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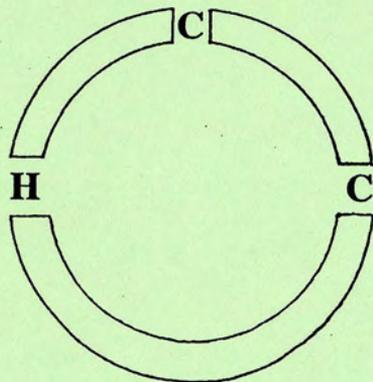
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A table of contents for the *Congregational History Society Magazine* can be found here:

[https://biblicalstudies.org.uk/articles\\_congregational-history-circle-01.php](https://biblicalstudies.org.uk/articles_congregational-history-circle-01.php)

**Congregational  
History  
Circle  
Magazine**

**Volume 3 Number 1**



**Spring 1993**

The Congregational History Circle Magazine  
Volume 3 No 1 Spring 1993

Contents

Editorial	1
News and Views	2
Chapel Crawl by <i>E.C. Denwood</i>	4
Recollections of Cambridge Congregationalism in the 1930s by <i>J W Ashley Smith</i>	5
Henry Allon of Union Chapel, Islington by <i>Alan Argent</i>	12
Book Reviews	31
Obituaries	35
Our Contemporaries	39

**EDITORIAL**

Bill Ashley Smith has written for us an article recalling his undergraduate years at Cambridge in the 1930s and, in particular, his association with Emmanuel Congregational Church at that time. We would welcome similar contributions from those with long and reliable memories.

Henry Allon was one of the leaders of Congregationalism in the second half of the nineteenth century. His ministry at Union Chapel, Islington, of almost fifty years duration, saw the erection of the present building, the "cathedral of Congregationalism", as it has been called. 1992 marked the centenary of his death and it is appropriate that an estimate of his life and career should appear in this magazine.

Our review articles recall the service that Congregationalism has made, even in this century, to national politics with books on John Simon and Harold Wilson and to community service with Jos Smith's autobiography. The reprint of two articles from 1893 in the booklet, *True Hexoes*, is a timely reminder of the quarter-centenary of the

deaths of Barrowe, Greenwood and Penry. John Creasey's lecture on The Congregational Library is a fascinating insight to an historical treasure trove. The deaths of Lady Stansgate and David Watson mark the passing of two founders of the Congregational Federation, and, in the latter case, of a member of our circle.

## NEWS AND VIEWS

Tony Benn has declined to write an article for us about his late mother, Viscountess Margaret Stansgate, but has suggested we review her book, My Exit Visa, instead. We anticipate that this review will appear in our next issue. Lady Stansgate was not only a Congregationalist but also a respected champion of women's causes and of Christian - Jewish relations, as her obituary, included in this issue, shows.

Some of you may have read of the childhood of Margaret Beckett, the deputy leader of the Labour Party, in The Times (30th May 1992). There she spoke of her parents' marriage in Ashton-under-Lyne. Her mother, a Roman Catholic, married her father, a Congregationalist, against some disapproval. "I remember my mother saying that she couldn't have flowers or music at her wedding because it was felt that she'd let the side down slightly. My father had to give an undertaking that any children would be brought up as Catholics and he dispatched us off to church at all the required times." Mrs Beckett felt unable to write for us on how her father's Congregationalism may have influenced her.

Graham Akers, minister of Lees Street Congregational Church, Higher Openshaw, Manchester, wrote in July 1992 of Oldham Metropolitan Borough Council's proposal to rename Constantine Street. Greenacres Congregational Church, Oldham fought this proposal and the council withdrew "in the light of considerable opposition and the historical context". Robert Constantine was a Presbyterian minister, ejected in 1662 from his living in the Church of England. He founded the church at Greenacres in 1672.

Readers will be pleased to know that Geoffrey Nuttall's important book, The Holy Spirit in Puritan Faith and Experience, first published in 1946 and for so long unobtainable, has been reissued by Chicago University Press. This publication contains a new introduction by Peter Lake who calls the book "a model exercise in the study of change and continuity, organized around a central doctrine, that of the Holy Spirit, but

using that single topos as an entry point into a much wider subject" (p xix). This work "remains perhaps the best single account of English Puritan thought in the later 1640s and the 1650s" (p xxv).

We should draw attention also to the sad death of William Raeper, the most recent biographer of George MacDonald (1987). Bill Raeper was among the 113 people who died in an aeroplane crash in Nepal on 31st July 1992. A 33 year old Scot, Bill lived in Oxford but had attended on occasions Trinity Congregational Church, Brixton, London.

Our secretary, Colin Price, writes of a recent visit to Rathmell, near Settle in North Yorkshire, as the CHC's representative, to meet with the Richard Frankland Memorial Plaque Committee, of which he was elected secretary. Jim Nelson, also a CHC member, had organized the meeting. Colin has written two articles in the Congregational Quarterly on this area and its interest for Congregationalists. Dr G F Nuttall supplied useful suggestions for suitable wording but admitted to no great love of "plaque plasterers".

Colin also states, "I have been writing on the religious aspects of Vincent van Gogh's life and suicide and Christopher Damp has supplied the following footnote from J H Taylor's article on "London Congregational Churches" in the Transactions of the Congregational Historical Society (vol xx no. 1, May 1965, p 33). 'An interesting illustration' (of Victorian paternalism which persuaded many well-to-do churches to set up down-town missions, provided uplifting lectures and other social events) 'is that of Vincent van Gogh who was a Sunday School teacher at Gunnersbury Congregational Church in 1876, who read Dickens avidly and visited the East End constantly.' I doubt Vincent was ever paternalistic but it's good to know he has a footnote in Congregational history."

Our secretary has come across a copy of J G Miall's Congregationalism in Yorkshire (1868) which had been heavily annotated by Charles Surman in the 1950s and 60s, with the note that he had produced a typescript which had been bound and entitled "Yorkshire Churches". Mrs Jean Young states she is to "sort out" the Surman card-index of Congregational ministers from Memorial Hall this year but will also look for this typescript.

The Congregational Federation chapel at Roxton, Bedfordshire is being rethatched by English Heritage. The church was founded in 1808 in a cow-shed largely because

the owner of the cow-shed could not easily travel to St Neot's in bad weather. The ancient chapel at Horningsham is also thatched. Are there many others?

## CHAPEL CRAWL

The History Circle's annual crawl was held in the Liverpool area in 1992 and for the first time its members were transported in an ancient double-decker bus. Nana Denwood, then aged 95, was probably one of the oldest passengers ever to have jumped on and off that bus several times in the pouring rain in an afternoon. We began at the United Reformed Church which forms a focal point in Lord Leverhulme's model village of Port Sunlight. We then visited one of the north's "cathedrals of Nonconformity", occupying a prominent position, Oxton Road Congregational Church (1855), Birkenhead. The chapel's imposing height is due to the fact that it has a lower storey developed as commodious halls, so the chapel itself is approached up steps. Although the present building was erected in 1856, it bears little resemblance to the original because of a severe fire in the 1920s after which the chapel was remodelled. The membership has dwindled greatly but we look and pray for better days.

After a slow trip in our double-decker through the Queensway Tunnel we arrived at the Ancient Chapel of Toxteth (now Unitarian), a little gem, built of sandstone and standing in its own graveyard where shipping families, amongst others, are buried. Although the chapel now stands at a busy road junction, within its grounds an almost monastic peace reigns and the beautifully proportioned interior, with original box pews and gallery on three sides, must be one of the finest examples of a building expressing the theology of the priesthood of all believers, the gathered church and the centrality of preaching the Word. The present chapel dates from 1774 but probably incorporates part of its predecessor, from the early seventeenth century, and certainly contains older memorials.

At Wavertree Congregational Church we were given an excellent supper and welcome. This church has a written covenant, beginning "We, the children of corruption and wrath by nature, and sinners by practice, being brought through grace and everlasting love to a sense of our exceeding sinfulness to mourn and repent before

the Lord, and so look to Him on whom help is laid, do now openly, heartily and without reserve, give up ourselves wholly to Christ, the complete Saviour of sinners ....”.

We then visited two churches also in the inner city, Anfield Road Fellowship House Church and Chadwick Mount URC. The first, situated in an area of social need, is run by a dedicated group, led by Dave Cave, who lay strong emphasis on commitment and service. Chadwick Mount is a modern chapel, with no windows on the outside to protect it from vandalism, but built around a small courtyard and garden. We were most impressed by the work of these churches.

Christine Denwood

## RECOLLECTIONS OF CAMBRIDGE CONGREGATIONALISM IN THE 1930s

Emmanuel Congregational Church, Cambridge was one of the leading churches of the denomination in the inter-war period. Its chapel, with side pulpit, and six stained-glass windows facing the congregation (depicting Barrowe and Greenwood, Holcroft and Hussey, Milton and Cromwell) is a masterpiece of the Victorian architecture of James Cubitt and struck the new students of my day as particularly impressive. The minister then was Henry Child Carter (1875-1954) who went from Mansfield College, Oxford to Queen Street Congregational Church, Wolverhampton in 1901, and in 1910 removed to Emmanuel, remaining there until retirement in 1944. At Cambridge he set the very highest standards of preaching and pastoral care in serving his unusual and intelligent congregation. Carter's style might be called homely, with much use of unaffected language. This matched his disdain for the title, Reverend, and his disuse of either clerical collar or hood. A contemporary of mine wrote of Carter's preaching from his "own deep and simple love and trust in his Master Jesus Christ. A strong, plain message, free of elaborate artistry and rhetoric: a message equally for the sophisticated undergraduate and for the plain man." (1)

In his retirement sermon in 1944 Carter took as his text, "for other foundation can no man lay than that that is laid, which is Jesus Christ" (1 Cor 3:11), and spoke of the future of the church;

“...that God should continue to find there a company of believing men and women through whom his redemptive work could be carried on, if that desire was to be fulfilled it could only be through that Church going on to build its life upon Jesus Christ. That meant that there must be a people seeking honestly, each one and all together, to do what Jesus Christ had told them to do, seeking humbly and earnestly to live by the standards he had set them, to live in humility, purity and self-denying love of their fellow men.”

This was not a Pelagian plea for human effort. My notes, taken on the 24th February 1935, on his sermon on the death of Jesus, tell of the purpose of Jesus' death, that it opened the way to the Father, and finished on a note of personal thanksgiving, “who loved me and gave himself for me”. And there is his hymn:

Lord at thy feet I fall,  
Out of the depths I cry;  
O turn to hear a sinner's call,  
Deliver, or I die.

Jesus, Thou diedst for me!  
I plead it through my tears,  
I who have been so false to Thee  
Through long and lying years.

May I again decide  
To be among Thine own?  
May I resolve, Thou Christ denied,  
To serve Thee - Thee alone?

I dare not choose, good Lord,  
I am too poor and weak;  
But choose Thou me, Thou Christ adored;  
I fall, I wait - O speak! (2)

Freshers arriving in 1932 were warmly welcomed - not only by the Emmanuel door stewards, but also by the deacons and others who invited them to Sunday tea. A substantial tea made it unnecessary for students to miss church in order to eat their college dinner. I was the first to come to Cambridge from Ealing County School and appreciated the welcome. Realizing the needs of the undergraduates, two deacons and their wives - Mr and Mrs (Ernest and Ella) Welford and Mr and Mrs Cunningham - kept open house for Sunday tea. Ebenezer Cunningham, tutor at St John's College and university mathematics lecturer, had also weekday contacts with a number of students (particularly because in my time there appeared to be a tendency for Congregationalists and other Nonconformists to be mathematicians). A memorable detail of Emmanuel's worship was provided by the organist, Mr Warrington (Mrs Welford's brother), blind and therefore feeling in Braille the words of the next hymn in advance, then playing from memory. Emmanuel brought some students into its membership, and conferred, on those already church members at home, 'associate membership' with full membership privileges. (3)

In 1932 Emmanuel followed the practice of providing its children with a "little church", a concept initiated by Wilton Rix at Ealing Green in 1923, and propagated by Herbert A Hamilton, Youth Secretary of the Congregational Union of England and Wales. Emmanuel, however, unlike Ealing Green, separated its under tens, who did not come into "big church" at all (and, it was hoped, looked forward to the day when they would do so). This gave the older ones a free opportunity to practise Congregationalism in their church meeting. Miss Flora Buntin was for forty years their leader. (4)

Students were not suitable for continuous service in the teaching of Emmanuel's children because of their long vacations but a few of us did take part as occasional junior church "preachers". Some also helped with activities at Castle End Mission on the other side of town. Students also assisted at the eleventh Cambridge Scout Troop, which was loosely connected with Emmanuel. Cong. Soc. was then a thriving student organization, meeting in the church hall on alternate Sunday evenings. The meetings usually took the form of a talk by a visiting speaker or, occasionally, by one of our own number. The discussions which followed were protracted and lively. I recall John Whale, Norman Goodall and Bernard Lord Manning as speakers. Once each year the meeting joined the other Nonconformist student societies (Baptist, Methodist and Presbyterian). The intervening Sunday evening were open house at the manse. Mrs

Carter had died in 1931, and the manse household was managed by Joyce, the Carters' daughter.

Cheshunt College students differed in the extent to which they joined in Cong. Soc. activities. Those who did so regularly included Kenneth Sainsbury, Alf Sadd, Fred Hunt and Jim Todd. The last-named described with evident distaste the "pale anglicanism" of the Manual for Ministers in 1936 published by the Congregational Union. It was interesting in 1948 to consider the fruits of his feelings in A Book of Public Worship compiled for the use of Congregationalists by John Huxtable, John Marsh, Romilly Micklem and James Todd. Cong. Soc. sought to build its members together into faith and appreciation of the church by such activities as summer evening strolls, efforts at Haydn's "Toy Symphony" to relieve tension after exams, punting picnics and, especially, Easter vacation youth hostelling in the Lakes. In 1937 the party achieved exaggerated and inaccurate mention in The Times, on the 16th March, for requiring slight assistance to get off a mountain in deep snow. (5)

It was unusual but not unknown, for a Congregational student not to join Cong. Soc., though, of course, some made more of their membership than others. It was even more unusual for him or her to become attached to the other Congregational churches in the town. I recall that Victoria Road gave a warm welcome and it was useful especially for those who found Emmanuel too big or otherwise less attractive. It would have been exceptional for any to disapprove of the sermons heard at Emmanuel. H C Carter was always enlightening and often challenging but he had an excellent habit of exchanging pulpits, thus enabling his congregation to hear other leading ministers or laymen of the denomination. This happened rather too often for my liking in 1933-4, when Carter was chairman of the Congregational Union of England and Wales. But I recall especially the visits of J R Ackroyd (Harrow 1928-41) and Leyton Richards (Carr's Lane, Birmingham). (6)

Cambridge was a substantial centre of pacifist sentiment. Indeed Ebenezer Cunningham and H C Carter had declared themselves on that side in 1914. Ebenezer was employed for a time in horticulture. Carter offered the church his resignation but it was refused. In 1929 he was one of six leading members of the denomination who delivered addresses to the Congregational Union's assembly on peace and war, the publication of which constitutes one of the few available examples of his speaking. (7)

The university's Methodist Society, like many secular undergraduate bodies, had

devised a tie, with the motif of the Wesley family's shell crest. Cong. Soc.'s answer in 1935 was a black tie with a green parrot. H C Carter's school nickname of "Polly" had persisted, and was said to be inherited from his brother, on whom it was bestowed in honour of the shape of his nose. There was, of course - this is Cambridge and these were Congregationalists - opposition from inside Cong. Soc. But even my comment, "Can you imagine Oliver Cromwell wearing a parrot tie?", did not halt the scheme, and I am the proud possessor of what I believe to be the first specimen purchased. It was in a quite different connection that Polly warned me - and how difficult I still find it - that I am in danger of not being taken seriously because of my flippancy. One of the ties, presented to Polly (who knew nothing of the idea) by Malcolm Smith on a Sunday evening at the manse, with a brief Latin oration, produced a spontaneous speech of thanks, also in Latin; and a children's address the following Sunday morning!

Two interdenominational societies competed for the allegiance of Christian students. The Student Christian Movement appeared to have no definite creed or standpoint and espoused on the whole a moderate liberal theology. The contrasting earnestness and prayerfulness of the Cambridge intercollegiate Christian Union were attractive. But it was at its most extreme; its members refused, for instance, to support any activities to do with peace and war, on the grounds that we don't want to delay the final Armageddon and the Second Coming. "Blessed are the peacemakers" and other similar readings were explained in ways inimical to the pacifists. Most Congregationalists preferred SCM and some were active in its study groups or its medical and science branch. A former Cong. Soc. chairman, Paul White, who came to address a meeting on "Calvin or Heisenberg", had a very poor attendance; absentees explained that they had heard of one, but not both! The Sunday morning Bible study at Emmanuel before worship, founded in 1935 by Cyril Blackman (Cheshunt vice-president 1934-52) was sufficiently well-attended, though the time turned out to be a popular one for SCM and other groups - such as that led by Frank Woods, chaplain of Trinity College and later Archbishop of Melbourne.

A set of evening discussion groups, begun by the Methodists, attracted some Congregationalists who found the SCM lacking in definiteness. The Oxford Group (later to become "Moral Re-armament") had also appeared on the scene. Its enthusiastic and well-intentioned members attracted a number of students from

different denominations, but Congregationalists did not, in general, take to its rigid methods, arrogance and legalistic emphasis. The decisions of the Church of England in the 1920s to permit non-Anglican members of institutions with Anglican chapels to receive communion meant that Congregationalists, always looking for demonstrations of unity without uniformity, missed Emmanuel from time to time in order to patronize their college chapels. Further, Frank Woods was persuaded by two students, a Presbyterian and a Congregationalist, to amend the daily said evensong on one night a week in order to introduce a variety of visiting preachers.

It was at a special week-night meeting at Emmanuel on 13th May 1935 that Dr Carnegie Simpson of Westminster College, Cambridge, spoke about Presbyterianism. It was clear that there were differences between us. Polly's name on our notice board was not preceded by "Rev", and I believe he is a member of that succession of Congregational ministers who have declined ordination. The matter of presiding at communion came up. Someone reminded Dr Simpson that at the annual assembly of the CUEW, the chairman presided at the communion service; that many - probably most - of those present were ministers; and that from time to time the chairman was a layman. Indeed Ebenezer Cunningham himself was as chairman of CUEW to appear in plain dress at the Coronation in 1953 in the Westminster Abbey procession of representatives of denominations. Dr Simpson at our meeting said rather tersely he considered it "an unnecessary demonstration". Polly laughed. (8)

How effective was Emmanuel? Generations of students were helped to a clearer understanding of Christian faith and some to a whole-hearted commitment. They experienced a large, well-organized church which may have made them critical of their home churches. One further activity of Cong. Soc. helped to prevent that result - groups went out on Sunday evenings to conduct worship in village chapels. They met and, it can be hoped, appreciated smaller groups of worshippers, seeming at first sight to lack much of what Emmanuel could give in plenty; but evidently they possessed the heart of the matter - and in their very smallness they found a fellowship and spiritual life different from, but by no means inferior to, that of the large church. Some of those students were inspired to become lay preachers or to serve small causes in other ways. On a personal note, I have always felt sorry for students at other universities where they could not find Carter's Emmanuel Congregational Church and my Cong. Soc. In the early days of the Congregational Federation I responded to a request from Reg

Cleaves to set up a system of recommending students at college to suitable churches. I thank God for Emmanuel and for Polly Carter's ministry to me during a formative age.

1)For Carter (1875-1954) see Congregational Year Book (1955) 509-10. He was chairman of the Congregational Union 1932-33. A A Smith Emmanuel URC Cambridge Tercentenary. (1947), personal reminiscences from Malcolm P Smith and myself.

2)Cambridge Daily News - 3rd January 1944, Congregational Praise (1951) hymn no 778.

3)For Cunningham see R T Jones Congregationalism in England 1662-1962 (1962) 359.

4)Wilton Edwin Rix (1881-1958) was minister at Ealing Green Congregational Church 1922-37 and Herbert A Hamilton was Youth Secretary of CUEW 1933-45. For both see R T Jones *ibid*.

5)Alfred Sadd, "a lad of gay and gallant spirit, a centre of merriment in his undergraduate years at Cambridge, with little about him suggestive of what is assumed to be the orthodox missionary" served the London Missionary Society from 1933 in the South Seas and was killed by the Japanese in 1942. N Bitton Alfred Sadd of the Gilberts, A Memoir (1944), N Goodall A History of the London Missionary Society 1895-1945 (1954) 390-2. For Todd see R T Jones *ibid* 457.

6)For Ackroyd see R T Jones *ibid* 419. For Richard see E R Richards Private View of a Public Man (1950).

7)H C Carter "The Spirit of the Peacemaker" in Christianity and War: Six addresses delivered at the Autumn Assembly of the Congregational Union (1929).

8)Dr Carnegie Simpson (1865-1947) was professor of church history at Westminster College, Cambridge 1914-1938.

J W Ashley Smith

# HENRY ALLON OF UNION CHAPEL, ISLINGTON

## INTRODUCTION

On April 16th, 1892 Henry Allon, minister of the church worshipping at Union Chapel, Islington, died. The funeral service was held in the afternoon of April 21st, after a continuous stream of people had processed through the chapel past the coffin, paying tribute to the dead man. Hundreds of mourners waited in Upper Street, hours before the service, and over three thousand attended the funeral (the chapel seated close to two thousand). Eventually about ten thousand gathered outside on the open ground and "the north of London was hushed into temporary silence" while the funeral procession of about eighty carriages made its way to Abney Park cemetery. Allon was a successful preacher, a careful and admired pastor, a "man of letters" who edited for twenty years a respected Nonconformist journal, and an hymnologist who was "more than any other man ... responsible for the improvement of Nonconformist Church music". He brought to bear "a massive intellect on the theological and political problems of the day, was held in high esteem by many outside his denomination, and he was twice chairman of the Congregational Union". The memorial stone, on the wall of Union Chapel to the left of the pulpit, states Allon will long be remembered for his promotion of "a nobler service of song in public worship" and for his work in "Christian literature". (1)

Allon was born at Welton, a village near the river Humber, a few miles from Hull, on 13th October 1818. His father, William Allon, was a builder, and later an estate steward and Henry was expected to follow in his father's footsteps. He became an apprentice builder at Beverley and, encouraged by Wesleyan friends, there, taught in their Sunday School and attended their chapel regularly. After a year or so with the Wesleyans he realized his convictions were leading him towards Congregationalism and he joined Beverley Congregational Church whose minister was then John Mather. At the age of nineteen he began to preach in the village chapels, increasingly aware of a call to the ministry. When his job took him to Hull he transferred his membership to Fish Street Congregational Church, there during the ministry of Thomas Stratten. (2)

## EARLY YEARS

His desire to train for the ministry resulted in his spending a year at High Barnet

with Alexander Stewart who had a school and was also pastor of the Congregational Church there. Stewart prepared him for the examinations to enter Cheshunt College and, in return, Allon did some teaching in the school. Stewart stated that "He did pretty well for one not accustomed to teach, with very little knowledge of Latin, and no knowledge of French, and he kept the boys in good order while he gave us good assistance with our singing ... He had read a good deal and always wrote good essays and spoke with ease. He copied large and numerous extracts from my sermons into his Commonplace book, and after he settled at Union Chapel he told me he found more thought in one of my sermons than in half a dozen of Lewis's. He was always ready to conduct our social meetings when I was unable to attend." Allon was in 1874 to conduct Stewart's funeral service at Abney Park cemetery. (3)

In 1839 Allon became a student at Cheshunt College and at this time he came to know James Sherman (1796-1862) of Surrey Chapel, and James Bennett (1774-1862) of Silver Street Chapel, London. Both sought to promote Allon's career. Among his teachers at Cheshunt were the college president, Dr John Harris (1802-56), Philip Smith (1817-85) and Joseph Sortain (1809-60). He studied hard and "made startling progress". Harris recommended Allon to the college examiner, James Hamilton, in these words, "I have a young man now at Cheshunt who, if health and strength are given him, will soon equal if not outstep us all". Allon won the college honours as a student and was later to serve for many years as honorary secretary and a trustee of the college. However his course was cut short a little by his acceptance in September 1843 of the unanimous invitation to become the assistant to Thomas Lewis, minister of Union Chapel, Islington. He began his ministry there in January 1844. (4)

### UNION CHAPEL

Lewis (1777-1852) had been pastor of the church which met at Union Chapel since 1804 (the chapel itself was built in 1806). This church had been formed at the beginning of the nineteenth century by a union of Anglicans and Nonconformists. Sunday worship alternated between a prayer book service in the mornings and a Nonconformist service with extempore prayer in the evenings. In 1845 the use of the prayer book was discontinued, as it was no longer required "by the exigencies of the congregation". Allon was ordained on 12th June 1844 with Bennett, Sherman and Harris taking part in the service and Henry Spicer, a deacon at Union, making a statement on behalf of the Church. Allon himself preached on the following Sunday

and almost immediately his preaching "created a remarkable impression". Lewis was a "Barnabas rather than a Boanerges" and was "fitted for pastoral counsel". Allon's preaching contrasted markedly to that of his older colleague and he "took the town by storm. His raven locks, his remarkable eyes of deep blue, his blanched face, his refined expression, his musical though not very powerful voice, his impetuous delivery or rather reading of highly-wrought discourse, his boldness of theme and fresh exposition of remarkable texts, not only riveted the attention of the elder members of the congregation, but called young men around him in great numbers, and enabled him to originate Bible-classes of young people which exercised a potent life-giving power". Although Allon's pulpit manner was impressive he resisted the temptation to be a "popular preacher", appealing to the intellects, "rather than to the emotions of his hearers". He wanted to persuade his congregation "that the Gospel of Christ was the highest philosophy, the soundest common sense, and the one method by which the sinful man would be, or could be reconciled to God and to His holy will". (5)

In 1848 Allon married Eliza Goodman at Bhuntisham, Huntingdonshire, with Lewis officiating at the service. They lived at 10 St Mary's Road, Canonbury until his death. He would later state that he had "one wife, one home, one church". Thomas Lewis died in February 1852 and in the following month Allon became the sole pastor of the church, remaining in that office until his death forty years later. Allon's success resulted in the enlargement and adornment of Union Chapel in 1861 and, then, the rebuilding of the chapel between 1871 and 1874. The church meeting minutes witness to the steady stream of applicants for church membership, in the years following Allon's appointment as pastor. A clerk working in Eastcheap who had heard Allon preach at Falcon Square applied to join Union Chapel in 1849. A family reconsidered their decision to join the Wesleyans, and a working man from Bethnal Green, who described himself as having been "dragged up", was reformed by the church. At Manchester in 1881 at the Congregational Union's jubilee meeting Allon emphasised the role of personal experience in evangelism, placing value on "the responsibilities and prerogatives of the individual life". (6)

Allon's sermons were always well-prepared. For many years he "wrote every sermon twice before preaching it" and this gave him "a command of style" and expression, rendering him an effective speaker on political and social subjects as well as Christian. In 1855 Allon was one of fifteen London ministers who defended T T

Lynch (1818-1871), the author of The Rivulet, after the work had been criticized in The Morning Advertiser for its allegedly pantheistic and theologically unsound hymns. The controversy raged for two years and Allon, among others, suffered misrepresentation which adversely affected his congregation. He felt that the cultivated Lynch had been "falsely accused and unfairly treated" and that defending him could "be abundantly justified on the ground of Mr Lynch's avowed belief of the great fundamental principles of Evangelical Christianity .... No dispassionate man can mistake the animus of Mr Lynch's reviewers". Allon was in future to suffer the occasional charge of heresy (especially from John Campbell, 1794-1867, Lynch's main detractor). (7)

Allon was keen to raise the musical standards of Union Chapel's worship. In 1844 the chapel had no choir, and used Rippon's and Watts' hymn books, and the Union tune book. The congregation was led by a precentor, aged seventy. In 1846 or 1847 the Congregational Hymn Book, compiled as a supplement to Watts' hymns and recently revised by Josiah Conder, was adopted by the chapel. In 1848 a psalmody class was established at Union Chapel and it was directed by Allon and Henry John Gauntlett (1805-76). The whole congregation attended this weekly class to learn the music for the services. They sang both hymns and anthems which, being scripturally based, were acceptable to a Nonconformist congregation. "The idea of a semi-professional choir was still alien to the Puritan tradition of equality and democracy". The result was a simplicity of melody and harmony and the importing of "much operatic idiom into sacred song". In 1852 Gauntlett was appointed the chapel organist and in 1858 he and Allon edited the Congregational Psalmist. Further editions of it, and its companion hymn book, Supplemental Hymns, were published in 1868, 1875 and 1886. The 1886 edition (a coming together of the Congregational Psalmist and Supplemental Hymns) contained 921 hymns "of the best evangelical type" and displayed a "wide range of musical taste and a nice judgement of literature". Six of the hymns were by T T Lynch and one by Allon. The Congregational Psalmist gained much popularity and was warmly praised by E R Conder of Leeds as a "family book". Allon described it as "one of the pioneers of the great and gratifying development of Congregational worship" and stated that "the rude fervour of Evangelical Hymn singing has developed into a higher art-expression". Nearly half of the hymns in the book were by contemporary writers. The "gifted and eminent" Gauntlett also conducted the psalmody class at its performances each winter of two or three oratorios when

collections were held for local charities. (8)

In 1862 Allon wrote that "like light, song is the gladness of all things" and that "it is impossible to exaggerate the practical importance of a rich and cultured worship-music". He pointed out that "in Nonconforming churches, church song is the only Congregational act" and "Congregational singing ... seems inseparable from eminent religious life". In 1878 Allon published Children's Worship: A Book of Sacred Song for Home and School with 652 entries, including seven graces. The following year Allon's interest in music revealed itself in an article on Mozart. He was keen also to use chants in worship, as was Thomas Binney, of the King's Weigh House Church, who refused to regard chanting as "a remnant of Popery which the Church of England has retained". In 1854 Psalms and Hymns from Holy Scripture, selected and arranged for chanting, for use at the Weigh House, was published. In 1860 Allon published his Chant Book. However the use of chanting was taken up by few chapels while the real growth lay in hymn singing. Significantly Llewellyn Bevan, Binney's assistant, wrote that "the singing at the Weigh House was only second in public regard to that of Union Chapel, Islington". (9)

Allon's alterations to the worship at his chapel required much pastoral wisdom and discretion on his part to convince some conservative church members of the rightness of his proposals. In June 1852 the deacons discussed the Sunday morning order of service which had been reported as "displeasing to some of the Congregation". They resolved to continue it without alteration, except as far as omitting the opening sentence "which is now sung", so that the amended order would begin with a short prayer, a hymn and a scripture reading. By 1876 the importance of the choir at Union Chapel (which was formed in 1859) was widely recognised. The church members passed a resolution to give a "hearty vote of thanks to the Members of the Choir" for "constant and cheerful" service which has given so much to the "worshipping joy of the Church". (10)

Allon's influence on Nonconformist worship was felt at the Bunyan Meeting House, Bedford where in March 1867 the new organ was first used when he gave a lecture on "Church Song in its relation to Church life". Allon later wrote that the "worship of praise ....is the supreme act of intercourse between God and the creature. We gather into it all the elements of our complex nature - our intellect, our conscience, religious emotion, and physical faculty, - and engage them in a great religious service". Yet if

Allon helped to beautify the public worship of Congregationalists he also defended the simplicity of Nonconformist services, denouncing "the coercive uniformity attempted by the Established Church, and its hard intolerance of either preference or conscience, in those who could not receive the Romish elements of the Book of Common Prayer". (11)

In 1859 the church members made a collection for Allon of £250 (from which they bought him a watch and gave him the balance). The church membership had increased from 318 to 693 and two mission stations had been opened. Also the Bible classes continued, sometimes numbering 250 people. During Allon's ministry at the time of the Great Exhibition in Hyde Park in 1851, the church felt it necessary to unite in prayer with the churches at Barnsbury and Holloway "with special reference to the moral influence of Foreigners on the population". Again in 1877 the church members were encouraged to pass a resolution on the "Eastern Question" and forward it to the local MPs. They were keen to avoid being dragged into "an unrighteous war for the support of Turkish rule" and supported Gladstone's policy. (12)

As a pastor Allon was not a "busybody", always visiting his church members, but he gave wise counsel and sympathy in times of crisis. He was described as having "the tenderness of strength". In 1851 he wrote of his "faithful deacons", in a letter, as "thoughtful and affectionate friends". In 1861 he revealed a pastoral concern for his friend, Henry Robert Reynolds, advising him to "forego all preaching for a year or two". (13)

## WRITINGS

About 1860 Allon began writing and reviewing regularly for religious journals, especially for the *Patriot*, edited by T C Turberville. He ranged at this time in his writing from Hannah More's letters to Berkeley's theory of vision, and to mission conferences. His education, although adequate, had not been extensive but he had read widely and had a very good memory. (14) Allon's four year old son died in 1860 when he was writing his biography of James Sherman and the "disabling and darkening sorrow" of this loss delayed the book, which its author saw as the child's memorial (as well as Sherman's). In 1863 Allon's mother also died. He was to father four daughters and two more sons, one of whom, Henry Erskine Allon (1864-97), studied music and became a composer. The memoirs of Sherman were based on his own autobiography and reflected Allon's deep knowledge of Cheshunt College, the

Countess of Huntingdon's Connexion, and of Surrey Chapel. He described Sherman as "pre-eminent" in the "class of laborious, useful ministers", a man who does the "common things extraordinarily well". (15)

In 1864 Joshua Harrison, chairman elect of the Congregational Union of England and Wales, became very ill and so unable to assume his office, Allon was chosen to fill his place at the early age of 45 years and chose as the subject of his inaugural address "The Christ, The Book, and The Church". In this he claimed that the dogma of the verbal inspiration of the Bible was untenable and that Christians must "unlearn" superstitious ideas of truth, describing the well-known theories of Strauss and Renan as "preposterous". Allon held that "it is only by .... fully and fearlessly recognizing the human element in the authorship of Scripture that we can understand it and find reality in it .... Exaggerated claims provoke exaggerated repudiation; and it were difficult to say whether the Bible has suffered more from unrighteous assailants or from unwise defenders". Allon declared that Biblical inerrancy was doomed within Congregationalism. He returned to this theme when, in 1873, he celebrated 30 years of service at Union Chapel. He told his church members that "the great dogmas have been simplified and disentangled from the modes and accretions of metaphysical theology" and that men "are tearing away the creeds that they may get at the truth. God speed them in every such endeavour". (16)

Allon was concerned about the training of candidates for the ministry. In 1864, in his autumn address as CUEW chairman, he pointed out that for every twenty-eight men entering the Congregational ministry from the colleges another twenty-five came without academic training. He denounced contemptuously those "weak or ambitious men bent upon attaining admission to the ministry at any cost". He said that 450 of the 1738 Congregational ministers then in England had received no formal training. His statement resulted in a conference about the ministerial colleges held in 1865 and Allon returned to this theme in 1871 and 1872. (17)

In 1865 Allon and other Congregational ministers visited the Holy Land. He was remembered for his cheerfulness and delightful conversation on the journey. The loneliness of the desert impressed him more than the Mount of Olives or Gethsemane. He found the peaks of Sinai to be just "as when the lightnings of Jehovah enwrapped them" and wrote of his feelings, after attending a communion service. "To me it was indescribably affecting to break bread in Jerusalem, so near the spot where Christ

partook of the last Passover with his disciples, and instituted the Lord's Supper." (18)

Allon felt a concern to make provision in the churches for working class people and employed his "power for clear presentation to popular minds" to set out "the intellectual reasons for religious faith, which many of his greatest admirers regretted he did not more fully cultivate and use". During his ministry at Union Chapel he promoted the greater social activity of the church. In 1860 the deacons sent £5 for the relief of the poor at Spitalfields and in 1861 £20 was given, from the funds of the Benevolent Society, to help a family emigrate to Australia. In 1862 an appeal to the church members for clothing and money for the "distressed Lancashire operatives" in the cotton industry drew a warm response. Union Chapel also supported the work of ragged schools in east London. In February 1867 Allon preached at Union Chapel specifically to working men. "I purpose to speak to you not as an official minister who discharges a duty in a pulpit, but as one man to another, plainly, honestly, and fairly meeting your objections and feelings". In 1887 he presided over a conference on the church's relation to the poor and destitute at Union Chapel and practical measures were sought which could be implemented. (19)

In 1866 the publishers of the British Quarterly Review (founded in 1845 and edited by Robert Vaughan from its origin) invited Allon to edit their journal jointly with his friend, Henry Robert Reynolds, the president of Cheshunt College. Reynolds and Allon were to become "models of Puritan culture". After eight years Reynolds resigned because he felt his involvement was an "unnecessary element and expenses in the transaction; it complicates and augments rather than lightens your burden", (he wrote to his friend). Allon remained sole editor until 1886 when the journal ceased publication. The "much respected" British Quarterly was by then recognised as "the representative organ of the Nonconformist churches" and was not simply a theological magazine ... "literature and science were both adequately treated, and especially politics". For many years the articles in the review were not signed but Allon undoubtedly secured the "best minds of Nonconformity" and "outstanding men in all spheres of life" to write on contemporary issues. Forster's Education Act of 1870 disappointed Allon and in his journal he insisted the law should be modified to withdraw public funds from "sectarian" (ie Anglican) schools. By publishing informed Nonconformists opinion, he demonstrated that the Dissenters were not the cultural Philistines which Matthew Arnold had claimed them to be.

Indeed Arnold himself wrote to Allon in 1865 praising the British Quarterly as "handsome" and "serious", and claimed for it "a distinct and important part to fill". By 1872 Arnold felt he must clarify his views on Nonconformity. He wrote to Allon, "My objection is to principles and not to persons and practices; the persons and practices are what they are in themselves --- the practices often quite as good as those in the Church, the persons often more to my taste." Allon's "exceptional" literary tastes led him to advise young men to obtain knowledge of religious doubt from the best pagan literature as "Christianity would not do everything". His liberalism was unusual. (20)

His editorial work, in addition to the claims of his own church, made enormous demands on his considerable strength and limited the number of his own writings. Literary men often received his hospitality, with Quaker, Roman Catholic, and Anglican scholars --- Dean Stanley of Westminster and Matthew Arnold among them --- sitting at his table with George MacDonald, Thomas Binney or R W Dale (one of his closest friends). Allon's friendships with Dean Alford of Canterbury, Dean Stanley and Canon Liddon of St Paul's, as well as other Anglicans, resulted in his house being nicknamed "the Deanery". He came to be regarded as "the representative Nonconformist". Allon's correspondents included W E Gladstone, Arnold, John Bright, J H Newman, Walter Besant, Joseph Chamberlain, Thomas Hughes, Lord Shaftesbury and Asquith. H H Asquith was one of the contributors to the British Quarterly Review in the 1870s and frequently attended Union Chapel in his youth. Asquith saw Union Chapel under Allon's ministry as "an instrument of civilisation and moral improvement in the North of London". Robert Vaughan wrote of Allon's "rare" willingness "to care so much for the interests" of others when under such great pressures himself. H R Reynolds, joint editor with Allon of the British Quarterly, worried about his friend's enormous appetite for work and wrote in 1867, "If you don't take greater care of yourself I am sure you will knock yourself up. It is of no use trying to do a hundred things. Do have mercy on the Church and the Review and your wife and children and poor me too, and don't go to heaven just yet". In 1864 R W Dale wrote, congratulating Allon on having a holiday. "And yet I cannot help thinking that even in your rest there are uncomfortable indications of your restless energy." (21)

Allon was a careful and sensitive host. Dale stayed with him during the CUEW

May meetings of 1869 when Dale assumed the chair. Allon "purposely kept the evening free that he might hear the address read aloud in his own study, and might help with criticism or suggestion. It was an act of characteristic sympathy" and "generous encouragement". (22)

Also in 1869 Allon edited a selection of sermons which Thomas Binney had preached in The King's Weigh House Chapel. In the accompanying biographical sketch of Binney, Allon wrote of the education required of a minister, seeming to contradict his earlier views about the need for formal training --- "knowledge of toiling, struggling, sinning life, as men realize it in great cities or in rural parishes, and for the practical development of sympathies ... Many an illiterate man, in virtue of his education in human nature and its necessities, has been a great and successful minister of Christ". Allowing that an Anglican clergyman may be a "gentleman" in his parish, Allon argued that "the Nonconformist minister, while not the less a 'gentleman', has been more of a practical helper and sympathiser, to whom sinning, struggling men might turn". Allon defended Binney's celebrated attack on the Church of England, which he had called "a great national evil", by claiming his objection was to the principle of establishment. Characteristically Allon noted also Binney's "aesthetic tastes in worship", although he stated the Weigh House continued without an organ to the end of Binney's ministry. (23)

In a celebrated volume of essays, edited by Reynolds, Allon wrote in 1870 on "The Worship of the Church". He described worship as "the instinctive act and necessity of the religious consciousness" but stated that "ascetic Puritanism" .... grievously disparaged the worship-service of praise, as the fitting expression of a devout heart. It shrunk from a free, uncalculating, joyous Church-praise." He continued, "Puritanism, in a most unnatural, but yet injurious revolt, denied the legitimacy of all sensuous elements in worship, declared war against music and beauty, and demanded a severity of form, of which multitudes are altogether incapable, and which is undesirable in even the most spiritual." This essay, revealing a greater knowledge of Victorian Nonconformity than of seventeenth century Puritanism, had a wide influence. (24)

## NEW BUILDINGS

In 1861 Union Chapel was enlarged, with 400 additional seats, although the need for even more accommodation was evident immediately after this work was completed. The decision to rebuild the chapel in the 1870s resulted from the demands of a greatly

increased congregation. Allon instructed the architects to bear in mind that preaching is more important in Congregational than in Episcopalian services. "It is essential, therefore, that every person should see and hear the preacher, without conscious effort." He stressed the "acoustic properties" of the building and wanted "the height of the pulpit and its distance from the nearest pews on the ground floor, as also in the gallery," to be "reduced as much as possible". Allon also stated that Union Chapel's worship is "not choral, but congregational. No hymn, chant, or anthem is sung in which the congregation does not join. The idea, very largely realised in Union Chapel, is that the whole congregation shall sing from music-books in four-part harmony. The choir ... is therefore only part of the singing congregation; its function is simply to lead it". He insisted the choir should not be separated from the congregation and that "the great attainments in musical worship of the present congregation are .... to be chiefly attributed to this arrangement, and could not be realised with a separate choir in a choir gallery; for which, consciously or unconsciously, the congregation listens". These essential demands must be "paramount" in the rebuilding of the chapel above "conventional", architectural ideas. (25)

In June 1875 "the Pastor" reported that St Mary's Hall, Islington was at the service of Union Chapel's congregation during the rebuilding for Sunday morning and evening services - revealing a marked generosity on the part of the local Anglicans. Union Chapel's building committee employed Alfred Waterhouse to advise its members on which designs to accept for the new buildings. Seven architects submitted designs and Waterhouse estimated the worth of each. The three cheapest designs did not satisfy on other grounds and James Cubitt's proposals were approved.

In 1874 Allon reflected on the developments during his ministry at Union. In 1844 there had been 319 church members. By 1874 this had grown to 758 plus two branch churches at New Nichol Road, Spitalfields, and Morton Road, Lower Islington, which in 1878 had 76 and 48 members respectively. "The schools connected with these missions and the parent Church number 4000 children, taught by 300 teachers, mostly members of the congregation". He claimed also that Union Chapel had in the previous 30 years given £125,000 to charitable causes. Union Chapel's new buildings, estimated at £8,000 (without the tower) ultimately cost far more, perhaps £32,000 which included the purchase of the two houses next to the chapel, schoolrooms, classrooms, a lecture hall, committee room, vestry, caretaker's apartments, the chapel itself and the new

Willis organ. By its official opening Allon boasted that the chapel had already housed 3500 people on two occasions. (26)

The foundation of Cubitt's new building was laid in May 1876. The chapel conformed to Allon's conditions and was formally opened in 1877 with such dignitaries present as Gladstone and Thomas Hughes, as well as Congregationalists like R W Dale, Joseph Parker, John Stoughton, J Guinness Rogers, Newman Hall and H R Reynolds. The opening services of the new building, held in December 1877, saw such celebrated preachers as Dale, Baldwin Brown, C H Spurgeon, Parker and Newman Hall occupy Union Chapel's pulpit. The choir gave concerts in aid of the organ fund and a thanksgiving meeting was held for the parents and children of the church, and for the workmen employed on the site and their wives. Cubitt estimated in 1878 that about one and a half million bricks were used in the new buildings. In October 1889 the tower was finally completed and, at the accompanying ceremony, the outstanding debt of £1,200 (for building the chapel) was raised. (27)

#### LATER YEARS

In 1871 Yale University awarded Allon the honorary degree of Doctor of Divinity and in 1885 he received a similar honour from St Andrews. In 1881 the Congregational Union celebrated its jubilee and it was widely felt that Allon should be the chairman for the year - "a well-deserved honour". Almost without precedent, he occupied the chair for a second time. He spoke in May 1881 on "Congregationalism" and, in the autumn at Manchester, on "The Church of the Future". His adherence to Congregationalism was sincere. He felt that "so long as the Union maintains its character as a voluntary confederation for fellowship and work of independent churches, it is both unimpeachable and invaluable". Yet Allon took the high view that "because we are Congregationalists we are of necessity Catholics" and he cited the works of Anglicans, like Lightfoot and Whately, to support the claim that first century churches were congregational in nature. Also in 1881 Allon contributed one of the lectures to commemorate the jubilee of CUEW. He spoke on "Laud and the Puritans", expressing some sorrow at the elderly archbishop's execution in 1645, but concluding that he and Charles I "sowed the wind and reaped the whirlwind". (28)

In 1881 Allon presided over the opening of a third mission station, in Station Road, Islington. In 1883 Allon asked for and received a piece of the "Pilgrim Rock" on which the Pilgrim Fathers were believed to have stepped when they landed in New

England. The rock was placed in Union Chapel over the door leading to the halls. (29) Allon in his last years was constantly asked for advice and help, answering about thirty letters a day. In addition he had a steady stream of visitors at his home. In July 1890 he was a speaker at the first International Congregational Council meeting in London. He spoke on the unity of the church, rejecting uniformity and the claim to exclusive authority on the part of the episcopal churches. In 1889 and 1890 the crisis within the Liberal Party, over the Irish leader, Parnell, seemed to present the Nonconformists as the moral conscience of the nation. Allon and others (including his friend Guinness Rogers) were unhappy at the whole affair. At the May meetings in 1891 the assembled delegates of the CUEW stood and cheered Allon on his birthday. (30)

In 1892, by the time of Allon's death, Union Chapel included among its facilities a gymnasium, mothers' meetings, young men's associations, Saturday night concerts, savings banks and other related organisations. In addition the church continued its donations to worthy causes, including Cheshunt College, close to Allon's heart. All this activity largely stemmed from Allon's ministry but he unselfishly pointed to the support of experienced and willing helpers.

During the 1880s Allon's church members came to realise that an assistant pastor was needed. W Hardy Harwood of Sunderland was asked in 1885 and 1886 to accept this post but felt unable to do so. Allon's married daughter was a member of his Sunderland church. In December 1890 Allon was asked by his deacons to hear James Evans, a minister from Ramsgate, with a view to his being invited to become co-pastor. Later that same month several names were put forward for consideration as co-pastor but no agreement was reached. In March 1891 a lengthy discussion at the deacons' meeting was held on this point and Henry Barron of Peckham was suggested. In the following month Dugald MacFadyen was to preach at Union Chapel and Allon agreed to write to J C Jowett of Newcastle. In July 1891 the deacons voted in favour of MacFadyen's becoming the co-pastor and on 1st October Allon stated the next church meeting would include a discussion of this proposed appointment. However two weeks later Allon himself surprisingly resigned as minister and the deacons felt unable to recommend MacFadyen in the light of this altered situation. During 1891 Allon had felt "depressed about the future", due perhaps to ill health (he had been suffering from gout for some time). One week later Allon had been persuaded to withdraw his resignation and complete fifty years service. He may have been frustrated by the long

drawn-out discussions about his eventual successor and, therefore, decided to force the deacons to act. If so he succeeded, as in November 1891 Hardy Harwood, the first outsider after these discussions to preach at Union Chapel, was appointed the co-pastor. However six months later Allon died, leaving Harwood in sole charge. (31)

On April 10th 1892 Allon had preached with all his old vigour but, on the following Wednesday, had felt unwell and, on Friday night, still unwell, retired to bed and died in the early hours of the next morning. Only a day or two before his death he had corrected the proofs of a volume of his sermons, dedicated to "The Church and Congregation worshipping in Union Chapel, Islington, these Memorials of a Lengthened Pastorate, sustained by their unflinching affection and co-operation, are gratefully inscribed". (32)

## CONCLUSION

Allon's death was a severe blow. It "shattered" Dale and "for days he could think of nothing else". Their friendship had always been "singularly close and tender". Guinness Rogers, after a friendship of 43 years, recalled Allon as "a broad, large-hearted, liberal Christian". He had "the strong brain of an able man and the tender heart of a gracious one. He was a very diligent worker, ready for any and every kind of service, except platform speaking, which he thoroughly disliked. Union Chapel, Islington, the noble edifice which he left behind him, remains an evidence of the strength and solidity of his work ...He was characterised mainly by force." Dale described his "sound health and physical vigour ...for many years he never knew what illness was" and seemed "incapable of weariness ....He was like an ancient Greek, and cared to know ...all sorts of things, for the sake of knowing them ...there was no narrowness in his intellectual sympathies". Dale continued that Allon was "strongly attracted" to both James Martineau and John Henry Newman yet the "ultimate secret of his power" was his love of Christ. Silvester Home remembered Allon with "snow-white" hair and a "face very noble and finely chiselled". He continued, "One of the most memorable times of my life was when on one occasion I had preached a missionary sermon at Union Chapel. Dale was present, and took me home to Dr Allon's to lunch. Soon Dr Allon came in. He had been preaching at the City Temple. Then Dale and Allon smoked, and as they said initiated me into the history of my forefathers. The old divines of the denomination were passed in review, and many were the anecdotes related." (33)

In contrast Joseph Parker, while acknowledging Allon's "splendid example of devoted industry", stated in his sermon at the City Temple after his death, that "naturally Dr Allon was capable of intense personal aversion and hostility" (perhaps betraying some private difficulty between them). He continued, "Not along the line of sentimental compassionateness and easy forgiveness are Dr Allon's chief characteristics to be found." Confirming the judgments of others, Parker stated, "He was emphatically intellectual ...Of the dramatic faculty he confessed himself to be utterly destitute. He saw nothing through the haze of imagination. He made no allowance for colour." Parker, himself, was a dramatic preacher who often used his gifts to startling effect. Although his tribute to Allon may show respect, it is not marked by the warmth of friendship. Yet he knew the pastoral worth of the dead man. "Those of his people who really knew Dr Allon felt for him the truest reverence. They trusted his judgment, and in sorrow they received his sympathy the more readily than they appreciated his intellectual honesty." In conclusion Parker recalled Allon's physical appearance. "Dr Allon's face was a summary of the whole man. It was penetrating, sagacious, hard, emotionless, with an occasional smile full of Christian humanity and happy significance. His intellectual action was an energetic monotony. There was no variation." Clearly Parker found Allon's preaching style not to his taste. He needed variety and passion but his comments make no reference to Allon's love of music. (34)

Albert Peel stated the Congregational Union had had "no more judicious and well-balanced mind than Henry Allon". He transformed "the worship of the Congregational Churches". A fund was set up to establish a memorial to Allon and was closed in 1897. The money was used to enlarge the chapel of Cheshunt College, to provide a new organ and establish a scholarship in his memory there. Sadly however the college has now gone as had, even in his lifetime, the British Quarterly Review. His journalism, of necessity, was addressed to the issues of the day. Only Union Chapel now remains as a reminder of his long and distinguished ministry but even there his plaque is in poor condition. Yet for Allon "the Hymn Book is the liturgy of Nonconformist worship" and his hymn, included in The Congregational Psalmist Hymnal, and based on Luke 22:44, testifies to his faith in things eternal and the restoration to life through Christ.

“Low in thine agony  
Bearing thy cross for me,  
Saviour Divine!  
In the dark tempter’s hour,  
Quailing beneath his power,  
Sorrowing yet more and more,  
Thou dost incline.

Saviour give me to share  
Thy lowly will and prayer  
In all my woe;  
In my soul’s agony  
Let me resemble Thee;  
Angel strengthening me,  
Let me, too, know.

Thy soul its travail saw,  
And in its heavy woe  
Was satisfied.

So let my sorrow, Lord,  
Fullness of joy afford,  
To life and God restored,

Through Him who died.” (35)

Allon’s “travail” was considerable and his “heavy woe” sincere. His desire to promote a learned and cultured Congregationalism, free from crude emotionalism, in order to refute the charge of philistinism, is to be applauded. His stress on the dignity and beauty of worship was a necessary corrective, almost universally praised. If in our age we are less able to appreciate his singular contribution to church music because of the wealth of material available, then that too is part of his legacy.

- 1) Congregational Year Book (hereafter CYB) (1893) 205, Memorials of the Late Henry Allon, DD (1892) 5,6. R T Jones Congregationalism in England (1962) 298-9, 301-2, A Peel The Congregational Two Hundred (1948) 189, A Brief History of English Congregationalism (1931) 90.
- 2) A Peel Letters to a Victorian Editor, Henry Allon, Editor of The British Quarterly Review (1929), W H Harwood Henry Allon DD Pastor and Teacher (1894) 6-9, For Mather see CYB (1853) 215. For Stratten see CYB (1855) 238, C E Darwent The Story of Fish Street Church, Hull (1899) 100.
- 3) "Alexander Stewart's Students at Barnet" Transactions of the Congregational Historical Society Vol 15, no 3 (April 1947) 106-7, Peel *ibid* 2. Thomas Lewis was the senior minister at Union Chapel, Islington when Allon went there as his colleague. For Stewart see The Life of Alexander Stewart (1948) abridged by A Peel, CYB (1875) 365-7. Stewart himself had earlier been a church member at Union Chapel during Lewis' ministry.
- 4) CYB (1893) 202, W H Harwood *op cit* 20, Evangelical Magazine (1843) 561. For Harris and Smith see Dictionary of National Biography (hereafter DNB). For Sortain see CYB (1861) 239-240, The Times 18th April 1892.
- 5) CYB (1853) 214, (1893) 203, DNB, Evangelical Magazine (1844) 470.
- 6) DNB, Harwood *op cit* 27, I Sellers Nineteenth-century Nonconformity (1977) 22, Union Chapel Church meeting and Deacons' meeting minutes book (hereafter *c.m. and d.m. mins bk*) [Feb 1849 - Nov 1850] p.3, *c.m. mins bk* [Jan 1861 - Nov 1864], no pagination - 5th June 1851. Union Chapel retains most of its original records.
- 7) Harwood *ibid* 30, 31-34, 85, A Peel These Hundred Years (1931) 222-3, Positive Religion versus Negative Morality (1857) 45.
- 8) The Congregational Hymn Book was first published in 1836 and was revised by Conder in 1844. For Gauntlett see DNB. H Allon ed. The Congregational Psalmist Hymnal (1886) iii, iv, E Routley The Story of Congregationalism (1961) 143-4, The Church and Music (1967) 184-5, A J Grieve "Congregational Praise: Some Back Numbers" in K L Parry ed Companion to Congregational Praise (1953), XXXV, J C G Binfield So Down to Prayers (1977) 96.
- 9) H Allon Lectures Delivered before the Young Men's Christian Association in

Exeter Hall (1862) 238, 239, 241, 244, 252, Children's Worship (1878), A Peel Letters to a Victorian Editor (1929) 17-18, E Kaye The History of the King's Weigh House Church (1968) 75-6, J Munson The Nonconformists: In Search of a Lost Culture (1991) 134.

10) c.m. and d.m. mins bk [March 1852 - Sept 1853] - 1st June 1852, c.m. mins bk [Feb 1871 - Jan 1877] - 1st March 1876.

11) H R Reynolds ed. Ecclesia: Church Problems Considered in a series of essays (1870) 400, 453, H G Tibbutt Bunyan Meeting Bedford 1650-1950 (Bedford 1950) 71, J W Grant Free Churchmanship in England: 1870-1940 (no date) 37.

12) Harwood op cit 35-6, c.m. and d.m. mins bk [Dec 1850 - Jan 1852] - 1st April 1851, c.m. mins. bk [Feb 1877 - Nov 1889] - 5th May 1877.

13) Henry Robert Reynolds, DD: His Life and Letters (1898) ed. by his sisters 178, Harwood *ibid* 37, 38, c.m. and d.m. mins bk [Dec 1850 - Jan 1852] - 4th Feb 1851.

14) Harwood *ibid* 38, 39.

15) Harwood *ibid* 39, DNB, H Allon Memoir of the Rev James Sherman (1863) vii, 467, CYB (1893) 203.

16) Harwood *ibid* 53, 54, 232, 247, I Sellers op cit 27. For Harrison (1813-94) see CYB (1895) 212.

17) CYB (1895) 65. J Waddington Congregational History 1850-1880 (1880), 435-440, A Peel These Hundred Years (1931) 255-6.

18) Harwood op cit 44-5, A Peel Letters to a Victorian Editor (1929) 9, 10.

19) A P Stanley et al Sermons Preached to Working People (1867) 12, Harwood *ibid* 48, 55, 67, 68, c.m. mins bk Jan 1861 - Nov 1864 - 29 Dec 1862, d.m. mins bk Dec 1860 - March 1864 - 31st Dec 1860, 25th Feb 1861.

20) Henry Robert Reynolds op cit 263, Harwood *ibid* 46, A Peel op cit 4, Sellers op cit 61, J C G Binfield op cit 162, J Munson op cit 104.

21) A W W Dale Life of R W Dale of Birmingham (1902) 201, 202, Harwood *ibid* 84, 86, A Peel *ibid* 6, 9, 13, 22-24, 28-32, 33-36, 43-44, 47-52, 169. For Henry Alford (1810-71), A P Stanley (1815-81), and H P Liddon (1829-90) see DNB.

- 22) A W W Dale *ibid* 236.
- 23) T Binney King's Weigh-House Chapel Sermons 1829-1869 (1869) xvii, xviii, xxx, xxxv, xl.
- 24) H R Reynolds ed. Ecclesia (1870) 393, 400, 405.
- 25) Harwood op cit 49, 51, 56-58, c.m. mins bk [Feb 1871 - Jan 1877] - 17th Jan 1872, 30th April 1874, Sermons Preached at the Dedication of Union Chapel, Islington (1878) xiv.
- 26) H Allon Within and Without: A Church Retrospect of Thirty Years (1874) 15, Sermons Preached.... *ibid* xiii, xiv, xv. Figures vary as to the true cost of Union Chapel's new building. In 1878 Allon stated £32,000. The Times 18th April 1892 suggested over £38,000.
- 27) Harwood op cit 61, 68, 69. Gladstone was a guest in Allon's home on this occasion and often asked his advice on Nonconformist issues. A Peel Letters to a Victorian Editor (1929) 4, 5, c.m. mins bk [Feb 1877 - Nov 1889] - 30th and 31st Jan 1877, 2nd June 1877, 1st June 1878.
- 28) Harwood *ibid* 63, Jubilee Lectures: A Historical Series (1882) 57-138, CYB (1882) 54, 55, 60, A Peel These Hundred Years (1931) 293.
- 29) Letter held at Union Chapel, dated 3rd Jan 1883, d.m. mins bk [Feb 1869 - Feb 1882] - 22nd Feb 1869.
- 30) Harwood op cit 65, The International Congregational Council: Record of Proceedings (1891) 245-8, A Peel op cit 332, I Sellers op cit 87.
- 31) Harwood *ibid* 64, d.m. mins bk [Dec 1860 - March 1864] - 28th April 1861 [May 1890 - June 1898] - 1st Dec 1890, 30th Dec 1890, 23rd March 1891, 27th April 1891, 27th July 1891, 17th Oct 1891, c.m. mins bk [Jan 1890 - Nov 1907] - 1st Oct 1891, 15th Oct 1891, 22nd Oct 1891, 26th Nov 1891. For Barron see CYB (1903) 166. For Evans see CYB (1936) 651. For MacFadyen see CYB (1937) 699. For Harwood see CYB (1925) 148.
- 32) Harwood *ibid* 69, 70, 71. Allon's letter of resignation led to several statements of support for the elderly pastor, including a letter from William Muirhead (1822-1900), a missionary in Shanghai. A Peel Letters to a Victorian Editor (1929) 7, 8, H Allon The

Indwelling Christ (1892).

33) Harwood *ibid* 79, 81, 82, 83, A W W Dale *op cit* 628, W B Selbie ed The Life of Charles Silvester Home (1920) 148, J G Rogers An Autobiography (1903) 167, 168.

34) The Times April 18th, 1892, April 22nd 1892.

35) H Allon ed. The Congregational Psalmist Hymnal (1886) vii, hymn no 131, DNB, A Peel These Hundred Years (1931) 198, 320.

Alan Argent

## BOOK REVIEWS

True Heroes: Separatist Martyrs, John Greenwood: Henry Barrowe: John Penry. By W F Adeney and H Elvet Lewis. Pp36. The Congregational Federation, 4 Castle Gate, Nottingham, NG1 7AS. 1992. £3 plus postage.

Ian Gregory of the Congregational Federation has produced this booklet as a tribute to the three Separatist martyrs of 1593. He writes they “made a stand for the truth that must not be forgotten” and that this stand for principles remains “pertinent”. The two essays in the booklet are reprinted from the 1893 commemorative volume of six tracts, Early Independents, edited by Alexander Mackennal. Although the need for some fitting reminder of the Elizabethan Separatists in 1993 is clear this booklet, though a worthy effort, does not adequately meet it. An assessment of more recent historical research, both in Welsh and English, remains to be done. On the first page the spelling mistake, “passionate”, is unfortunate.

Oliver Cromwell by Barry Coward (Longman, 1991, £6.99, pp204)

Cromwell has both detractors and defenders (including now the Cromwell Association). Coward's book is included in the series “Profiles in Power” and concedes that Oliver wielded great power but was not a ruthless tyrant. Cromwell is presented as a complex man, moved by principle to oppose Charles I and to agree to the king's execution.

Rightly Coward stresses the depth of Cromwell's religion. God gave the New Model Army its victories and defeat showed divine displeasure. Charles I was “a man

of blood” whose death was required to ensure a blessing. Cromwell and his allies looked to a godly reformation both in the church and nation. This does not imply Cromwell was a killjoy. Coward tells his readers that Oliver drank wine and joked, by throwing it at women guests at his daughter’s wedding, that he smoked tobacco, liked music and patronised poets, playwrights and artists.

Cromwell, in practice, allowed a considerable measure of religious toleration during the Protectorate - far more than existed in the 1630s or would exist in the 1660s. He also felt great concern for social issues, for education and justice. He allowed the Jews to return to England because their conversion was a prerequisite of Christ’s personal reign on earth. During his ascendancy England was a power to be reckoned with and Catholic France and Spain, and the Protestant Dutch all respected Cromwell. Yet his hopes and the English republic failed, with the Restoration ushering in several acts of petty revenge. Did victory in the civil war and Cromwell’s Protectorate leave no permanent mark on English society? Coward’s fascinating study raises questions like this. This is a fine biography and contains an admirable index.

Simon: A Political biography of Sir John Simon. By David Dutton. Pp364. Aurum Press, London. 1992 £25.

John Simon (1873-1954) was the son of a Welsh Congregational minister in Manchester and became Home Secretary (twice), Foreign Secretary, Chancellor of the Exchequer and Lord Chancellor. He was educated at Bath Grammar School and at Fettes, winning a scholarship to Wadham College, Oxford, where he became president of the Union. Simon gained a first class degree in greats, became a barrister and was elected MP in the Liberal landslide victory of 1906. For all his abilities, Simon was never liked. Lloyd George said of him, ‘He has sat so long on the fence that the iron has entered his soul’.

Simon remained a cold fish charting his individual course through early 20th century politics. Distant and aloof as he was, Simon in many ways remains an enigma. He left instructions that he should be cremated in his Oxford robes but that no Christian ceremony should be observed at his funeral. Dutton in this fine biography records that Simon was in his youth a faithful child of the manse. Clearly in his lifetime he left Manchester and Congregationalism far behind him. Perhaps a few photographs would have improved the book?

Harold Wilson. By Austen Morgan. Pp xv and 625. Pluto Press, London. 1992 £25.

Unlike Simon, Wilson made much of his background - northern and lower middle class - although his family's Nonconformity and support for the Liberal Party remained out of the public eye. Nevertheless Wilson's marriage to the daughter of a Congregational minister at Mansfield College, Oxford, his attendance at the Vineyard Congregational Church, Richmond and later at Hampstead Garden Suburb Free Church all testify to some continued Christian faith. His recommendation in 1974 of a Companion of Honour for his old Oxford friend, the lifelong Liberal, Nathaniel Micklem, also suggests Nonconformity remained in his conscious mind.

Wilson was the youngest Cabinet minister since Pitt and arguably the most successful Labour Prime Minister. This is, of course, a contribution to political history and questions which might interest readers of this magazine are not seriously considered. Yet it is an adequate treatment of a supremely skilful politician on whom the final verdict must still be written.

The Congregational Library. By John Creasey. Pp22. The Congregational Memorial Trust, Caroon House, 14 Farringdon Street, London EC4A 4DX. £2 plus postage.

- This was given as the 1992 Congregational Lecture at Dr Williams's Library, which now also houses the Congregational Library, formerly at Memorial Hall. John Creasey, as the Dr Williams's librarian, is uniquely placed to lecture on the history of the Congregational Library and in his own dry, detached manner, he held the interest of an audience of about fifty. The lecture is more useful, of course, in print and the trustees are to be congratulated on a well-presented paper, footnotes and all.

The founders of the Congregational Library intended that it should be "a lasting benefit to history" and Joshua Wilson (1795-1874), whose memorial it chiefly is, wanted it to contain books "peculiarly relating to the body for those whose use it will be principally established" and "to afford a secure Depository for the Trust Deeds of Congregational Churches and Institutions and a convenient place for holding the Meetings of the Ministers and Societies connected with the denomination".

At its present site the library is used for occasional meetings of interest to ministers and Christians in general. As John Creasey states, his lecture could only hint at the worth of the library. "What constitutes the strength of the collection is the great number of works relating to the history, principles, and work of the Congregational

Churches. Here are Marprelate and Separatist tracts, the writings of the Ejected ministers and their successors, down to the present day. Complementing the printed books is the large accumulation of manuscripts, historical from the earlier periods and in the correspondence and papers of Joshua Wilson a primary source for the expansion of Congregationalism in the nineteenth century and the concerns which occupied it." We should be glad that the future of the Congregational Library is now secure, that scholars are frequently consulting its catalogue, and that so much relating to Congregational history is now freely available to historians.

Alan Argent

Chips on the Floor: Memoirs of an Ordinary Fellow Jos. by Josiah Smith. Pp119. Square One Publications, Saga House, Sansome Place, Worcester, WR1 1UA., 1992 £6.50

Josiah Smith, is as Richard Baxter points out in the foreword, "very far from being an Ordinary Fellow". Jos Smith, a Congregational minister, born in Dover at the beginning of the first world war, has had an interesting and fulfilling life, which he recounts in his own inimitable style. Trained as a carpenter, in the 1939-45 war, he served as a sapper in the Middle East where amongst other things he helped to build a road across the Syrian desert, rowed up the Suez canal under the supervision of a Cambridge blue, and navigated through a minefield whilst his captain was asleep. In this last escapade he thought the mines were oil drums and therefore sailed right through them, thereby saving the ship and crew. As the captain commented, "No self respecting enemy would think that any idiot would go straight through that lot". Towards the end of the war he was sent to Sicily to organize rest hotels and hospitals for service men. After the war, he taught at Dover Technical Institute, in nearby secondary schools, and also in the evening at Dover prison.

In 1954 he went as a teacher to the new town of Harlow in Essex, but he felt a growing conviction that he should enter the ministry. He took twenty-five years to complete the external examinations, as at the same time he was teaching, building his own bungalow, "Weedidit", and working with handicapped young people. He and his wife, Edith, transferred their membership from their church in Dover to the then unbuilt David Livingstone Congregational Church in Harlow. Within a year they had

opened on the church premises the Dr Livingstone Club for Handicapped Young People. Later, in 1974, a hostel was opened with the Shaftesbury Society as co-trustees.

After his retirement from full-time teaching he became minister of Hadham Cross Congregational Church. Of course he continues his work for the Dr Livingstone Club. This is a thoroughly enjoyable book which gives vignettes of life in pre- and post-war Dover and in the army in an unaffected way. The illustrations are fascinating.

Yvonne A Evans

## OBITUARIES

### VISCOUNTESS STANSGATE

Lady Stansgate was born Margaret Eadie Holmes on 7th June 1897 and died on 21st October 1991. Her father, Daniel Holmes, was Liberal M.P. for Gowan, in Glasgow 1911-18 and her grandfather was Provost of Paisley. From her father she gained an abiding interest in politics but not her Christian faith. He had become an atheist in reaction to his own father's adherence to the Irvingites. Although her father was a school teacher Margaret was not sent to school and, in reaction, she developed a love of learning.

In 1910 she visited the House of Commons, sat with her mother in the ladies gallery, and, sensing the bias against women, ever after sided with the suffragettes and their successors. In 1920 she married Captain Wedgwood Benn, then Liberal M.P. for Leith, and in 1927 both joined the Labour Party. In 1922 she had challenged Archbishop Randall Davidson about the ordination of women. Her husband became Labour M.P. for North Aberdeen and in 1929 Secretary of State for India. During the inter-war years she travelled with him to Russia, America, Japan, China, and to the Middle East. In 1942 he accepted a peerage, becoming Viscount Stansgate, and in the post-war Labour government he was Secretary of State for Air.

At this time Lady Stansgate (who had worked during the war with the chaplains'

department for women) fully supported her husband's decision to appoint Elsie Chamberlain to be the first woman chaplain in the R.A.F., against the wishes of Archbishop Fisher of Canterbury. As a young mother she had studied theology at King's College, London and there she had first met Elsie with whom she remained a lifelong friend. In 1948 she was an Anglican delegate in Amsterdam at the first assembly of the World Council of Churches. There she objected to Fisher's veto on Anglicans sharing in the communion service of the W.C.C. which was celebrated along Reformed lines. The independency of the local church led her in the early 1950s to embrace Congregationalism.

The death of her husband in 1960 was a sad blow but it did not end her involvement in public affairs. She seriously thought of entering the ministry and continued her work for Jewish-Christian understanding (she admired Martin Buber greatly). She was a member of the Council for Christians and Jews and in 1975 the Library in Mount Scopus was named after her. She was in 1982 to become an Honourary Fellow of the Hebrew University in Jerusalem where a memorial library was dedicated to her.

In 1965 she became involved with the Congregational Association (formed a year earlier to preserve Congregationalism in England) and, over the next six years, its committee met often in her London flat. She spoke at meetings on the proposals for unity with the Presbyterians and signed letters to the press. When her own church, Whitefield's Memorial, voted to join the United Reformed Church she decided, with Elsie Chamberlain, to remain with those Congregationalists who could not accept this union. Indeed Lady Stansgate suggested the name "Congregational Federation" and became its first President, serving later as President Emeritus. She was also a founder member of the inter-denominational Society for the Ordination of Women.

Her eldest son died on active service in 1944 and she is survived by her sons, Tony Benn M.P. and David Wedgwood Benn. Lady Stansgate was an impressive person in her own right and her mind remained active to the end, as her recently published autobiography, *My Exit Visa*, shows.

## DAVID WATSON

On 22nd April this year one of the founding fathers of the Congregational Federation, David S Watson died at the age of 73 years. He had been ill for some time but was never inactive nor was he afflicted by self-pity. Rather he was busily telephoning and writing to others just days and weeks before his death to ensure that jobs he felt important were being adequately dealt with.

David was a consistent advocate of continued Congregational witness. In February 1967 he was one of twelve founder members of the Congregational Association which was to prove the forerunner of the later Congregational Federation. Indeed at the committee stage in the House of Commons in 1972, David was among those who pressed for some amelioration of the provisions of the Parliamentary Bill which became the United Reformed Church Act. He served the Congregational Federation in many ways, notably in 1975-6, as its President, succeeding Elsie Chamberlain and before her, Lady Stansgate, in that office.

David was born in London on 18th January 1919. His parents were the caretakers of a Congregational chapel and David was an only child. Nevertheless he did not have an easy, untroubled childhood. His mother was emotionally disturbed and dominating. She made all the decisions and, in return for his natural growing assertiveness in his late teenage years, David was peremptorily thrown out of the family home and took refuge at Muswell Hill with the family of George Musgrave, who later became a Congregational minister. The Musgraves gave David a 21st birthday celebration and he was living with them when he met Julie whom he was later to marry.

They met when Julie went to the Archway Central Hall to attend a meeting on pacifism where David was speaking. He liked her but shyly went out with the friend for a week before plucking up courage to ask her out instead. They married two years later at Crouch End Congregational Church.

They had two sons and one daughter and a third adopted son. Sadly their daughter died of cancer 5 years ago. In addition they had over 600 foster children and despite his extremely busy life in both professional and charitable fields, David played his full part by sharing in all family responsibilities. David and Julie suffered insults, abuse and threats from those of extreme political views who felt that they had a right to

disapprove of their fostering black and coloured children. "My God is colour blind", maintained David defiantly.

On leaving school David had worked for the railways and he remained a rail enthusiast to the end. He worked his way up from a humble clerical position to become a manager in the central offices at Paddington. Those who travelled with David in recent years on the train witnessed the surprise and deference in the voices of the ticket collectors when they came into the second class compartments (he had a free, first class pass). He retained an interest in super trains, high-speed trains, the Channel tunnel and all things rail and he knew all the permutations on where to change trains and timetable variations.

David was at first sight an ordinary, easily overlooked, little man. Yet he had extraordinary tenacity and grit. He lived a gracious Christian life and had over the years built up reserves of virtue. He was always efficient and capable but he seemed dull, tedious and out of touch. Yet his conventional exterior hardly showed his treasures.

His untiring work for the Congregational Federation (especially as Public Relations Officer), for the International Congregational Fellowship, his love of children, his fondness for animals, his serving the south-east area of the C.F. as secretary from 1972, his pacifism and lay preaching, his support of the little churches, like Shillington and Elstree, all speak of the man's selfless character. His courage and faith were evident in his quiet suffering at his daughter's death and especially in his frankness at the imminence of his own fate. He spoke only two weeks before he died of his faith. "Although my liberalism does not stretch to a sentimental interpretation of 'In my Father's house are many mansions' yet I know Death is no real barrier. I am certain", he said, "life does not end. God will see me through." He explained carefully the bare medical options his specialist had and, if they failed, then he faced death calmly and had no fear.

David was an enigma in many ways - ordinary but exceptional, easily taken for granted, but yet irreplaceable, a modernist with an unshakeable Christian faith. We thank God for David Watson's life and labours. The world is the richer for his living.

## OUR CONTEMPORARIES

### The Baptist Quarterly (XXXIV Oct 1992 no. 8)

David J Bosch "The Vulnerability of Mission", William H Brackney "The Baptist Missionary Society in Proper Context: Some Reflections on the Larger Voluntary Religious Tradition"; Brian Stanley "Planting Self-Governing Churches: British Baptist Ecclesiology in the Missionary Context"; Osadolor Imasogie "African Theology: The Development of Theological Thought in Nigeria"; Denton Lotz "The Watchword for World Evangelization".

### Y Cofiadur (Rhifyn 57m Mai 1992)

M Wynn Thomas "Morgan Llwyd A Hanes Y Presennol Yn Y Gorffennol".

### Enlightenment and Dissent (No 10, 1991)

Geoffrey Cantor "Dissent and radicalism?: the example of the Sandemanians"; Sheldon S Cohen "The Mill prisoners and the Englishman who continued 'In the Light'"; Martin Fitzpatrick "Richard Price and the London Revolution Society"; Marcus Wood "Thomas Spence and modes of subversion".

### The Journal of the Friends' Historical Society (Vol 56, no 3, 1992)

Christopher Hill "Quakers and the English Revolution"; Geoffrey F Nuttall "A Parcel of Books for Morgan Llwyd"; H Larry Ingle "Richard Hubberthorne and History: The Crisis of 1659"; Tam Llewellyn-Edwards "Richard Farnworth of Tickhill"; Alan Sell "Robert Barclay (1648-1690), The Fathers and the Inward, Universal Saving Light: A Tercentenary Reappraisal"; Neville H Newhouse "Seeking God's Will: A Monthly Meeting at Work in 1804"; Anne Banks "John Dalton: An Account of his Funeral".

The Strict Baptist Historical Society Bulletin (No 19, 1992) contains a reproduction of most of William Carey's An Enquiry into the Obligations of Christians, to use means for the Conversion of the Heathens (1792).

### Transactions of the Unitarian Society (XX, No 2, April 1992)

Brian Packer "Nonconformity in Tenterden: 1640-1750"; Emily Bushrod "The Diary of John Gent Brooks --- A Victorian Commentary on Poverty (1844-1854)"; David Steers "'The Bare-Headed Minister' --- The Radical Career of James Vint

Laughland"; G M Ditchfield "Two Unpublished Letters of Theophilus Lindsey".

The Journal of the United Reformed Church History Society (Vol 4, No 10, May 1992)

Alan P F Sell "A Little Friendly Light: the Candour of Bourn, Taylor and Towgood: Park II"; Leslie S Ivory "Andrew Parminster: An Eighteenth-Century Minister of the Gospel"; Geoffrey F Nuttall "Dissent in Nailsworth"; Philip M Walmsley "The Public Face of Dissent: Stroud 1830-1852".

(Vol 5, No 1, October 1992)

C D Gilbert "When Richard Baxter Came to Kidderminster"; George A Hood "Almost All Their Eggs ... Some Pros and Cons of a China Concentration"; John E Morris "Leslie E Cooke (1908-1967)"; William M Lamont --- Review Article: "The Correspondence of Richard Baxter".

Proceedings of the Wesley Historical Society (XLVIII, Part 6, October 1992)

Barry J Biggs "Saints of the Soil"; Rupert E Davies "The Postponement of Unity: A Personal Account"; Elizabeth Hart "Susanna Wesley and Her Editors".

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