	Qua Iboe Mission
Mr. R. McAllister	Unevangelised Fields Mission
Dr. Victor Gardiner	Bible Churchman's Missionary Society
Miss E. Graham	Bible and Medical Missionary Fellowship
Miss Jean McCormick	Japan Evangelistic Band
Miss S. Minnis	Soldiers and Gospel Mission
Mr. J. Gunning	Acre Gospel Mission
1962 – from 22 attending Missionaries	
Miss I. Leszynski	Church of Ireland Jews' Society
Mr. W.G. Johnston	Qua Iboe Mission
Dr. R.J.D. Anderson	Africa Inland Mission
Mr. T. Archibald	Sudan Interior Mission
Miss E. Mc Galliard	Middle East General Mission
Rev. W.G. Nelson	Ceylon and India General Mission
Rev. C.G. Eyre	Methodist Missionary Society
1963 – from 35 attending Missionaries	
Miss Maureen Skelly	Qua Iboe Mission
Miss Rebe Firth	Worldwide Evangelisation Crusade

Dr. Neville Everard	Bible Churchman's Missionary Society
Dr. John Breeze	Irish Presbyterian Foreign Mission
Mrs. H.O. Pritchard	Regions Beyond Missionary Union
Mr. Edmund Norwood	Unevangelised Fields Mission
Mr. J. McVicker	Irish Baptist Foreign Mission
1964 – from 31 attending Missionaries	
Rev. J. Vieire	European Missionary Fellowship#
Miss Dorothy Martin	Qua Iboe Mission
Mr. A. Stewart	Sudan Interior Mission
Miss E. Rainey	Africa Inland Mission
Miss S. McLaughlin	Bible and Medical Missionary Fellowship
Miss P. Flannigan	Dr. Graham's Homes
Miss M. McComb	Regions Beyond Missionary Union
Miss May Campbell	China Inland Mission / O.M.F.
Mr. Fred Orr	Acre Gospel Mission
1965 – from 33 attending Missionaries	
Miss M. Harari	British Jews Society
Dr. Helen Roseveare	Worldwide Evangelisation Crusade
Miss Kathleen Payne	Qua Iboe Mission
Miss Pixie Caldwell	Sudan United Mission
Miss Beattie Burns	Irish Presbyterian Foreign Mission
Miss Violet McGrath	Japan Evangelistic Band
Mr. Martin Snow	Acre Gospel Mission
1966 - from 33 attending Missionaries	
Miss M. Calder	Mission-Foi-Evangile
Rev. W.H. Dickson	Qua Iboe Mission
Mr. N.A. Tucker	Middle East General Mission
Rev. W.B. herd	Bible Churchmen's Missionary Society
Dr. J.S. Davies	Bible and Medical Missionary Fellowship
Mr. J. Gunning	Acre Gospel Mission
1967 - from 33 attending Missionaries	
No Details	
1968 - from 38 attending Missionaries	
Miss Huguette Harari	International Jews Society
Rev. W.H. Gradden	Qua Iboe Mission
Miss Jean Nicholson	Church Missionary Society
Mr. H. O. Prichard	Regions Beyond Missionary Union
Miss J.L. Anderson	Overseas Missionary fellowship
Miss Sally Foley	Evangelical Union of South America
1969 – from 35 attending Missionaries	
Mr. E. Kerr	Qua Iboe Mission
Miss E. Kisby	Sudan Interior Mission
Miss Rebe Firth	Worldwide Evangelisation Crusade
Dr. James Barton	Irish Presbyterian Foreign Mission
Miss Sheila McLaughlin	Bible Medical Missionary Fellowship
Miss May Campbell	Overseas Missionary Fellowship
Mr. John McVicker	Irish Baptist Foreign Mission
1970 – from 38 attending Missionaries	
Rev. W.H. Graddon	Qua Iboe Mission
Miss Gwen Kerr	Bible Churchmen's Missionary Society
Rev. Norman Duncan	Oriental Missionary Society
Miss V. McGrath	Japan Evangelistic Band

Mr. Alfred Johnston	Overseas Missionary Fellowship
Miss Betty Jones	Unevangelised Fields Mission
Miss Sadie Minnis	Gospel Mission of South America
1971 – from 33 attending Missionaries plus 1 Missionary Child, Gloria Sessoms	
Miss Meta Dunlop	Qua Iboe Mission
Mr. R.J. Harbinson	Worldwide Evangelisation Crusade
Miss Jean Anderson	Overseas Missionary Fellowship
Mrs. E. Prichard	Regions Beyond Missionary Union
Mr. Jim Hunter	Bible and Medical Missionary Fellowship
Rev. R. Armstrong	Methodist Missionary Society
Mr. Martin Snow	Mission House of Prayer, Brazil
Rev. John Sessoms	Unevangelised Fields Mission
1972 – from 24 attending Missionaries	
Miss Doreen Adams	Africa Evangelical fellowship
Mr. Willard Kelly	Qua Iboe Mission
Miss Violet McComb	Middle East General Mission
Rev. J. Black	Oriental Missionary Society
Miss H.M. Glass	Overseas Missionary fellowship
Mr. J. Gunning	Acre Gospel Mission
Mr. V. Cardoo	Christian Literature Crusade
1973 – from 25 attending Missionaries	
Mr. John Ransom	Qua Iboe Mission
Rev. John Selfridge	New Life for All
Mr. David Strachan	Overseas Missionary Fellowship
Miss Audrey Weir	Unevangelised Fields Mission
Mr. H.O. Prichard	Regions Beyond Missionary Union
Miss E. McGalliard	Middle East general Mission
1974 – from 34 attending Missionaries	
Mr. R. Thompson	Qua Iboe Mission
Rev. Kenneth Todd	Methodist Missionary Society
Dr. Francis P. Cotterell	Sudan Interior Mission
Miss Jean Anderson	Overseas Missionary Fellowship
Mr. V. Maxwell	Acre Gospel Mission
Mr. J. Smyth	Oriental Missionary Society
1975 – from 31 attending Missionaries	
Mr. W.J. Kelly	Qua Iboe Mission
Mr. J. Selfridge	Message of Victory Evangelism - Zambia
Mr. J. Hunter	Far East Broadcasting Association – India
Mrs. A. Johnston	Overseas Missionary Fellowship – Philippines
Mr. Fred. Orr	Acre Gospel Mission - Amazonas
1976 – from 18 attending Missionaries	
Miss Mary Wilson	Africa Inland Mission
Mr. N. Alan Tucker	Middle East General Mission
Mr. Wesley Bell	Worldwide Evangelistic Crusade
Miss Margaret McComb	Regions Belong Missionary Union
Mr. John Sessoms	Unevangelised Fields Mission
(Mr. Sessoms was not present at the Missionary Meeting and Miss May Walker, Regions Beyond Missionary Union, Peru, was asked to take his place).	
1977 – from 29 attending Missionaries	
The Minutes of 23 rd June 1977 do not include the Missionaries selected to speak at the Missionary Meeting.	

1979 – from 28 attending Missionaries

Mr. James Simms	Qua Iboe
Miss Gwen Kerr	Bible Churchman’s Missionary Society
Mr. Douglas Cowan	Church of Scotland Overseas Mission
Mr. Samuel Sloan	Irish Baptist Missions
Mr. Fred Orr	Acre Gospel Mission

1980 – Missionaries attending not recorded in Archive 1.

Miss Mary Wilson	Africa Inland Mission
Mr. David McConkey	Bible and Medical Missionary Fellowship
Miss Maud Wilkinson	Overseas Missionary Fellowship
Rev. John Sessoms	Unevangelised Fields Mission

1981 – Missionaries attending not recorded in Archive 1.

Miss Barbara Dyatt	Bible and Medical Missionary Fellowship
Miss Elsie Quinn	Overseas Missionary Fellowship
Mr. Robert Toner	Japan Evangelistic Band
Mr. Alfred Johnston	Overseas Missionary Fellowship
Mr. Bertie Hamilton	Regions beyond Missionary Union

1982 – Missionaries attending not recorded in Archive 1.

Dr. Helen Roseveare	Worldwide Evangelistic Crusade
Mrs. J.C. Simms	Qua Iboe Mission
Mr. Raymond Reeves	United Mission to Nepal
Miss Jean McCormick	Japan Evangelistic Band
Canon W.R. Kelly	Bible Churchman’s Missionary Society

1983 - No information in NOIKCM (1983:23rd June) or Archive 1.

1984 – Missionaries attending not recorded in Archive 1.

Mr. Desmond Hales	Africa Inland Mission
Miss Pixie Caldwell	Sudan United Mission
Dr. Jean Shannon	Irish Presbyterian Foreign Mission
Mr. John Millar	Overseas Missionary Fellowship
Mr. James Gunning	Acre Gospel Mission

1985 – Missionaries attending not recorded in Archive 1.

Dr. Esther Davis	Qua Iboe Mission
Rev. Robin Quinn	Presbyterian Foreign Mission
Mr. Peter Crawford	International Christian Fellowship
Miss Mildred Andrews	Overseas Missionary Fellowship
Mr. Maurice Sloan	Unevangelised Union of South America

1986 – Missionaries attending not recorded in Archive 1.

Miss Elsie Quinn	Overseas Missionary Fellowship
Mr. Robert Toner	Japan Evangelistic Band
Miss Mary Alexander	Overseas Missionary Fellowship
Miss Sybil Hogg	Evangelical Union of South America
Mr. Samuel Sloan	Irish Baptist Mission

1987 – Missionaries attending not recorded in Archive 1. NOIKCM (1987:25th June) states that “comment was made on the relatively few serving missionaries attending the Convention this year”.

Mr. James Simms	Qua Iboe Mission
Rev. Wilson Gordon	Presbyterian Overseas Board
Miss Pauline Galbraith	Operation Mobilization
Mr. Alfred Johnston	Overseas Missionary Fellowship

1988 – Missionaries attending not recorded in Archive 1. NOIKCM (1988:23rd June) states that “again very few serving Missionaries attending the Convention”.

Mr. George McCormick	International Christian Fellowship
----------------------	------------------------------------

Miss Margaret McComb Regions Beyond Missionary Union
Miss Elsie Quinn Overseas Missionary Fellowship
Dr. Tom Geddis Acre Gospel Mission

(Dr. Geddis was a former Acre Gospel Mission worker and would soon become the local area Representative for the Mission)

1989 – Missionaries attending not recorded in Archive 1.

Miss Violet McComb Middle East Christian Outreach
Miss Anne Roberts Overseas Missionary Fellowship
Mr. David Morgan European Christian Mission
Miss Mary Wilson Africa Inland Mission
Mr. Sidney Garland Qua Iboe Mission

1990 – Missionaries attending not recorded in Archive 2.

Mr. Tom Lewis BEE International
Pastor Desmond Hales Africa Inland Mission
Miss Mildred Andrews Overseas Missionary Fellowship
Dr. Esther Davis Qua Iboe Fellowship – note new name
Mr. William Hamilton Oriental Missionary Society

1991 – Missionaries attending not recorded in Archive 2.

Miss Pixie Caldwell Action Partners
Miss Lynda McFerran Overseas Missionary Fellowship
Mr. James Gunning Acre Gospel Mission
Mr. John Brew Irish Baptist Missions.

1992 – Missionaries attending not recorded in Archive 2.

A representative from the following Societies spoke:

Middle East Christian Outreach

Africa Inland Mission

Interserve

Operation Mobilisation

1993 – Missionaries attending not recorded in Archive 2.

Mr. Wilson McMahon Overseas Missionary Fellowship
Miss Sheila McLaughlin Interserve
Miss Mary Steele Wycliffe Bible Translators
Miss Esther Kennedy Sudan Interior Mission
Miss Nancy Gill Oriental Missionary Society

1994 – Missionaries attending not recorded in Archive 2.

Miss Violet McComb Middle East Christian Outreach
Miss Mazzie Smith Unevangelised Fields Mission

1996 – Missionaries attending not recorded in Archive 2.

No details

1997 – Missionaries attending not recorded in Archive 2.

No Details.

1998 – No Missionary Meeting held. NOIKCM, (1998:19th January).

Reference List

- Abbot-Smith, 1937. *Manual Greek Lexicon of the New Testament*. 3rd ed. Edinburgh: T & T Clarke.
- Agnew, N. 2012. The North of Ireland Keswick today and its future [email]. 12th October. UK.
- Abraham, W.J. 2010. Wesley as Preacher. (*In Maddox R.L & Vickers J.E. ed. The Cambridge Companion of John Wesley*. Cambridge: Cambridge University Press. p. 98-112).
- Altick, R.D. 1974. *Victorian People and Ideas*. London: J.M. Dent Ltd.
- Althaus, P. 1996. *The Theology of Martin Luther*. Translated from the German by Robert C. Schultz. Philadelphia: Fortress Press
- Anderson, C.A. 1965. *The Story of the Presbyterian Church in Ireland*. Belfast: General Assembly Committees on the Training of Church Members and State of religion.
- Andrews, W.W. 1877. *The Catholic Apostolic Church: its history, organization, doctrine and worship: together with its relation to the churches*. London: Thomas Bosworth.
- Anon. 1875. *Personal Testimony. The Christian's Pathway to Power*. 160. 2nd August
- Anon. 1951. *St Paul's Church, Belfast*. Ecclesiastical Press Ltd: Glasgow. (freepages.genealogy.rootsweb.ancestry.com/.../stpauls1951.html). [accessed 24th June 2011]
- Armour W.S. 1934. *Armour of Ballymoney*. London: Duckworth
- Armstrong, D. 1984. *The First Fifty Years of Greenisland Presbyterian Church*. Belfast.
- Arthur, W. 1894. *The Tongue of Fire or the True Power of Christianity*. 10th Ed. London: Wesleyan Methodist Bookroom.
- Asquith, H.H. 1928. *Memories and Reflections 1852-1927*. London: Cassells.
- Augustine of Hippo, 1868. *The Confessions of Saint Augustine*. Oxford: James Parker & Co.
- Baillie, W.D. 1982. *A History of Congregations*. Belfast, Presbyterian Historical Society for Ireland.
- Bangor Worldwide Missionary Convention, 1937. www.worldwidemission.org [accessed 27th February 2012]
- Banner, H. 1975. *The Three Freds and After*. 6th ed. London: Unevangelised Fields Mission.

- Barabas, S. 1952. *So Great Salvation*. London: Marshall, Morgan & Scott.
- Bardon, J. 1992. *A History of Ulster*. Belfast: The Blackstaff Press.
- Bardon, J. 2011. *The Plantation of Ulster*. Dublin: Gill and Macmillan
- Barkley, J.M. 1959. *A Short History of the Presbyterian Church in Ireland*. Belfast: Presbyterian Church Publications Board.
- Barth, K. 1963. *Evangelical Theology – An Introduction*. London: Weidenfeld and Nicolson.
- Barth, K. 2009. *Church Dogmatics* ed. G.W. Bromiley, T.F. Torrance. Edinburgh: T.& T. Clarke. 31 Volumes.
- Bass, H. (?). *Obituaries of Belfast Friends*.
Magheralave Rd., Lisburn: Ulster Quarterly Meeting.
- Bebbington, D.W. 1989. *Evangelicalism in Modern Britain – A History from the 1730's to the 1980's*. London and New York: Routledge.
- Bebbington, D.W. 1993. *William Ewart Gladstone – faith and Politics in Victoria Britain*. Grand Rapids, Mich: Eerdmans
- Bebbington, D.W. 2005. *The Dominance of Evangelicalism – the Age of Spurgeon and Moody*. Leicester: Inter Varsity Press.
- Bebbington, D.W. 2000. *Holiness in Ninetieth Century England*. Carlisle: Paternoster Press.
- Bebbington, D.W. 2009. *The Non Conformist Conscience*. London: Routledge.
- Beckett, J.C. 1981. *The Making of Modern Ireland*. London: Faber and Faber.
- Bell, J.B. 1989. 3rd ed. *The Secret Army, The IRA 1916-1979*. Swords, Dublin: Poolbeg Press Ltd.
- Berkouwer, G.C. 1969. *Faith and Sanctification*. Eerdmans: Grand Rapids, Mich.
- Bew, P. 1991. *Charles Stewart Parnell*. Dublin Gill and MacMillan Ltd.
- Bible. 1917. *Authorised Version*. New York: Oxford University Press
- Bible. 1971. *Revised Standard Version*. 2nd ed. Grand Rapids, Mich: Zondervan Publishing House.
- Bible. 1984. *New International Version*. Grand Rapids, Mich: Hodder & Stoughton Ltd.
- Boardman, H.A. 1877. *The “Higher Life” Doctrine of Sanctification*. Philadelphia: Presbyterian Board of Publication.

- Boardman, M. 1886. *The Life and Labours of the Rev. W.E. Boardman*. New York: D. Appleton and Co.
- Boardman, W.E. 1859. *The Higher Christian Life*. Edinburgh: Alexander Strahan and Co.
- Boulton, D. 1973. *The UVF 1966-1973. An anatomy of loyalist rebellion*. Dublin; Tor Books.
- Boyce, D.G. ed. et al. 1988. *The Revolution in Ireland, 1879-1923*. London: Macmillan.
- Brady, S. 2011. *The Keswick Convention today* [email]. 6th December. UK.
- Brady, S. 2012. *The Keswick Convention today* [personal interview]. 26th October. By telephone.
- British Medical Journal. 1964. Obituary to Dr. Charles McConaghy Ross.
- Brown, Mary Crawford 1892. Editorial. (*In Woman's Work*. Brown, M.C. ed. *Woman's Work*. Belfast: Presbyterian Church in Ireland. p. 73-74).
- Brown, N. 2012. Contribution made by the North of Ireland Keswick Convention [by email]. 18th April. UK
- Brown, R. 1988. Higher Life Theology (*In Ferguson S.B. et al. New Dictionary of Theology*. Leicester: Inter Varsity Press p. 301).
- Brown, P. 1972. *Religion and Society in the Age of St. Augustine*. London,: Faber and Faber.
- Bruce, S. 1986. *God save Ulster – the Religion and Politics of Paisleyism*. Oxford: Oxford University Press.
- Brunner, E. 1949. *The Christian Doctrine of God – Dogmatics Vol. 1*. London: Lutterworth Press.
- Buckland, P. 1980. *James Craig*. Dublin: Gill and Macmillan.
- Bundy, D.D. 1975. *A Biographical Introduction to Higher Life Movements*. Wilmore, KY: Fresh Fruits Press
- Cairns, A. 2012. *The North of Ireland Keswick Convention and the Free Presbyterian Church of Ulster* [personal interview]. 10th July. Ballymoney, Co. Antrim.
- Carson, D.A. 2005. *Becoming Conversant with the Emerging Church*. Grand Rapids: Zondervan.
- Carson, J.T. 1958. *God's River in Spate*. Belfast: Publications Board, Presbyterian Church in Ireland.
- Carson, J.T. 1963. *Ocean Fulness*. Belfast: The Portstewart Convention Committee.

- Carson, J.T. 1966. *Alexander Frazer of Tain*. Glasgow: United Committee of Christian Organisations.
- Carson, J.T. 1988. *The River of God is Full*. Belfast: The Portstewart Convention Committee.
- Cassells, L. 1984. *The Archduke and the assassin: Sarajevo June 28th, 1914*. London: Muller.
- Cell, G.C. 1935. *The Rediscovery of John Wesley*. New York: Henry Holt.
- Chadwick, O. 1972. *The Victorian Church. Part 2 1860-1901*. London: A. & C. Black.
- Chapman, A.G. 2001. *Moyallon Camp Fellowship – a Record of God’s Grace 1934-2001*. Lurgan: Home Mission Committee of Ulster Quarterly Meeting of the Religious Society of Friends in Ireland.
- Chapman, A.G. 2005. *100 years and more: history of Friends in Portadown, 1655-2005*. Lurgan: Lurgan Friends Meeting.
- Clarke, R. 1997. *The Royal Victoria Hospital Belfast – A History 1797-1997*. Belfast: The Blackstaff Press.
- Coates, G. 1995. *The Vision: An Antidote to Post Charismatic Depression*. Eastbourne: Kingsway.
- Coggan, F.D. 1934. *Christ and the Colleges*. London: Inter Varsity Fellowship of Evangelical Unions.
- Collins, P. 1994. *Irish labour and Politics in the Late Nineteenth and Early Twentieth Centuries*. (In Collins, P. *ed.* *Nationalism and Unionism – Conflict in Ireland 1885-1921*. Belfast, Institute of Irish Studies: The Queen’s University of Belfast. p. 123-145)
- Combe, H.T. 1950. *W.G. Ovens of Portrush, the Man, the Preacher, the Leader*. London: C.S.S.M.
- Coogan, T.P. 2001. *1916: The Easter Rising*. London: Cassell and Co.
- Cooney, D.L. 2006. *Sharing the Word. A History of the Bible Society in Ireland*. Blackrock: Columba Press.
- Cooper, J. 2012. http://logia.org/blogia/wp-content/uploads/2012/07/Cooper_Justification.pdf. Date of access: 11th December 2012.
- Corbett, J.S. 1991. *Bill Holley, more than a Doctor*. Belfast: The Qua Iboe Fellowship.
- Corbett, J.S. 1965. *Joseph Ekandem – Chosen Vessel, Faithful Steward*. Belfast: Qua Iboe Publication.

- Corbett, J.S. 1977. According to plan: the story of Samuel Alexander Bill, Founder of the Qua Iboe Mission, Nigeria. Worthing: Walter.
- Govan, I.R. 1938. Spirit of revival: Biography of J.G. Govan, founder of the Faith Mission. London: The Faith Mission and Marshall, Morgan & Scott.
- Cray, G. et al., 1997. The Post Evangelical Debate. Triangle: London.
- Craig, W.M. 2011. The North of Ireland Keswick Convention [personal interview]. 27th January. Moira, N. Ireland.
- Cromie, H. 2012. Student Camps at the North of Ireland Keswick Convention [personal interview]. 8th October. Newcastle, Do. Down.
- Crooks, R.M. 1997. Salvation, Sign and Seal. Inverness: Christian Focus.
- Crooks, R.M. 2000. The Good Book Guide. Inverness: Christian Focus.
- Crooks, R.M. 2011. One Lord one Clan One People. Edinburgh: The Banner of Truth.
- Culbertson, W. 1957. God's Provision for Holy Living. London: Marshall, Morgan & Scott.
- Cunningham, R. 2012. Definitive sanctification: a response to John Fesko. Evangelical Quarterly 84.3. p. 234-252.
- Dallimore, A. 1983. The Life of Edward Irving. Edinburgh: The Banner of Truth Trust.
- Darwin, C. 1859. The Origin of the Species. London: Watts.
- Darwin, C 1871. The Descent of Man. London: Watts.
- Davey, Cyril. 1985. Mad about Mission – the Story of Thomas Coke. Basingstoke: Marshalls Paperbacks.
- Davey, J.E. 1940. "The Story of a Hundred Years". Belfast: W & G Baird Ltd.
- Davey, J. E. 1922. Our faith in God – Four Apologetic Addresses. London: Student Christian Movement.
- Davey, J.E. 1923. The changing vesture of the faith: studies in the origins and development of Christian forms of belief, institution and observance. London: James Clarke.
- Davies T.A. 2004. The Religious Revival in Wales: contemporaneous newspaper accounts of the Welsh Revival of 1904-05. Weston Rhyn: Quinta Press.
- Davidson, J. 1892. in Julian J. et. al. Dictionary of Hymnology. London: Murray.

- Davidson, N. 2002. *Who Cares? 175 years of the Belfast City Mission*. Belfast: Ambassador.
- Denham, Terence. 1992. *Ireland's Unknown Soldiers: the 16th (Irish) Division in the Great War 1914-1918*. Dublin: Irish Academic Press.
- DeYoung, K. and Pluck, K. 2008. *Why we are not Emergent (2 guys who should be)*. Chicago: Moody Publishers.
- Dieter, M.E. 1980. *Holiness Revival in the Nineteenth Century*. London & NJ Metuchen.
- Douglas, J.D. 1976. *Completing the course: the Story of Lindsay Glegg*. London : Pickering and Inglis.
- Durham, M. and Harrison, M. C. 1995. *Bourneville 1895-1914: The model village and its Cottages*. Birmingham: Article Press.
- Editor, a. 1874. Article. *The Christians Pathway to Power*. 27. March.
- Editor, b. 1875. Letter. *The Christian's Pathway to Power*. 160. 2nd August.
- Editor, c. 1914. Advert. *The Belfast News Letter*. 6. 23rd May.
- Editor, d. 1887. Advert. *The Belfast News Letter*. 4. 29th September.
- Editor, e. 1887. Article. *The Ballymena Observer*. 5. 6th August.
- Editor, f. 1887. Article. *The Ballymena Observer*. 5. 6th August.
- Editor, g. 1887. The Camp Meetings at Fenaghy. *The Ballymena Observer*. 8. 13th August.
- Editor, h. 1887. The Camp Meetings at Fenaghy. *The Ballymena Observer*. 8. 13th August.
- Editor, i. 1889. The Fenaghy Meetings. *The Ballymena Observer*. 19th July
- Editor, j. 1889. The Fenaghy Meetings. *The Ballymena Observer*. 19th July
- Editor, k. 1889. The Fenaghy Meetings. *The Ballymena Observer*. 26th July
- Editor, l. 1892. The Fenaghy Meetings. *The Ballymena Observer*. 24th July
- Editor, m. 1914. Advert. *The Belfast News Letter*. 9. 23rd June.
- Editor, n. 1914. Advert. *The Belfast News Letter*. 6. 22nd June.
- Editor, o. 1914. Article. *The Northern Whig*. 7. 8th June.
- Editor, p. 1914. Article. *The Northern Whig*. 7. 23rd June.

Editor, q. 1913. Advert. *The Belfast News Letter*. 9. 12th September.

Editor, r. 1914. Advert. . *The Northern Whig*. 1. 22nd June.

Editor, s. 1914. Advert. *The Belfast News Letter*. 9, 23rd June.

Editor, t. 1914. Keswick comes to Portstewart. *The Belfast News Letter*. 8. 25th June.

Editor, u. 1914. Article. *The Belfast News Letter*. 9. 23rd June.

Editor, v. 1936. Letter. *The Belfast Telegraph*. 9. 23rd June.

Editor, w. 1936. Obituary. *The Belfast Telegraph*. 7. 4th May.

Editor, x. 1936. Article. *The Belfast Telegraph*. 5. 7th May.

Editor, y. 1936. Article. *The Belfast Telegraph*. 9. 5th May.

Editor, z. 1936. Obituary. *The Belfast Telegraph*. 7. 4th May.

Editor, aa. 1914. Report. *The Christian*. 14. 2nd July.

Editor, aa1. 1914. Report. *The Christian*. 14. 2nd July.

Editor, ab. 1914. Letter. *Belfast News Letter*. 23rd June.

Editor, ac. 1946. Article. *The Belfast News Letter*. 29th June

Editor, ad. 1889. Article. *The Ballymena Observer*. 19th July.

Editor, ae, 1946. *The Belfast News Letter*. 3. 24th June.

Editor, af. 1946. Article. *The Belfast News Letter*. 3. 26th June.

Editor, ag. 1946. Article. *The Belfast News Letter*. 3. 28th June.

Editor, ah. 1952. Advert. *The Belfast Telegraph*. 3. 16th February.

Editor, ai. 1946. Article. *The Belfast News Letter*. 11. 24th June.

Editor, aj. 1950. Article. *The Belfast Telegraph*, 5. 19th June.

Editor, ak. 1936. Article. *The Belfast Telegraph*. 15. 25th June.

Editor, ak 1. 1936. Article. *The Belfast News Letter*. 15. 25th June.

Editor, al. 1914 Article. *The Christian*. 14. 2nd July.

Editor, am. 1936. Portstewart Mecca for Thousands of People. *The Belfast Telegraph*. 5. 22nd June.

- Editor, an. 1950. *The Belfast Telegraph*, 5. 19th June.
- Editor, ao. 1955. *The Belfast Telegraph*. 7. 20th June.
- Editor ap, 1920. *The Belfast News Letter* 5. 23rd June.
- Editor aq, 1920. *The Belfast News Letter*. 6. 24th June
- Edman, V.R. 1960. They found the Secret. Twenty transformed lives that reveal a touch of eternity. Grand Rapids, Mich: Zondervan Publishing House.
- Edwards, D. 1997. Christianity, the first two thousand years. London: Cassell.
- Edwards, D. 1984. Christian England – from the 18th Century to the First World War. London: Collins.
- Elliott, E. 1987. The 1859 Revival in Ulster. Belfast.
- Elliott-Binns, L.E. 1936. Religion in the Victorian Era. Cambridge: James Clarke & Co.
- Ensor, R.C.K. 1944. England 1870-1914. Oxford: Clarendon Press.
- Evans E. 1959. When he is Come – the 1859 – 60 Revival in Wales. London: Evangelical Press.
- Evans, E. 1969. The Welsh Revival of 1904. London: Evangelical Press.
- Evans, R.F. 1968. Inquiries and Reappraisals – studies in Pelagius. London: Adam & Charles Black.
- Exodus. 2011. Exodus Centre, Coleraine www.exodusonline.org.uk Date of access: 10th March 2011.
- Falls, C. 1922. The History of the 36th (Ulster) Division. Belfast: McCaw, Stevenson & Orr.
- Fawcett, A. 1971. The Cambuslang Revival. Edinburgh: The Banner of Truth Trust.
- Fell, J. 2013. The Portstewart Convention Connection. (*In* Bailie, P. *ed.* Unity, Faith, Peace and Progress in Qua Iboe Mission and Mission Africa. Belfast: Mission Africa. (In press).
- Ferguson, J. 1980. In Defence of Pelagius. (*In* John Drury, David Jenkins and James Mark., *ed.* *Theology* Vol. LXXXIII. London, SPCK p. 114-119).
- Ferguson, S.B. 1988. The Reformed View (*In* Alexander, D. *ed.* Christian Spirituality: Five Views of Sanctification. IL: Inter Varsity Press. (47-93).
- Fesko, J.V. 2009. A Tale of Two Calvins: A Review Article. Orthodox Presbyterian Church, Ordained Servant March 2009. p. 103-104.

- Fesko, J.V. 2012. Sanctification and Union with Christ: a reformed Perspective. *Evangelical Quarterly* 82(3). p. 197-214.
- Figgis, J.B. 1914. Keswick from Within. London: Marshall Bros.
- Findlay, James F. 1969. Dwight L. Moody, American Evangelist 1837 – 1899. Chicago: University of Chicago Press.
- Fisk, R. 1975. The Point of no Return. London: Andre Deutsch.
- Fitch, T. 1980. The Very Rev. James Dunlop M.A., D.D., Oldpark Presbyterian Church, Belfast, N. Ireland. Belfast, Northern Ireland: Hallidays.
- Forde, G.O. 1988. The Lutheran View. (In Alexander, D.L. Christian Spirituality: Five Views of Sanctification. Downers Grove, IL: IVP, Academic
- Fitt, A.P. 1900. Life of D.L. Moody. Chicago: Moody Bible Institute.
- Fullerton, W.Y. 1929. F.B. Meyer: A Biography. Harrisburg. PA: Christian Alliance Publishing .
- Fulton, A.A. 1970. Biography of J. Ernest Davey. Belfast: Presbyterian Church in Ireland.
- Gaffin, R.B. 2003. Biblical Theology and the Westminster Standards. *Westminster Theological Journal*. 65:165-179.
- Gaffin, R.B. 2009. A Response to John Fesko's Review. Orthodox Presbyterian Church. *Ordained Servant*. March. 2009. p.104-113.
- Gammie, Alexander. 1933. Rev. John McNeill, his Life and Work. London: Pickering & Inglis.
- Garcia, M.A. 2008. Life in Union with Christ and twofold Grace in Calvinistic Theology. Milton Keynes: Paternoster.
- George, T. 1988. Theology of the Reformers. Leicester: Apollos.
- Gerrish, B.A. 1962. Grace and Reason: A study of the Theology of Martin Luther. Oxford: Clarendon Press.
- Gibson, W. 1860. The Year of Grace: A History of the Ulster Revival of 1859. Edinburgh: Andrew Elliott.
- Glegg, A.L. 1962. Four Score and More. London: Marshall, Morgan & Scott.
- Goddard, A. 2003. Semper Refromanda in a Changing World: Calvin, Usury and Evangelical Moral Theology. (In Chung, S.W. ed. Alister E McGrath and Evangelical Theology: A Dynamic Engagement. Carlisle: Paternoster Press. p. 235-236).
- Gordon S.D. 1904. Quiet talks about Prayer. New York: Pyramid.
- Gordon, S.D. 1906. Quiet talks about Jesus. 2nd ed. London: Hodder & Stoughton.

- Gordon, S.D. 1912. Quiet talks about Our Lord's Return. Fleming H. Revell originally 1912. Reprinted by OCR 2009.
- Gos, J. & Williamson, G.I. 2002. The Westminster Larger Catechism – A Commentary. Philipsburg: Presbyterian and Reformed.
- Green, M. 1990. Evangelism through the Local Church. London: Hodder & Stoughton.
- Green, S.G. 1904. A Handbook of Church History. London: The Religious Tract Society.
- Grubb, I. 1926. Quakers in Ireland. London: Swarthmore Press Ltd.
- Gruden, Wayne. 1994. Systematic Theology – an introduction to Biblical Doctrine. Nottingham, U.K: Inter Varsity Press.
- Guinness, Henry Grattan. 1888. The Divine Programme of the World's History. London: Hodder & Stoughton.
- Gwatkin, H.M. 1927. Early Church History to A.D. 313 Vol.2. London: McMillan.
- Haeckel, E. 1900. The Riddle of the Universe at the end of the Nineteenth Century. London: Watts.
- Hacking, P.H. 2012 Keswick Convention today [personal interview]. 7th September. By telephone.
- Hamilton, T. 1887. History of the Presbyterian Church in Ireland. Edinburgh: T & T Clark.
- Hare, M. 2012a. The North of Ireland Keswick Convention [personal interview]. 18th April. By telephone.
- Hare, M. 2012b. The North of Ireland Keswick Convention [correspondence]. 18th April. Scotland
- Harford-Battersby, J. 1907. The Keswick Missionary Council (*In Harford, C.F., ed. The Keswick Convention, its Message, its Method and its Men. London: Marshall Brothers. p. 141-155).*
- Harford-Battersby, T.D. 1875. Letter. The Christian's Pathway to Power. 160. 2nd August.
- Harnack, A.V. 1893. Outlines of the History of Dogma. Translated from the German by Edwin Knox Mitchell. London : Hodder & Stoughton.
- Harris, L.F. 1961(?). Our Days in His Hands: A Short History of the Unevangelised Fields Mission. London: Unevangelised Fields Mission.

- Hartford-Battersby, T.D. & Moule, H.C.G. 1890. *Memoir of T.D. Harford-Battersby*. London: Seeley.
- Harper, M. 1971. *None Can Guess*. London: Hodder and Stoughton.
- Harrison, R.S. 2008. *The Richardsons of Bessbrook: Ulster Quakers in the Linen Industry 1845 – 1921*. Dublin: Original Writing.
- Hastings, A. et al, 2000. *Oxford Companion to Christian Thought*. Oxford: University Press.
- Hildebrandt, Franz. 1996. *Christianity According to the Wesleys*. Grand Rapids: Baker.
- Hobbes, T. 1651. *The matter, forme, & power of a commonwealth ecclesiastical and civil*. London: Andrew Crooke.
- Hodge, A.A. 1869. *The Confession of Faith*. Edinburgh: The Banner of Truth Trust.
- Hodge, C. 1960. *Systematic Theology Vol. 1*. London: James Clarke.
- Holley, C. 2011. Dr. Holley [Interview]. 17th November. By telephone.
- Holman, B. 2007. *F.B. Meyer – If I only had a hundred lives they should be at Christ's Disposal*. Fearn, Ross-shire: Christian Focus Publications.
- Holmes, R.F.G. 1985. *Our Presbyterian Heritage*. Belfast: Publications Committee of the Presbyterian Church in Ireland.
- Holmes, R. F.G., 2000. *The Presbyterian Church in Ireland*. Dublin: The Columba Press.
- Hopkins, E.H. 1884. *The Law of Liberty in the Spiritual Life*. www.General-Books.net.
- Hopkinson, M. 2002. *The Irish War of Independence*. Dublin: Gill and Macmillan.
- Horton, M. 2008. *People and place: A Covenant Ecclesiology*. Louisville. Westminster: John Knox.
- Houghton, F. 1953. *Amy Carmichael of Dohnavur*. London: S.P.C.K.
- Howard, R. 1997. *Charismania*. London: Mowbray.
- Hunter, D. 2012. *The New Horizon Conference and the North of Ireland Keswick Convention* p[personal interview]. 26th March. Coleraine.
- Hylson-Smith, K. 1989. *Evangelicals in the Church of England 1734 – 1984*. Edinburgh: T & T. Clark.
- Jeffrey, K.S. 2002. *When the Lord walked the land: the 1858-62 Revival in the north east of Scotland*. Carlisle: Paternoster Press.

- Jess I.T. 1997. Ravenhill Presbyterian Church (1898-1998) Centenary History. Belfast.
- Johnston, E.H. 1901. *The Highest Life – A Story of Shortcomings and a Goal including a Friendly Analysis of the Keswick Movement*. New York: A.C. Armstrong.
- Johnston, B. 2011. Missionary Work in Nigeria [personal interview]. 28th November. By telephone.
- Johnston, R.J. 2012. The North of Ireland Keswick Convention and its contribution to Protestantism [correspondence]. 27th April. Ballymoney, Co. Antrim.
- Julian, J. et al., 1892. *Dictionary of Hymnody*. London: John Murray.
- Kateb, G. 1995. *Emerson and Self Reliance*. London: Sage.
- Kelly, J.N.D. 1958. *Early Christian Doctrines*. London: Adam and Charles Black.
- Kerr, D. 2011. Cecil Holley [personal interview]. 23rd November. By telephone.
- Kerr, W.H. 1936. Obituary. *The Belfast Telegraph*. 7. 4th May.
- Keswick Convention .1935. *Diamond Jubilee 1875 – 1935 Souvenir*. London: Marshall, Morgan & Scott.
- Keswick Hymn Book, 1903. *Hymns of Consecration and Praise for use at General Christian Conferences at Meetings for the deepening of Spiritual Life, and Consecration Meetings*. London: Marshall Bros.
- Keswick Hymn Book, 1975. *Keswick Praise*. London: The Trustees of the Keswick Convention.
- King, J. 1885. *Anglican Hymnology*. London: Hatchards.
- Kittelson, J.M. 2003. *Luther the Reformer: The Story of the Man and his Career*. Minneapolis: Fortress Press.
- Kramm, H.H.W. 1947. *The Theology of Martin Luther*. London: J. Clarke.
- Lamont, E. 2012. Magee University College, Evangelical Union. Student Camp at the North of Ireland Keswick Convention. [personal interview]. 17th April, 2012. By telephone
- Lamb, J. 2011. The Keswick Convention today [email]. 17th December. UK.
- Lambe, J. 2012. Belfast City Mission [personal interview]. 15th March 2012. Belfast.
- Lau, F. 1963. *Luther*. London: SCM Press Ltd.
- Law, William. 1728 *A Serious call to a Devout and Holy Life*. London: Hodder & Stoughton.

- Laverty, T. Photograph – Fenaghy Meetings ‘All One in Christ Jesus’. Fenaghy Road, Cullybackey, Ballymena, Co. Antrim.
- Leathem, W.S. 1959. *These seventy years: A history of All Saint’s Parish, Belfast.* Belfast: The News Letter
- Lees, H.C. 1907. *The Effect on Individual Ministry (In Harford, C.F. ed. The Keswick Convention, its Message, its Method and its Men. London: Marshall Brothers. (173-182).*
- Letts, Q. 2008. *50 people who buggered up Britain.* London: Constable.
- Lewis, H.E. 1890. *Sweet Singers of Wales.* London: Religious Tract Society.
- Lewis, H.E. 1906. *With Christ among the miners – incidents and impressions of the Welsh Revival.* London: Hodder and Stoughton.
- Livingstone, E.A. & Cross, C.F. 1997. *Holiness Movement (In Livingston, E.A. & Cross, C.F. ed. Oxford Dictionary of the Christian Church. 3rd ed. Oxford: Oxford University Press. p. 779).*
- Luther, M. 1989. *The Freedom of a Christian. (In Lull, T.F. ed. Martin Luther’s Basic Theological Writings. Minneapolis: Fortress Press.*
- Lynch, H.E. 2012. *Keswick at Portstewart –Its Relevance for Today.* <http://www.smashwords.co./books/search?query=Hazlett+Lynch>. Date of access: 10th January 2013.
- Maclean, J.K. 1915. *The Life of Faith. 765. 30th June 1915.*
- MacMahon, B. 1994. *The Story of Ballyheigue Castle. Thaidhg: Oideacht.*
- Maddock, J.M. 2012. *Student Camps at the North of Ireland Keswick Convention [personal interview]. 18th April. Portballantrae, Co. Antrim.*
- Magowan, J. 1986. *The Crusader Leader. (In Carson, J.T., ed. Mission Completed T.S. Mooney of Londonderry 1907-1986. Lisburn, Co. Antrim: T.S.M. Books. p. 11-17).*
- Mahan, A. 1839. *Scripture Doctrine of Christian Perfection.* Boston: D.S. King.
- Majoribanks, E. 1932. *The Life of Lord Carson.* London: Victor Gollancz Ltd.
- Maloney, E. and Pollak, A. 1986. *Paisley.* Dublin: Poolbeg Press Ltd.
- Marshall, W. 1692 [1981]. *Gospel Mystery of Sanctification.* Hertford: Evangelical Press.
- Martin, S. et al. 2010. *Biblical Shepherding of God’s Sheep: The Use and Abuse of authority by Church Officers.* Leominster: Day One Publications.

- Marx, K. 1848. *Capital, the Communist Manifesto and other writings by Karl Marx, with an introduction by Max Eastman with a published essay on Marxism by Lenin.* London: The Modern Library.
- Mason, A. 2000. *Charismatic Movement (In Hastings A, ed. The Oxford Companion of Christian Thought.* Oxford: University Press. (117-118).
- Maxwell, V. 2008. *Lives lived unto Him.* Belfast: Acre International.
- McArthur, J. 1979. *The Charismatics: A Doctrinal Perspective.* London: Lamp Press.
- McDonagh D. 1958. Appendix F. *A Testimony to the Grace of God in the life of R.H. Stephens Richardson.* Dublin: Religious Society of Friends.
- McGrath, A. 1997. *A Biography of James I. Packer.* London: Hodder and Stoughton.
- McGrath, A, 1999. *Reformation Thought.* 3rd ed. Oxford: Blackwell Publishing.
- McGrath, A. 2011. *Luther's Theology of the Cross: Martin Luther's Theological Breakthrough.* Oxford: Wiley & Blackwell.
- McKeown, R.L. 1902. *In the land of Rivers, the Story of the Qua Iboe Mission.* London: Marshall Bros.
- McKeown, R.L. 1912. *Twenty Five Years in Qua Iboe – the Story of Missionary Effort in Nigeria.* London: Morgan and Scott.
- McKeown, R.L. 1935. *My Tour in Qua Iboe.* Belfast: Qua Iboe Mission.
- Mc Keown, W. 2012. *The North of Ireland Keswick Convention and its contribution to Protestantism [email].* 14th May. UK.
- Mc Kinney, E. 1986. *The Minister's Man. (In Carson, J.T., ed. Mission Completed T.S. Mooney of Londonderry 1907-1986. Lisburn, Co. Antrim: T.S.M. Books. p. 36).*
- McLaren B.D. 2011a. *Naked Spirituality.* London: Hodder and Stoughton Ltd.
- McLaren B.D. 2011b. *A Generous Orthodox.* Grand Rapids: Zondervan.
- McLaren, B.D. 2004. *A New Kind of Christianity.* London: Hodder and Stoughton Ltd.
- McLaren, B.D. 2006. *The Secret Message of Jesus.* Nashville: W Publishing Group.
- McKinney, E. 1986. *The Funeral Service of Thanksgiving (In Carson, J.T., ed. Mission Completed, T.S. Mooney of Londonderry 1907-1986. Lisburn, Co. Antrim: T.S.M. Books. p.75-84).*
- McMinn, J.R.B. 1979. *The Reverend James Brown Armour` and Liberal Politics in North Antrim, 1869-1914.* Belfast: The Queens University of Belfast. (Thesis - Ph. D).
- Mc Minn, J.R.B. 1985. *Against the Tide.* Belfast: Public Record Office.

- Mc Manners, J. 1990. *The Oxford History of Christianity*. Oxford: University Press.
- McNie, S. 2009. *The Heresy Trial of Prof. J.E. Davey in 1927 with Irish Presbyterianism*. Belfast: The Queens University of Belfast. (Dissertation - M. Div).
- McNeely, M. 2012. *The North of Ireland Keswick Convention and its contribution to Protestantism* [email]. 22nd October. UK
- McQuilkin J.R. 1987. *The Keswick Perspective*. (In Gundry S.N. ed. *Five Views of Sanctification*. Grand Rapids: Zondervan. p.153-186).
- Megaw, J. et al. 2004. *The Sun-Dailed Meeting- House, Cullybackey*. Ballymena: The Congregational Committee, Cunningham Memorial Presbyterian Church.
- Metaxas, E. 2010. *Bonheoffer, Pastor, Martyr, Prophet Spy*. Nashville: Thomas Nelson.
- Meyer, F. 1848. *Catholic thoughts on the Bible and theology. Present-day papers on prominent questions in theology*. Keswick: Bailey.
- Miskimmons, H. 2011. *James and Dorrie C Gunning and the Acre Gospel Mission, Brazil* [personal interview]. 29th November. Bangor, Co. Down.
- Mitchell, G. 1999. *Making Peace*. London: William Heinemann.
- Mitchell, A.O.W. 2011. *Call to Service at the North of Ireland Keswick Convention and Missionary Service in Nigeria* [personal interview]. 24th November. Belfast.
- Moloney, E and Pollak, A. 1986. *Paisley*. Swords Dublin: Poolbeg Press Ltd.
- Moody, G. 1935. *George Moody of Bunrana, Co. Donegal, Ireland – A brief autobiography of his life and work*. Belfast: Graham and Heslip.
- Moody, W.R. 1900. *The Life of D.L. Moody*. London: Morgan & Scott.
- Mildmay Conference. 1894. *Report of the Addresses, corrected by the Speakers*. London: John F. Shaw & Co.
- Montgomery, H. 1913. *North of Ireland Keswick Convention*. *The Belfast News Letter*. 9. 12th September
- Montgomery, H. 1936. *Crowded Tabernacle*. *The Belfast Telegraph*. 15. 25th June.
- Motyer, J. A. 2011a. *The North of Ireland Keswick Convention and the Keswick Convention* [email]. 2nd April. UK.
- Motyer, J. A. 2011b. *The North of Ireland Keswick Convention and the Keswick Convention* [email]. 9th December . UK.
- Moule, H.C.G. 1896 [1928]. *The Epistle to the Romans*. London: Pickering & Inglis Ltd.

- Moule H.G.C. 1959. The Total Abstinence of the Gospel. (*In Stevenson H.F., ed. Keswick's Authentic Voice.* London and Edinburgh: Marshall Morgan and Scott. (51 – 56).
- Morris, L. 1988. The Epistle to the Romans. Grand Rapids, Eerdmans.
- Mourant, J.A. & Collinge, W.J. 1992. The Fathers of the Church St Augustine – Four Anti Pelagian Writings. Washington DC: The Catholic University of America Press.
- Mowett, J.A. 1876. Bessbrook A Model Manufacturing Town. London: William Tweedie & Co.
- Mullet, M.A. 2004. Martin Luther. London: Routledge.
- Murray, I. H. 2000. Evangelicalism Divided. Edinburgh: Banner of Truth.
- Murray, I.H. 2010. Evangelical Holiness. Edinburgh: Banner of Truth.
www.banneroftruth.co.uk 593 Feb 2013(1) Date of access: 24th January 2013
- Murray, J. 1977. Collected Writings of John Murray. Vol.2 . Systematic Theology. Edinburgh: Banner of Truth Trust.
- Murray, J. 1974. The Epistle to the Romans in two Volumes. London: Marshall, Morgan & Scott.
- Murray, S.W. 1973. W.P. Nicholson, Flame for God in Ulster. Belfast: The Presbyterian Fellowship.
- Murray, S.W. 1977. The City Mission Story. Belfast: The Belfast City Mission.
- Nasselli, A. 2006. Keswick Theology: A Historical and Theological survey and Analysis of the Doctrine of sanctification in the early Keswick Movement 1875 – 1920. SC: Bob Jones University.
- Nasselli, A. 2010. Let God and let God: A Survey and Analysis of Keswick Theology. Bellingham, WA: Logos Software.
- Neatly, W.B. 2001. History of the Plymouth Brethren. Stoke on Trent: Tentmaker.
- Nelson, I. 1860. The Year of Delusion; A Review of the “Year of Grace”. Belfast: The Advertiser Office.
- New Horizon, 1989. www.newhorizon.org.uk/home/event [accessed 28th February. 2012].
- Noble, J. 1988. House Churches: Will they survive? Eastbourne: Kingsway.
- O’Connell, J.R. 1904(?). The Landlords and Tenants Handy Guide to Land Purchase, including the Irish Land Acts of 1903 and 1904. Dublin: Hodges and Figgis and Co. Ltd.
- O’Connor E. D. 1978. ed. Perspective of Charismatic Renewal. London: SPCK.

- Orr, J. E. 1949. *The second Evangelical Awakening*. London: Marshall Morgan and Scott.
- Orr, J.E. 1965. *The Light to the Nations*. Exeter and Plymouth: Paternoster.
- Ovens, W.G. 1940. *The Lord's Supper: its abuse and over-emphasis*. London: Church Association.
- Pollock, J. 1996. *Hudson and Maria*. Fearn: Christian Focus.
- Packer, J. I. 1955. "Keswick" and the Reformed Doctrine of Sanctification. *The Evangelical Quarterly*. 27 (3):153-167
- Packer, J. I. 1984. *Keep in Step with the Spirit*. Leicester: Inter Varsity Press.
- Packer, J. I. 1992. *A passion for Holiness*. Leicester: Crossway Books.
- Packer, J.I. 2009. *Rediscovering Holiness*. Ventura, CA: Regal
- Patzia, A. G. 2001. *The Emergence of the Church: Context, Growth, Leadership and Worship*. Downers Grove, IL: Inter Varsity Press.
- Peckham, C. 1986. *Heritage of Revival*. Edinburgh: The Faith Mission.
- Pierson, A. T. 1959. *The Sin of habitual Unbelief*. (In Stevenson H.F. ed. *Keswick's Authentic Voice*. London and Edinburgh: Marshall Morgan and Scott. (41-50).
- Peirson, A. T. 1897(?). *The Story of Keswick and its Beginnings*. London: Marshall Bros.
- Penn-Lewis, J. 1996. *War on the Saints*. New Kensington PA 15068: Whitaker House.
- Plum R.H. 1945 (?). *Bessbrook – A record of industry in a Northern Ireland Village Community and of a Social experiment 1845 – 1945*. Belfast: The Bessbrook Spinning Company Ltd. and J.N. Richardson, Sons and Owden.
- Pollock, J.C. 1964. *The Keswick Story*. London: Hodder and Stoughton.
- Pollock, J.C. 1986. *Shaftesbury – the Poor Man's Earl*. London: Hodder and Stoughton.
- Pollock, J.C. 1953. *A Cambridge Movement*. London: John Murray.
- Porter, D. 1993. *Dangerous faith: Keswick ministry*. Carlisle: OM Publishing.
- Preus, R. 1970. *The Theology of post Reformation Lutheranism: a Study of Theological Prolegomena*. London: Concordia.
- Price, C. & Randall, I.M. 2000. *Transforming Keswick*. Carlisle: Paternoster.

- Rack, H.D. 2002. Reasonable Enthusiast – John Wesley and the rise of Methodism 3rd ed. London: Epworth Press.
- Radcliffe, J. 1869. Recollections of Reginald Radcliffe. London: Morgan & Scott.
- Railton, N.M. 2009. Revival on the Casueway Coast. Fearn Rossshire: Christian Focus.
- Randall, I.M. 1996. Capturing Keswick: Baptists and the changing spirituality of the Keswick Convention in the 1920s. *Baptist Quarterly*. 37 (7):331-348.
- Randall, I.M. 2003. Spirituality and Social Change. The Contribution of F.B. Meyer (1847-1929). Carlisle: Paternoster Press.
- Randall, I.M. 2011. The Keswick Convention [email]. 12th December. UK
- Rees, B.R. 1988. Pelagius - Life and Letters. Woodbridge: The Boydell Press,
- Rees, D.B. 2010. The Saga of Revival: early Welsh Pentecostal Methodism. Liverpool: Modern Methodist Publications.
- Rees, Thomas. 1861. History of Nonconformity in Wales. London: John Snow.
- Redpath, A. 1967. Deliverance from Sin. (*In*. Stevenson H.F. *ed*. Keswick Week. London, Marshall: Morgan and Scott. p. 85-89).
- Religious Census of England and Wales, 1851. London: George Routledge and Co.
- Remak, J. 1959. Sarajevo: the Story of a Political Murder. London: Weidenfeld & Nicholson.
- Richardson, H. 2012. The Richardson family of Moyallon [personal interview]. Moyallon, Co. Armagh.
- Richardson, J.M.W. 1893. Six generations of Friends in Ireland (1655 to 1890). London: E. Hicks.
- Richardson, C.C. et al. 1953. The early Christian Fathers. London: SCM Press.
- Richardson, J.N. 1911. Reminiscences of Friends in Ulster. Gloucester: John Bellows.
- Ritchie, J.E. 1876. Bessbrook and its linen mills; a short narrative of a model Temperance town. London: William Tweedie.
- Richardson, R.H.S. et al 1951. Fifty Years and after 1900-1951 – Being the story of the Ulster Quarterly Meeting Home Mission Committee. Belfast: Friends Home Mission Committee.
- Robinson, Wheeler. 1928. The Christian Experience of the Holy Spirit. London: Nisbet.

- Romaine, W. 1809. *The Triumph of Faith*. New York: Williams and Whiting.
- Roome, W.J.W. 1898. *A brighter Belfast: being the story of the Shankill Road Mission*. Belfast: William Strain.
- Ross, W, s.a. Dwight, Lyman Moody – Prince of Evangelists. London: Pickering and Inglis.
- Rowlandson, M. 1997. *Life at the Keswick Convention – a personal recollection*. Cumbria: OM Publishing.
- Russell, E. 1942. *The History of Quakerism*. New York: The Macmillan Company.
- Russell, E.A. 1983. *A History of Oldpark Congregation – a twentieth century Belfast Church over eighty years*. Belfast.
- Ryder, T. 1875. www.Cyberhymnal.com Date of access: 19th Nov. 2012.
- Ryle, J.C. 1879. *Holiness*. Darlington, England: EP Books.
- Ryle, J.C. 1887. *Practical Religion*. London: James Clarke & Co. Ltd.
- Scarman Tribunal. 1972. *Violence and Civil Disturbances in N. Ireland – Report of Tribunal of Enquiry*. Belfast; Her Majesty's Stationery Office.
- Schleiermacher, F, 1838. *Hermeneutik und Kritik mit besonderer Beziehung auf das Neue Testament*. Berlin: Bei and Reimer.
- Scotland, N. 2000. *Charismatics and the New Millennium: The impact of Charismatic Christianity from 1960 into the New Millennium*. Guildford: Eagle.
- Scotland, N. 2009. *Apostles of the Spirit and Fire: American Revivalists and Victorian Britain*. Milton Keynes: Paternoster.
- Scott A.R., 1962. *The Ulster Revival of 1859*. Dublin: Trinity College, Dublin. (Thesis-Ph.D).
- Scott, O.W. 1934. *The Story of Portstewart Convention 1914 – 1934*. Belfast.
- Shenton, T. 2004. *An Iron Pillar: The Life and Times of William Romaine*. Great Britain: Evangelical Press.
- Sinclair, N. 2012. *New Horizon Conference [personal interview] 21st February, Ballymoney, Co. Antrim*.
- Sibbett, R.M. 1926. *For Christ and Crown- The Belfast City Mission*. Belfast: The Witness Office.
- Sloan, W.B. 1935. *These Sixty Years*. London: Pickering and Inglis.
- Smiles, Samuel. 1859. *Self Help: the art of achievement illustrated by accounts of the lives of great men*. Sphere and originally published by Murray in 1859.

- Smith, C.F. 1925. James N. Richardson. London, Longmans, Green and Co.
- Smith, D.J. 2008. One Morning in Sarajevo: 28th June 1914. London: Weidenfeld & Nicholson.
- Smith, H. W. 1874. The Christian's Secret of a Happy Life. - reprinted 1942
London: Nisbet.
- Smith, H.W. 1886. The Interior Life. London: F.E. Longley
- Smith, R. P. 1870 Holiness through Faith – Light on the way of Holiness
Optical Character Recognition, General Books.
- Smith, R.P. a. 1874. Article. The Christians Pathway to Power. 1. February.
- Smith, R.P. b. 1874. Article. The Christians Pathway to Power. 46. April.
- Smith, R.P. c. 1874. Article. The Christians Pathway to Power. 20. February.
- Smyth, C. 1987. Paisley, the Voice of Protestant Ulster. Edinburgh: Scottish Academic.
- Snellgrove, L.E. 1964. Suffragettes and Votes for Women. Illustrated from
contemporary Sources by H. Toothill. London: Longmans
- Stanley, J. 2003. Ireland's Forgotten 10th: A brief History of the 10th (Irish) Division
1914-1918, Turkey, Macedonia and Palestine. Ballycastle: Impact Publishing.
- Stauros Foundation. 2011. www.stauros.com Date of access: 20th November 2012.
- Stevenson, H.F. 1959. Keswick's Authentic Voice – Sixty Five Dynamic Addresses
delivered at the Keswick Convention 1875 – 1957. London, Marshall: Morgan and
Scott.
- Stewart, A.T.Q. 1997. Edward Carson. Belfast: The Blackstaff Press.
- Stock, E. 1907. The Missionary Element. (*In Harford, C.F. ed. 1907 The Keswick
Convention, its Message, its Method and its Men*). London: Marshall Brothers. (131-
140).
- Stott, J.R.W. 1966. Men made New. Leicester: Intervarsity Press.
- Strahan, J. 1920. Mary Crawford Brown: A Memoir. London: James Clarke & Co.
Ltd.
- Swan, G. 1913. Lacked ye anything? A brief Story of the Egypt General Mission, with
Introduction by Charles Inwood. London: Morgan & Scott
- Taylor, A. 2012. The North of Ireland Keswick Convention and its relevance today
[personal interview]. 3rd May. Ballymena, Co. Antrim.

- Taylor, Jeremy. 1990 [1651]. *Selected Works - Holy Living and Holy Dying*. New York: Paulist Press.
- Tidball, D. 2009. *The Message of Holiness*. Nottingham: Inver-Varsity Press.
- The Keswick Hymn-Book. By Committee appointed by the Keswick Council in 1936 London and Edinburgh, Marshal: Morgan & Scott.
- Thomas, W.H.G. 1907. *Keswick Week 1907*. London: Marshall Brothers.
- Thompson, A. 2012. *The North of Ireland Keswick Convention today and its future* [email] 28th September. UK.
- Thompson, P. 1959. *The second Watch – a biography of Mr. Harry Brown of Belfast*. London: China Inland Mission.
- Tomlinson, D. 1995. *The Post Evangelical*. Triangle: London.
- Towns, E. L. 1969. *Martin Luther on Sanctification*.
http://digitalcommons.liberty.edu/towns_articles/14 [accessed 11th December 2012]
- U.M.O. 1875. *The Union Meeting Oxford 1874*. London: Daldy, Isbister and Co.
- Waddell, J. et al, 1943. *In Memoriam Henry Montgomery*. Belfast: Graham & Heslip.
- Waddington, B. 2007. *The Rev. E. Irving and the catholic Apostolic Church in Camden and beyond*. London: Camden History Society.
- Walker, W. 1959. *The History of the Christian Church*. Edinburgh: T & T Clarke.
- Walker, George M. 1964. *A Brief history of a Newtownards Enterprise that has lived and prospered for 100 years*. Belfast: McCaw, Stevenson and Orr.
- Wallace, M. 1970. *Drums and Guns Revolution in Ulster*. London: Geoffrey Chapman.
- Warburton, B.A. 1955. *Calvinism*. Grand Rapids: Eerdmans.
- Ward, P. 2001. *Liquid Church*. Carlisle: Paternoster.
- Ward, P. 2008. *Participation and Meditation: A practical theology for the Liquid Church*. London: SCM.
- Warfield, B.B. 1931. *Perfectionism*. Philadelphia: The Presbyterian and Reformed Publishing Company.
- Warfield, B.B. 1972. *Counterfeit Miracles*. Edinburgh: The Banner of Truth Trust.
- Watt, E. S. 1951. *The Search for souls in Qua Iboe*. Edinburgh: Marshall, Morgan and Scott.

- Webb-Peploe H.W. 1959. Sin. (*In Stevenson H.F., ed. Keswick's Authentic Voice.* London & Edinburgh: Marshall Morgan and Scott. (31-40.)
- Webster, F.S. 1901. The Missionary Element. (*In Harford, C.F. ed. The Keswick Convention, its Message, its Method and its Men.* London, Marshall Brothers. London: Marshall Brothers. p.211-220).
- Wells, D.F. 1994. God in the Wasteland. Grand Rapids: Eerdmans.
- Wells, D.F. 1993. No Place for Truth or Whatever happened to Evangelical Theology. Leicester: Inter Varsity Press.
- Wheatcroft, A. 1995. Habsburgs. London: Viking.
- White, C.E. 1986. The Beauty of Holiness: Phoebe Palmer as Theologian, Revivalist, Feminist and Humanitarian. Grand Rapids, Mich: Francis Asbury Press.
- Wichert, S. 1991. Northern Ireland since 1945. London & New York: Longman.
- Williams, D. 1988. The Spirit of Keswick. Harrow, Keswick Convention Trust.
- Wilson, R.J. 2012. The North of Ireland Keswick Convention – local Church connection [personal interview]. 4th April, 2012
- Wimber, J. with Springer, K. 1992. Power Evangelism. Sevenoaks: Hodder & Stoughton.
- Wimber, J. with Springer, K. 1987. Power Healing. San Francisco: Harper & Row.
- Wright, C.J.H. 2012. The Rev. J. C. Wright [publically interviewed by Anne Taylor]. 17th July. Portstewart, Co. Londonderry
- Wright, J. C. 1975. Living to the Will of God. Belfast: Published privately.
- Yaconelli, M.et al. 2003. Stories of Emergence: Movement from Absolute to Authentic. Grand Rapids: Zondervan.
- Young, A. 1892. Tour in Ireland (1776-1779) Edited with introduction and notes by A. W. Hutton. Vol. 2. London: George Bell and Sons.
- Young, A.F. 1956. British Social Work in the Ninetieth Century. London: Routledge & Kegan Paul.

Minutes referred to in the text of the thesis:

GAM	The Minutes of the General Assembly of the Presbyterian Church in Ireland.
MOUM	The Minutes of the Oxford Union Meetings.
NOIKCM	The Minutes of the North of Ireland Keswick Convention.
QIM	The Minutes of the Qua Iboe Mission.
LPCM	The Minutes of the Londonderry Presbyterian City Mission.
LYPCM	The Minutes of the Londonderry Young People's Convention.

BCMM The Minutes of the Belfast City Mission.

Reports and other primary documentation referred to in the text of the thesis:

NOIKCA The North of Ireland Keswick Convention Archive:-
 1: 1914 – 1989.
 2: 1990 – 2009.
 3: 2010 – 2012.

IES Irish Evangelistic Society.
IESNB Irish Evangelisation Society's News Bulletin.
IYM Friends Irish Yearly Meeting Reports 1958.
PRONI The Public Records Office for N. Ireland.
Convention Archives/Folders

All North of Ireland Keswick Convention primary sources etc are the property of the Convention Trustees and are stored with the Convention's legal advisors.
www.keswickatportstewart.com

Photographic

Mr. Tom Laverty, Fenaghy Rd., Cullybackey, Ballymena, Co. Antrim.

Periodicals referred to in the text of the thesis:

Keswick Week
The Christian's Pathway to Power
The Christian
The Evangelical Quarterly
The Life of Faith
The Record
The Revivalist
Theology