

REV. HENRY J. ALLEN.

HENRY JAMES ALLEN, the subject of this sketch, was born at Cresselly, a small village in Pembrokeshire, not far from Pembroke, South Wales, on November 3, 1816, and departed this life at Eastbourne, on September 24, 1888.

His parents were very poor, working and toiling hard for a scanty pittance, and therefore they could not afford to give their son much education; and when quite a lad of eight or nine he was sent out to work in the fields. He left home at an early age, and for a few years was wild and sinful in the extreme, engaging in prize-fights and wicked practices, such as in those early days were the delight of those who were reckless and unconverted. He had not, however, far, advanced in a life of sin when he was convinced of his guilt and danger, and was led to give his heart to God. After going to several places, he found his way to Bristol, and there was engaged in the plumbing and painting business. The hand of Providence proved to be in his removal to Bristol. He found lodgings in the house of

a good Wesleyan, and who, singular to say, was a native of his own village. Here he commenced to speak a little for Christ, and also attended a night school, gaining all the instruction he could.

In 1843, after having gone from Bristol to Jersey, and thence back to Tenby, Mr. Allen began his labours as a Primitive Methodist minister. His first circuit was Andover, in Hampshire. On this station much good was done through his instrumentality. The journeys were long, but, being blessed with a strong constitution, he was able to fulfil his duties without difficulty. There were thirty-three places on the plan, and a good array of local preachers.

The December quarterly meeting of 1843 appointed him to labour on the Romsey branch of the Andover Circuit. He found the branch in a low state, but, as his journal states, he said, "I believe it will rise; it must rise, and it shall rise." And it did rise, for many more were added to the Church. The income increased £22 6s. 6d., and the membership from 450 to 713 during the time he travelled on the Andover and Romsey Station. In passing, it may be mentioned that, while on this his first circuit, he had the pleasure of placing on the plan our now venerable brother, the Rev. W. Williams.

His next sphere was Aylesbury. Here again the journeys were very long, but the people were exceedingly kind. The names of Mrs. Jackson, who still lives at Aylesbury, and Henry Allen, an old local preacher,

appear in his records, as well as those of Kirby, Webb, Baker, and others. During 1846 he walked 1900 miles, visited 1086 families, and preached 386 times.

From Aylesbury he went to Wallingford and Chinnor, where he laboured with Mr. Wallis as colleague. A family, named Eustace, were very kind to him, and Mr. Allen, in his journal, gratefully refers to their sympathy and help. On this station a great deal of opposition was encountered; but notwithstanding this, a cheering measure of success was realized.

Mr. Allen next removed to Winchester, in Hampshire. At Meonstoke the Church clergyman raised great opposition to his preaching, and before three hundred people, on one occasion, he had a spirited discussion with him as to his right to come to the village to preach, but at the close they shook hands, and parted good friends.

The work of a travelling preacher was at that time attended with considerable difficulty, as the following incident will show. A camp-meeting was held at Bramdean. The people made a bonfire close by, and burnt everything they could lay hold of, including cabbage-stalks, old shoes, and hats. They struck a woman named Miller on the head, and put powder in her bonnet. It was a dreadful day. One young man stripped to fight. Mr. Allen told him that he had fore-sworn fighting a long time ago, or he did not know what he should have done to him. The persecution continued all day, and at night ten men took our friend

and threw him in the dirt, making him in a deplorable condition; but still God gave the victory, and good was done.

In 1853 Mr. Allen married Miss S. Taylor, and his first station afterwards was Yeovil and Sherborne. To get to the latter place they travelled all night by road from Dorchester. A year only was spent here, but there was an increase of eight members during that time.

The next scene of labour was Wickhambrook, in Suffolk. When he entered this station, in 1856, the income was £12 per quarter for Wickhambrook side, and when he left, in 1858, it was £22 18s. 6d., and the members numbered 320. Newmarket, Clare, and Haverhill were remissioned, and many other places put on the plan. Messrs. G. Bocock and Jarrold were good co-workers. Revivals broke out right through the circuit.

From this station he removed to Haltwhistle, in Northumberland, a journey of about three hundred miles. This was a compact little station, with twelve places and fourteen local preachers on the plan. Mr. Allen's journals testify to pleasing experiences on this circuit. The name of the family at whose house the sainted William Clowes used to preach is repeatedly mentioned in grateful and affectionate terms.

After labouring on this station with cheering success, the Conference of 1860 appointed him to Brough, in Westmoreland. This was a very heavy station, Mr. Allen being generally one week at home, and the other

away at distant places, still, many pleasant recollections of his ministry here are recorded in his journals, and he appears to have been happy and successful.

From Brough he removed to Wolsingham, where he laboured with the Rev. W. Clemitson, to whom he became sincerely attached. Here also he made the acquaintance of the now sainted Thomas Matfin, Henry Pratt, William Saul, and Joseph Spoor, of whom he would talk up to his dying day. Coming home from one of his appointments on this circuit, he was waylaid by two rough-looking men, who would have robbed and probably maltreated him, but for a remarkable interposition of Providence.

In 1863 he removed with his family to South Shields, where he laboured with the Rev. J. Atkinson. This was a good circuit, and many kind friends were connected with it. After harmoniously working with his colleague, and seeing spiritual and financial success, he was transferred to Hammersmith, which was then a mission embracing Brentford, Lampton, Hounslow, Battersea, Acton, Shepherd's Bush, Hanwell, and other places, some of which are now heads of circuits. The preacher's house was behind the chapel, in South Street, quite inadequate to the requirements of a family; but, through the kindness of the Rev. Moses Lupton and his dear wife, a more suitable residence was provided. He had for his colleagues the Revs. S. J. Southwood and R. Nurse, who laboured harmoniously with him. Great prosperity was enjoyed. While on this station Mr.

Allen and his family formed many friendships of a close and enduring character; and the societies, as a whole, appear to have won a high place in his regard. It was on this circuit, at a camp-meeting, that a Roman Catholic priest threw two handfuls of mud into our friend's eyes, nearly blinding him.

The next scene of labour was Eynesbury, St. Neots. Here he had for his colleagues the Revs. W. Amery, J. B. Lee, and J. Lidstone. Mr. Allen never tired of speaking of the kindness of the friends here, which he characterized as unbounded. And truly he needed both sympathy and help, for here he was called to pass through the greatest trial of his life. His wife died, leaving him with a family of six children. The latter cherish to this day the devoted kindness of the officials and friends. Notwithstanding his bereavement, Mr. Allen zealously discharged his duties, and was blessed with a rich measure of success; and prosperity was enjoyed in every department of Church life and work.

From Eynesbury he was appointed to East Grinstead, part of the Redhill Circuit, where his health broke down, and he had to seek superannuation; he then settled at Brighton, where he did much work for the Master. The last two years of his life were marked by acute bodily suffering, and the physician's skill was of no avail; as a last resource, a change of air was deemed desirable, and he went to Eastbourne, to the house of his daughter, where, after a few days, he peacefully rested from his labours, in the seventy-third year of his age. His body

was interred in the Brighton Cemetery, the following ministers and officials being present : Revs. W. Dinnick, W. E. Crombie, C. Harrison, J. D. Dinnoek, W. J. Smith, Councillor Lowther, J. Barker, J. H. Benham, and many other old and intimate friends. As deceased was a Good Templar, an impressive service was read at the grave by Sister Haefner and Major Williams. The coffin was covered with wreaths sent by members of the family and friends.

So fell asleep, after long and acceptable service, a faithful minister of Jesus Christ. Mr. Allen was a man of good natural parts, of great earnestness, and of an iron constitution. In all the relationships of life, as husband, father, friend, minister, he was kindly, conscientious, and faithful; his ministry, especially in the earlier part, was discharged amid experiences of privation and frequent persecution; his journals, now in the possession of the writer, bear constant testimony to this, but they also abound with records of triumphs achieved in the name and strength of God, of souls saved, and difficulties overcome. Mr. Allen was privileged in being spared to a good old age; he had a fair period of rest after the long and trying labours of life; he secured and retained the confidence and esteem of a large circle of friends; he was permitted to see his children grow up and settle comfortably in life, and, though he had considerable suffering before there came to him the release of death, he was divinely sustained, and was enabled to say shortly before his summoned breath went forth,

"When my heart and my flesh faileth, God is the Strength of my heart, and my Portion for ever."

In bringing this brief record of departed excellence to a close, we may add that, among other services rendered by Mr. Allen to the Church and the world, he published two books, "A Guide to the Scriptures," and "The Bible-Reader's Friend," which have been widely circulated, and have greatly helped many to a fuller and clearer understanding of the Word of God.

H. J. ALLEN.

LONDON:
PRINTED BY WILLIAM CLOWES AND SONS, LIMITED,
STAMFORD STREET AND CHARING CROSS.

PREFACE.

IN offering to the Connexion this Memorial Volume, we feel assured that no words of apology, and but few of explanation, are necessary.

The mortality in our ministry during the last Conferential year has been so exceptional;—among those we have had to mourn have been some of service so long, of gifts so distinguished, and graces so eminent, that a general expectation appears to have been engendered that some attempt would be made to secure to the Church they served so well the benefits of a record of their character and work.

Biography has been greatly used of God for the blessing of His people; and especially in the history of Methodism has it been made an agency for strengthening the faith of the weak, encouraging the hope of the fearful, deepening the piety, and inflaming the zeal of those who, left awhile longer in the vineyard, are both stimulated and inspired

to copy the example and emulate the excellences of brethren gone before.

The gracious influence which rested upon the Conference while the memoirs of deceased ministers were read, and the appropriate and affecting addresses of the Rev. Joseph Wood and others were delivered, will not be soon forgotten by those who were present; and the thought must have occurred to many, that great and lasting good would have resulted could the whole Connexion have shared the privilege enjoyed by the few; and while it cannot be expected that all the influences of such a service can be realized in the perusal of a book, the hope may be indulged that, to some extent, the ends designed by the Conference service may be aided and extended by this effort to perfume and perpetuate the memory of departed worth, and so make the dead yet speak to us.

The inclusion of so many sketches in one volume has made it impossible to attempt a full account of each brother; this, though inevitable, we sincerely regret.

It will doubtless be remarked that the biographies are of unequal length, and we are earnestly desirous of preventing any mistaken inference being drawn from this fact.

The space devoted to each memoir is not in-

tended in any way to denote either the value of the ministry, or the excellency of the character, of the deceased, but is due to the circumstances under which this volume originated. It results from a desire to pay a tribute of respect and affection to loved ones nearly related to those who have undertaken the task. While doing this, it was thought, that if a brief memoir could be given of all the ministers who had passed away during the Connexional year, both the interest and usefulness of the work would be increased. This statement will explain the sketches placed in the former part of the volume, being more extended than those which follow.

In the earnest hope that these short records may be acceptable and consolatory to the various members of the many families who have been bereaved, and may, through the Divine blessing, be used to inspire ministers and people alike to greater diligence and more heroic service, we send it forth in the name of the Lord Jesus and for the glory of God.

THE COMPILERS.

October 1, 1889.

FOR EVER AND AYE.

THEY have gone! They have gone!
Their life-race is run,
And their life-work is done—
“Well and faithfully done”—
“Faithfully done.”

They have gone from their fears;
Their sighs and their tears
All ceased with earth's years:
It is well with them now,
For ever and aye.

They have gone from the night,
To live in the light
That is cloudless and bright:
It is well with them now,
For ever and aye.

They have gone from the fight—
The battle for right—
Clad in armour of light:
It is well with them now,
For ever and aye.

They have gone! They have gone!
And victory won
Through the BLOOD OF THE SON:
It is well with them now,
For ever and aye.

They have gone to their LORD—
Have yielded the sword,
And received the glad word,
“Well and faithfully done”—
“Faithfully done.”

FOR EVER AND AYE.

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They have gone to the REST
Where workers are blest
With eternal bequest:
It is well with them now,
For ever and aye.

They have gone to the JOY
Which knows no alloy,
And that none can destroy:
It is well with them now,
For ever and aye.

They have gone to the CROWN—
With Jesus sat down
On His glorious throne:
It is well with them now,
For ever and aye.

They have gone to give PRAISE
In loftier lays
To the ANCIENT OF DAYS:
It is well with them now,
For ever and aye.

RICHARD BAXTER.