

CHRIST CHURCH

WESTON-SUPER-MARE

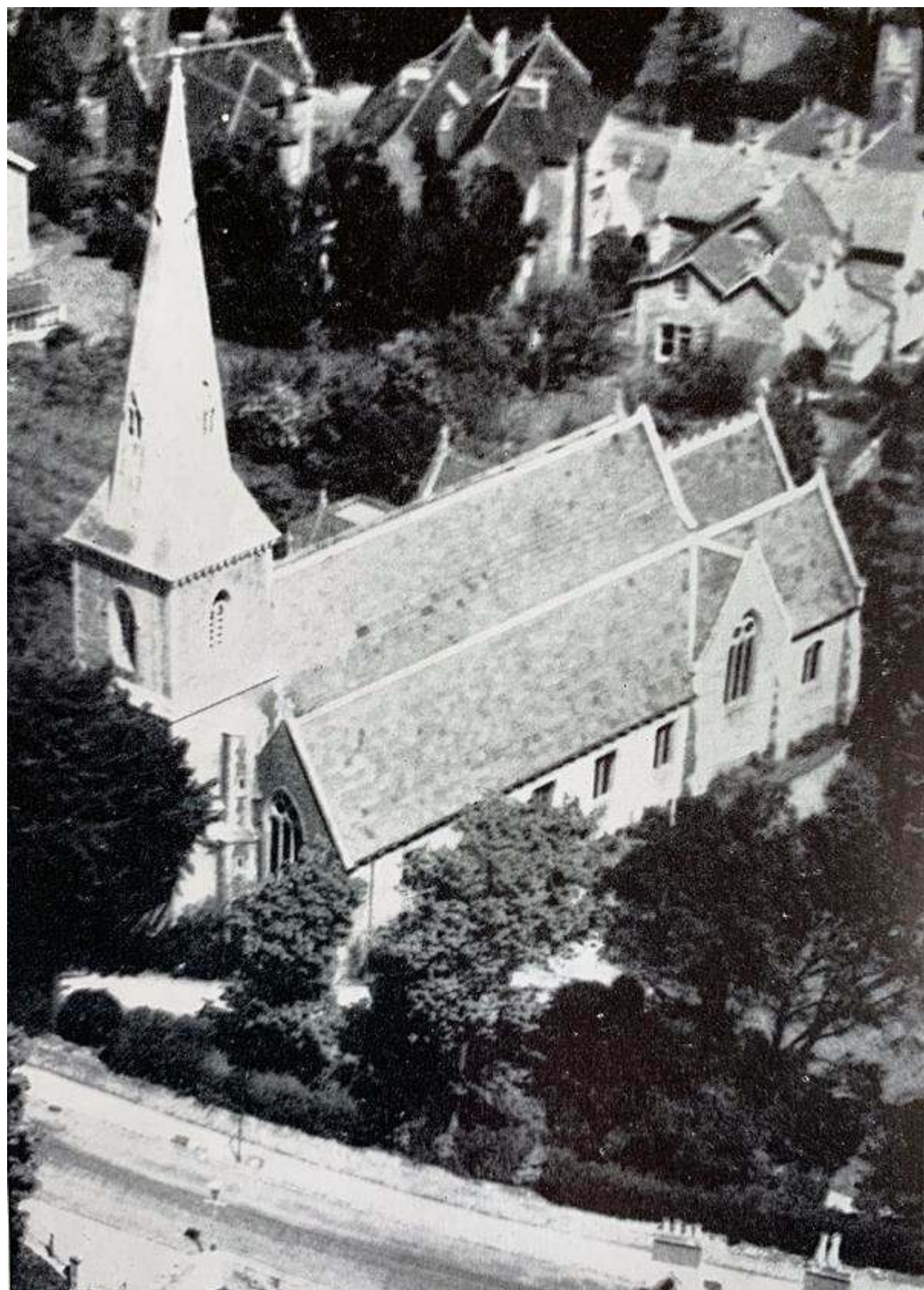
CENTENARY BOOKLET

ONE HUNDRED YEARS

GLIMPSES OF
CHRIST CHURCH, WESTON-SUPER-MARE
1855-1955



*'And the apostles gathered themselves together
unto Jesus, and told Him all things, both what
they had done, and what they had taught.'*
MARK 6 : 30.



ONE HUNDRED YEARS

GLIMPSES OF CHRIST CHURCH, WESTON-SUPER-MARE 1855-1955

1. Beginnings

'Go up to the mountain and bring wood and build the house; and I will take Pleasure in it, and I will be glorified, saith the Lord.' – HAGGAI 1:8.

IT IS JANUARY 30TH, 1854. The mid-morning skies are leaden, and frequent squalls of heavy rain are falling as a gathering of a considerable number of townsfolk assembles in a field called Montpelier, near the outskirts of Weston-super-Mare. At about 12 O'clock the ceremony begins: the hymn, 'From all that dwell below the skies', is sung by the children of the National School, and prayer is offered by the Incumbent of Emmanuel Church. Then, assisted by Henry Davies, Esq., to whom the field had belonged, the Rector, Archdeacon Henry Law, lays the first stone of Christ Church, Weston-super-Mare. The ceremony is soon concluded: the doxology, prayer, and the 100th Psalm; and as the storm clouds gather, the Archdeacon prays with much earnestness for God's blessing on the work which is just begun.

So the story begins—at least as far as Christ Church is concerned. The field in which they gathered then could no doubt tell us many fascinating stories of the years before. There was a time when ancient forests covered the countryside around, and deer wandered beneath yew, oak and alder trees. The field could tell us of the ancient Britons who built their camp at the hill top, and buried their dead in Montpelier and at Ashcombe. We could no doubt hear of the Romans who fought with them in the days of Jesus Christ, and who burned their camp. Could it be that from near here lookouts spotted the fleet of King Alfred, anchored at Uphill?

We do not know. The earliest record of the Parish seems to be a mention in the Domesday Book of 1086, in which we read that 'Herluin holds from the Bishop Aisecombe'; but these records belong to the centuries when Weston was as yet unbuilt and unknown. As recently as the year 1811 its inhabitants numbered only 163, and eleven years later it could still boast only a few houses 'scattered mostly without arrangement and roofed with red tile, giving a character of meanness to the village'. To Ashcombe and Milton then was merely 'a pretty walk'. In 1837, however, two events took place which were to prove the making of the modern town: Dr. Fox of Brislington opened up the town as a health resort, and the Bristol and Exeter Railway was completed to Weston. Within ten years the population doubled, and again in the next ten years. In 1851 there were 4,034 inhabitants, and the town was 'already stretching itself along the base of Worle Hill, and will soon peer threateningly upon Kewstoke'. Buildings were being put up to accommodate the new population, and in the same year the paper reported that an 'omnibus conveyance to and from the Railway Station has become a matter of absolute necessity, now that the town has extended itself from Belvidere to Rocky Anchor Head'.

The rapid spread of the town presented grave problems to the Rector, who daily saw his parish extending far beyond the facilities of his Church and Staff. Yet Weston may be thankful to have possessed in Archdeacon Law a Rector of outstanding godliness and liberality, deeply concerned to provide for the spiritual well-being of his people. In 1845 he had built the National Schools, financing the venture largely from his own pocket, and early the next year he

announced his intention to build a Church for the growing population to the south of the town. Within two months the foundation stone was laid, and in October the following year, Emmanuel Church was consecrated.

But still the town continued to develop. While more and more houses were built up and along the hillside, an entirely new suburb began to appear east of the town in 'the Weston Meads'. Clearly, soon Ashcombe would be joined to the town, and a whole new area opened up. In 1853 the Rector again announced his intentions to the influential public by means of a circular letter. 'The growth of population in Weston-super-Mare continues rapidly to increase', he wrote: 'The many buildings which are now in progress, and other projected enlargements leave it beyond doubt that a vast addition of inhabitants must be immediately expected.' He then called upon the parishioners to face their solemn duty to provide another church. 'A sufficient site has been most liberally bestowed', he continued. 'It is so situated as to be easily approached by the inhabitants of what is called the New Town, and also of the hamlet of Ashcombe... In commending this object to your Christian benevolence I might suggest many holy motives and many weighty considerations. But I feel it to be needless to do more than urge you to reflect upon the supreme importance of securing to the present and future generations of this town the inestimable blessing of a place of worship in which the hallowed services of our revered church will be duly performed, and the pure truths of the Word of God faithfully proclaimed. I am aware that the Church cannot be completed without many efforts and much self denial. But who will not count it a joy to deny himself that multitudes of this and future ages may have an abiding blessing?' The letter ends with the verse quoted at the head of this chapter: 'Go up to the mountain and bring wood and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. — Haggai 1:8.'



Rev. W. F. Lanfear, M.A.
1855-1875

The estimated cost of the new church was £4,000. Funds at first came in rapidly, largely through a sum of £1,000 from the executors of a Miss Cook. By the end of 1854 the total had reached £3,303. Enough was collected, however, only to build part of the projected plan, and for twenty years the church remained uncompleted. Possibly because of the lack of funds, the building seems to have taken a long time to build. As the tower was raised, the papers reported increased interest in the work. In September, 1854, the Bishop appealed for more money when he preached morning and evening at the Parish Church. In the same month the papers reported that 'much however remains to be collected before so great a work can be completed. Nevertheless', the report went on, 'the graceful spire seems ready for the vane. It beautifully shows itself, not only as one of the chief ornaments of our town, but also as a pleasing embellishment to the surrounding landscape. All who approach the town see in it a token that the inhabitants are anxious for the best interests of their poorer neighbours.'

That is the last we hear of the building of the church, beyond a passing reference in the 1855 Handbook to the 'new District Church, which will shortly be completed'. Why it was so long before the church was consecrated on September 19th, 1855, we may never know. The curate for the new church had preached his farewell sermons in his parish at Hutton almost a year

before. Perhaps it was with something of prophetic insight that the Rector had written two years before, 'Difficulties may seem to impede. But the Lord will cause them to vanish before a praying and a striving people'.

All records of the consecration of the Church, apart from the date, have been lost. But we can well imagine the scene on September 19th, 1855, when the inhabitants of the town gathered to consecrate the Church they had built, praying that even in its unfinished and imperfect state, God would take pleasure in it, and be glorified.



Christ Church as it appeared in 1855

2. Growth

'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not; lengthen thy cords and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate places to be inhabited.' ISAIAH - 54: 2, 3.

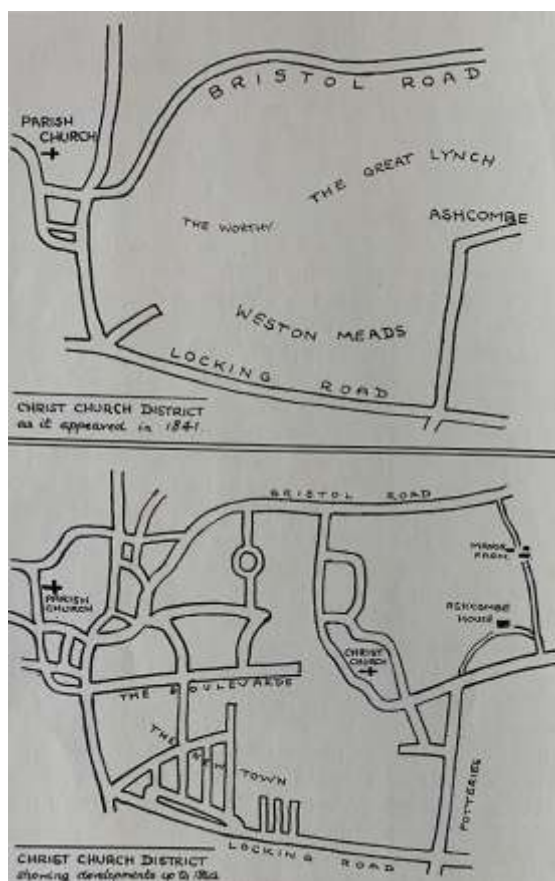
THE NEW DISTRICT CHURCH denominated Christ Church is in early decorated style, but plain in character, the objects aimed at being rather the useful and substantial than expensive and ornamental. The present building as it meets the eye, has a defective appearance for the want of an external chancel! So runs the account of the building in the Handbook to Weston-super-Mare of 1858. Let us join the worshippers on a Sunday morning and look inside the new church.

The building stands impressively on the hill, surrounded by fields and trees. The bottom end of Montpelier has not yet been built, so we must approach the Church up a rugged path. We can understand why so few of the older people attend. Looking up at the building, we can see what the Handbook meant. The Church ends abruptly, with no gables on the north-east and south-east. There is no chancel, and the only entrance, the south porch, stands almost in the middle of the building. As we approach a carriage draws up, and the Earl of Cavan steps out. He has driven

down from the Lodge along the Bristol road and down the new toll road. He and the Earl of Waldegrave are two of the Trustees of the Church. We follow him inside the building. It seems strangely oppressive and even at this time of day is dark and in need of more daylight. We notice that the nave roof is the same height as the side-aisle roofs, and that there are no small windows above the arches to let more light in. The nave ends at the present chancel arch, the east wall being relieved by three windows, the centre one of which we recognise as the present west window in the tower. The font stands by the pillar near the porch. We notice that there is no form of lighting, and that in consequence the notice board announces Evening Prayer at 3-30 in the afternoon.

The service begins. Mr. Lanfear, the Vicar, enters from his vestry through a little door where the 1914–18 War Memorial now stands. He wears no cassock, but simply a surplice and scarf, and reads the service from a desk facing the congregation near where the lectern now stands. The psalms are said. Before the sermon we sing the only hymn, unaccompanied, since there is no organ. During the singing, the Vicar leaves the church and returns to mount the pulpit steps wearing his black Geneva preaching gown. The pulpit is much higher than it is now, and from it the Vicar sees his congregation arranged in simple pine pews with no centre aisle. Toward the back he can see the children sitting in their tiered seats in the tower, their collars and frilly white frocks catching the light from the two narrow windows behind them.

During the service we may have wondered why the church was so badly attended. Surely this was the age when everybody went to Church? If we linger behind after the congregation has gone home, we shall begin to understand. Looking out over the parish, except away down toward the town, there is hardly a house to be seen. We can make out the hedges of the southern boundary of the parish, the Locking road, a pretty lane linking that village with Weston.



Behind us, along the hillside, is the old Bristol road, the northern boundary, finding its way through the fields and trees, before plunging down into Worle on its way to the city, narrow, rutted and dusty. The east and west boundaries are approximately as they are now. * The only other road of any age is the Ashcombe road leading up from the Locking road and ending abruptly in the little hamlet of Ashcombe. Along the eastern side of this road we can see 'the extensive potteries of Mr. Phillips and Messrs. Wilcox and Harvey. At the Exhibition of 1851 there were some of Mr. Phillips' productions and some are now gracing the new Palace at Sydenham'. Away on our left the new Cemetery has been recently laid out with over a hundred varieties of trees, and its two chapels, one for Anglicans and the other for Non-Conformists, have been just completed. Beyond, we can just see the narrow, precipitous track leading from the other side of Ashcombe village up the hill to Manor Farm, tenanted by Mr. Jones, and surrounded by 'humble cots, fertile fields and orchards, and a quarry partly excavated'. At the foot of the hill stands Ashcombe House, 'a plain white-washed building fronted by an extensive and sloping field', and not far from here we can make out the remains of mining operations, worked only a year or so ago.

This, then, is Christ Church parish. We can understand why the newspapers called it 'the retired locality of Montpelier'. We can also understand why the Church was not full that morning. But within an astonishingly short space of time, the whole district was transformed. In March, 1854, a new road had been built through the parish, 'commencing near the Capels' residence at Ashcombe, passing through lands called "Cathill", thence skirting the Church building on Montpelier and finally joining the Bristol road near the Water Works Company. It cannot be doubted', continued the newspaper report, 'that such a desideratum will give a spur to building in that locality.' Four years later, in 1858, looking from the wicket gate leading to the meadow near Meadow Villa, a writer describes this same area as 'a large meadow, heretofore called the Great Lynch, but destined at some future date to become the Montpelier of Weston-super-Mare'. Looking over his shoulder, the writer had already noted the rapid increase in houses and the growth of the town toward the hill. Down Meadow Street and Locking road were to be found 'whole streets and blocks of houses in every direction in various degrees of forwardness, from just laying the foundation, to the completed dwelling. Already the neighbourhood has won for itself the name of New Town, or, vieing with the aristocratic metropolitan suburb, "Camden Town"'. Looking southward from the church, the same writer describes 'the estate of the National Freehold Land Society just at our feet, where doubtless in a few years' time there will arise a number of habitations, whose inmates, with the more wealthy tenants of the future Montpelier will swell the congregation of the Church'. By 1868, we are told, 'several villas have been erected around the new church, and are already well tenanted. Others are in progress, and at no distant period it is probable that this locality will outrival in popularity some of the older building sites of this rapidly extending town'. In 1863 the building of the Boulevard was contemplated, to open up communications 'both north and south so that the circuitous narrow footpaths in and about "the Worthy" are rapidly giving way to finely formed roads now in course of construction'. Another road, the modern Baker Street, was beginning to develop towards 'Ashcombe Road at the foot of Montpelier' through a 'new district, and a very populous one'. By 1877 the whole district had developed beyond all recognition. 'At the time Christ Church was built, the residences in the immediate neighbourhood were very few and those not of the

* *The Parish Boundaries have been altered twice. In 1882 the northern boundary was extended to the shores of Sand Bay, and certain small changes made on the north-west corner. In 1903 the Parish of St. Saviour's was made, and the southern boundary was adjusted to the present position along the middle of Milton Road' Ashcombe Road, Clarendon Road, Beaufort Road, and down Swiss Road to Locking Road.*

highest order. But we almost doubt whether the Revd. Gentleman (Archdeacon Law) ever imagined that the somewhat isolated district of Montpelier would so soon be connected with the town proper by a roadway lined on either side with handsome residences like the Bristol Road, or by a carriage drive on the level like the Boulevards, the buildings on either side of which now rapidly grow towards the centre, and will soon form an uninterrupted line of buildings.'

This rapid extension of the town brought the congregation to the doorstep of the church. No longer was it isolated in the fields on the hillside. The new Vicar in 1875 lost no time in tackling the problem of the enormous increase population. 'A large number of people who were indifferent as to what place of worship, if any, they attended were induced to become regular attendants', states the newspaper report of September, 1877. 'This reaction soon told on the spare space in Church, and with the neighbourhood still rapidly increasing, it became apparent that a move must be made to enlarge the building, or rather to complete the structure. Mr. Hans Price, past Churchwarden and one whose name looms large in forty years of the records of Christ Church, prepared plans for the building of a chancel. 'In an incredibly short space of time two-thirds of the estimated cost of £1,000 was given or promised', and with this money enlargements and improvements were carried out so that 'those who knew Christ Church in its original form will hardly now recognise the same by the interior'. The addition included a chancel with choir stalls; a large organ chamber, into which the organ was moved from the south-west corner of the church (where it had been installed in 1866) after being cleaned and improved; and a large space for sittings on the south side of the chancel. A new five-light window was inserted with plain glass in the new east wall, and the old east window built into the tower, to replace the doublet windows. The two other east windows were re-inserted in the new walls. Above the new Holy Table, the wall was covered with 'rich carvings of diaper work' on each side of which the Ten Commandments were painted. The pulpit was lowered, and the entire church re-pewed with the present pews, re-arranged with a centre aisle. In addition, the modest sum spent included the building of the transept gables, and a new heating chamber.



Rev. H. T. N. Chase, M. A.
1875-1880

The enlargement resulted in an additional 188 seats, making a total of 681. The new sittings were allotted first to parishioners, and then to non-parishioners by order of seniority. In these days of half-filled churches, let us thank God for the days when Christ Church was filled to the doors, and when the Vicar could write in the parish magazine, 'Wellnigh every appropriated seat is let'. The parish then numbered 4,000 souls.

Before leaving the story of the development of the parish and the building, we must mention one other remarkable alteration. At the Easter Vestry meeting, 1877, a parishioner had 'strongly urged that prompt steps should be taken for the better ventilation of the church, the atmosphere in which, he felt, was slowly poisoning him!'. The required prompt action took eleven years to come. In August, 1889, it was decided to raise the roof of the nave of the church 7 feet, and to insert a ventilator in the tower to promote better circulation of air in the building. This enormous task was accomplished without removing the roof, by raising it bodily on jacks and building in ten small windows to form a clerestory above the nave arches. The contract for the work was a mere £225, and the church was closed for only three Sundays—in which period the whole church was also decorated inside, the pews re-stained and varnished, new heating

apparatus installed, and texts painted on the walls over each of the lower windows. Mr. Hans Price was again responsible for the designs, and the work was carried out by another Churchwarden, Mr. Theo. Palmer.

We have watched the church and its parish develop. What once was the 'isolated district of Montpelier ' is now a busy parish of nearly 10,000 inhabitants. We must now try and assess some of the work done in the parish during those years.

3. Work and Worship

'The Lord your God hath given you this land to possess it.' - DEUTERONOMY 3:18.

IN THESE DAYS OF THE WELFARE STATE, we are apt to forget that less than a hundred years ago most social work was done by the Churches. There was no National Health Service to provide free treatment for the sick, no State education, and few benefits for the poor and down-and-out. Those were the days when the upper and lower classes were sharply defined, the one living on hard-earned and meagre wages, and the charity of the other. With tea at 5s. a pound and best beef at 8d., the wages of the poorer working man did not go far. Even coal at 10d. a hundredweight was an expense often beyond the means of the bricklayers who went on strike in Weston in 1877 for a rise of 2s. 4.5d. on their weekly earnings of 20s. To the poor and to the miserable, the pub offered an easy way to forget their sorrows cheaply, even though it might mean that the wife and children went starving and in rags. In consequence abject poverty and widespread drunkenness went hand in hand, and drink became the curse upon the country.

Looking back upon those days, we can thank God that it was the Church which took it upon itself to wage war against intemperance, and it was due to the efforts made in parishes up and down the country that the curse was broken. In these days when our United Kingdom drink bill amounts to over annually, we may well wonder whether the Church ought not again to take up arms against alcohol.

Christ Church took a leading part in the battle in Weston. A branch of the Church of England Temperance Society was formed in the parish in 1876 and held monthly meetings in the Mission Room and Town Hall. Other churches followed suit, and great annual gatherings took place at which the Gospel was preached and men and women invited to forsake drink. Side by side with this, a quieter and more positive work was begun in the same year in Orchard Street with the opening in February, 1876, of the 'British Workman' — a kind of pub without beer. For three and a half years, supported by the gifts of the congregation, it carried on excellent work in keeping men out of the public houses. One working man testified, 'I don't know what you can want more; it has been well filled all the winter evenings'. Nevertheless the place was limited in scope and when the lease ran out, the parish looked for larger and better accommodation for the work. About that time, a suitable and central house came on to the market, and the Church immediately bought the property. 'The new house is the one known as the Lodging House for travellers in Alfred Street', wrote the Vicar in the Parish Magazine, 'and after a considerable renovation has taken place, we believe it will be well suited. There will be a large room where men can sit in an evening, a similar one for lads, a room which will be let for club and other meetings, and six or seven bedrooms for young men lodgers. The tavern, which will be known as "The Star", will be free and open to all, whether in Christ Church Parish or not, whether dissenters or church people.' The management of the new Coffee House was in the hands of three trustees, the Vicar's son (Rev. C. H. Chase), Capt. (later Admiral) Battiscombe and Mr. Hans Price. Mr. and Mrs. Jefferies were the resident managers.

'The Star Coffee House and Christ Church Parish Institute' was formally opened in November, 1879. 'It is hoped that with God's blessing the "Star" will see the dawn of far happier days for the Parish. It will if only men and women will be content to drink what does not rot of sense and make men worse than the beasts which perish.' At the public opening and tea, 600 were present, together with the Town Band and the choir. An invited speaker, well versed in the temperance movement in the country as a whole, said that the 'Star' was the best coffee house he had seen. It began business the following day, when trade was 'very steady and regular' and there was 'considerable demand on the great five-gallon urns'. The 'Star' continued to prosper as the place became more widely known. An assistant manager had to be engaged. A large jug and bottle trade was carried on, and men were glad of the quiet surroundings of the club room during the winter evenings. 'It is not surprising that the "Star" prospers, as it has been a matter of prayer, that God will cause his blessing to rest upon it as a means of lessening the terrible curse of intemperance.' By 1888, bar receipts alone for the year were over £900, and including serving of meals, well over £1,000. Tea and coffee were sold at 1.5d. a pint, with milk and sugar, and cocoa at 1d. In addition, for a 3d. weekly subscription, a man could join the 'Men's Club' and so have access to the club rooms containing a bagatelle board, draughts and other games, besides the daily papers. There was also a library of 360 books. During the summer months a cricket club was formed, having the use of 'Mr. Dyer's field the other side of the Cemetery'. We can catch a glimpse of the popularity of the work from this reported conversation in 1879: -

Jones: 'I say, Smith, what's that bright red house yonder, where the lodging-house used to be?'

Smith: 'Why, don't you know? That's the new Coffee House, as everyone is talking about.'

Jones: 'Coffee House? I don't know what you mean by that... What goes on in them?'

Smith: 'All sorts of things. In the first place, man, you can get a cup of something hot with a bun or roll before you go to work - then, if your wife is ill or chairing, you can have your breakfast or dinner cheap and comfortable-like — and in the evening, you can drop in and have a chat with a friend and a drop of what will warm you up, without taking the sense out of your head.'

Jones: 'Well, then, it's a sort of "public" without the beer and such-like.'

Smith: 'Right you are, man, and I can tell you, if you go there instead of the "Blue Lion", you'll find yourself pounds better off at the year's end.'

The British Workman had been dependent upon the gifts of the congregation for its continuance. The 'Star 2' was self-supporting, Nevertheless the congregation supported the work by means of subscriptions, in return for which they received 1d. tickets to the value of their donation. These the parishioners distributed to the needy at their doors or in the streets, as the need arose. On presentation of the tickets at the 'Star', the down-and-out would be given a meal or a bed for the night. Thus the giving of money to beggars, only to risk it being spent in the public houses, was obviated, and at the same time the recipient was brought under the sound of the Gospel.

For many years the temperance work of the parish dominated the scene. The membership of the Christ Church branch of the

Church of England Temperance Society increased to enormous numbers. Together with the Band of Hope for younger people, and the Young Abstiners Union for children of 'the middle and upper classes', the total membership in 1883 was 12, of which 800 were adults. In 1885 there were 1,482, and three years later, adult membership alone was 1,153. During these years Admiral Battiscombe was the untiring Secretary for all temperance work, and every Thursday evening after the Mission Room service, he would be found at the 'Star' Coffee House for the purpose of admitting new members. When he retired from the secretaryship in 1887 the work had reached its highest point. For several years the Band of Hope continued its faithful work

among the children, reaching a membership of 908 in 1894. Many to-day can remember with pleasure the Band of Hope gatherings in the Victoria Hall, the girls arranged on the platform in their white pinafores and blue sashes.

The 'Star' Coffee House continued as a Temperance Hotel for several years, until eventually it was sold in July, 1927, for £1,649, The site is that occupied by Messrs. Tidballs, in Meadow Street.

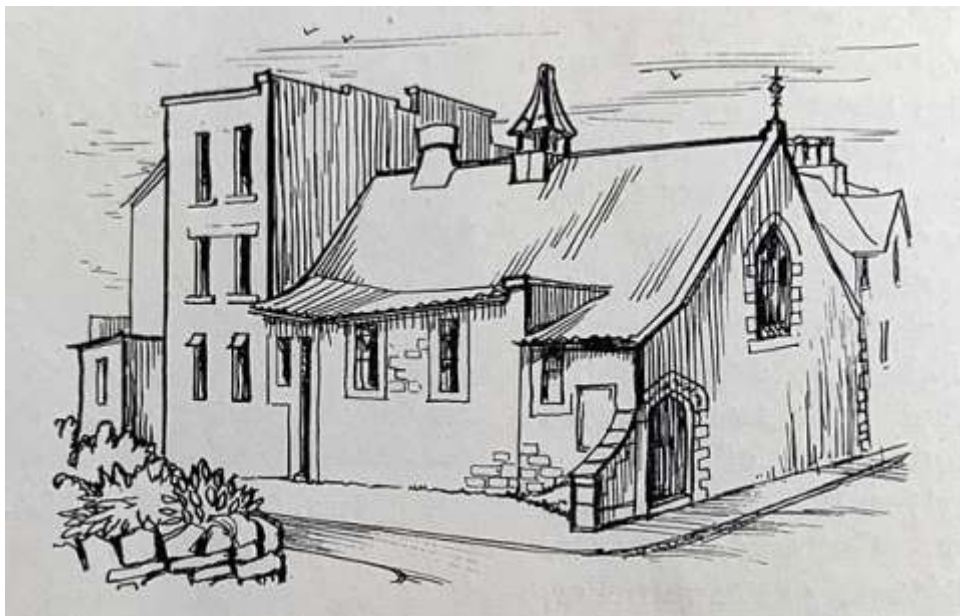
Another way in which the poor and destitute were helped was the kitchen which as early as 1877 was being run at Nos. 62 and 63 Orchard Street. The establishment was known as 'The Parochial Room and Soup Kitchen', and was supported by private subscription in much the same way as the 'Star' Coffee House. Some of our congregation to-day can still remember the magnificent thick pea soup which they collected from the Soup Kitchen for a few pence for their school dinners. The buildings were destroyed by bombs during the last war. In about 1880 another piece of work was opened up to care especially for the needs of poor women with very little means of caring for themselves. A house known as 'Chubb Cottage', opposite the bottom of Montpelier, was bought and opened as accommodation for six women who lived there rent free. Income in the form of charities and subscriptions was just enough to meet the expenses of rates and ground rent. For a time in 1888 Mrs. Mullins, a Parish Nurse, joined the staff of the Church, living at Chubb Cottage and caring for the sick of the Parish. In the 1930's the Cottage was still serving a useful purpose, but just before the war it was offered for sale and so disposed of.



Rev. C. Campbell, M. A.
1880-1905

The caring for the poor and needy was a task far too great for the clergy alone. Indeed, faced with the task of visiting and parochial work alone, the Vicar, Rev. Colin Campbell, had said in 1888, 'The work of this great and increasing Parish is quite beyond our reach; we have given up ever trying to reach it'. A band of lay workers had however been recruited, each given charge of a part of the parish. In 1881, 133 of them met at the Vicarage to talk over their work and give each other encouragement and help. This meeting became an annual event, and the following year they met 'full of an earnest longing that we might all be endued with power from on high for the Lord's work, that from the experience of our own new life we might be able to testify of Christ and that we might all be winners of souls for Christ'. The duties of these 'Parish Visitors' were to seek out the sick and needy and to bring relief to them by means of the various clubs—the 'Blanket Club' and the 'Coal Club', for instance. But above all they were to be workers for the Lord, with their primary task the finding of men and women for Christ. When two districts became vacant in 1882 the Vicar asked for 'such as will care for the souls of the people, seeking to win them to Christ'. Is it any wonder that with such a band of workers, the Parish flourished, and the Gospel reached the homes of many who never attended a place of worship? Yet such work should surely be the aim of every Magazine Distributor to-day. An article in the Magazine for July, 1882, illustrates what was expected of Christian lay people. Headed 'What are you doing for Christ?' it asks that the question may rise 'from every heart that is washed in the blood of the Lamb, not, what am I inclined to do? or what can I do without inconvenience, without self-sacrifice? but Lord, what wilt Thou have me to do? If this question were honestly asked, and the

Lord's answer received in a spirit of obedience, we should have many more happy, useful, honoured workers in our Parish than we now have, all winning souls for Christ. Let each of us compare what Christ hath done for us, with what we are doing for Him, and through very shame we shall gird ourselves for more active service than heretofore.'



The Mission Room, now known as the Parish Hall

We have as yet made no mention of the Mission Room, the building in Alfred Street now known as the Parish Hall, which for nearly eighty years has been used for God's service. There seem to be no records of its being built, beyond a chance reference to the work costing £350 and that the required sum was lent by a member of the congregation. The earliest deeds are dated 1892, but the land was conveyed in May, 1877, and there are reports of meetings there in October of that year. The building consisted originally of two rooms, one of which could accommodate about one hundred people. In 1881 the partition was removed, and the Hall opened up much as it is to-day. A second room was built on the land behind. It was not until 1934 that the three-storey additions were made giving three additional rooms and lavatories, at a cost four times that of the original building.

The purpose of the Mission Room in early days was always to bring the Gospel nearer the people, many of whom, because of class differences or sheer apathy, would never go near the Church. The services there as a result were of a 'distinctly evangelistic character... and we earnestly desire the attendance of those who do not come to Church, hoping that it may prove to many a stepping stone to bring them to Church, and above all that many may be led to Christ and find in Him the deliverance they need from all the unrest of unbelief, and from the perils amid which unconverted souls are living'. In the 1880's, for instance, an evangelistic service was held every Thursday evening at 8, after which open-air meetings were conducted at various places round the parish during the summer months. A service was also held each Sunday, and a faithful congregation would be found there for very many years, still numbering over a hundred in the 1920's. The Mission Room was then in the charge of a Church Army captain. Many of the happiest memories of some of our congregation to-day centre in those gatherings. It would be impossible to list the many activities which have taken place within the walls of the Mission Room during the past eighty years, but for many the building became none other than the House of God and the Gate of Heaven.

The 1880's were years of tremendous activity in the Parish, and all the buildings were used to the full. The work at times assumed astonishing proportions. Take for example this Sunday programme of November, 1885: -

7.30 a.m. Prayer Meeting in the Mission Room.
 8.30 a.m. (2nd Sunday in the Month) Holy Communion.
 10.45 a.m. Children's Service in the School Room.
 11.0 a.m. Morning Prayer in Church.
 2.30 p.m. Bible Class for Men, at the 'Star', by Mrs. Naish.
 3.0 p.m. Bible Class for Men, at the 'Star', by Mrs. Margary.
 3.0 p.m. Bible Class for Men, at the Vicarage, by Mr. Pethick.
 3.0 p.m. Bible Class for Young Ladies, at Milner Lodge, by Mrs. Temple.
 3.0 p.m. Bible Class for Young People, at Eastwood, by Mrs. Battiscombe.
 3.0 p.m. Bible Class for Children, at Rodney House, by Miss Gill.
 3.0 p.m. Sunday School for Boys, Girls and Infants.
 3.15 p.m. Bible Class for Young Women, at Highcroft, by Miss Campbell.
 3.30 p.m. Bible Class for Women, at the Mission Room, by Mrs. Lunell.
 5.0 p.m. Bible Class for Men, at the Mission Room, by Miss Jameson.
 6.30 p.m. Evening Prayer in Church.
 7.0 p.m. Evangelistic Service in the Mission Room.



Rev. H. B. Worthington, M. A.
1906-1917

The programme for the week continues on the same scale. On Monday, for instance, there are six meetings announced; on Tuesday, a Men's Bible Class, Men's Night School and four cottage meetings; and so on through the week. Nor were these merely empty functions — Mrs. Lunell's Bible Class numbered 180 in 1888. Men and women were urged to 'come in faith, prepared to receive a blessing', for all these meetings were but 'agencies in our Parish for bringing the Gospel that calleth the dead into life, to the people for rolling away the stone of intemperance — for kindling the missionary spirit in our hearts — for leading the young of all classes to Christ'.

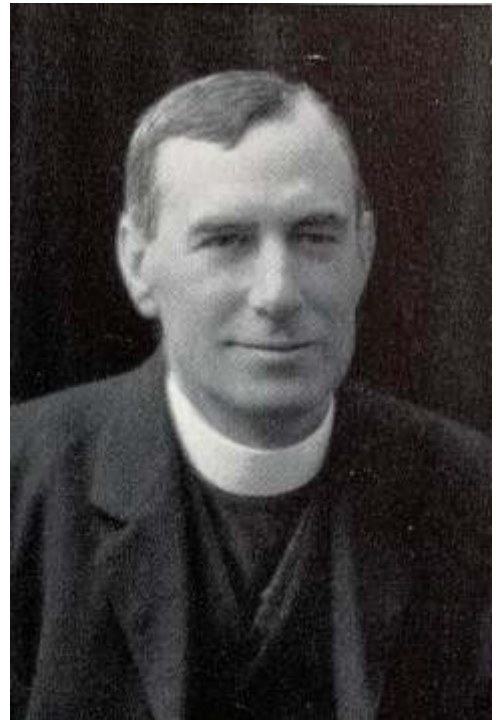
With so much work concentrated in that area of the Parish, the people of the 'New Town' were well provided for. Yet there were other districts which were more or less cut off from the more populated parts. In 1900 the paper commented, 'The growth of the town in the direction of Milton has been of a most rapid character and as a consequence a considerable population has been compelled to walk a long distance in order to attend a place of worship'. It had however occurred to Mrs. Jackson-Barstow some time

previously that something ought to be done for people living in that locality, and through her liberality a new Mission Room was built at the top of Ashcombe Park Road. The room was 'opened and dedicated to the service of God and to the work of winning souls for Christ, on Thursday evening, July 12th, 1900'. The work of the Mission was entrusted to Mr. Henry Harrison, who had for some time been carrying on very successful work at the Y.M.C.A. in the

town. Under his leadership the new Mission Room soon prospered, and in the first six weeks there were 'goodly gatherings within its walls, and the Lord has already confirmed the Word with signs following'. Reporting this in the Parish Magazine, the Vicar added, 'Mr. and Mrs. Barstow have also expressed a strong desire that there should be a close link of connexion between this work and Christ Church, and we have gladly agreed to this'.

So in social work, temperance work, open-air meetings, Bible Classes and Mission Halls, every effort was made to reach men and women with the Gospel. Every converted parishioner was expected to play his part. Writing from the Keswick Convention in 1883, the Vicar expressed the prayer which recurs again and again in the Parish Magazine: 'The Lord make His people amongst us to yearn over souls with intense longing for their salvation. Oh, Christians, wake up! Souls are perishing — you, if you be full of the Holy Ghost, and all may be can save them!'

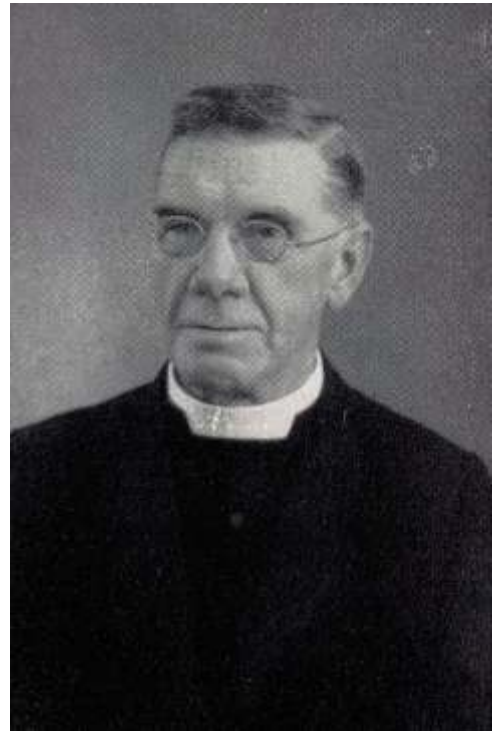
Such a Church, with such zeal to reach men and women at home with the Gospel, was bound to be missionary-minded, and to spend much time in work and prayer for the preaching of the Gospel overseas. Thousands of pounds have been sent from the parish over the past years, chiefly to the Church Missionary Society, and we know of several who have gone from the parish to work overseas. A former curate, Mr. Poole, became Bishop of Osaka, Japan, and his departure for the Mission Field in 1881 quickened and increased missionary interest in the parish. Miss M. J. Price left for India in 1899, and worked for 36 years in Punjab and Sindh. She writes: 'The congregation has always taken a real interest in the missionary work of the Church. In Mr. Worthington's time we first had an "Own Missionary" and chose Dr. Vosper, who was going out to Bannu, on the North-West Frontier. That was in 1912. For 33 years the parish supported him. To-day the congregation supports Dr. Ronnie Holland at Quetta.' The Sunday School first began to give its weekly collection to Missionary work in 1879, and still continues to do so to-day. From about 1920 the children supported a young man teacher in the Gojra Village Mission where for four years Miss Price worked. For very many years the entire proceeds of the annual Sale were devoted to the Mission Field, and the total annual contribution sometimes reached over £500. To-day we are committed to a total of £200. Miss Price writes, 'It is not how much we give, but how much sacrifice and love and prayer goes with the gift. To-day doors are open, the needs are great, the Commission to the Church is still the same. What is our personal answer to our Saviour's call to be?'



Rev. W. Nicholson Watson, M. A.
1917-1924

We have written at length of some of the work of the Parish; we draw this account to a close with some reference to the worship of the Parish Church. The 100 years of its life have seen the Church of England buffeted by controversies concerning doctrine and ceremony such as were unheard of since the Reformation. People to-day have become so used to the effects of these upheavals that the simple unchanged Prayer Book worship of Christ Church often takes them by surprise. We have heard summer visitors ask why there is no cross on our Holy Table, forgetting that about a hundred years ago there would have been no cross on any Holy Table throughout the Church of England. Others have expressed surprise at the simplicity of the administration of the Holy Communion at Christ Church, apparently unaware that the Prayer

Book directs that the Holy Communion shall be administered in that way. Our forebears at Christ Church would be horrified to know that doctrines and practices which alarmed them in their day are now widespread in the Church of England. Yet we sincerely believe that they would also thank God to know that the simple Evangelical religion for which they contended in their day is still being taught and practised at Christ Church to-day. When in 1927 the Churchwardens wrote to the Trustees concerning their choice of a new Vicar, they desired them to note of 'the overwhelming Protestant and Evangelical sympathies of the congregation and the supporters of the church, and the earnest desire of the congregation to retain the use of the present Prayer Book unaltered'. These sympathies are still firmly established to-day. Christ Church may be proud to have had as a Trustee one of the greatest Churchmen the last century has known, Bishop J. C. Ryle, first Bishop of Liverpool. In his fearless defence of Evangelical religion Bishop Ryle had no equal, and his books are still being republished to-day, fifty-five years after his death. 'We steadily maintain,' he wrote, 'that simplicity should be the grand characteristic of Christian worship. We hold that human nature is so easily led astray, and so thoroughly inclined to idolatry, that ornament in Christian worship should be used with a very sparing hand. We firmly believe that the tendency of excessive ornament and a theatrical ceremonial, is to defeat the primary end for which worship is established, to draw away men's minds from Christ, and to make them walk by sight and not by faith. We hold above all that the inward and spiritual character of the congregation is of far more importance than the architecture and adornments of the church. We dare not forget the great principle of Scripture, that "man looketh on the outward appearance, but the Lord looketh on the heart"'



Rev. Canon J. G. Hemming, M. A., B. D.
1924-1928

This emphasis has always been paramount at Christ Church. When, for instance, a new organ was installed in 1886, it was not in order that the services might be more impressive, but that it 'might ever prove a true handmaid to the simple and spiritual worship of our church'. Similarly, the purpose of the Choir was not to impress by its numbers or the magnificence of its singing, desirable as these qualities might be, but by the fact that their hearts were in tune with God. 'We desire the help only of those who are "in Christ";' wrote the Vicar in 1885, 'feeling increasingly that the discord must be great in God's ear, and the hindrance very serious to the work of the Holy Spirit in the congregation, when those who lead the praises of the people are themselves unconverted; it is a blessed ministry for those to whom the Lord has given life in Christ — it is a sad mockery for all who have not that life.' And why this emphasis, we may ask? Because, in the words of Bishop Ryle, 'A religion to be really "Evangelical" and really good, must be the Gospel, the whole Gospel, and nothing but the Gospel, as Christ prescribed it and expounded it to the Apostles'. Nothing else will be the slightest use in healing sin-sick souls. 'God help us,' wrote the Vicar in 1880, 'in a spirit of loyalty to our Protestant Church to unfold in our ministry that pure Evangelical truth drawn straight from the Word of God, which is the power of God unto the salvation of souls. May Christ be all in all to us, both personally, and as the burden of our preaching—may He be the priceless Gem of which all else we say or do is but the setting.'



Church Interior

4. The Day Schools

'Train up a child in the way he should go: and when he is old he will not depart from it.' – PROVERBS 22:6.

CHRIST CHURCH PEOPLE are proud of the record of their Day Schools. No mention of them was made in the last chapter because we consider they deserve a chapter to themselves.

When Christ Church was built all education was in the hands of the churches, apart from the private schools for the more wealthy. In Weston, the first church school had been built by Archdeacon Law in 1845, the National Schools now known as 'St. John's'. For many years these provided the only opportunity of education for the poorer classes, and in consequence only a small percentage attended school, and the majority of children could neither read nor write. By 1860, the population in the Christ Church District had grown so great, that a new school was urgently required. Parents who wished to send their children to school had to choose between the infant school opened in the Emmanuel District, and the British School in Hopkins Street. But the latter was run by the Non-conformists, and in those days when Churchmen and Dissenters were so sharply divided, such a state of affairs was unthinkable.

The Vicar of Christ Church set about the task of building a new school. Application was made to the committee of the Council on Education for a grant toward the cost of the building, but owing to various difficulties and delays Mr. Lanfear decided to go ahead on his own initiative, and to rely upon the congregation to provide the necessary £1,180. A site was presented by

Archdeacon Law, near the church, and surrounded by pleasant fields and allotments. Captain Tate of Montpellier, one of the Churchwardens, prepared plans for a simple 'Gothic structure composed of blue stone, dressed with freestone', and on Monday, August 18th, 1862, after a service in Church, the Earl of Cavan laid the foundation stone 'in the presence of a large and influential company of spectators', amongst whom were seen the Countess of Cavan, the Warden of Wadham College, Oxford, and a large number of clergy. It was thirteen months before the buildings were ready, but on September 28th, 1863, the Schools were opened and



Christ Church Day Schools

68 children admitted, of whom it is recorded that only 8 could read. It was said of the new school, which was of course very much smaller then, that it was 'capable of accommodating 200 children, for whose comfort and recreation every provision has been made'. No doubt they had the run of the fields nearby, but this ground was never acquired, and when it was built over, the facilities for recreation left much to be desired. In 1880, for instance, the girls entered by a gate next to the Post Office, and a passage between walls led to the cloakroom. This passage was then the only open space allowed for them. The sanitation also was very bad, and it was not improved until 1926. One who knew the school in the latter part of the last century, however, describes the school approach from Alfred Street as 'more or less country; indeed it was called the School Lane, and had a large field, "Beedles Field", on the left at the back of the hospital, and hedges where now are the Nurses' Quarters'. The school opened as a mixed school under a Headmistress, Miss Susannah Allen. The opening pages of the school Log-Book give us an idea of its work: -

1863

- | | | |
|------|------|--|
| Oct. | 2nd | Divided the children into four classes. |
| | 5th | Admitted 29 children. |
| | 7th | Mr. Lanfear talked to the monitors and agreed that they should come to school without payment as long as they were employed as monitors. |
| | 13th | Miss Baker, a visitor, gave four reels of cotton and four packets of needles for the use of the girls. |
| | 28th | Gave the second class their first lesson in writing upon copy-books. |
| Nov. | 11th | Paid the monitors a small sum for the assistance they have given and promised more as soon as they are able to give more help. |
| | 13th | Allowed two girls to scrub the classroom to give them a little practice in household work. |

- 17th Punished Frank Hill for loitering from school and spending his school-pence.
- 18th Her Majesty's Inspector visited the school this afternoon.
- 23rd Edith Day, Eliza Wallace and Louisa Hancock have been engaged as Monitors—began this morning—will be paid one shilling per week.
- Dec. 14th Admitted one girl. She can neither read nor write. Is ten years old.
- 23rd Gentlemen's Committee was held this afternoon. Paid Monitors £1.0.6 for teaching five weeks and lighting the fires. Received one quarter's salary. The Christmas holidays commence to-day. 78 present.



Rev. T. E. Roberts
1928-1944

Other entries show how those days were a mixture of grimness and gaiety. Reports of school holidays for the opening of the new pier in 1867 go side by side with deaths among the children from whooping-cough or outbreaks of small-pox. On March 7th, 1866, the children were taken to the church and afterwards dismissed for the day on account of the 'general fast in this town and prayer for the abating of the Cattle Plague'. A year previously a child had been put in prison for 'kindling a fire in an adjoining field'. Yet by all accounts the school was a very happy one and soon established a reputation for good reports from the Inspectors. By 1877 the numbers of children attending justified reorganising the school by dividing it into a Boys' School and a Girls' School. At this time Miss Helen Davies was Headmistress. After certain structural alterations had taken place, the two schools re-opened on April 30th, with Mr. J. J. Lovell as the new Headmaster of the Boys' School, with the assistance of three pupil teachers. With the Infant School which had been built three years previously, large numbers of children were being taught in the buildings. Bearing in mind that the accommodation was then less than it is now, we are astonished to find, for instance, that in 1879 506 children were examined by the inspectors. Of these, 164 were boys, 122 girls, and 220 infants. A year later the Parish Magazine describes the buildings as 'full to overflowing' and a scheme was launched to provide an extra classroom at a cost of £200.

In such overcrowded circumstances, we might well expect to find that the standards of achievement were low. Yet it was during the years that followed that Christ Church Schools won for themselves a reputation which is to-day almost legendary. The following extracts from Inspectors' reports show how excellent was the teaching done.

1884: Boys' School: 'The school is evidently doing excellent work and the discipline is admirable. The answering, especially from the upper standards general, the repetition distinct. The written work showed much care and intelligence.'

Girls' School: 'This school quite maintains the high character and shows in every respect the careful training bestowed upon it. The repetition throughout was reverent and accurate, a great amount being learned. The written work was uniformly good and the answering general, bright and intelligent.'

Infants' School: 'The school was in excellent order, brightly and carefully taught; a reverent touch appeared throughout.'

1885: Boys' School: 'The whole work is most satisfactory; the high character of past years is well maintained.'

Girls' School: 'Thoroughly good in all respects. Takes rank among our best schools.'

Infants' School: 'A capital school; children very bright, showing interest in their work, doing credit to their teachers in their answering repetition and behaviour. Excellent schools.'

1886: 'The whole work is in such a satisfactory condition that the school may be classed as excellent.'

1893: 'I see no better work done anywhere.'

By 1895 the standard was so consistently good that the Vicar received the following letter: 'My Lords have sanctioned on the special recommendation of Her Majesty's Inspector the omission of the Annual Inspection of your school due in April 1896'.



Rev. C. K. W. Warren, M. A.
1945-1951

The work of the school was of course predominantly the 'Three Rs', and the examination results show that this side of the curriculum was as thoroughly taught as any. In 1887, for instance, the results* of the examination were, in passes:

	READING	DICTATION	ARITHMETIC
Boys	163 out of 166	152 out of 166	160 out of 166
Girls	138 out of 139	136 out of 139	132 out of 139

Yet side by side with this work the chief intention was to make good citizens of the children and to bring them up in the Christian faith. Consequently the emphasis was upon learning Scripture and the Catechism. By repetition the children were taught hymns, and private prayers, and at the annual inspection much emphasis was placed upon their understanding of the Scriptures they had learned. Thus in 1890, the Inspector reported that the children 'showed that they possess an intelligent knowledge of the foundation truths and moral duties of religion, as well as of the selected portions of Scripture. The teachers evidently regard the religious education of the girls as of the highest importance and conduct it with conscientiousness and success.'

One of the teachers who had this side of the work most at heart, and to whom many old Christ Church girls owe an enormous debt of gratitude, was Miss Laura Darch, who was Headmistress of the Girls' School from 1880 to 1920. For hundreds whom she taught, thoughts of Christ Church Schools mean thoughts of Miss Darch. One who knew her well writes: 'She had always wished to be a teacher, and had started as a student teacher at Christ Church Schools'. After a successful time as student assistant in Deptford, she returned to become Headmistress in 1880. 'Many of the children came from poor homes and Miss Darch taught them to make suitable under-garments and aprons for school, and they were encouraged to bring clothes that needed patching and darning to school, so helping the mothers. She was very keen on neatness and on reading with understanding, telling the children that if they really could do their reading,

speaking and sums well they could go on improving themselves in later years. She was always happy to hear how well her old girls were doing.' Needlework was especially well taught, and in 1902 at the first Sewing Competition open to all schools in the neighbourhood, 'Christ Church surpassed all others, winning the Honour Certificate for Proficiency in every branch'. Individual girls also won for their unaided work twice the number of certificates (16) awarded to any other school.



Chirst Church Day School Staff, About 1880
Mr. Lovell (Headmaster, Boys) is seated in the center. On his right is Miss Beament (Headmistress, Infants) and on his left, Miss Darch (Headmistress, Girls).

'Miss Darch was a thorough believer in the inspiration of the Bible. Her favourite lesson was Scripture, and she made her pupils love it, too. I have heard her tell how one day a curate was teaching a class about Jonah, and she heard him say that it was only a story or parable. She at once said, "Stop! Not another word. I won't have my girls told such things" and out he had to go. She then told the Vicar, and the curate did not go again to her school. 'She was a great lover of nature and the wonders of God's creation. She took parties of girls out to the woods and fields to study flowers, and they were taught to look them up in books and find their names. Then they had to see if they could find any poetry about them. So friends gradually got together quite a good library for them.

'She was often told by visitors that they thought the girls were taught too difficult recitations, but she would say that the thoughts would come to them in later years and be a help to them. The good thoughts, good reading, good speaking and good manners that were a result of her teaching led to many old girls reaching very good posts in life.'

One of the ways in which Miss Darch kept in touch with old girls was by the formation of the 'Ivy

* Grants were awarded to schools on the results of the examination. For a number of years Christ Church Schools received the maximum grant possible.

Guild'. Pupils, teachers and a few friends as associates would meet together in the Mission Room several times each winter for a talk, or a musical evening or a lantern lecture. Before Christmas a card was sent to every girl living abroad whose address was known, together with a letter from Miss Darch. Thus news of the School and the Ivy Guild reached thousands of miles across the world. Once in Brisbane, several old girls, members of the Guild, arranged a gathering to which one person came not known to the others. But when they found that she knew the school motto, 'Whatsoever thy hand findeth to do, do it with thy might', they all joined in welcoming her.

Miss Darch retired in 1920, having stayed on at the school because of the war. She died at the age of 90 in 1945. She had been appointed to the Headship during an interregnum in 1880. When the new Vicar came, the Rev. Colin Campbell, he solemnly said, 'Miss Darch, I do not know whether you ought to be here, as the appointment ought to have been made by me'. She replied that she hoped he would not be disappointed in her work. Certainly he never was.

With her retirement in 1920, the schools were re-organised, becoming Junior Schools, taking the children up to the age of 11 only and passing them on to St. John's. In the same year, Mr. Lovell relinquished the Headship of the Boys' School after forty-three years of work. We can never begin to measure the influence for good in the parish which their long years of service exerted in quiet but powerful ways. To-day, when under the modern system of State Education the schools are Voluntarily Controlled, we can thank God for ninety-two years of valuable service to the town and to the Church, and look forward to many years more of fruitful education and training.

5. The Future

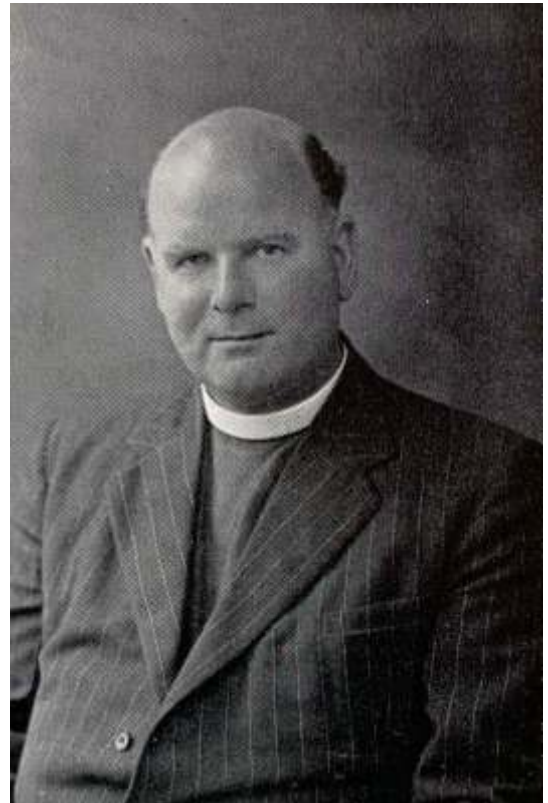
'Let thine eyes look right on Ponder the path of thy feet, and let all thy ways be established.' - PROVERBS 4:25, 26.

THE WORLD has never before seen such rapid progress as it has seen in the past hundred years. Our forebears who built our Church lived quietly enough in a small world. News of the Crimea, of Balaklava and Florence Nightingale was all very remote, however much it might stir the imagination and hit the headlines. Man was only beginning to conquer distance and bring the east to the west. The new railways had brought Bristol to within four hours of London, and were spreading their tentacles everywhere. Man was beginning to think that his marvels of science would soon conquer the earth and bring peace and prosperity to all. There was talk of building gigantic docks at Sand Bay to bring 'the Australian trade' to Weston. A start was made on a magnificent suspension bridge to Birnbeck Island, which would 'attract the attention of the public from Land's End to John o' Groats'. Yet another Company was formed to build docks at Uphill, and by a rail link and a steam packet service to bring 'Paris to within a few hours of South Wales'. Yet most of these great projects were never to be finished, and when the shouting was all over, Weston remained very much the same.

Looking back through the pages of the newspapers and through old magazines, we are amused by the unbounded enthusiasm of the scientists. 'A spirited projector has announced a new contrivance by which he proposes to navigate the aerial regions. He unites the two modes of progression exemplified in the gossamer spider and the flying squirrel. Long tubes inflated with gas and fitted with apparatus for catching the wind, operate as the gossamer threads, and the car presents an extended flat surface intended to move horizontally in the air, which is to afford it support, in conjunction with the tubes and their reservoirs.' That was in 1847. Yet it was many years before the air above Weston was to be navigated by anything more startling than the

balloon which passed over Christ Church district in 1849 before crashing into Sand Bay. The motor-car, telephone, wireless and television were all unheard of. The morning post still came to Weston carried by a man on a donkey, and the new electric light had only recently been demonstrated 'before an anxious crowd' in London.

What remarkable developments were to take place before the Church celebrated its centenary, few of those who built it could possibly have guessed. Children who then were taught that the atom was the smallest thing possible now know that its power is unbelievable. The discovery has plunged us into the atomic age with all its horrors in war, and all its possibilities in peace, and even we ourselves find it hard to believe that all we read in our papers is really true. With more and more scientific barriers broken down the world of everyday life has been changed beyond all recognition.



Rev. R. J. Coates
Present Vicar

In such a world, the Church, standing on the hill as it has done for a hundred years, unchanged, undisturbed, is something of a parable. At this milestone in our history we may well wonder what the next hundred years may bring, and what further changes may take place in our world, astonishing us probably as much as our forebears would be to-day. But one thing will never alter, and that is the Gospel of Christ, which is to-day the power of God unto salvation to everyone that believeth, just as it was a hundred years ago and always will be. The deepest human needs have never changed, and scientific progress can never touch them. Faster travel, television, even better education and medical science, can never make the heart of man any less sinful. It remains as deceitful and as desperately sick as ever it was in the days of Jeremiah. There remains one Medicine and one Physician only, 'Jesus Christ, the same yesterday and to-day and for ever', and sin-sick souls who seek His healing and forgiveness will as surely find salvation in Him to-day as ever in the past. This is the Gospel which for a hundred years has been preached in Christ Church to the salvation of many. Let us, in the words of the verse at the head of this chapter, 'ponder the path' we have travelled these hundred years. Let us take note of our mistakes with penitent hearts, and thank God for any successes, and ponder His goodness and mercy. And then let us 'look right on' to the future and 'let all our ways be established' by building upon the Rock which shall withstand every storm the future may bring. Then throughout the centuries that are yet to come, we shall sing:

How good is the God we adore,
Our faithful unchangeable Friend!
His love is as great as His power,
And knows neither measure nor end!

'Tis Jesus the First and the Last,
Whose Spirit shall guide us safe home;
We'll praise Him for all that is past,
We'll trust Him for all that's to come.