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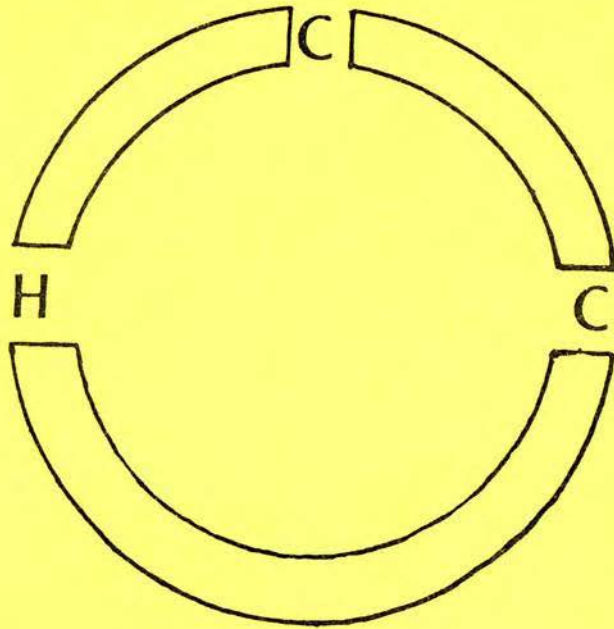
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*The  
Congregational History Circle Magazine*

Vol.2. No.1. December 1984

THE CONGREGATIONAL HISTORY CIRCLE

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## Editorial

I hope that none of our readers will think that this issue of the Cong. History Circle Magazine has lost its way because we are concentrating on the August gathering of the International Congregational Fellowship. I hasten to explain that this change in pattern and emphasis is due to our sense of indebtedness to the 1st and 2nd I.C.F. Meetings held in London and Bangor respectively and when as reported in the Cong. History Circle Magazine at the time we were so well served by our modern Congregational leaders. In addition the Congregational History Circle had a new impetus in the direction of both circulation and we hope, usefulness of its magazine.

With the forthcoming International Congregational Fellowship in view we have invited and received contributions from the officers of the I.C.F. for which we are grateful and are happy to include them in this special issue.

Dr. Harry Butman writes on the origins of the I.C.F. and of the valiant efforts made by the faithful few to preserve Congregational principles on both sides of the Atlantic.

Dr. R. Tudur Jones writes on World Congregationalism from 1874 to the present day. Dr. R. Tudur Jones succeeds Dr. Harry R. Butman as chairman of the I.C.F. and in both cases these literary contributions are the small morsels which precede the main dish to be served at Beverly, Mass., U.S.A. in August 1985.

Welsh Congregationalism is represented by the Rev. Iorwerth Jones another familiar figure and leader in International Congregational Fellowship gatherings. He writes on the challenging note of "Our Opportunity at Beverly", and indicates the need for closer co-operation and better understanding of the problems outstanding between the East and the West, at a time when the nations are under a deep depression in which the peace of the World is threatened.

Dr. Arvel M. Steece is the historian of the National Association of the Cong. Christian Churches in the U.S.A. and one of the founders and a fellow of the Congregational Christian Historical Society and who is also President of the A.C.A. owners of the Congregational House and Library in Boston, Mass. Dr. Arvel Steece writes to welcome visitors, and points to places to be visited and plans and events arranged for all who gather at Beverly.

Mr. David S. Watson writes from this side of the Atlantic supplying details of plans for the gathering, as well as the picture of Endicott College, which is the venue for the I.C.F. in 1985. At this stage with the I.C.F. drawing near, it is encouraging to hear that a goodly number of English and Welsh Congregationalists are planning to attend the gathering at Beverly. It only remains for me to wish all those who represent our churches in Britain journeying mercies and the Lord's richest blessing on this important gathering.

And in particular we would like to greet all our members in Britain, the USA and elsewhere, and thank them for their support and interest.

After greeting a widely scattered membership of the C.H.C. and wishing well to all who will gather at Beverly, it might be permissible for the editor to glance at the very serious situation in which we find ourselves in 1985. The outstanding problems facing East and West are the nuclear threat, Afghanistan, Ireland and South America.

The great publicity given to the Afghan troubles reminds us that only some eighty years ago Britain was freeing itself from a conflict not unlike that in which the U.S.S.R. is at present involved. Many thousands of young Britons were killed in that Afghan War, e.g. St. Mary's Shrewsbury has a brass tablet to some 28 Officers and men of the Kings Light Infantry who fell at Kabul. Such tablets can be found in most towns and cities. The troubles in Northern Ireland also show little sign of abating, and it is only the presence of British Troops that prevent an all out Civil War.

In South America Nicaragua is but one of the countries which resent foreign interference in local policies-with which the U.S. will have to live and come to terms with, if any kind of peace and justice is to be obtained.

1984 will go down in history as the Year when the Sovereignty of Hong Kong was signed over to China. Dr. Chirgwin, doyen of the old L.M.S. once said that the L.M.S. could have had large tracts of Hong Kong for the asking. Those gifts of territory were refused on the principle that if you own land you also own the souls living on the land.

1984 had one factor dominating all others as far as Great Britain was concerned and that was the Miners Strike, which has set a new record for the duration of a national industrial dispute. After this strike is settled and the considerable financial loss is known, there will be very serious lessons that our leaders will have to learn and conclusions drawn regarding what exactly are the really true community concerns.

Future historians will have a field day trying to explain the twists and turns of events, and we hope that they will do that with the motive of seeking the underlying basis of fear in the present period of discontent with the assurance that providence wishes us to find a better way of living together on this planet earth. The present student of British History will note the rediscovery of the term, Sequestration. Historically it came into vogue as the Puritans, during and a little before, the Commonwealth sequestered the funds of the National Church and other investments and used these to pay the salaries of preachers approved under the various Acts of Parliament. It seems to be that history repeats itself and also true that historical terms tend to repeat themselves.

#### Footnote

Members and friends will have heard that our good secretary Mr. John Bray has been in hospital for surgery during December 1984 but as you read these pages you will gather that he is much recovered and as busy as ever. For this we thank our Good Lord as well as for home nursing. The Rev. Morrell is also making an appeal for support in this issue. In addition to the care of

his churches he is very much involved with the work and ministry at the Rowcroft Hospice in Torquay and near to his home. We also extend a warm welcome to the Rev. Stephen Taylor who succeeds Richard Travell as our membership secretary.

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#### From the Secretary

May I firstly wish all readers of this magazine a somewhat belated Happy Christmas and a Prosperous New Year and hope that great blessings will be found as we go forward into 1985. For the History Circle it will be a busy one when not only will the International Congregational Fellowship Conference be held near Boston, U.S.A. but there will be the usual round of national Conferences and events at which we hope to be represented. During the year we are hoping to produce a completely new style publicity leaflet on the Circle and negotiations are going on at present with the different groupings of Congregationalists at present regarding both the wording of this and the possibility of it being distributed with other literature being sent out by the different groups to a very wide body of people.

On a more local basis the Secretary would like to hear also from anyone who would be prepared to undertake the fairly simple job of manning a publicity table for the Circle at gatherings of Congregationalists in different areas of the country during 1985 or even at your local Annual Rally. We do need to increase our membership during 1985 and volunteers to undertake this vital yet relatively simple work for the Circle are urgently needed and always welcome.

Lastly due to the ill health and hospitalisation of the secretary just before Christmas it has not proved possible to issue the Minutes of the AGM with this issue of the magazine as is customary. We shall be circulating all members of the Circle regarding arrangements at Oldham for the 1985 AGM and the Minutes will be circulated with this when details are finalised.

I understand that our Treasurer Rev. David Morrell hopes to attend the I.C.F. Conference in August 1985 and also to visit relatives in Chicago and New York.

John Bray

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#### From the Treasurer

As we come to the end of another successful year I must report that as agreed at the Annual General Meeting of the Congregational History Circle held at Trinity Congregational Church, Brixton, London in May 1984, our subscription rates for 1985 will have to be increased. With printing costs and postage continually rising and a need for the Circle to reduce its reliance on the very generous and much appreciated grants that a number of



bodies make to this magazine and whilst still seeking to both improve the magazine and the facilities that the History Circle can offer its members whilst still continuing to operate at all in these very difficult financial times which is by no means an easy task, we do hope very much that you will bear with us in this latest increase. We try and keep our costs to an absolute minimum as far as is possible. This will mean that this year (1985) we shall have to increase our membership subscriptions to £2.00 for British Isles Members and £2.50 for Overseas Members. The previous reductions for Senior Citizens, Students and the Unemployed will continue to apply (details on request from the Secretary). It is sincerely hoped that this will not discourage anyone from renewing their membership in 1985 as this still represents excellent value when similar magazines and publications are taken into consideration, and that you will return the renewal form enclosed with this issue of the magazine to me at the very earliest. It is important that subscriptions come in quickly to enable us to meet the continuing costs of the Circle.

When renewing your membership may I also suggest that you might consider recommending the magazine to a friend or colleague in the hope that they may consider joining as well. Better still why not give the magazine as a birthday present during the year.

May I wish all members and friends of the Circle a very Happy New Year and as we go forward into 1985 hope that the Circle will continue to grow and to increase its activities and contacts. To do this we need your support so we trust that you will renew your membership for 1985.

David Morrell.

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The Annual General Meeting of the Congregational History Circle  
to be held on Friday 10th May 1985, in Oldham, Lancashire.

Provisional plans are already being made with regard to this meeting. It is anticipated that in the afternoon there will be a tour of some chapels and that this will include some interesting locations of various denominations in the Oldham area. Details of the programme will be circulated to members and friends as soon as they are finalised and the study tour is open to anyone who might find themselves in the Oldham area on this date to participate regardless as to whether they are members of the Circle or not. It is hoped that members and friends from Unaffiliated and E.F.C.C. Churches as well as Churches of the Congregational Federation will join us for this event if at all possible. This will be the third year that we have run this study tour and in previous years it has proved an interesting way of increasing our knowledge of Congregationalism and religion in general and we hope that it will do so again.

In the evening we shall be holding our Annual General Meeting when it is hoped to arrange an Agenda that will give members an opportunity of discussing and deciding on the important matters concerning the Circle, and to receive reports from officers on the work during the year. It is hoped to make arrangements for the accommodation of members and friends in the Oldham area for those attending, the A.G.M. of the C.H.C. and the Congregational Federation Assembly at Oldham on Saturday 11th May 1985 and if you are likely to need this arranging for you it would be useful if you could let the Secretary know at the earliest.

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From The Postbag

Details have reached me of the following:-

1. The Rev. Benjamin Waugh whose story was told in the last magazine as the founder of the N.S.P.C.C. was the first minister of the Congregational (now U.R.C.) Church at Friern Barnett in North London.

During the recent centenary year a special service was held to dedicate a commemorative plaque to this effect, which was placed on the Church Tower. A History of Rev. Waugh's life was presented and many of his descendants were in attendance, a great-grandson reading the lesson. This service was graced by the presence of many local dignitaries and concluded with a grand tea for about 150 people.

2. The 'Sunday Magazine' mentioned in the article on Rev. Benjamin Waugh and of which he was the editor for many years, published a large number of his hymns. They have all disappeared from use today with the exception of one in the ill fated 1958 'Sunday School Praise' and the hymn which appears as No. 278 in our 'Congregational Praise'.

Now let us see Thy beauty, Lord,  
As we have seen before;  
And by thy beauty quicken us  
To love Thee and adore.

'Tis easy when with simple mind  
Thy loveliness we see,  
To consecrate ourselves afresh  
To duty and to Thee.

There are six verses, all on the subject of the 'beauty' and 'loveliness' of God. This in a sense, makes the hymn unique, as this is possibly the only one which has been written on that theme.

The idea is quite biblical. 'The beauty of the Lord' occurs many times in the Old Testament (see Psalm 27:4 and 90:17) and one supposes that 'loveliness' has the same meaning. Probably (as Dr. Moffatt translated Psalm 90:17) it means 'loving favour', so it may be the fore-shadowing of the 'Grace of God in Christ' in the New Testament.



3. Following the continued ill-health of the Rev. Charles E. Surman, the Rev. John Farrar, 28 Dale Avenue, Stratford-on-Avon, CV37 7EN, has been appointed curator of the West Midlands Archives of the United Reformed Church.

4. Details of the 1985 Congregational Studies Conference of the Evangelical Fellowship of Congregational Churches have now reached me and a leaflet giving fuller details of this event is included with this magazine. As it includes a lecture on 'John Penry 1559-1593' to be given by Rev. Prof. R. Tudor Jones, D.D. it certainly seems an event not to be missed. Details in addition to those in the leaflet are obtainable from Mr. P. Collins, 4 Reddons Road, Beckenham, Kent BR3 1LZ., and a fee of £2.00 is payable for the conference. Hot meals are also obtainable at the conference which is to be held at Westminster Chapel, Buckingham Gate, London, SW1 E6BS on Saturday 16th March '85. Copies of the lectures will be obtainable at the Conference for a charge of 50p per set.

Copies of the previous years lectures are still obtainable from the Secretary or from Rev. Guest, 8 Northfield, Braughing, Ware, Hertfordshire, SG11 2QQ including one which has proved so popular since its presentation at the 1982 Studies Conference, that it has now been produced in a printed form entitled 'Children of the Covenant' by John Legg it looks at Infant Baptism in the Congregational Tradition.

5. Plans for a 24 shop arcade in a Newton Abbot, Devon town centre Church have fallen foul of the local 1868 Markets Act. Newton Abbot is an important market town in South Devon and the Act which has been used several times in recent years, gives the historic town centre market a three mile radius monopoly.

The scheme for the shops, offices and cafes at the former United Reformed Church (originally Congregational) has been approved by Planning Officials of the local Teignbridge District Council but it may still not be put into operation because of the Markets Act. The 109 year old building, which is a grade 2 listed building, and whose tower forms an important landscape feature in Newton Abbot, was recently closed by the U.R.C. and sold for £75,000 to a local businessman, the local congregation joining with the local Methodists at the Avenue Methodist Church which although a very new building is suffering from considerable structural problems. The scheme of the local businessman for conversions of the U.R.C. Church is likely to run into fierce opposition from local traders who claim the town is already over shopped.

The Newton Abbot U.R.C. Church is also well known historically for its connections with the famous Bradley Pit in the Bradley Woods at Newton Abbot which is an important Congregational Historical site and where Ministers ejected from their livings in 1662 met for worship on pain of death. A painting of the pit presented to the Church in 1897 by Mr. P. F. Sparke

Evans of Bristol, a descendant of Rev. Yeo the original ejected Vicar who laid the foundation stone of the present building in March 1875, has now been moved to the Methodist Church and the local South Devon Group Committee of the Congregational Federation is closely watching events regarding the future of the Bradley Pit site. It is hoped to publish a private history of the Church eventually and this is being organized by Rev. John Huxtable who not only retired to the area but was also the Churches last Secretary.

6. The South Devon Group Committee of the Congregational Federation is planning to hold its Annual Ford Open Air Service again this year on Saturday 20th July next. The site of the former Congregational Church at Ford is a further important 1662 Congregational site in the Devon area and full details of the service will appear in the next issue of the magazine. Please book the date however if you will be holidaying in the area.

7. The South Devon Group Committee of the Congregational Federation is also active in trying to save the former little U.R.C. Chapel at Stoke Fleming, near Dartmouth. Due to the geographical difficulties of providing the Church with ministerial oversight the members decided to close the Church temporarily during the winter of 1983 and to re-open it for worship in the spring of 1984. However this proved impossible and the Chapel is now for sale. Efforts are now being made by the Committee in conjunction with the local Baptist Lay-Preachers to keep the Church as a place of worship and it is possible that eventually when negotiations with the U.R.C. have proceeded a little further an appeal will be made by the Committee to raise the purchase price of the property which is expected to be in the £8,000 range. The Chapel was founded in 1842 and is situated in a developing village and is an excellent example of a typical small Devon chapel of its day still retaining many of its original features. We will keep you informed of developments.

8. The former Chudleigh Knighton Congregational Church, which was very briefly in the U.R.C. and now belongs to a Village Mission organisation together with its attached manse following its closure by the U.R.C. some years ago is likely to be turned into a Centre for the Unemployed if local plans go through. Also in the same area the former Congregational Chapel at Buckfastleigh which also briefly was in the U.R.C. before its closure by the U.R.C. has now been sold to the John Loosemore Organ Centre who have used the property for some years on a rented basis for running courses on organ and piano training in the area.

9. A History of the four former Congregational Churches in Newport, Gwent, which now form the U.R.C.- Dock Street, Tabernacle, Victoria Road and London Street, (Emmanuel)- is being written to celebrate the 125th Anniversary in December 1984 of the opening of Victoria Road Church. Orders for copies of the history should be sent to Mr. Stephen Berry, 12 Fforest Glade, Newport, Gwent, NP7 8NE. Price not known.

10. The History of the Sunday School Movement in Wales is the subject of an exhibition this summer at the Welsh Folk Museum, St. Fagans, Cardiff marking the bicentenary of the Movement. The Museum would be very grateful for donations of objects relating to the Welsh Sunday School- photographs, medals, blocks and wooden toys used by children in learning Bible stories, music books and paintings- and those with objects to offer should contact (before despatching anything) T. Vaughan Jones, Department of Cultural Life, Welsh Folk Museum, St. Fagans, Cardiff, CF5 6XB. (0222 569441 Ext. 225). The exhibition will be set up at Yr Hen Gapel, Tre'r-ddol, Dyfed.

11. This year marks the 600th anniversary of the death of John Wycliffe, known as the 'morning star of the Reformation'- December 31st is the actual date. Congregationalists have special reason to remember this date as from his teachings the beginnings of Independent Churches came. He taught that the Church should not be married to the state and that it consisted of true believers only. Soon their followers gathered themselves into separate congregations, meeting in secret. When the Reformation finally came, the lollards, (the nickname by which Wycliffes followers were known), formed themselves into the great puritan congregations of the late 16th and 17th centuries. John Wycliffe believed in the literal text of the Bible, believing it to be the very word of God. He translated it into English and defended the right of the people to read the scriptures in their own tongue.

12. A Committee has been formed representative of those 'loyal to the historic Particular Baptist Confession' known as the London Confession of 1689 to consider how the 300th anniversary of its original declaration 'might best be marked for the glory of God in an international call to gospel enterprise'. Anyone interested in being kept informed of what is taking place should send an S.A.E. to '1689 Commemoration', P.O. Box 140, London, NW13 7SW.

13. An arrangement has been worked out between the Baptist Historical Society The Baptist Union and Regents Park College, whereby the whole of the Baptist Union Library is to go to Oxford to be integrated with the Angus Collection. Part has already been moved and the rest will follow in the next twelve months. Miss Frances Williams, formerly from India and who is a retired librarian has been appointed to take charge of the project.

14. Goodshaw Baptist Chapel, Crawshawbooth, Rawtenstall, Lancs. has now been restored and is open to the public being in the hands of a private trust. It can be visited by appointment and details of whom to contact are available from Rev. John Nicholson, Northern Baptist College, Manchester. This is a useful addition to the small number of such Chapels which are open to the public such as Loughwood, near Kilmington, Devon; and the Tewkesbury Chapel, in Tewkesbury, Gloucestershire. Brassey Green Chapel, in Cheshire which stands just back from the road which connects Tiverton and Huxley has also been restored and an excellent text book on its history produced.

15. The records of the Rawdon and Manchester Baptist College, later merged to form the Northern Baptist College can be examined in the John Rylands Library in Manchester. Those wishing to do so should contact Dr. Brian Haymer at Northern College first who will advise on how to consult the Rylands Library

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#### The 1662 Society

Will be holding a meeting on Monday 4th March 1985 at the City Temple, Holburn Viaduct, London EC1 at which the speaker will be Dr. David Blamires from the University of Manchester, Department of German who will talk on the theme 'Meister Eckhart and the frontiers of mystical language'. The meeting begins at 7.30p.m. All welcome. Cold Supper, Tea and Coffee served from 7.00p.m. Membership £3.00 per year or 50p per lecture. Phone 274-5541 for further details.

#### John Owen Society

Programme still in course of being arranged. Contact 01-274-5541 for full details.

#### St. Bartholemews Day - Memorial Hall Service

In 1985 this will be held on Saturday 24th August 1985. Speakers and venues still being arranged. All participating will assemble outside Memorial Hall, Fleet Lane, off Farringdon Street, London for a short service before moving off to a nearby church. Full details in the next issue or contact Rev. Alan Argent, B.Sc.(Econ), M.Th. Ph.D. 01-274-5541 for full details.

#### The Union Chapel, Islington, London

##### A Progress Report

A Fund called "The Union Chapel Building Restoration Appeal" has been set up and two Church Members have taken on the task of Campaign Directors. They are Mr. Cenydd Morgan and Mrs. Cherry Morgan. They are to set up a campaign office at 19A, Compton Terrace, Islington, next door to the Chapel, and hope to start operating from there in March.

To start with their work will be the research stage into how the campaign will be organised and into what sources of support are to be approached. They will be supported by the Church Fellowship and the Friends of the Union Chapel in this work, and it is planned to jointly organise Open Days and Concerts and other events as part of the appeal.

We are indeed very fortunate to have this generous offer from these two Church Members to take on such a huge full time task, and we pray that God will through us help and support them in this important work.

In the meantime work is to start on cleaning and stone and clock repairs to the main facade up to the level of the clock and this work is to be funded by a generous grant from the London Borough of Islington. The Church and

English Heritage will fund the stone repairs. It is also planned to start some work to the roofs and rainwater goods before the end of the summer and so Phase I will have been at least started.

At the back of the chapel the church are at present considering a plan to convert part of the Halls complex into a library and offices and this it is hoped would be a possible new use for this area.

So things have started! and we need all the support that can be offered. Please if anyone has any ideas or can assist in any way please contact the campaign directors, Cenydd and Cherry Morgan on 01-359-8474 or from March at: Union Chapel Restoration Appeal, 19A Compton Terrace, Islington, London, N.1. (Tel: 01-226-1686) or until then enquiries can be sent to me, Mr. Stephen R. Forster, 27 Addison Road, Wanstead, London, E11.2RG. Tel: 01-530-2332 (Note my new address).

S.R.Forster.

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### World Congregationalism

Dr.R.Tudur Jones

The idea of convening an international gathering of Congregationalists was first seriously canvassed by Dr.Hastings Ross of Port Huron, Michigan, in an article entitled "An Ecumenical Council of Congregational Churches" which was published in the American magazine, The Congregational Quarterly, in 1874. The author sent offprints of the article to Congregationalists in Canada and in England, but very little enthusiasm was provoked. The first determined attempt to initiate an international meeting was made by the Congregationalists of Victoria, Australia, who passed a resolution in 1888 specifically asking the Congregational Union of England and Wales to convene such a gathering in London or elsewhere. The matter was considered by the Union during its May Meetings, 1889, and a cordial resolution in support of the idea was passed. And in October the same year a similar resolution was passed at the American Triennial National Council meeting at Worcester, Mass. Subsequently a large number of Congregational Unions throughout the world expressed warm support for the plan.

The detailed arrangements were in the hands of two committees, one in England and the other in the United States. Their suggestions for topics, speakers and meetings, were accepted by the other national bodies. It was agreed that the conference should consist of some 300 delegates, 100 each from England and America and 100 from the other countries. The Council, as it was decided to call it, began its sessions on Monday, 13 July 1891, and closed with a Valedictory Service on the evening of Tuesday, 21 July. During those hectic days no less than 46 addresses were delivered and over 100 persons participated in the various discussions. The President of the Council was Robert William Dale, minister of Carr's Lane, Birmingham. He was only just recovering after a bout of serious illness and was absent from many of the meetings.



Apart from the three plenary sessions held every day, there were many other activities. Thus there was on the first Monday evening a reception for the delegates at the Memorial Hall, which had been beautifully decked with flowers and greenery for the occasion. There were also sundry breakfasts and receptions at the expense of various Congregational institutions as well as a huge garden party given by Mrs. James Spicer and her four sons at The Harts, Woodford, where lunch was served to 650 guests. There was also an excursion to Bedford and Scrooby and when the Conference was over, a small group went over to the Netherlands to unveil a new memorial plaque to John Robinson at Leyden. All in all, the meetings of the Council proved to be a series of memorable and inspiring occasions, with large congregations gathering at the new King's Weigh House Chapel and the City Temple, the two venues for the meetings.

It was obvious that Congregationalists drawn from the four quarters of the globe were a heterogeneous group of people. The distinguished English and American ministers who organised the meetings kept the debates under a tight rein. No speaker, however distinguished, was allowed to speak for more than 20 minutes. A bell rang to signify that the speaker had two minutes to round off his remarks and when the second bell rang to show that the twenty minutes were up, the chairman rose to stop the speaker. The only one of the 46 speakers for whom the bell did not toll was Dr. Herber Evans of Caernarfon whose eloquence had quite overcome the timekeeper. In reading the official report and press comments at the time, one gathers that it was not always easy to smooth ruffled feathers as differences of conviction and emphasis emerged.

Perhaps the sharpest difference of opinion arose over doctrine. The Council Sermon was preached at the City Temple by Dr. Edward P. Goodwin. Since 1868 Goodwin had been minister to the prestigious First Congregational Church at Chicago, a church which had over 1300 members in the early nineties. He preached on Hebrews 13.7, 'Whose faith follow'. It was an immensely long sermon which took an hour and thirty five minutes to deliver. Goodwin was an ardent conservative in theology and took the opportunity to press upon his huge audience the need to emulate the faith of the Pilgrim Fathers. This faith, he explained, was Calvinism and he emphasised especially the need to resist the inroads of higher Biblical criticism and to adhere to the belief in the divine authority and verbal inerrancy of Scripture. In view of the challenges to this faith, Congregational churches should maintain the old tradition of using creeds to proclaim their faith and to secure unanimity of opinion in the congregations. The congregation was divided in its reaction. Many hundreds applauded the preacher's defence of orthodoxy with vociferous gusto. Many distinguished leaders on the other hand were severely displeased by what they heard. Critical remarks about the sermon were to be heard throughout the remainder of the conference and journals like The Christian World, The British Weekly and The Independent were hostile and sometimes



unfair in their remarks, while the Welsh weekly paper, Y Tyst, whose editor Dr. John Thomas of Liverpool, was present at the Council approved of Dr. Goodwin's stand.

But these tensions were a proof that the doctrinal atmosphere amongst Congregationalists was changing. Despite all this, the delegates present at the Council were convinced that the gathering was worthwhile and resolved to recommend regular meetings of the International Council.

Continuing Congregationalists have committed themselves to preserving this tradition of international fellowship. When the International Congregational Fellowship meets for its international conference at Beverly, Mass., U.S.A., during the first week of August 1985, it will consider itself to be the spiritual legatee of the 1891 conference. Our meetings will not be quite as numerous, nor as expansive, as those held then in London. Doubtless, we like, our forebears, will disagree with each other on many points. Nevertheless, we believe that we have a common witness to proclaim. It is, of course, a witness to the glorious Gospel of the grace of God. That hardly needs to be said. It is also a witness to a rich and striking understanding of the way in which Jesus Christ calls his saints together in voluntary fellowships dedicated to the service of the Word of God and to obedience to the Holy Spirit as He enlightens the Word for us. There will be a warm welcome to all who can join us at Beverly next August. It will be an opportunity to learn from one another how our Congregational Witness fares in other parts of the world. And it will be an opportunity to renew our covenant with one another under the headship of Jesus Christ.

Coleg Bala-Bangor  
Bangor

R. Tudor Jones  
(Chairman I.C.F.)

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The Origins of the International Congregational Fellowship

by

Dr. Harry R. Butman

The Editor of the 'Congregational History Circle' has asked me to write briefly about the British-American backgrounds of the International Congregational Fellowship (ICF), and it is a pleasure to respond to his request. This article will be personal reminiscence rather than a formal, foot-noted, paper, but it will be factual and perhaps useful to some future historian who will write seriously and at length about the matter.

The ICF is an historical and spiritual necessity arising from the Rotterdam rejection of the application in 1962 of the National Association of Congregational Christian Churches of the United States (NA) for membership in the International Congregational Council (ICC). A number of American Congregationalists, not wishing to be numbered among denominational isolationists, went to Rotterdam in a spirit of fellowship, seeking admission to the ICC. To their grief and amazement, their application was denied by the Executive Committee of the ICC in the following words: "After very careful consideration, the Executive Committee has come to the conclusion that it is not able to recommend acceptance... The application is and must be denied." The ICC Executive Committee asked, astonishingly, that the matter of NA Membership not be raised on the floor and that no inquiry be made concerning the Executive Committee's reasons for the harsh and summary rejection of the NA.

American Congregationalists were puzzled and angered by the fact that at the same session of the ICC, five groups of Churches-- the United Church of Christ, the Samoan, the Bantu, the United Church of Rhodesia, and the NA, had asked for membership: only the NA was refused, and that without the courtesy of any explanation. In 1963, as Moderator of the NA, I was sent to the May Meeting of the Congregational Union of England and Wales, with instructions to seek some means of closing the breach which was widening between classical Congregationalists and those who were clearly desirous of creating a new form of connectional Church. Again the efforts of the NA were met with exclusion and discourtesy: of all the Moderators of national bodies of Congregational Churches attending the 1963 May Meeting of CUEW, I was the only one not invited to speak from the platform.

Following the meeting I met at Memorial Hall with Dr. Norman Goodall, the Rev. Ralph Calder, and the Rev. Glynmor John for the purpose of ascertaining whether any means of fellowship might be found for the NA. The central question put to me by these men was, "What is the nature of the Churches forming the NA?" My answer was that they were indubitably Congregational Churches. One of them, Second Church in Hartford, was gathered in 1670, long before the ICC was organised. Another, Park Street Church in Boston, was one of the great missionary-minded Churches of Congregationalism, by itself sending out more than fifty missionaries. This second attempt at the preservation of fellowship came to nothing. It was evident that high officials were already committed to a course which would lead to the formation of the United Reformed Church. It may be conjectured that the power and wealth of the United Church of Christ was a factor in this ecclesiastical ostracism of the NA. For me, the bright spot of that visit was a stroll with the late Reginald Cleaves, minister of the Clarendon Park Church in Leicester. As we walked the hawthorne-bordered lanes by the airport, we covenanted together for the continuation of Congregationalism.

For a decade thereafter, American Congregationalists, absorbed in the development of the NA, made no further effort toward international rapport. But with the formation of the Congregational Federation of England in 1972, it became clear that historic Congregationalism was more than a local or national phenomenon, and that a vehicle for its international functioning must be formed. Accordingly, with Mr. David Watson of England and Dr. John Alexander of the United States as prime movers, a group of twenty-five people from six countries met at Chislehurst, Kent, in mid-May 1975. They decided that Congregationalism needed a global dimension, chose a name, approved a statement of things commonly held by Congregationalists, and called for the holding of another and larger meeting. This meeting, the first Conference of the ICF, was held in London at General Booth College in 1977. The most remarkable feature of this Conference was the celebration of the Lord's Supper according to Congregational usages in Westminster Abbey for the first time since the days of Oliver Cromwell. This historic service, which was further marked by the presence of the Dean of the Chapter, who also partook of the elements, was in no small measure due to the efforts of Dr. Manfred Waldemar Kohl. The second Conference was held in Wales in 1981, at Bala-Bangor Seminary, and its salient feature was the hosting and hospitality of the Union of Welsh Independents. Dr. R. Tudor Jones was elected Chairman of the ICF, and presently holds this office. The third Conference will be held in Beverly, Massachusetts, USA, in early August 1985 and a strong United Kingdom delegation has made plans to attend.

It should be stressed that the ICF is not an association of Churches, but of individuals. Any person sympathetic to the principles of Congregationalism as stated in the ICF Articles of Association, and who attends a Conference, or makes a contribution, is a member. The ICF is designedly loose in its structure; to involve Churches in its membership would be difficult, costly, and unnecessary. It is enough to have a body which meets every four years at which Congregationalists from all over the world can meet for counsel, inspiration, and fellowship, and for the purpose of seeing that the Congregational Way is continued and extended. There is an auxiliary body called the American Committee for International Congregational Fellowship (AMCO), an Illinois Corporation, which exists for the purpose of raising money to support the ICF.

A look at the basic statement of faith, "The Chislehurst Thanksgiving," may be of value to those readers of the "Congregational History Circle" who have not seen it.

#### THE CHISLEHURST THANKSGIVING

From the far places of the world, from the East and from the West, we have walked the Congregational Way to this meeting under the favor of Almighty God and by the leading of the Holy Spirit, to reaffirm our allegiance to Christ as faithful co-workers with Him according to the Word of God, and in reliance on His sure promise that He is with us in our gathering.



INTERNATIONAL CONGREGATIONAL FELLOWSHIP

(Established London July 1977)

"JOY IN CHRIST"

THEME OF 1985 ICF MEETING

"Joy in Christ" "Rejoice in the Lord always"

is the theme of the 1985 ICF Meeting to be held

August 1-6, 1985 in the greater Boston area

of the U.S.A. Endicott College, Beverly, Massachusetts.





Although stress and strain and schism across the years have brought us to this place and day, we come not in sadness or in rancor, but with a strong and sober joy that we are accounted worthy to witness to the Way our fathers walked, and which, through the mercy of God, the Headship of Christ, and the communion of the Spirit, our children may travel after us in the generations to come. We have eaten our bread, and held discourse with delight and one sound of heart, because God is today renewing His people as He has ever done. We would not boldly presume to say that our declaration is binding upon the Churches, or upon the conscience of any Christian, nor dare we give our words the solemn force of a covenant. These are but some of the things centrally confessed by us in this hour of expectation, and they are said out of grateful hearts.

#### I

We believe that the controlling truth of the Congregational Way is that Jesus is Lord; Great Head of His Church, both in its dear and local gatherings and in the awesome and eternal sweep of the Church Universal. Though we extol and defend the wholeness and completeness of each gathered local Church as our distinctive and cherished witness, we do not narrowly deny the validity of other Church orders, nor esteem them to be ways of darkness. "The Lamps are many; the Light is One."

#### II

We believe that independent local Congregational Churches should be joined in fellowship--a free relation of affection. Ours is a brotherhood, a koinonia, a sharing which reaches out beyond those known and seen in a sense of mission to those whom "having not seen, we love" in the bonds of Christ. Therefore we depart with thanksgiving from this place in which we came in quest and concern, rejoicing that God, by His power, and the promptings of the Spirit, has brought us to this fresh experience of Christ, and is sending us forth in a simple discipleship in which complexities are reconciled to be steadfast witnesses to His Kingdom and His Church in all the world. in gratitude and testimony on this 13th day of May, 1975, we hereby set our hands, looking forward in hope to continuing our work and witness as the International Congregational Fellowship. In the name of God. Amen.

It might also be of interest to note the names of the persons present at the first meeting at Chislehurst: at the close of the evening worship on Tuesday May 13, 1975, 'The Chislehurst Thanksgiving' was solemnly signed by all persons present:

|                        |                  |                    |
|------------------------|------------------|--------------------|
| Donna E. Alexander     | T. Lloyd Evans   | Kathleen D. Steece |
| John H. Alexander      | Clifford Hill    | W. Swarbrick       |
| Harry R. Butman        | Morfudd Jenkins  | Annette P. Travell |
| Phaedon Cambouropoulos | Manfred Waldemar | Kohl John Travell  |



|                   |                    |                  |
|-------------------|--------------------|------------------|
| Elsie Chamberlain | William H.Meyer    | David S.Watson   |
| Benjamin Chen     | E.Ronald Newman    | John Wheeler     |
| Dilys Cleaves     | James C.C.Ng       | Jean Young       |
| Reg Cleaves       | Margaret Stansgate | Philotheos Zikas |
| Richard Cleaves   | Arvel M.Steece     |                  |

In a few years since 1975 the ICF has grown from small beginnings to an international body comprised of Congregationalists from fourteen countries. It is our hope that the Beverly Conference will bring the number of participating countries to twenty. With God's blessing this is well within the bounds of possibility.

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### Our Opportunity at Beverly

By the Rev.Iorwerth Jones,M.A.,B.D.

Former General Secretary of the Union of Welsh Independents  
and former President of the Council of Churches for Wales.

The tie with the Mayflower emblem that I have been wearing for the last eighteen months or so has never occasioned any comment amongst the Congregationalists I am continually meeting in Wales. It was a Baptist educationalist who surmised that it had some historical significance, and came right at first go.

When the I.C.F. Executive met in Massachusetts early in 1983 the British members were given an opportunity to visit Plymouth Rock, the landing place of the Pilgrim Fathers in 1620. It was there that I bought the tie. When I wore it the following Sunday morning at nearby Taunton its symbolism was immediately apparent to Congregational fellow-worshippers; and no wonder, they are members of Pilgrim Church, a not uncommon appellation in our denomination over there. Another favourite name is Plymouth Church. And there is a Mayflower Church as far away as California.

Our denomination in America is well aware that Congregationalism was planted there by the Pilgrim Fathers. Congregationalism was the official form of Christianity in at least two east coast states until well into the nineteenth century. It was a source of pride to be able to boast - discreetly of course - that one's forbears had come over from Europe on the Mayflower.

Except for the very brief period of Puritan hegemony in England and Wales over three centuries ago, Congregationalism has rarely had the same social eclat in the U.K. as in the U.S.. Even during the later couple of generations when the Nonconformist Conscience was a power in the land it had prominent spokesmen besides Congregationalists, and its day of substantial influence in the corridors of power here came to a virtual end in 1914.

One can venture to suggest that the Congregational tradition in Britain has on the whole and in most places been more radical than its American counterpart. In the U.S. the Pilgrim Fathers are esteemed as founders of a new establishment, whereas in Britain they form part of a long procession of protesters against the establishment.

I remember thanking a distinguished American speaker years ago at the St. Andrews Conference of the now defunct International Congregational Council, expressing my appreciation of his radical views. He looked at me in horror, and informed me urgently that in the United States radicalism was synonymous with communism. Two countries divided by a common language! Such a connotation is not usually implicit in our use of the word over here: political and religious leaders who show concern for the fate of the downtrodden and the oppressed are not automatically branded as left-wing extremists.

At the Bangor I.C.F. Conference in 1981 the different responses to the address given by Tom Evans, of Christian Aid, were only too apparent. It was clear that many, not all, of the U.S. contingent were scandalised, whereas most of the English and Welsh took his remarks as fair comment on our contemporary situation. He reminded us that we spend far too much on armaments and far too little on aid for the starving. Since a collection for Christian Aid and World Vision produced more dollars than pounds it was clearly the reference to armaments that had caused offence.

The speech was bitterly criticised in 'The Congregationalist' (the U.S. monthly) by the then editor, although he was not present himself at Bangor. A couple of us from this side of the Atlantic wrote to express our disagreement with the editorial, but the letters were not published in the land of the free.

The Beverly Conference will be a test of our ability as Congregationalists to form a comprehensive world-wide communion which is prepared to tolerate and debate and indeed welcome varieties of views on important social and theological questions. The Conference of course has no authority to commit any church or association, but this should not prevent it from being a genuine forum where Congregationalists from different countries can express their convictions in a candid and friendly spirit.

I attended the first I.C.F. Conference at Denmark Hill in 1977. It was to be expected that there would be a great deal of introverted inspection of our own navels. Continuing Congregationalists both in England and America still bore the scars of recent battle to preserve their identity, and a concentration of our own denominational standpoint was natural, to the exclusion of wider concerns.

There were signs of a less self-centred approach at the Bangor Conference four years later, although the social quietism of some leading Americans was disconcerting. One wondered to what extent this unreadiness to call the status quo in question was typical of American Congregationalism.

Many Roman Catholics and Anglican Leaders in the U.S. and the U.K. have been giving a lead in drawing attention not only to critical human needs in various parts of the globe, but also to the increasing peril to the whole of humanity of the ever quickening arms race between East and West. It can hardly afford us satisfaction that the followers of the Pilgrim Fathers have borne such a muted testimony. I do not foresee a future for the I.C.F. as a respected Christian international body unless it soon becomes more than a mutual admiration society.

At Beverly we should be asking ourselves what kind of denomination we are in relation to the sad music of humanity. The proposed agenda affords us an opportunity. World Congregationalism ought to be much more than a self-regarding sect. God forbid that our fellowship and associations and Churches should be no more than cosy corners where it is taboo to face up to the challenges of the outside world. We are called to be more than proselysing Congregationalists. Our calling is to be servants of the Kingdom of God in the whole of our personal and social life.

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#### AMERICAN CONGREGATIONALISTS WELCOME VISITORS

by ARVEL M. STEECE

American Congregationalists are preparing to welcome their co-religionists from across the seas. Two hundred years ago the Congregational Churches were the largest denomination in the United States of America. New England was the most populous area of the country. Today the Congregationalists are a minority. What accounts for this change? Congregationalists were never sectarian. The early churches were content to be known as the church of Christ. So we have the First Church of Christ in Boston, Lynn, Salem, Hartford, New Haven, etc. In New England during the eighteenth century some churches in Massachusetts departed from traditional Calvinist theology so far as to become Unitarian. Meanwhile many in Connecticut forsook Congregational polity and became quasi-presbyterian as they developed closer ties with their Calvinist neighbors in New York and New Jersey who were Presbyterians. Connecticut Congregationalists entered into a Plan of Union (1801, 1808) with the Presbyterians. The latter agreed to stay out of New England while the former became Presbyterians when they emigrated west of the Hudson river. This condition obtained throughout the first third of the nineteenth century. After the disruption in the Presbyterian Church in 1837 and the successful Western Congregational Convention in 1846 Congregationalists discovered belatedly that their polity could flourish "at the west". This led to a renaissance of

Congregationalism sparked by the Albany Convention(1852). Yankee migration across the northern continental United States produced what historians describe as the New England zone of culture where Congregationalists planted churches and colleges. Approximately sixty institutions of higher learning were begun; some failed; others continue to flourish as first-rate non-sectarian schools, free charter corporations similar to the churches that founded them. Their names are well-known Amherst, Harvard, Yale, Bowdoin, Dartmouth, Williams, Middlebury, Marietta, Oberlin, Olivet, Beloit, Ripon, Knox, Illinois College, Grinnell, Colorado College, Whitman, Pacific University, Pomona, et alii.

In the early twentieth century Congregationalists were active in the development of the ecumenical movement. This reduced the number of their churches when at mid-century the allure of connectional polity re-asserted itself and the majority of the Congregational Christian Churches and most of the ancient missionary societies became part of the United Church of Christ. Today the Congregational tradition is continued in one form or another by the United Church of Christ, the National Association of Congregational Christian Churches, the Conservative Congregational Christian Conference, and unaffiliated churches. Visitors to the ICF conference will have an opportunity to discover some of the historic sites of American Congregationalism either as part of the conference programme or on post-conference tours.

The Congregational Library in Boston will have an event for historians and other interested visitors. The Congregational Christian Historical Society which works closely with the Library will also be involved. Harvard University (1636) in nearby Cambridge, houses at its Houghton Library the manuscript archives of the American Board of Commissioners for Foreign Missions. Tabernacle Church in Salem was the site of the ordination of the first ABCFM missionaries in 1812. The present meeting house is of later date. The venue for the conference, Endicott College in Beverly, Mass., on the North Shore, is named after John Endicott, Puritan leader who preceded John Winthrop to Massachusetts Bay and was his assistant in the development of the Puritan commonwealth of Massachusetts.

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#### World Congregationalists to meet in 1985

The thirteenth international gathering of the Congregationalists will take place at Beverly, Mass., USA from August 1st-6th 1985. Congregationalists first started meeting across the national boundaries in 1891. That, and the following nine conferences, were under the auspices of the International Congregational Council - a body which, in the late 1960's merged with the World Alliance of Reformed Churches.

However, Congregationalists in many parts of the world continued to feel the need to meet together to express their distinctive witness. In 1975 the International Congregational Fellowship was formed. It held its first Conference

in London in 197. And this was followed four years later by a great gathering at Bangor, North Wales when the Union of Welsh Independents acted as hosts.

The feature of ICF Conferences is that they are gatherings of individual Congregationalists rather than official delegates. All Congregationalists in the U.K. are therefore invited to come to Beverly - a hundred have booked already, taking advantage of an attractively low air-fare negotiated with NW Orient Airline. The theme of the six-day conference is 'Joy in Christ, Rejoice in the Lord Always'. The venue is the beautiful campus of Endicott College with its attractive woods, lake and private beach. The programme includes visits to Boston and Plimouth Plantation and there are post-conference low-cost tours of the Eastern States (Boston, New York, Philadelphia and Washington). What better introduction could one have to America than to meet and explore this fascinating country in company with fellow-Congregationalists from different countries?

Any minister or pastor wishing to attend is eligible for a £100 grant from the Congregational Federation. In addition the NACCC will try and arrange for all such ministers a three-week expenses paid pastorate of a Congregational Church within the USA. In recent history, there has been no greater opportunity for a minister to broaden his horizons!

The generosity of American Congregationalists is also exemplified by the arrangements for the Congregational World Assembly of Youth (C-WAY) which is to run parallel to the main Conference. Four young people from each participating country are to have all expenses paid for a four-week stay in the USA when they will be introduced to all aspects of American life including visits to the country's principal scenic attractions.

1985 promises to be a very significant year in World Congregationalism. Can you afford not to be in Beverly next August?

Full details are available from:

David Watson, 61 Oakroyd Avenue,  
Potters Bar, Herts EN6 2EN Tel: Potters Bar (0707) 56102

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An 18 Century Leaving Certificate presented to Samuel Lucas  
on leaving Homerton Academy for Walsal

THIS IS TO CERTIFY all whom it may concern that SAMUEL LUCAS, after having been employed the usual time for acquiring the learned Languages, entered upon a Course of academical Studies under the care of the Revd. John Conder, Thomas Gibbons and Daniel Fisher, Doctors in Divinity; to which also he hath applied himself with a commendable Industry for the greatest Part of Three Years past. Lately having been earnestly desired by the Congregational Church at Walsal, Stafford. There to come and supply their pressing Wants of a Gospel Ministry. With the consent of his constituents, He complied with their Request for some Sabbaths. And having returned with their unanimous



Call to stated Work among them: in Consideration of the e. raordinary, Necessities and importunities of that Congregation. It has been judged expedient the said Samuel Lucas should be permitted immediately to finish his studies. Accordingly Feb 17. M.DCC.LXXIII.at the Academy Homerton. In the Presence of several Ministers and others of the constituents aforesaid He delivered an exegesis in Latin and a Sermon in English upon given Subjects, to the good satisfaction of all present.

We therefore whose names are subscribed to heartily recommend him as a Person sound in the Faith, of good character of promising Gifts and Acquirements of a serious spirit to the Service of Christ in the Work of the Ministry. In which the Lord grant him abundant Success.

Signed:

John Conder.D.D.

Sam Brewer.

Thomas Gibbins.D.D.

Daniel Fisher.D.D.

Ben Winter

John Barber,B.D.

John Stafford.

SAMUEL LUCAS 1748-1799 was born at Bury St.Edmund,1748,the son of a woolcomber.Attached to Mile End Chapel,and in 1768 entered Homerton Academy. He held ministries at Bridge St.Walsall,Staffs.1773-79. Swan Hill 1779-1799. He was unmarried.Died 29.1.1799,buried in chapel yard.

Notes and Biblio.supplied by the Rev.Charles E.Surman.

#### Bibliography

Congregational Magazine 1829, p457 Pr Dissenting Ministers 1799, p120

Elliott's Congregationalism in Shrps. p24

CHST.lv.35,vi.124 .xlv.p90

Letters to C.M.1829. p539

Cong Hall Library and New College.

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#### Sources for Congregational History

The Rev.Charles E.Surman has spent a life-time gathering information regarding some 30,000 Congregational Ministers. The Collection which consists of a massive card index may be consulted at Dr.Williams Library and also at the Congregational Library, which is next door.

1306b

1306a

CHST.,passim;cf.iii.145ff,152;  
cf.Life by Stoughton;  
C.F.Nuttall,P.D.  
Letters,ed.P.Doddridge Humphreys;  
A.Peel,Congl.200;  
Coleman,Northants,13;  
B.S.Godfrey,  
Castle Hill(Doddridge)Northampton;

DODDRIDGE,PHILIP, DD.(Aberdeen,  
Marischal 1736, and King's 1737)  
b.London,26 June,1702.Grandson of  
JOHN D.1869.Kingston-on-Thames  
Grammar School, and by Rev.Samuel  
Clarke,St.Albans.  
KIBWORTH ACADEMY 1719-and HINCKLEY  
1722-23:



Job Orton, Memoir;  
Julian, 305, 1560;  
Bogue & Bennett, iii.298f, 301f, 304,  
322f, 355, 404; 428;  
s. of Daniel, oilman: 20th child.  
dau. Ann Cecilia, died Tewkesbury  
'lately' EM. 1811.  
5 Hymns not in Orton's collection,  
ACQ., 1862, 23;  
PDM. 1795, 89, 129;  
Lectures on Pneumatology, Ethics &  
Divinity; his own shorthand MS  
(Ritchie's system), 5 vols-CL.,  
MSS. I. 9, 7-11; cf. MS. I. b. 18. etc.

DODDRIDGE, PHILIP 1307b  
Letter of G.F. Nuttall, xii. 1860,  
regarding visit to Friars-street,  
SADBURY, Suffolk: ... I found, amidst  
the dank and decaying contents, (i)  
a framed letter to P.D. about the  
visit of William Hextal: dated 25  
Dec., 1750. This does not seem to  
have been included in the publish-  
ed Diary and Correspondence...  
Browne, p. 477 records that Hextal  
did go, and P.D. preached at his rec-  
ognition on 20 June 1751."

Kibworth, Leics 1723-29  
Market Harborough, asst. 1927  
Castle Hill, Northampton 1729-51;  
ord March 1730  
Died Lisbon, 26 October, 1751.  
D.N.B.  
AG., Cheshire Classis. 168;  
AG., 254;

PDM. 1795, 89, 129;  
(1702-51) Continuation 1307a  
CHST., iii. 145ff, 152, 337f; v. 238;  
vi. 188; viii. 324ff; ix. 11f, 128f, 141f;  
xi. 21f, 49, 243, 246; xii. 337; xiv. 217,  
238; xvi. 7, 78f, 104, 204ff; xvii. 1, 2f,  
8ff; 19ff, 26ff, 29, 32;

After the first cards in the collection which describes the Index, Ministers are named and described following the alphabetical order. A Bibliography is supplied as well. The example given was supplied by the Librarian of Dr. Williams Library, and gives the two cards, and reverse in both cases of Dr. Philip Doddridge.

#### Hymn Translators Ancient and Modern

The famous authority on hymns and hymn writers is Julian's Dictionary of Hymnology a massive work of reference written in the last Century. The Companion to Congregational Praise is edited by K.L. Parry and Eric Routley, 1953. Independent Press. With notes on each hymn tune and biographical notes arranged alphabetically on all the authors.

Congregational Praise has many hymns by German, Latin and also Welsh Hymn writers. The German hymns are usually by Luther and Paul Gerhard etc, translated by Catherine Winkworth a few from Welsh as 'Guide Me O Thou Great Jehovah'. The main Welsh translator from English was David Jones 1771-77, a drover from Caeo, North Carmarthenshire, who is buried at the Caeo (Caio)

Welsh Independent Chapel.

A more recent translator from German was Dr.Vernon Lewis former Principal at the Memorial College, and in 1983 his successor in that post Dr.W.T.Pennar Davies has published a work on German Poetry entitled 'Yr Awen Almaeneg'. It is an anthology of German poetry with notes on the authors and a shorter translation into Welsh,including some hymns of Martin Luther, and Paul Gerhardt.

By way of tribute to a friend I am including a translation of one of the hymns of Dr.Elved Lewis the blind Congregational preacher, 1860-1953. Dr. Elved Lewis has 9 hymns in the Congregational Praise, while the Welsh 'Caniedydd' has 89 hymns in its 1972 edition. His hymns in common use in C.P. include:

- 'Jesus calls the little children' C.P. No. 115
- 'Friend of the home as when in Galilee' No. 290
- 'Lamb of God unblemished'. No. 310
- 'The Light of the Morning is breaking'. No. 342
- 'Whome Oceans part O Lord Unite' No.343.

By way of tribute to one who has the gift of writing Welsh and English poetry,Mr.J.P.Williams of the Welsh Church meeting at Swan Hill,Shrewsbury. I have had permission to quote his fine translation of Dr.Elved's hymn based on Matthew 14:25 and No.439 in Caniedydd to the Tune Bethany,by Henry Smart.

Based on the Text "Christ walked upon the waves" it reads:-

|                                    |                                     |
|------------------------------------|-------------------------------------|
| It was not in tranquil weather     | In the storm He knelt there praying |
| That He walked upon the wave,      | Knowing well their troubled minds,  |
| But when all were sad and troubled | In His heaven he still remembers    |
| And their future looked so grave.  | All the cares of humankind.         |
| Never was a night more dismal      | Now amongst the choir of Angels     |
| That could keep our Lord away,     | Listening to their Songs of Praise  |
| In His hands they felt secure      | He remembers us His loved ones      |
| Free from worry and dismay.        | Ever struggling in the waves.       |

He is closer, ever closer  
When the storm is at its height  
He controls the night, the tempest  
And the storm's destructive might.  
When we feel life's not worth living,  
When we're lonely sick and grave  
Strength we'll find in full abundance  
Trust in Him who walked the wave.

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The Congregational History Circle  
The Congregational History Circle, at its May gathering, spent an enjoyable afternoon visiting churches and chapels of architectural and historic

interest in South London. These include Claylands Chapel, Kennington, at which John Doulton (of pottery fame) was a deacon at Brixton Independent Chapel (now Our Lady of the Rosary Roman Catholic Church) where James Baldwin Brown exercised a very influential ministry during the late nineteenth century. His social concern has a modern ring.

"Unless those who live in healthy and pleasant suburbs are prepared to make some sacrifices to care for those who are compelled to live in crowded and unlovely neighbourhoods, the condition of the poor will grow sadder year by year."

Dr. Robert Moffat, so active as missionary in South Africa and David Livingstone's father-in-law, attended Brixton Independent also. Grove Chapel, Camberwell, and Stockwell Green and Grafton Square United Reformed Churches were also visited.

Posies were placed on the grave of Baldwin Brown (who died a hundred years ago this year), Robert and Mary Moffat, and the Revd. Samuel Eldridge, for forty years minister of Trinity Congregational Church, Brixton, during the nineteenth century. The tour ended with tea at Penge Congregational Church where visitors were shown around the premises also.

The annual general meeting of the History Circle looked back on a year of growth and forward to a similar outing in Oldham next year.

Yvonne A. Evans.

(Trinity Congregational Church, Brixton)

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ANNIVERSARIES. Taken from the Congregational Yearbook 1885.

- 1804 Feb 6 K. Charles II died 1685.  
Mar 7 1804 Brit & Foreign Bible Society Founded.  
May 8 1832 Congregational Union of Eng. and Wales founded.  
May 9 1831 Congregational Library opened.  
May 11 1629 Puritans sail to Massachusetts.  
June 11 Duke of Monmouth landed at Lyme 1685.  
July 1 1643 Westminster Assembly begun.  
July 2 1644 Battle of Marston Moor.  
July 19 1783 Rev. Job Orton died.  
July 22 1620 Pilgrim Fathers left Delft.  
Aug 8 1620 Pilgrim Fathers left Southampton.  
Aug 24 1662 St. Bartholemews Day. Nonconformists ejected.  
Sept 6 1620 Mayflower left Plymouth.  
Sept 18 1471 First English Bible Printed.  
Sept 21 1795 First Meeting of L.M.S. at Spa Fields.  
Dec 21 1620 Pilgrim Fathers at Plymouth Rock.

N.B. In May 1885 at the Annual Congregational Assembly Dr. Joseph Parker was to hand over the reins of office as Chairman to Dr. Thomas Rees, Minister of the Welsh Church Liverpool, but Dr. Rees died April 29th that year.

Letter from the Editor

Rev.Trevor Watts,16 Shelton Road,Shrewsbury,Salop,England.

Dear Reader,

I have in the past issues of the C.H.C. referred to and printed some of the letters of the Rev.Job Orton 1711-83.

It has been suggested to me that maybe some more of Orton's letters are to be found in Libraries in the U.S.. If any of our readers visit the following Libraries and can make enquiry for me and let me know the result whether positive or negative, I would be grateful. Copy or such letters would be greatly appreciated.

The Libraries are:-

Boston.Mass.Historical Society: Boston Mass.Public Library

Connecticut Hist.Society: Hartford Conn.

Harvard Univ.Lib:also New York Pub Library

Princeton Univ.Lib also Yale Univ.Library

Henry C.Huntington Library San Marino?

Your faithfully,

Rev.Trevor Watts.

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Reviews and Letters

I am very grateful to Mrs.Dorothy Knight of N.Zealand who sent quite a hefty and nicely prepared volume by the Rev.J.B.Chambers M.A. with its 388 pages. The author has a very large canvas on which to work out the pattern of Congregational life and witness in that Colony. He depicts the early days of the Colony and the Mission around 1814 to the moves towards a Congregational Union of Churches by 1884 and the century of witness to 1984.

The volume deals well with all aspects of life and work in New Zealand, containing all the essentials of a national Church history. It will provide a lot of grazing for the many sheep farmers like Mrs.Knight,who in her letter speaks with gratitude of Jim Chambers' achievement in this fine tribute to the past and the continuing Congregational Churches of New Zealand.

Title: A Peculiar People. J.B.Chambers M.A...1884 pp 388

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Another volume has arrived from the other side of the world. It is entitled Studies of the Reverend Robert Jermain Thomas, Korean Protestantism and Congregationalism. The author of this well illustrated book is the Rev.Byung Ho Min who is another of our C.H.C.members who serves the First Congregational Church at Seoul, S.Korea. The volume is I presume in Korean but has titles and notes in English,and has a very fine reproduction of Robert Jermain Thomas on the outside cover. It is the first volume of any size on this Welsh L.M.S.missionary who died at the hands of the Chinese in 1866.

For further details see Dr.E.M.Rosser's article in the C.H.C.Magazine No.9.pages 25-27.

Note from the Rev. Roger Hayden secretary of the Baptist Historical Society. With reference to the Volumes published by the B.H.S. we are asked to point out that although they were published by the Lutterworth Press, they are now available from the Bursar, Regents Park College, Oxford.

Note from Dr. Alan P.F. Sell, Theological Secretary of the World Alliance of Reformed Churches, Geneva, re the Reports etc., of the former I.C.C. deposited there, Dr. Sell writes "the greatest quantity of I.C.C. material may be at Dr. Williams library? What we have here (in Geneva) is as follows: I.C.C. proceedings for 1891-1908-1930-1945-1953-1958-1962-1966, and there is a set of World Congregationalism; a type-written note-book of information concerning member churches; and about 20 issues of the duplicated Congregational News Service. They may be consulted here, but the scarcity value will not allow us to lend them out."

Healing the Hurt Mind, Mr. David Enoch, Pub. Hodder & Stoughton, pp 200 £5.95 This book deserves a place at the ministers and the social workers elbow, and not least that of the great majority who suffer and need the 'Healing of the Hurt Mind! The author is the product of Welsh Congregationalism and was intended for the ministry but eventually became a leading Psychiatrist, as well as a convinced Christian.

During the years Dr. Enoch was on the staff of the Shelton Hospital Shrewsbury, he worshipped in our Welsh Congregational Church in the town. He is now Consultant Psychiatrist at the Royal Hospital Liverpool as well as on the staff of the University in Liverpool and Cardiff. Dr. Enoch in the book introduces us to the methods used today in treating mental and nervous disorders with deep sympathy for lay-folk who still feel an aversion for any treatment of such disorders. A revealing glimpse is that of a young woman who came to his surgery asking for a quantity of 'the happiness pill' and the Doctor assuring her that while there is no such pill there is peace and consolation to be found by trusting the Lord Jesus Christ. At a deeper level a trade unionist is quoted as saying that 'if unemployment reaches the four million mark there will be violence on the streets'. "The patient who comes for help is nothing less than God's creation and created in his own image" p92. "Science has in many ways threatened this viewpoint" and add "that the Christian faith and clinical psychiatry both look upon man as having a flaw! And "the New Testament affirms this truth somewhat differently but succinctly "All have sinned and fall short of the glory of God! So "man needs changing because he is flawed." The remedy proposed is that of the consolation and the renewal available through the great 'counsellor, the Lord Jesus Christ.'



### Home Truths

The Rev. Elsie Chamberlain B.D. at her Induction Service as President of the National Free Church Women's Council at Eastbourne this year said:

'The rule of power through money is how the young think of our politics today. We talk about the Cross but we all hope to avoid it. But the light and Joy and Peace shine out from the other side of the Cross.

In one of Evelyn Underfield's books there is a story. It is about a little Brownie who lived in a wood and one day when the Fairy Queen passed through the wood, a beautiful blanket fell from her chariot, and the Brownie took it home and wrapped herself up in it.

The King sometimes passed through the wood and the Brownie wanted very much to see him. But she missed him every time because she was asleep, wrapped up in his blanket. Are we like the Brownie? And is our blanket an unfair share of God's good gifts that makes us miss the King in all His glory?

But we are free to be constructively different.

The full address is in the Summer '84 Free Church Chronicle pages, entitled Dissent and Freedom from the F.C.F.C. 27 Tavistock Square, London WC1H 9HH.

30p postage extra.

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### From our Contemporaries

#### The Baptist Historical Society

The Baptist Quarterly, Vol. XXX No. 6 April 1984 contains articles on The Theological Positions of John Smyth by James R. Coggins; Towards a theology of Episcopate among Baptists by J. F. V. Nicholson; in the Study and notes on the Churches. It is interesting to note that the 200th Anniversary of the foundation of the Lancashire, Cheshire and Yorkshire Baptist Associations will take place in 1987 since it was in 1787 that the formative meeting was held at Colne by Dr. John Fawcett and that a book is being prepared for this centenary. Anyone with particular expertise on the Churches in the area or who could be consulted on any aspect of the period 1600 to the present day is asked to contact Rev. Keith Jones, 1 South Parade, Headingley, Leeds LS6 3LF.

The Baptist Quarterly Vol. XXX No. 7 July 1984 contains articles on John Smyth and the Ghost of Anabaptism: a rejoinder by Stephen Brachlow; Anabaptist Theologies of Childhood and Education (2) Child by David F. Tennant and Towards a theology of Episcopate amongst Baptists (continued) by J. F. V. Nicholson as well as details of the Baptist Historical Society Summer School to be held at Bradford University in July '85. The theme of this Summer School will be Regional Baptist Life.

The Baptist Quarterly Vol. XXX No. 8, October 1984 contains articles on The English Separatists and John Smyth revisited by B. R. White; Anabaptist Theologies of Childhood and Education (2) Child Rearing (Cont.) by David F. Tennant; Was John Bunyan a Baptist? a case study in Historiography by Joseph D. Ban; A note of God acting in History by Bryant Haymes; The Baptist Churches and their ministers in the 1790's Rippons Baptist Annual Register by

Geoffrey F.Nuttall and Church notes.

The Baptist Quarterly. Vol.XXXI.January 1985 No.1.contains articles on Baptist Preaching in Early 18th Century England by Raymond Brown; Conservation in a Christian Context by Paul H.Ballard;Andrew Gifford on his youth by Geoffrey F.Nuttall and notes on Churches etc.

The Union of Welsh Independents Historical Society.

Y Cofiadur No.49,May 1984 contains interesting details of Thomas Morgan's preaching tours in North Wales. Written in English giving place of preaching number of sermon and number of sermons preached to date, the text, a sentence describing as 'with power God be praised' etc, years covered 1748-63. The Will of John Thomas(Dec 1748).In English. Also a 'letter to the Rev. Mr.Webb,Hatton Gardens, London,' giving details and seeking help for some students at the Abergavenny Academy and seeking help from the Congregational Board. Benj Davies was tutor at Abergavenny. Obtainable from the Rev. D.Wyn Wiliam, Llwyn Llinos, Bodedern, Ynys Mon. Gwynedd. 8 pages. Price 50p postage extra.

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### THE CONGREGATIONAL HISTORY CIRCLE.

The Circle was founded in 1978 to encourage an interest in all forms of Congregational History. It holds an Annual General Meeting in May every year and these meetings are generally held in different parts of the country. This is linked with a study afternoon on the same day viewing sites, churches and points of interest to Congregationalists in the area. We are also working on the possibility of regionalising our activities. We are gradually building up our archives with material being received from a number of countries of the world and plans are now well advanced for these to be given a permanent home in London in the near future. We are actively represented and involved with the International Congregational Fellowship Conference which was held at Bangor, North Wales in July 1981 and which will be held near Boston in the U.S.A. in 1985. We have fought to keep the Memorial Hall and the associated Congregational Library in London and in this we have achieved an acceptable compromise. The Congregational History Circle is accepted by all three branches of the Continuing Congregational Churches and two of these are represented on its Committee. The Annual Subscription for 1985 will be for U.K. Members £2.00 and for Overseas Members £2.50. Subscriptions are due on January 1st each year.

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### THE CONGREGATIONAL HISTORY CIRCLE MAGAZINE

Editor: Rev. Trevor Watts, 16 Shelton Road, Shrewsbury, Salop.  
Backnumbers (issues of Editions 1-12 available) contact the Secretary. Published twice yearly by the Congregational History Circle to record the History of all branches of Congregationalism at Home and Abroad. Our intention is to produce a balanced, informative and interesting publication and the editor welcomes original articles, drawings and photographs for possible publication. Articles should preferably be typed. The editor appreciates a stamped addressed envelope if a reply is required. A complete range of back numbers is available from the Secretary of the Congregational History Circle if required.

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