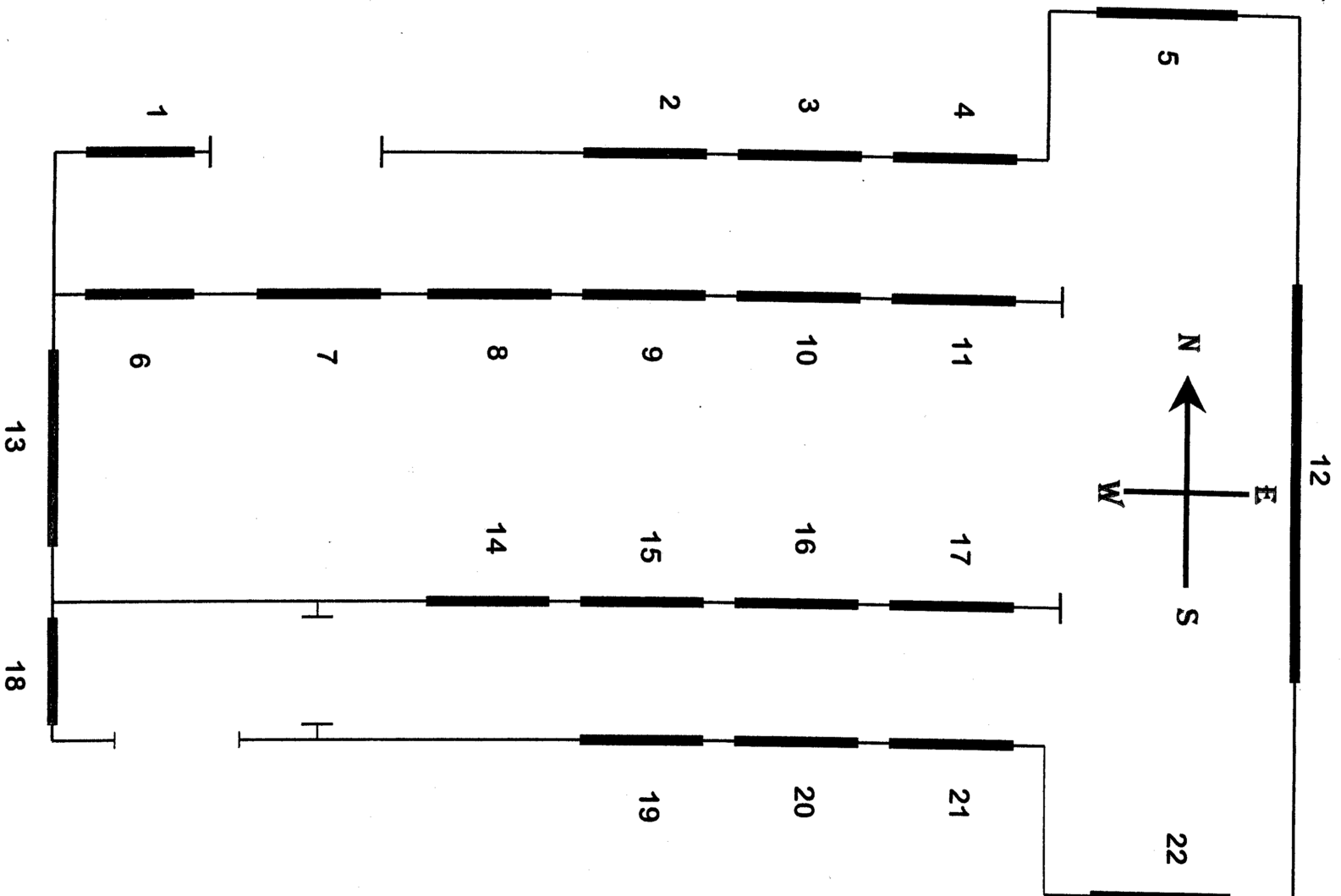


THE STAINED GLASS WINDOWS

of St Andrew's Frognal

United Reformed Church

Finchley Road, Hampstead



THE STAINED GLASS OF ST ANDREW'S FROGNAL

A stained glass window consists of pieces of glass coloured through their mass, often with painted lines burnt in, all joined together with grooved leads. Stained glass did not exist before Christian times and remains an essentially Christian art form. Its main feature is that it relies on light passing through it at different times of day. It was, and remains, a means of communicating visually the Bible stories and Christian truth. However, the designers and glaziers saw stained glass as much more than a new art form. To them it was a physical manifestation of God as Light, and, specifically, of Jesus being the Light of the World. The church building became envisaged more and more as a house of colours, a place filled with light for the greater glory of God. And the very Scriptures themselves were, when presented in stained glass, actually being transmitted *into* the church.

As with many other Protestant churches, St Andrew's was not constructed to receive stained glass. Windows were inserted later into the structure by various donors over a period of years. So there is no overall iconographical programme or theme as is generally found in Roman Catholic cathedrals and churches. This lack of an iconographical programme is compounded by a subsequent lack of control over design and colour schemes. Nevertheless, all the windows have a scriptural theme.

The Biblical sequence of the windows is as follows. *The Old Testament:* Abraham and Isaac (5, detail); David and Goliath (5, detail); The First Fruits of the Land (3); Praise the Lord (4). *The New Testament:* The Nativity (17 and 22); The Baptism of Jesus (22); Fishers of Men (16); Andrew the Apostle (13, details); The Woman of Samaria (7); Jesus and Martha (6); Come unto me (12); The Sower (2); The Good Samaritan (11); Blessing the Children (1 and 13, detail); Blind Bartimeus (21); Palm Sunday (13, detail); The Crucifixion (5 and 13, detail); The Resurrection (15 and 19); Paul at Ephesus (13, detail); The Last Judgment (8 to 10); The Revelation of John (14, 18 and 20).

We should not study these windows as simply an attractive form of ornamentation. They are vibrant illustrations of the Glory of God and the Gospel of Christ.

THE ARTISTS

J Dudley Forsyth. He was active primarily in the 1920s. His studio was in Finchley Road near to St Andrew's church, and he was a manufacturer of stained glass rather than a designer. His glass was used in some windows in Westminster Abbey and the Baltic Exchange.

William Morris of Westminster (1874-1944). A traditional artist who is not to be confused with the more famous socialist and craftsman of the same name. Active in London and the Home Counties.

Henry James Salisbury (1864-1916). He was a Methodist from Harpenden who had studios in Knightsbridge and St Albans. He was a deeply committed Christian. His work was traditional and he concentrated entirely on the depiction of scriptural events. His work was primarily, but not exclusively, for Methodist churches and institutions including Wesley's chapel, the Leys School in Cambridge, Kingswood School in Bath and the former Westminster College. His more famous brother, Frank O Salisbury, was apprenticed to him and became Master of the Glaziers Company, though he is remembered mainly for his portraiture and vast canvasses of ceremonial events.

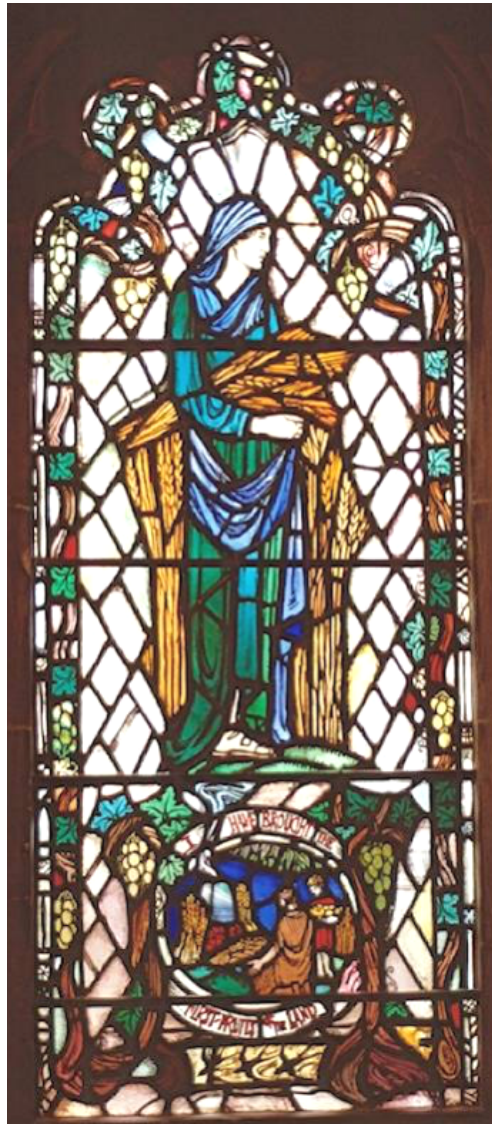
Douglas Strachan (1875-1950). He was born in Aberdeen and, after being a political cartoonist for the Manchester Chronicle, he became a portrait painter in London. He then found his true medium to be stained glass and he never returned to painting. His significance is in the originality, imagination and flowing colours of his designs, which do not allow him to be identified with any special style of art. He was fascinated by the depiction of apocalyptic events. His career blossomed after contributing 'The Evolution of the Peace Ideal' to the Palace of Peace at The Hague. His most significant work was in designing the windows and sculptures for the Scottish National War Memorial in Edinburgh. Latterly he moved to Pittendreich at Lasswade in Midlothian which was his home, workshop and studio. The artists of many of the St Andrew's windows remain to be identified.



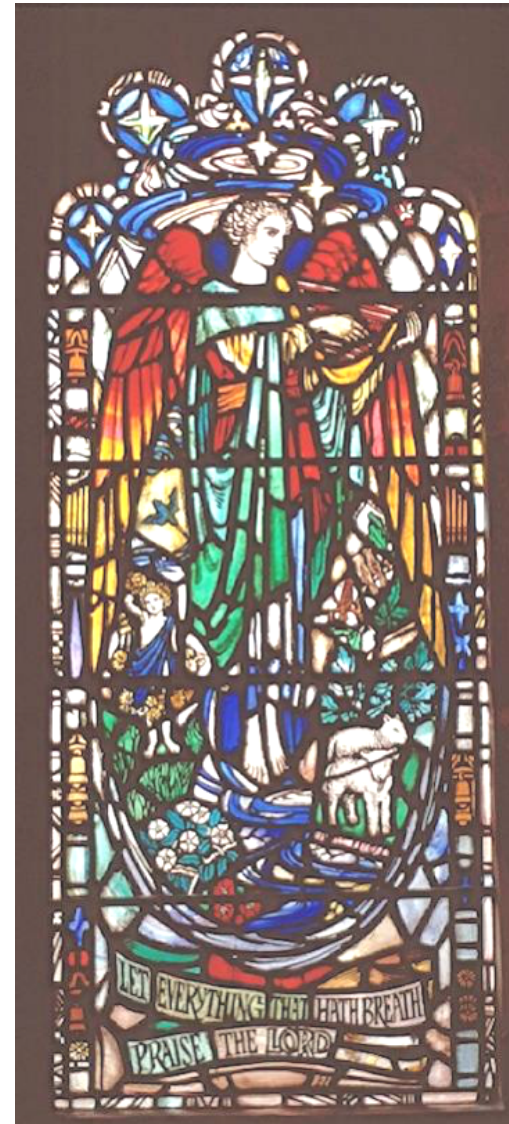
1. "Suffer little children to come unto me and forbid them not" (Matthew 19, Mark 10 and Luke 18). In memory of Agatha Mary Glover 1877-1935.



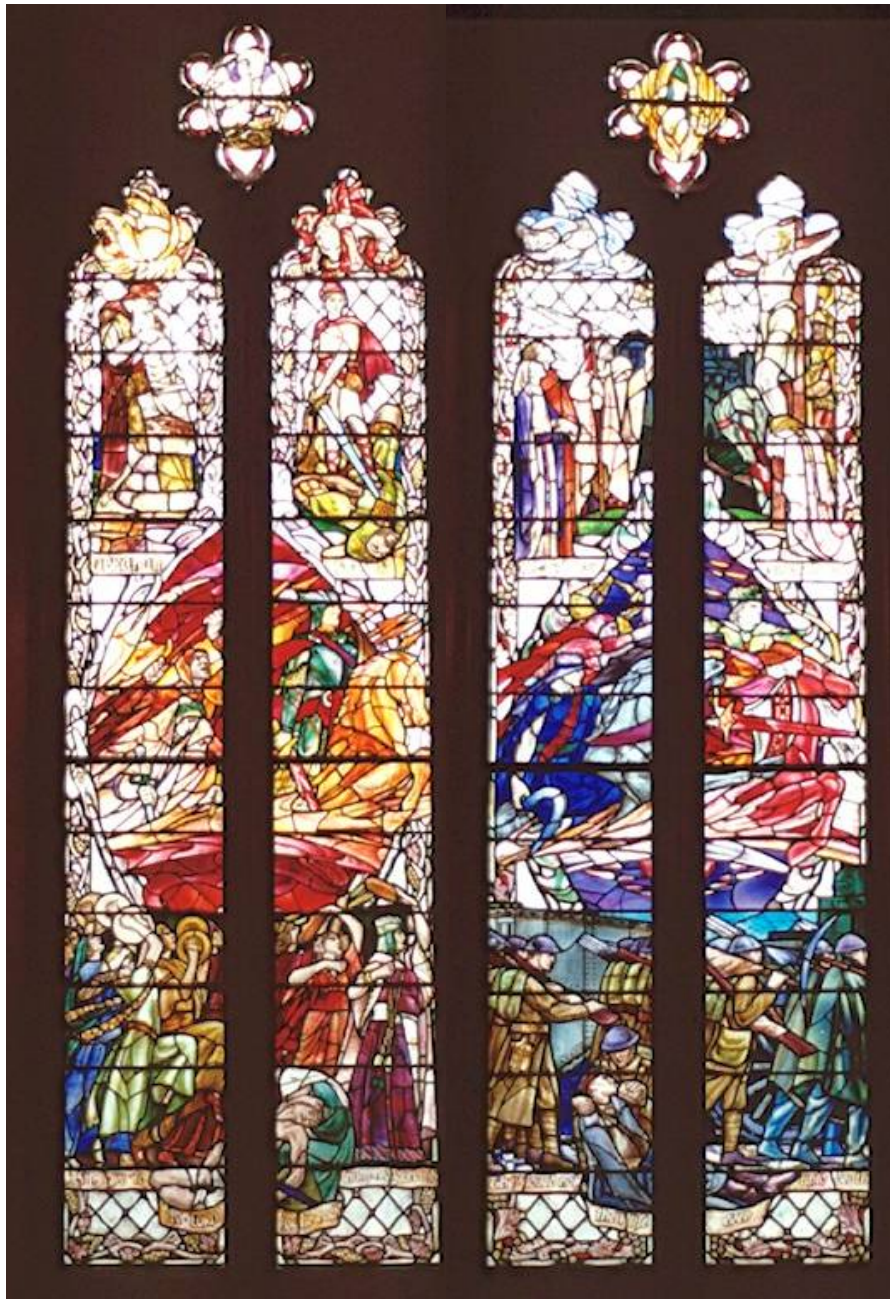
2. The Sower. By William Morris of Westminster 1936 (Matthew 13). "In loving memory of John McLennan who died 13 Nov 1936 aged 66 yrs".



3. "I have brought the first fruits of the land"
(Deuteronomy 26).



4. "Let everything that hath breath praise
the Lord" (Psalm 150).

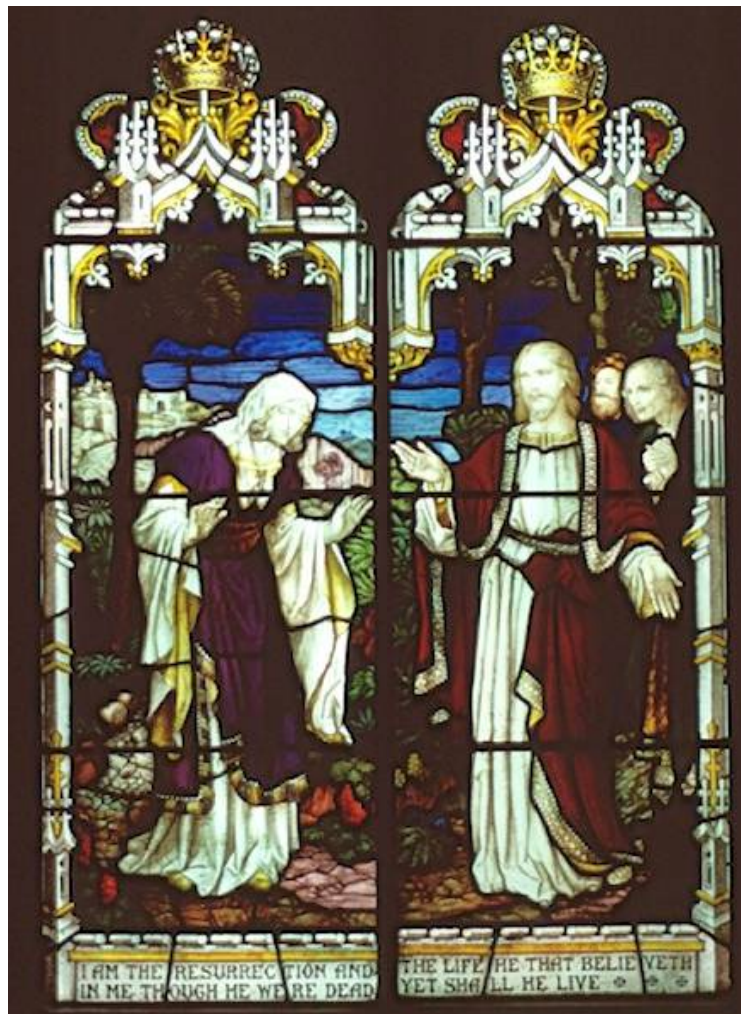


5. "Sacrifice" 1922 by Douglas Strachan.

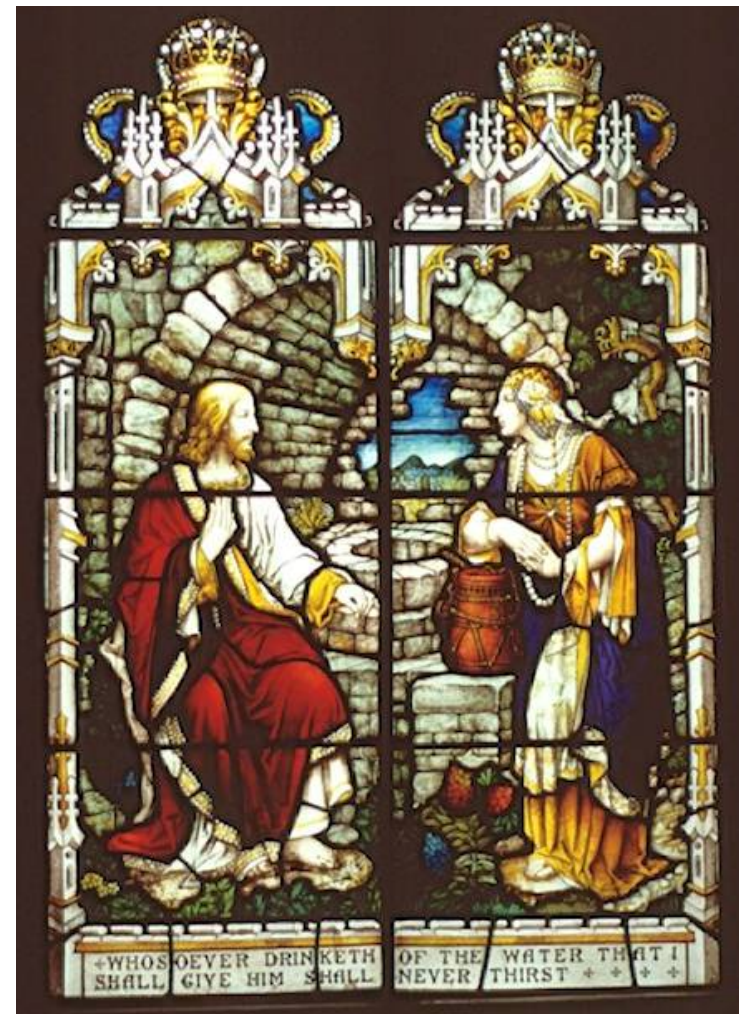
Sacrifice is understood by faith.

The top panels depict scriptural sacrifice as represented by Abraham offering up Isaac (Genesis 22) and David destroying Goliath (1 Samuel 17). The climax is the sacrifice of Calvary (Matthew 27, Mark 15, Luke 23 and John 19). The inscriptions read: "Abraham", "David" and "I have overcome the world" (John 16).

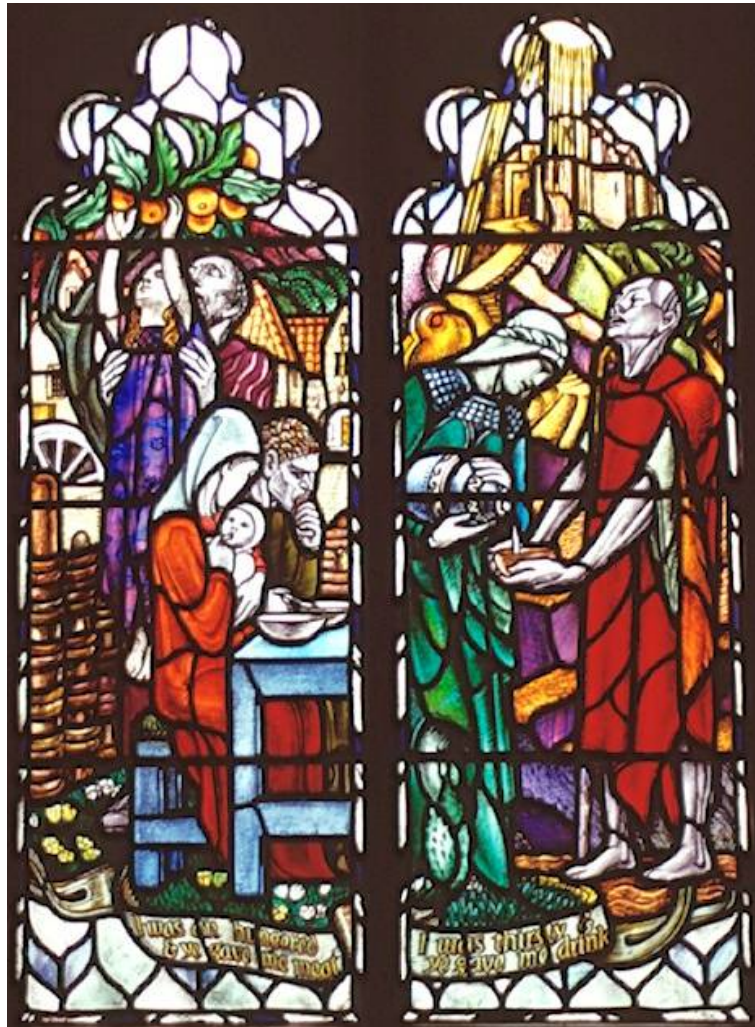
The lower panels represent discipline, pity and the horrors of war. The inscriptions read: "Sing ye to the Lord for he hath triumphed gloriously" (Exodus 15) and "They loved not their life even unto death" (Revelation 12).



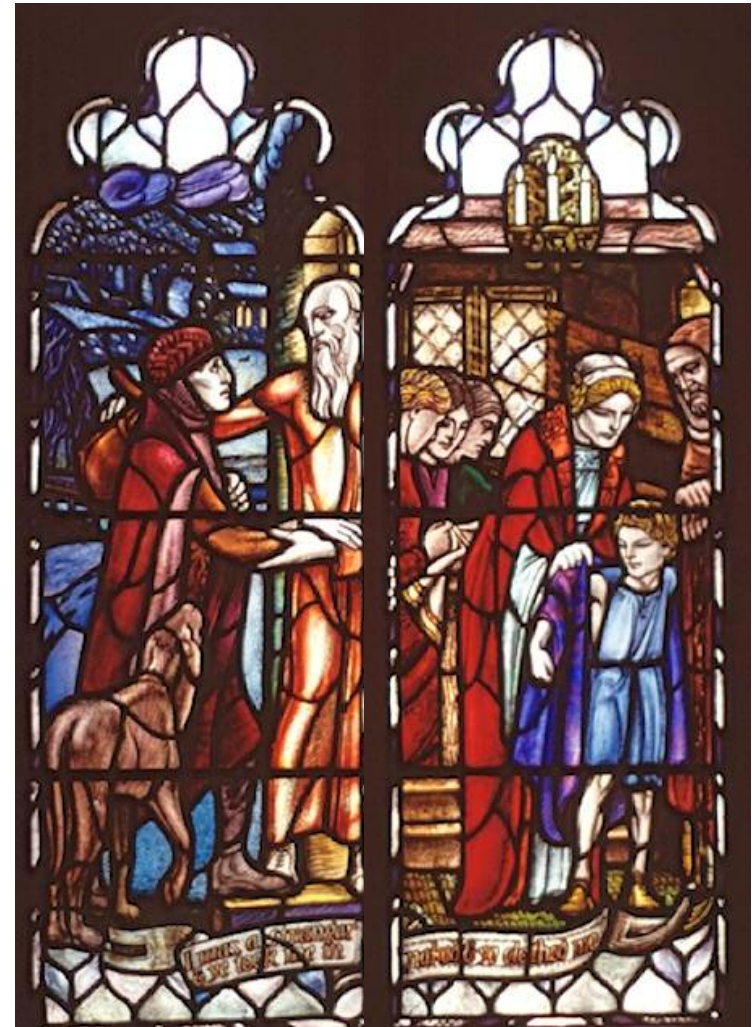
6. Martha approaches Jesus after the death of Lazarus. "I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live" (John 11).



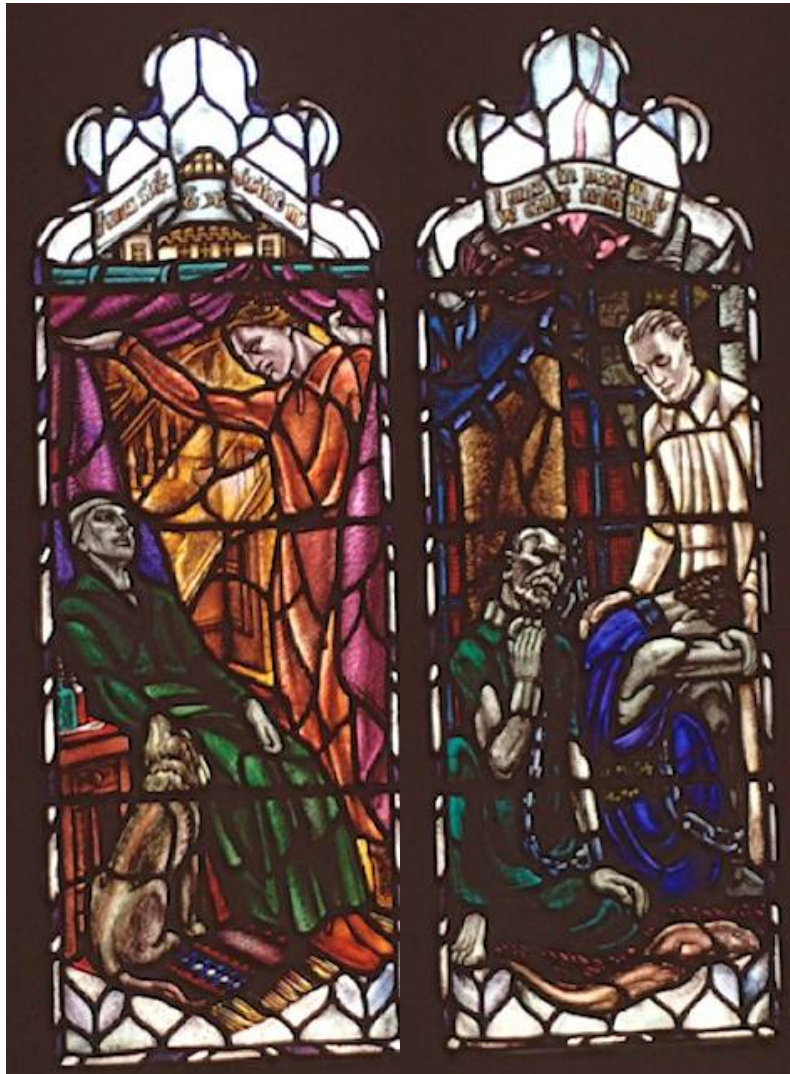
7. The Samaritan woman at the well.
"Whosoever drinketh of the water that I shall give him shall never thirst" (John 4).



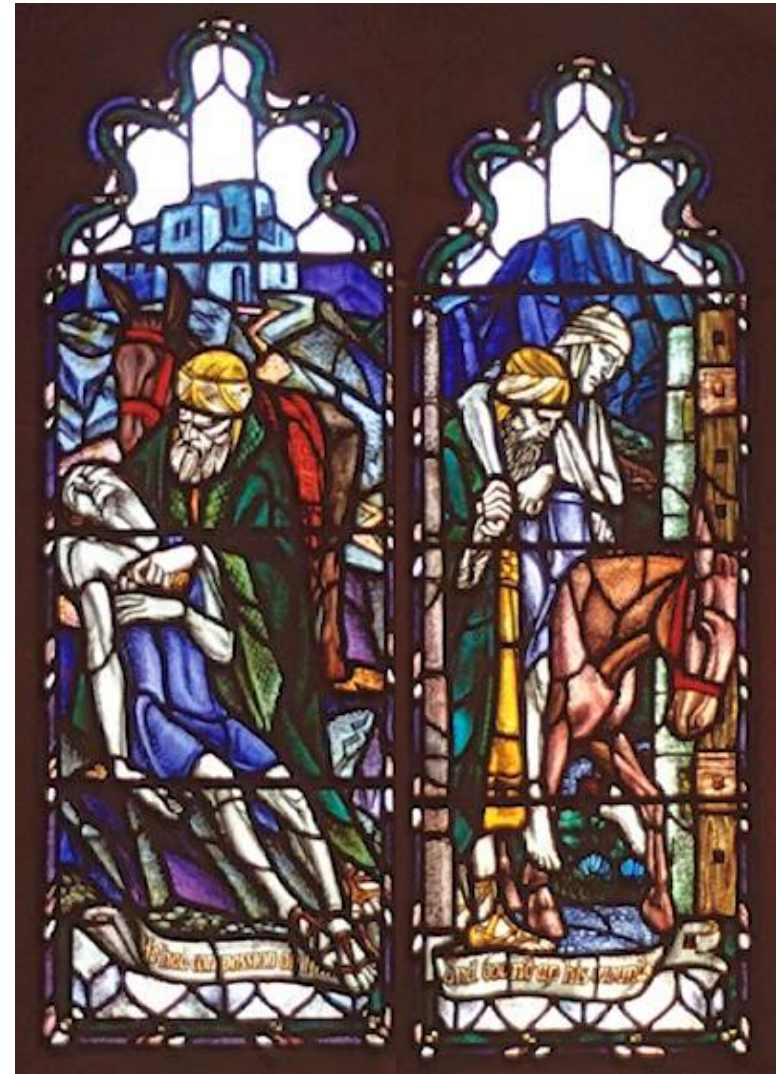
8. "I was an hungred and ye gave me meat"
 "I was thirsty and ye gave me drink"
 (Matthew 25).



9. "I was a stranger and ye took me in"
 "Naked and ye clothed me"
 (Matthew 25).

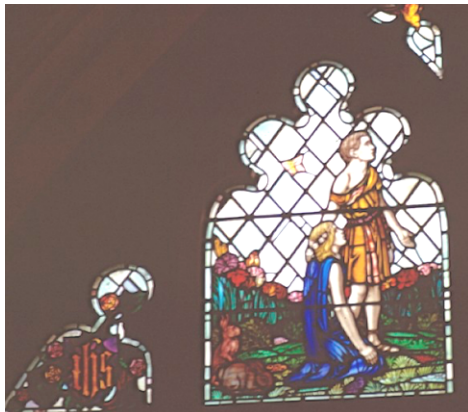


10. "I was sick and ye visited me"
 "I was in prison and ye came unto me"
 (Matthew 25).



11. The Good Samaritan
 "He had compassion on him ...and bound
 up his wounds" (Luke10).

12.

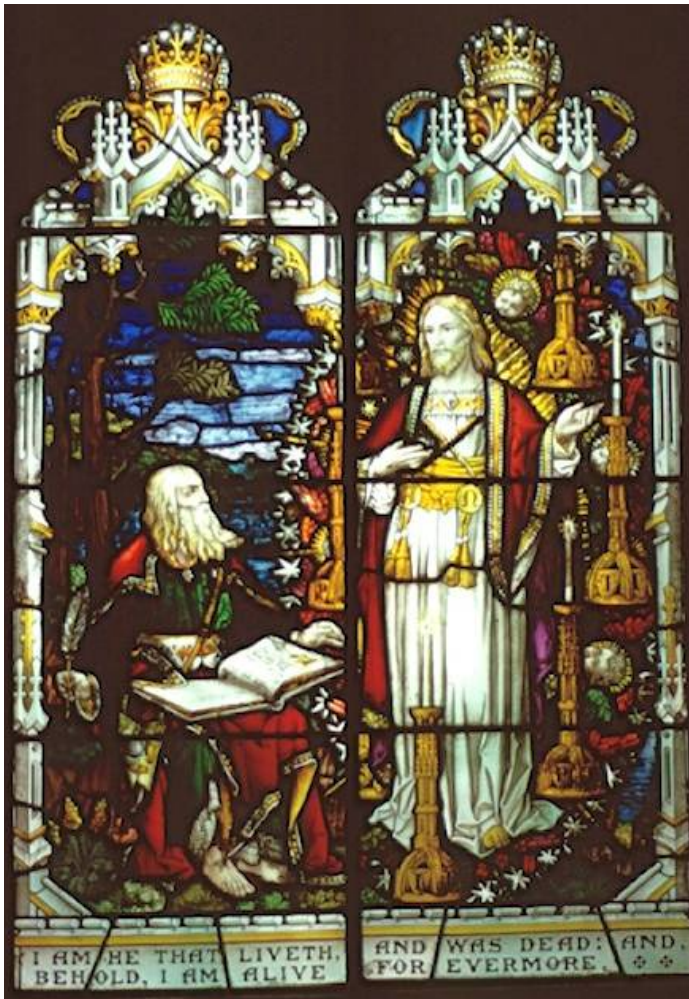


These windows are at the front of the church. The inscription on the wall below reads "Come unto me and I will give you rest" (Matthew 11).





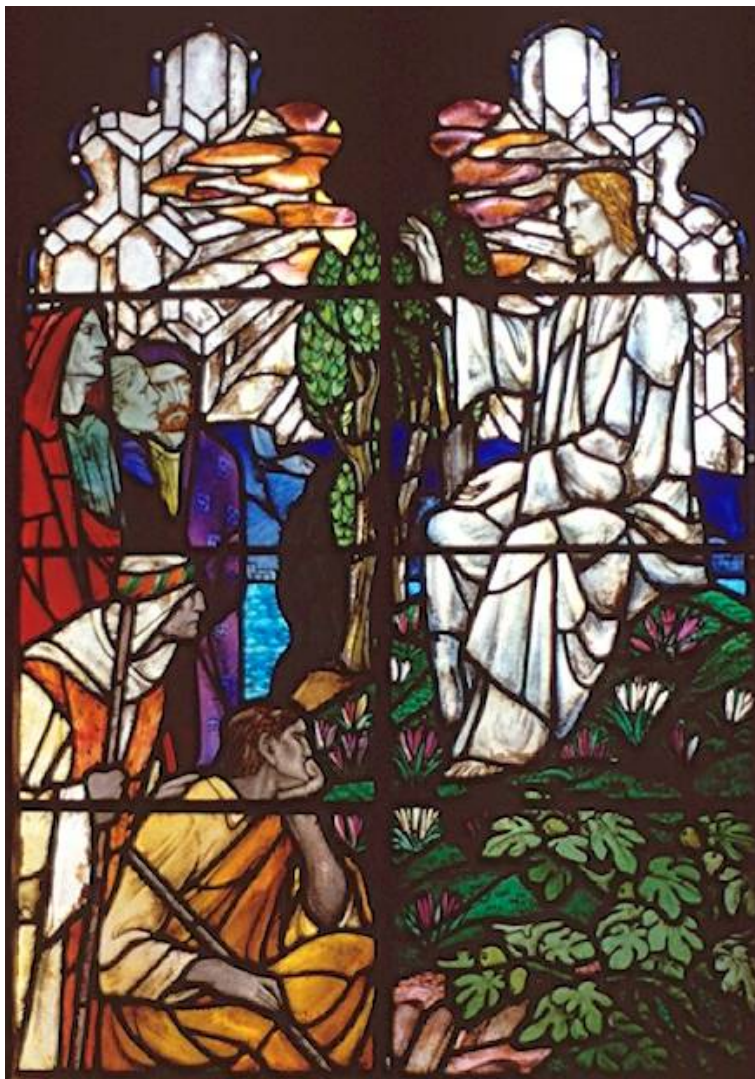
13. "The Crucifixion, Resurrection and Ascension of our Lord" 1906. By Henry James Salisbury. In memory of James Duffus, one of the first elders of this church, and his son John Noel. This three-light window is dominated by the ascending Christ in a mandorla at the top. There are illustrations of "The blessing of the children" (Matthew 19), "The entry into Jerusalem" (Luke 19), "Andrew bringing the lad" (John 6), "The charge to Peter (John 21), "Andrew bringing Peter" (John 1v42) and "Paul exhorting the elders" (Acts 20v17). Inscriptions read "Hosanna in the highest" and "Ye ought to help the weak" (Acts 20).



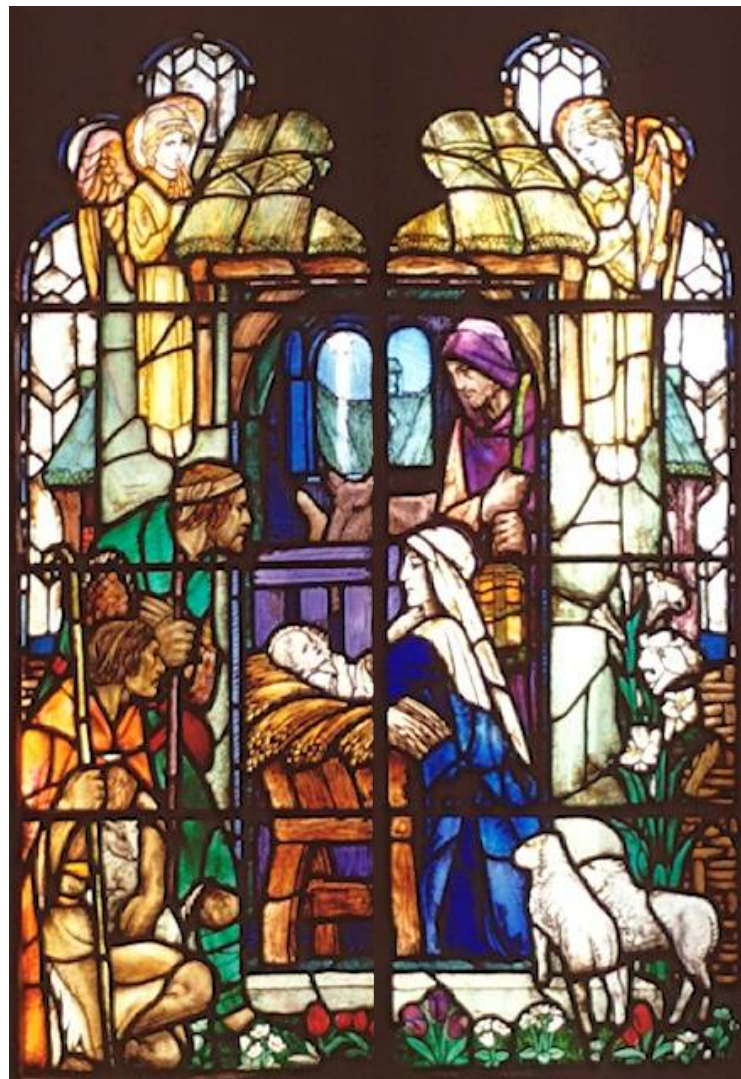
14. The Revelation of John
 “I am he that liveth, and was dead; and behold, I am alive for evermore” (Revelation 1v18).



15. The empty tomb
 “Fear not: for I know that ye seek Jesus...He is not here: for he is risen” (Matthew 28).



16. Jesus makes fishers of men by the Sea of Galilee (Matthew 4, Mark 1).



17. The Nativity (Matthew 2, Luke 2).

These windows both by Douglas Strachan 1922 in memory of Lady Nivison.



The above windows are in the parlour, one of the rooms at the back of the church.

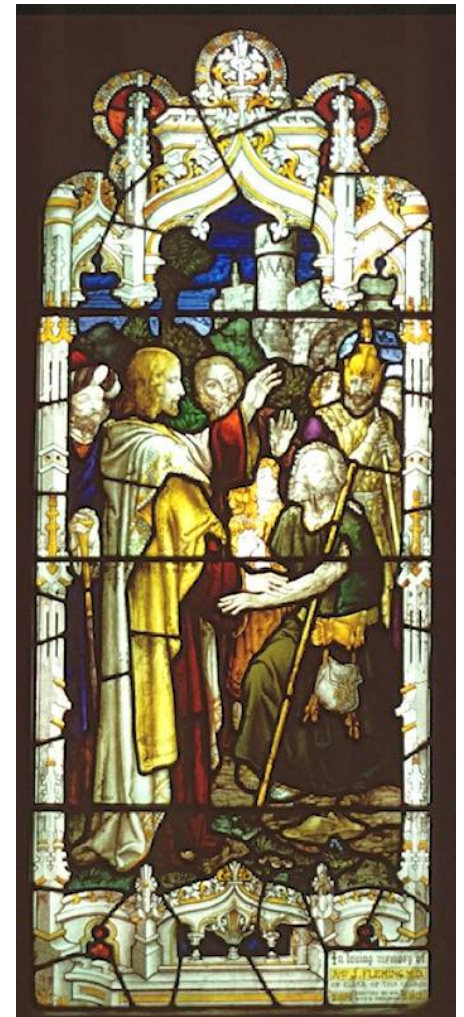
18. The window to the left is in the Tower Entrance and represents The River of Life and The Tree of Life by J Dudley Forsyth (Revelation 22).



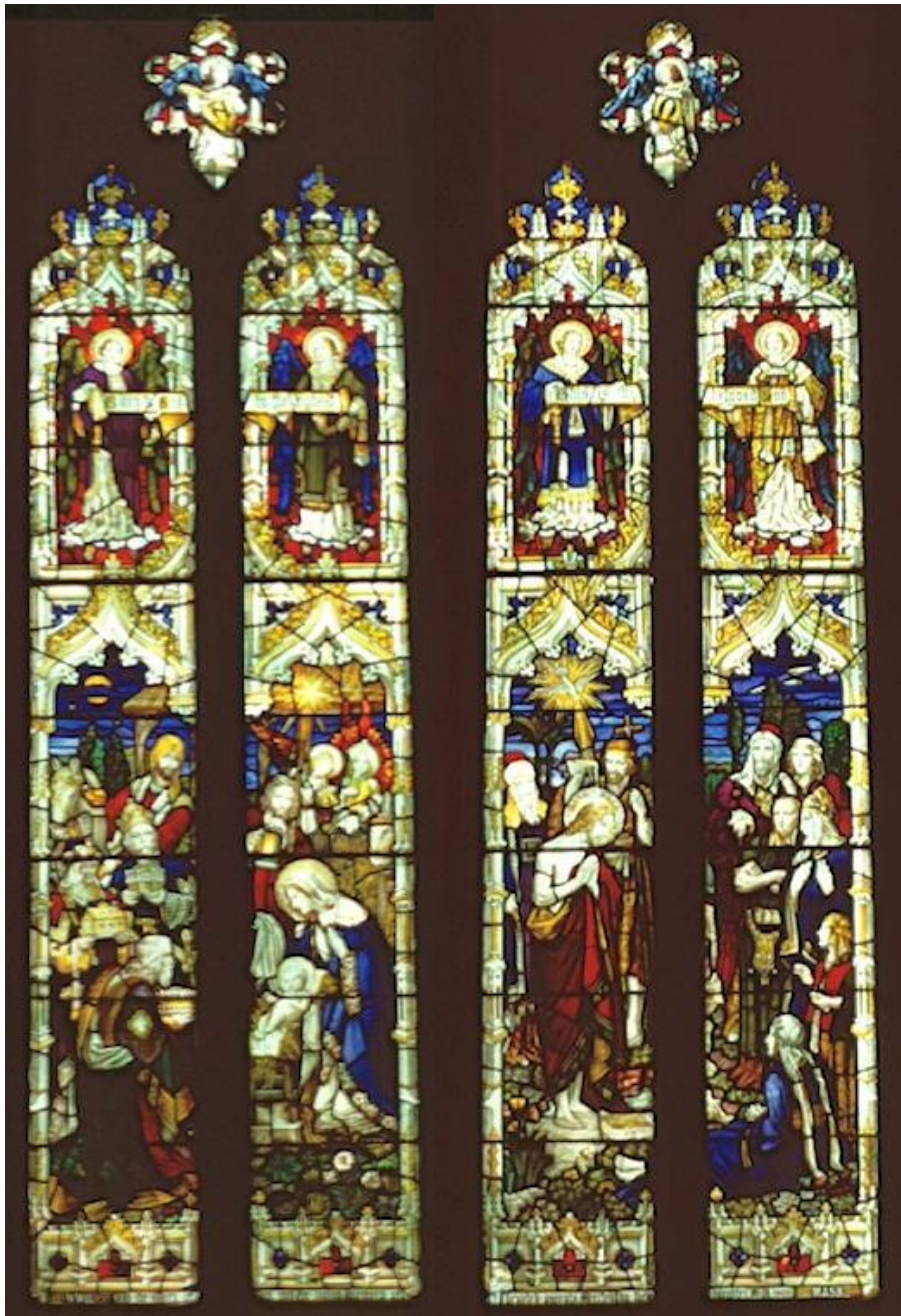
19. Jesus appears to his disciples by the Sea of Tiberias (John 21). "To the Glory of God and in loving memory of Katharine Balfour Sharman March 25 1908".



20. The knight gives up his sword to Jesus. Memorial of World War 1. "To him that overcometh will I give to eat of the Tree of Life" (Rev 2). "George Haslewood Foster"



21. The healing of blind Bartimeus (Mark 10, Luke 18). "In loving memory of Alex J Fleming MD an elder of this church".



22. The nativity of our Lord (Matthew 2, Luke 2) and his baptism in the River Jordan (Matthew 3, Mark 1). 1904.