

His Work Still Goes On

The First 150 years

Of

Phillip Street

Baptist Church

**Bedminster
Bristol**

Introduction.

This is the story of the people who made Philip Street Chapel the place of worship that it is. What they did, and how the Lord has used them. All of them would, I suspect, tell you if you had the opportunity to ask, that they did nothing. It was all the Lord's doing. I will not argue with that, but I do believe that they deserve a mention, if for no other reason than that they were willing to be used by Him.

It is unfortunate that there are few records prior to 1900 in which to delve, to find the history of Philip Street chapel. The early records, such as existed, were stolen in 1946 and whilst the minute book for 1904 to that time was recovered, anything which existed before that must be presumed lost or destroyed. However, it has been possible to set the scene into which this church was called by the use of local history records, and I am indebted to the late Mr Frank Phillips and others for their diligence in the past. Mr Phillips' own work is used largely in this update in order to preserve for future

generations the knowledge he has left us.

History is not a dead thing. It is a living matter of 'His Story,' that is, God has written it, he just allows us to document it. I hope that you find in reading this section of 'His Story' that you want to participate in making the next part live for future generations.

Margaret O'Connor
2007

In the beginning

It is 1855. Victoria has been Queen for nineteen years. Lord Palmerston is the Prime Minister. Britain is at war in the Crimea, and Miss Florence Nightingale is fighting for the right to nurse her soldier patients with dignity and in better conditions than she has hitherto had. To meet this need, Isambard Kingdom Brunel has designed the world's first prefab, a field hospital to be shipped across to the Crimea and constructed as if from flat pack. The Times newspaper has, earlier in the year, sent Roger Fenton, a photographer, to the Crimea for three months in order to photograph conditions there because the readers were not willing to believe what they were reading. He became the world's first war photographer.

Elsewhere in Victorian England, men, women and children are dying without a Saviour. Four friends seek to change that in their small corner. Where is Bedminster, and why choose there of all places?

Bedminster is one of the oldest suburbs of the City of Bristol. It is mentioned in the Domesday survey of 1086 as the Royal Manor of Bedminster. It was held by William the Conqueror in the right of the Crown, as heir and successor to King Edward the Confessor.

Bedminster was afterwards held by Robert Fitzhardinge, forbear of the Berkeley family. Robert Fitzhardinge was buried in the Abbey Church of Saint Augustine, which he founded in the centre of Bristol. This is now the Registry Office.

Circa.1200 Lord Robert de Berkeley founded a hospice in Bedminster at Brightbow, approximately where the shops now stand opposite the end of Philip Street. This hospice was intended as a lodging place to accommodate poor travellers coming from places south and west of Bristol. It was to St Catherine's Hostel, as it was called, that many journeyed en route to Bristol and beyond.

No doubt Catherine Mead Street took its name from this hostel, and Brightbow Lodge, the hostel now standing next to the chapel, commemorates this. It was in 1887 that the last remains of St. Catherine's hostel were demolished, just previous to the building of

WD & H O Wills No 1 factory. There also stood, probably as part of St Catherine's Hostel, a building known as St Mary Magdalene's Hospital, and records state that this was used to accommodate leprous women.

In those days Bedminster must have been a small village outside Bristol and remained so for centuries, although it is recorded that when John Wesley preached on the Paddocks at Bedminster it was also described as a sprawling market town. History records many things concerning Bedminster, and I mention a few:-

1645 Prince Rupert burned Bedminster so as to deprive attackers of shelter when their intention was to besiege Bristol. This was the second siege of Bristol.

1685 “- pestilence - grievously visited London - spread as far as Bristol. It began in Bedminster where it raged much.” This could well have been a recurrence of the Black Death, which was thought to have been wiped out in 1666 after the Great Fire of London, but which recurred from time to time due to the insanitary conditions.

1685 “Three men were executed at Bedminster for fighting with Monmouth.” This was when the Protestant forces of James. Duke of Monmouth, illegitimate son of Charles II, rebelled against the Catholic forces of Charles' brother James II, and therefore his legitimate heir

1762 “Bedminster” a “Gretna Green.” The vicar, the Rev. Emmanuel Collins, MA vicar of Bedminster, also kept a public house in Bedminster where he performed the marriage ceremony for a crown a couple. A crown was 5 shillings, 25 pence in modern currency, and about a week's wages, perhaps more.

Around the middle of the 19th century, Bedminster, still little more than a big village started to change from its rural character. Its farms and fields were gradually being replaced by streets of small houses built to accommodate miners already working in the area, as well as workers employed in other industries, then coming into Bedminster.

The population at that time is given as approximately 20,000.

Conditions.

Hundreds of men were employed in Bedminster, especially in the coal mines. At least four collieries were operating in the immediate vicinity, the largest, and deepest of which was the Malago pit at 300 fathoms. This was the nearest to Paul Street, where the story of Philip Street Chapel really started.

Until the 1890s it employed about four hundred men. Many serious incidents occurred there including an explosion in 1891 when ten men lost their lives. With no Health & Safety Act, and no employment protection, job security was tenuous. On 31st August that same year the pit was closed because of the demand for higher wages, and three hundred men lost their employment.

In 1840 another well-known firm, Messrs Capper Pass & Co., moved to Bedminster from St. Philips to be near the source of fuel. They were to become famous for the

manufacture of tin and solder, and they too employed hundreds of men. Their factory and works stood opposite Paul Street, and extended along what is now Clarke Street for some distance, roughly where the St Catherine's Place Shopping Centre now stands. Paul Street is the small bit of road at the back end of the Windmill Hill City Farm, off Whitehouse Street. Capper Pass moved to Humberside in the 1960s to make way for the Dalby Avenue development.

E.S. & A. Robinson, the printers, - the factory later became the premises of Cameron Balloons, - and W.D. & H. O. Wills did not move to Bedminster until the 1870s so the main industries at the time our story begins would have been smelting and mining.

In 1855 four friends met to study the Word of God and to pray, in a room of a four-roomed cottage in Paul Street under the leadership of Mr George Pine, a local grocer.

At about this time the local newspaper, Bristol Mercury, appointed a commissioner to look into conditions in the area and reported that "Sanitation was very poor, lighting was also poor, and extreme poverty was very common, in the tiny houses and courts of Stillhouse Lane and its neighbourhood." Indeed there were virtually no sewers at all in Bedminster.

Houses of three rooms sometimes had three families living in them. Miners and other workers supplemented their meagre wages by sub-letting, and by chopping sticks which were taken around the area and sold. The report of the commissioner of the Bristol Mercury stresses that pawning of bedding in order to buy food often occurred in the area.

These conditions must have been well known to Mr George Pine and his friends, living and working as they did in the area. One of the things they did was to instigate a blanket club, which existed until 1957, still administered by the Women's meeting, where folk could get blankets where needed. The system was that you obtained a ticket for the Blanket Lending Society, which operated in Cave Street, Portland Square. You were able to borrow their blankets from November till June, and it appears from the City records that this was operated by Churches all over the city for the benefit of the poor.

St Luke's Church, York Road (now demolished) was built in the same year and maybe to meet the same need as Philip Street. Their soup kitchen was quite a showpiece because it was powered by steam. The vicar, Dr David Doudney collected £400 and was later left £4,000 by a Mr T. W. Hill which enabled him to build a soup kitchen in nearby William Street, off Whitehouse Street. Twice a week he provided soup dinners for children from the 'Ragged School.' Men who were out of work went in the hope of a morsel, as well. Some days as many as 1,000 quarts of soup, (1137 litres, a quart is about 1.137 litres.) were distributed free to folk. A thick piece of bread was given with each quart. One penny per quart was charged to those who could pay. Dr Doudney, an Irishman, and fresh from the Irish famine said "I don't think I have ever witnessed a more touching scene, even taking into account the famine scenes in Ireland." This continued until the First World War.

It is easy, therefore, to understand the motivation of these friends to do something to show to the people the wonderful name of the Saviour who could provide food for the soul as well as the body.

The Gospel comes to the Poor

It is impossible to give a full picture of conditions in Bedminster at that time. Into this, however, Mr George Pine, Miss Martha Smith, Miss Sarah Smith, and Miss Reynolds came, to show this care. In all probability these founder members of this little group were soon joined by others.

They also gathered together a small group of eight or so children “For instruction in the Word of God.” It is uncertain if the new Sunday School was modelled on lines many would recognise today, or whether they would have structured it in the manner of Miss Hannah Moore and Mr Robert Raikes, seeking to educate the poor children, who might well have been earning precious coppers for the family in the mines or as chimney sweeps at that time, but as a day school has not emerged from this early venture and as the others would have been attached to Church of England churches anyway, it is possible there was no intention to do so. It was soon to become necessary to find larger accommodation as the room would not be likely to hold more than that first number of children.

On 15th October 1855 preaching services began in the Temperance Hall. Bedminster Library now stands on the site of this hall. The first church members were Mr & Mrs George Pine, The Misses Martha and Sarah Smith, Mrs Bray, Mrs Fryer, Mr Solomon and Mr Flowers.

It is not certain when the church called it's first pastor but whilst it is given as 1861, it is reported in the Western Daily Press on 10th April on the occasion of the opening that Mr Benjamin Nicholson was pastor when they were in the Temperance Hall.

Numbers certainly increased during his ministry and the membership rose to about 106 and that the majority of these “had been brought to knowledge of the truth by his humble instrumentality.”

The Temperance Hall was used for a number of different purposes, and they must have longed for a building of their own.

From building site to opening day

It was learned that a piece of land was for sale in the area known as “Whitehouse Mead and Ragg Acre, and was situate against, or fronting certain streets which were named or to be named Philip Street and Clarke Street. In the Parish of Bedminster.” (From the Title Sheet dated 9th May 1860.)

The fact that they were only yet intended to be named indicates that the church was built before the houses. Reece Winstone, a local photographic historian records that Philip Street was opened in 1863.

The back of the premises between the chapel and East Street would appear to have still been open land and farm land although East Street itself appears on a 15th century map of the area. It is known there were houses on East Street in the 17th Century, and is thought to have been probably a Roman Road. Percy Street was to stand on land which was once Percy Mansion, and Stillhouse Lane was on the site of the brewery owned by Messrs.

James and Pierce in 1850 - 1872. Records in Bristol Central Library of the sale of Percy Mansion in 1865 show that it was "A large house, with coach house, stables and two acres of land. Windmill Hill City Farm now occupies that land. Whitehouse Lane took its name from the White House which had once been there. Windmill Hill was so named because a windmill had stood there until the 1820s, but was later named Mutton Hill because of the number of sheep that grazed there.

The Western Daily Press on 18th July 1870 published a letter from the Secretary of the Bristol General Hospital acknowledging receipt of a gift of £4.16s.0d (£4.80) from the workmen of Mr. G. Bishop of Whitehouse Farm, Bedminster. With no National Health Service, hospitals were dependent on gifts of charity to remain open, and this must have been a great help. The farmhouse, at that time known as The Whitehouse, was demolished in the 1980s, and had stood on the corner of what is now Whitehouse Lane and the approach to Victoria Park.

It would appear a short time to raise funds for the building of a large chapel but from 1855 to 1861 much was achieved. Little is known for sure of how this achievement occurred but it can only be surmised that with the poverty of the area, much fundraising was done outside Bedminster, and probably in the more affluent parts of the City of Bristol. In January 1860 a meeting was held in the Broadmead Rooms when a sum of £400 was immediately subscribed following an address "When the claims of this poor congregation to the assistance of this Christian community were so powerfully subscribed." As is His practice, when God promotes the need, He also provides both workers and finance.

On the 11th April 1861 The Western Daily Press reporting on the opening, quoted the Pastor Mr B. Nicholson in his statement as he spoke of the great zeal and fidelity of the two deacons in raising contributions and carrying forward the cause of God in that neighbourhood. He continued, the land on which the chapel was built, the chapel itself, schoolroom etc. had cost £1,500, from £1,000 to £1,100 of which had been paid off, leaving an amount of £400 to be paid.

Our God is certainly gracious, and from the very beginning, to the present day has continued to meet the need. In 1905 the church records state " The church unanimously decided not to take any part in a bazarre suggesting to be held for the raising of funds." This remains so.

Mr. J. S. Neale, of St. Nicholas Chambers was engaged as architect, and Mr. Smith, of Dean Street, Bedminster was engaged as builder early in 1860. Mr Neale, Senior was engaged as carpenter. It would be interesting to know if this was the architect's father. Mr. J. S. Neale was also architect for other churches in Bristol, in the latter half of the 19th Century, St. Gabriel's church, Upper Easton, 1870, and St Andrews the Less, Hotwells 1872, being just two.

Exciting times were beginning, and we can only imagine how keenly they looked forward to the opening of their new chapel.

That opening day dawned on Wednesday 10th April 1861. As the first service was to be held in the morning of that day we can only wonder how few working class people could afford to take time off to attend. However the Western Daily Press reported that "a tolerably large crowd attended." The Rev N Haycroft MA, minister of Broadmead

Baptist Church was chairman, and the speaker was the Rev. Francis Tucker of Camden Road Chapel, London. Supporting speakers were Revs M. Dickie, J. Penny, G. Wood, and B. Nicholson.

It has always been the desire of the founders that the evangelical message should be preached, and the Rev. Francis Tucker was careful to do this, preaching from the text “For I am determined not to know anything among you save Jesus Christ, and Him crucified.” I Corinthians 2:2. A.V.

It would seem many came straight after their workday, because the Clifton Chronicle in its report about the opening mentions that “There was a large tea party in the evening,” and the Bristol Mercury states that “In the evening, a very large audience attended.”

Mr Haycroft congratulated the church in his address, and wished them every prosperity. He spoke of the success of Pastor Nicholson’s labours, stating that “It was thought by those who had witnessed his success in such a narrow sphere of labour that it would be even more successful now in more favourable circumstances. If but one sinner should be brought to Christ by the Gospel being preached then that alone would repay all their liberality. They must recollect that the influence of that work was not limited to the present generation, it was like a stone cast into a placid lake, the undulating influence of which went through the wide expanse of water.”

He concluded with the hope that every success, temporal and spiritual might attend their labours. Other speakers followed, one commenting that all the seats being free “...couldn’t fail to be a great boon to the neighbourhood, inhabited almost solely by the working classes and persons of small income.” The twenty-first century reaction to that last quote will undoubtedly be to consider it condescending, as well it sounds, but in context surely it was not the speaker’s intention. There was a practice of seat renting in Churches at that time, but whilst this did occur for a short while in Philip Street it was not, in the main a major practice.

A magnificent Building

Externally, the building must have appeared outstanding at the time it was built, since there was no Wills factory to dwarf it, and no other large building nearby. It was slightly different to the building we know today as there were no other buildings on the Clarke Street side of the main chapel wall. That came later. This space was a small courtyard, surrounded with railings. The schoolroom was not yet finished, and the Sunday School building we now have was built later. The newspaper report described the building externally as being “...of very plain but commodious character, it is built principally of rough stone, with occasional dressing of freestone, and with a sculptured freestone doorway.”

Internally it differed considerably to how it is today. The acoustics were a major problem since the ceiling was high, and a false ceiling has since been put in to rectify this. It can still be seen by entering an opening at the back of the gallery, though few have been brave enough to do so other than for absolute necessity. The report of one present at the time continues, “...the internal dimensions are:- Length 62 ½ feet (19.05m), width 40½ feet (12.34m), height 45 feet (13.72m). The sitting accommodation is greatly increased by the erection of an end gallery so that it is expected that comfortable sitting room can

be given to 650 to 700 persons. The side walls are pierced with eight large circular topped windows and together with seven others of various dimensions above the gallery, admit a plentiful supply of daylight. For evening illumination a large gilt gaselier is placed pendant from the roof, furnished with a large circle of gas jets. The roof is supported by beams of polished wood resting upon carved corbels of freestone.”

It is probably a matter of opinion and somewhat overrated to suggest that 700 people could be expected comfortably to sit in the Chapel as it was originally built. It must have been a tight squeeze if all 700 persons present were adults.

However the building as yet had no side galleries, and no choir and organ loft as we see it today. The pulpit, tall as it is, was in its present position and against an unbroken wall which extended from floor to ceiling.

Some seats have been removed in recent years, firstly in the gallery in the early 1970s to accommodate the building of the studio to record the services to take to the sick and housebound. Secondly, downstairs, some seating was removed at the back of the church during renovations in 1983 to accommodate the new glass entrance, which gives better access for Wedding and Funeral parties allowing them to gather before the service. It also gives a good space to gather for a chat after all the church services. In 2006 all the ground floor pews were removed, whilst the floor was carpeted, and then chairs replaced the pews.

Mr George Pine 1827 - 1898

George Pine, founder of Philip Street Baptist Chapel, was born in Porlock in Somerset in 1827 and was the elder son of George Pine, a church schoolmaster at Porlock and Ashbrittle, and his wife Elizabeth Pavey.

He became a successful businessman owning five businesses including the then well-known “Pines Corner” grocer’s shop at Bedminster Bridge.

He lived in a number of places in the area. Over the shop at Bedminster Bridge, Mount Pleasant, Bedminster, and finally 33b Whiteladies Road, Clifton, which is where he died. The Whiteladies Road house later became a Dr. Barnardo’s home, and is now part of the BBC premises.

Mr Leslie G Pine, great grandson of George Pine sent much of the information we now have to Mr Frank Phillips for his original history, and I quote the following extract which appeared in the definitive edition of Burkes Landed Gentry 1952 (Extract from Pyne of East Down Manor. The spelling with ‘Y’ is immaterial.)

“George Pine, tea merchant of Clifton, Bristol, and various properties in Bedminster, Southville, Windmill Hill and Mount Pleasant, Bristol was one of four founders of Philip Street Baptist Chapel. Superintendent there of the Sunday School, a prominent member of the Liberal Party in Bristol, a Guardian of the Poor, a keen worker in the Colston Hall schemes at its foundation, and a prime mover in the efforts to relieve the poor in Bedminster.”

He was baptised on 27th April 1827 at Porlock, married 8th September 1852 to Anne,

elder daughter of Samuel Mountain (descended from the Mountains of Weston, East Riding, and Yorkshire). Mrs George Pine died in 1912 leaving one child.

In 1906 the church at Philip Street celebrated its Golden Jubilee, and published a souvenir booklet, and in it we read “Mr George Pine was the principal stay of the cause for over 40 years, holding the positions of Deacon, Church Treasurer, and Sunday School Superintendent.” At the services on that occasion Dr Richard Glover said, referring to Mr Pine, “When God wanted things done He did not want a committee, but one man.”

We praise God for one who did so much to give us a real blessing in the church we are so privileged to have now.

One further item of interest comes from the records still existing. The Pine Family occupied seat number 47 but since numbering seats has long ceased we are uncertain where this seat was situated in the chapel.

George Pine was laid to rest on Tuesday 13th December 1898, and we quote from the closing words of the address given by the Pastor at that time, Mr Henry Moore. “By the translation of Mr Pine, the church has lost its strongest pillar and we shall miss his wise counsel and help. Nevertheless, I am not by any means overwhelmed with anxiety as to our future because I know that though God takes away His workmen, He still carries on His Work.”

Pastors

In spite of considerable searching very little is known about the first three pastors, and not a great deal about the following two. Frank Phillips obtained his information from the Records of the Bristol Baptist Association, and others have since found out some information on the following two. I use some of that information here.

Rev. B. Nicholson 1861 - May 1865

It is uncertain when Mr Nicholson came to the Pastorate at Philip Street but it was known to be before the chapel opened in 1861. All that is known is quoted earlier in the account of the opening. It is interesting to note from the programme of the Centenary celebrations that the first person to be baptised in the new church at Philip Street is Mrs Smith, mother of the two founder members Miss Sarah Smith and Miss Martha Smith.

Rev. W. W. Laskey May 1865 - February 1868

May 1866 the church joined the Bristol Baptist Association.
1867 Treasurer's report for that year -

Income	£24 0. 61/4	(£24. 03)
Expenditure	£23 9. 10 ¼	(£23.49)
Balance carried forward	<u>10. 8d</u>	<u>(54p)</u>

Rev. H. Perkins October 1868 - October 1869

The Bristol Baptist Association report says that in 1869 the church became strong enough to be self-supporting. This, however is not borne out in further research.

Rev. W. Norris July 1870 - January 1880

William Norris was born in Wrightington, Lancashire on 27th October 1844. He was converted at the age of eleven in the Primitive Methodist church there, and, as is their custom was encouraged to preach soon after. Being so young, and not nearly ready to do this he was plagued with the painful memory of his early experience for the rest of his life, but by the age of seventeen he had persisted in his learning, and was especially invited to speak at an evangelistic crusade in Belfast. In 1862 he settled in his first church in Exmouth. He followed that with pastorates at Hastings, London and High Wycombe. It was while he was in High Wycombe that he was challenged by Scripture on his views on infant baptism. This led to him leaving the Methodist church. At this time he was unaware of the Baptist Church, but a local group of Baptists at Little Kingshill, near High Wycombe took him under their wing and helped to guide him in the way he was growing more sure of. He left there after two years to enter Spurgeon's Pastors College. During that time he had a student pastorate at Sutton, and preaching experience in Amsterdam.

On May Day 1870 he preached for the first time in Philip Street, and a minister who knew the situation told him "Mr. Norris, you are coming to the hardest post in the city - if you can succeed there, you can succeed anywhere. The church was at a low ebb financially, and many had lost heart. The promise with which it had started was waning and closure seemed probable. A few weeks before Mr Norris came the average weekly offering amounted to three farthings and on special occasions it seldom reached five shillings. Apart from the contribution of the treasurer and founders the annual income was less than £40.

The chapel had a bare, unfinished look and the false ceiling was not in place at this time creating acoustic problems. Nonetheless, the situation was not seen by all as hopeless, and slowly, with much prayer, the congregation began again to increase, men and women were saved, and the Sunday School flourished. New Sunday School premises were built in 1872 and by 1880 the number of scholars had increased from 200 to 700. The church membership increased from 84 in 1870 to 284 in 1880. In 1875 the side galleries were added to accommodate the increase in the congregation, the old staircases in the vestibule were removed and new staircases built in new ante chambers on either side of the building and the new ceiling installed, all at a cost of £1,400. All except £180 of that was paid for by the Metropolitan Tabernacle Building Fund. Later, in June 1921, at a cost of between £300 - £450 the chapel was redecorated, electric lighting was installed and the side galleries were connected to the choir loft. This needed some searching for a firm which could successfully match the ornamental ironwork, but was done very successfully.

Mr Norris was the secretary of the Bristol Baptist Association by this time, and in 1874 he was instrumental in establishing the church at Blagdon as well as arranging for the holding of services in many of the villages around Bristol.

In 1880 he accepted the call to the Baptist Church of Circular Road, Calcutta, India. In those days, with health care not being what it is today, it was only a strong constitution that could survive in India, and Mr Norris did not have this. After two years he returned

to England, his health in serious decline. He took up the pastorate of the church of St. John, Bedford Row but the demands of a large city congregation were too much. He entered His Lord's presence on 9th August 1886.

Our fellowship was greatly blessed for his time of ministry with us, and to God be the glory.

Rev. J. J. Ellis June 1880 - December 1884

James Joseph Ellis was born on 20th August 1853. He also trained at Spurgeon's Pastor's College. His first church was in Gosberton but he came to Philip Street two years later. At the time he came to Bedminster, Philip Street was the only Baptist witness to a population of 40,000.

James Ellis was not the most eloquent speaker but had a friendly manner, and the church continued to prosper under his leadership. The membership grew from 212 in 1880, to 279 by the time he resigned in 1884. The census taken in every church in Bristol on Sunday 30th October 1881 showed that attendance at Philip Street was 429 in the morning, and 630 in the evening. By 1882 the outstanding debt on the building of the Sunday School premises was cleared and all the renovation costs had been fully met.

He left Philip Street to take up the Pastorate at Duke Street Baptist Church, Richmond, Surrey.

Rev. Henry Moore 1886 - 1907

Henry Moore was born into a non-conformist family on 24th September 1842. His parents were farmers near the New Forest. He was converted at about sixteen years of age and joined the Wesleyan church in Lymington. He was soon teaching in the Sunday School, and was on the Local Preachers Plan.

His first church was in Wellington, Somerset, and whilst there he became convinced of the truth of Believer's Baptism. He left Wellington to study at the Pastor's College, becoming one of Spurgeon's first students, in 1865.

On leaving the Pastor's College his first church as a Baptist minister was Bath Street, Glasgow, and he married Miss Sarah Pile of Regent Street, London. He then had churches in Stockton-on-Tees, and Bridgwater before coming to Philip Street in 1886. Things were not easy in Philip Street at this time because a year earlier a number of members had left to form the new church at East Street. The membership had fallen from 279 to 138. His care and perseverance bore a bountiful harvest, and by the time he left after twenty years faithful ministry the numbers had grown to 330. In 1894 the Philip Street Christian Endeavour movement was formed, and this continued until a reform of the youth work took place in 1973.

During his time in Bristol Henry Moore lost his wife Sarah, but he continued working faithfully. God blessed him with a second wife, Miss Grace Abbott. It was in 1901,

during Mr Moore's ministry that the Women's Gospel meeting was formed. Grace Moore was very involved in the work at Philip Street and it may well be to her devotion that we owe that work. It was the Women's meeting who were still involved with the purchasing of tickets for the Blanket Lending Society until 1957. Three stalwart ladies who deserve a mention for their work in this capacity are Mrs Grace Floyd, who resigned as Vice Chairman of the committee after fifty three years on that committee in 1976, Mrs Fanny Washer, who resigned in 1978 after fifty five years on the committee, and Mrs Eva Hobbs who resigned after twenty eight years on the committee in 1980. Mrs Floyd and Mrs Mary Cleave, another stalwart of the meeting passed into the presence of their Lord also in 1980. Many ladies have served the Lord in the work amongst the ladies over the years, too numerous to mention, but few are known to have done this for so long. In April 2001 they celebrated their Centennial anniversary. In early years the Anniversary meeting was an evening meeting which was preceded by tea, but in 1956 it was decided to change this to an afternoon meeting with tea following.

The Penny club, which is a scheme to enable the saver to save each week throughout the year to pay for their seat on the outing coach, and provide spending money, still continues, though it is more likely to be fifty pence (10 shillings) or more saved each week now.

In 1905, there were no less than thirty three applications for church membership in one church meeting. Was this the fall out from the 1904 Welsh Revival? We can only surmise. On Christmas Sunday evening 20 young men were baptised. Earlier that same year it was decided to appoint Elders. It would appear there may not have been any before that time.

In a report given by the church secretary, Mr T Ward Clarke, on the occasion of the church Jubilee services and reported in the Western Daily Press on 13th February 1906 we learn:-

"... those who had been members longest held the opinion that so far as they could judge, the last year in the history of the church had been the most productive of spiritual results. That was a cause of very much thankfulness and gratitude, the last year had been truly one of joy and sunshine. They had received into the church 68, and 2 by restoration, (it was likely in those days that you would be removed from the church roll for non - attendance, quite quickly) making a total of 70. During the year they had lost 9 making a net gain of 61. In another fortnight their pastor would have been with them 20 years and his work has been greatly blessed."

It was in 1889 that the wall behind the pulpit was pierced to install the organ and construct the choir loft. In 1920 an electric motor was fitted to the organ, previously operated by a hand blower at the back of the instrument. A new blower was fitted in 1931. It was also during Mr Moore's ministry in 1905 that the church began to publish a magazine called "Light and Cheer."

On the morning of Sunday 12th November 1893 Mr George Muller preached on the Text "But ye, beloved, building up yourselves on your most Holy faith," Jude v20 encouraging the congregation not to rely solely on the pastor, but to build up their own faith by their own quiet times and trust in the Lord alone for their Salvation. This is the only recorded reference to Mr Muller preaching at Philip Street but one member who must have been fairly young at the time remarked some years later that "when Mr Muller

preached the chapel always seemed full.”

Unfortunately Pastor Moore suffered a severe breakdown in health and had to resign on doctor's orders on 22nd July 1907. In the same year his assistant pastor was called to be pastor of the Baptist Church at Tonning Street, Lowestoft, so the church lost both pastor and assistant pastor fairly close together. Mr Moore continued to live in Bristol and made a full recovery. He often filled the pulpit after his resignation. For the last three years of his life he pastored the church at Stonehouse, Gloucestershire, at the request of the Bristol Baptist Association, but died after a sudden illness on 21st December 1911.

Rev. G. W. Attwood 1908 - 1919

George James Attwood was born in Yorkshire on 27th February 1875. His early years were spent at Sidcup, Kent. He was converted at the age of sixteen. He later moved to London and became a local preacher in and around Kentish town. He trained at Harley House Missionary training college under Dr H.G. Guinness who had been greatly used of God in the 1859 revival in Ireland, and was a friend of Spurgeon. He wanted to serve the Lord in the Congo, but this was not to be, and he served his Master some years later, on the board of Regions Beyond Missionary Union. After his training, Mr Attwood became assistant pastor to Mr William Fuller Gooch at Lansdowne Hall, West Norwood. He then had successful pastorates at Nottinghamshire, and Holloway before accepting the call to come to Philip Street. One of the features of Mr Attwood's ministry was his lantern lectures. I wonder if any of these had a missionary influence?

In 1909 Miss Ruth Budgen (Sister Ruth) was appointed as deaconess to assist in such responsibilities as sick visiting, and the care work of the church. In 1911 she was joined by Miss Lepper, who was also a deaconess, but in 1912 Sister Ruth left to work in a church in Battersea.

The salary Mr Attwood was offered in 1908 was £170 out of an annual church income of £250, with the proposal that it would rise after two years to £200. Before this time however, in June 1909 Mr Attwood proposed to the church that he would not accept a salary, and that he would live entirely by faith. The general offerings were to be for the church expenses and all members would receive envelopes marked for the support of the Pastor. It is not known how well he fared on this, but it is not recorded that he ever went short.

It was in 1908 that an evening meeting was begun for the children of the area because they were playing in the street and the noise was disturbing the service. Rather than just shooing them away, they were invited in, and Mr E.C.Lower, an experienced children's worker took responsibility for this work. In 1958 Mr Lower resigned from the primary department after fifty years working with the children, but continued working with the mid week children's work for a while longer. It was also in 1908 that Philip Street sent a delegate to the Baptist Continental Congress in Berlin.

Until this time, church business meetings could be held at any time, sometimes even after a Sunday service, but this was now to be fixed at the first Monday of the month. Meetings were held monthly, but the major meetings were quarterly. During Mr Attwood's time these quarterly meetings became a time of fellowship with refreshments afterwards. It was in February 1918 that the church decided business meetings would be quarterly only, and not have them monthly. It was also decided to defer the annual

Deacons election on this occasion. This returned in 1925, and it was decided that Elders should also be elected annually. It was also in 1908 that the morning communion service was fixed for the third Sunday in the month. Presumably the evening communion service had been fixed long ago as no reference can be found to it in the existing records.

In April 1909 it was proposed to have a service on Good Friday morning, in 1921 it was agreed to have an evening meeting with a cantata rendered by the choir on Good Friday evening. This evening tradition continued until 1973.

Mr Attwood's first love was showing itself to the future benefit of the church. In 1910 the church began to take an interest in the Baptist Medical Missionary Society and in 1921 it was decided to fix the first Tuesday of each month as the missionary prayer meeting. It is uncertain what the missionary giving was in earlier years but in 1918 it was given as £93, an increase of £10 on the previous year. In October 1918 the cost to the church for sending parcels to the men away at the front was given as being £31 17. 0 (£31.75 in modern currency).

It was in 1909 that the church began a long association with Mr William Fuller Gooch. Mr Gooch was, as mentioned earlier, already well known to Mr Attwood, and he came annually to take a Spring Convention for the deepening of Spiritual Life. Mr Gooch was a lifelong friend of C.H. Spurgeon and a signatory to the declaration deploring what was later referred to as the "Downgrade Controversy" where the churches were proposing to preach a Christ who was a hero rather than giving Him full honour as God and Lord. He continued to come until Mr Attwood left in 1909 and is recorded as coming to Bristol at least once after that. It is not recorded whether he came every year after Mr Attwood left but may well have done so. He died suddenly in 1928. The Spring Conventions continued until 1970 when, due to people now living so far away from the church the attendance was much lower and it was felt better to discontinue these.

In 1914, after much blessing at the Spring Conventions, the church asked Dr and Mrs Spencer Johnson of the London Evangel Movement to conduct a series of evangelistic services. Dr Johnson was unable to come due to illness but Mrs Johnson came with Mr Le Grys. There were 225 conversions, many from the senior Sunday School Scholars. In February 1915 there were two baptismal services, one on 21st February for the men, and one on 28th February for the women, because there were so many requests for baptism.

In July 1915 Mr Albert Bollom came into membership with Philip Street, followed in 1918 by his brother Mr Fred Bollom. These men had their first business premises in East Street, Bedminster, and were thought to be the inventors of the dry cleaning process.

In May 1916 Mr and Mrs John Dingle transferred their membership from Totterdown Baptist Church. John Dingle began his career by establishing an eating house in East Street before becoming a chef at the Ritz in London. He then returned to Bristol to found the Hawthorns Hotel. In 1940 he became church secretary, and left in the 1950s to become a founder member of Crossways Tabernacle, Headley Park.

Not a lot is known about how Philip Street church fared during the First World War (1914 - 1918). We do know that boys from the Senior Sunday School offered to act as escorts to members out after dark for the services, to help them through the blackouts. Reference is made to whitening the church step, and the 1917 annual convention was poorly attended.

A large number of men were called into the forces, and the church sent comforts, (woollen garments etc) for the boys. A Soldiers' Institute was formed by the church, and troops quartered in one of Wills more recently completed factories were able to obtain refreshment and write letters there. The Black Watch and the Argyle and Sutherland Highlanders Regiments were among the troops quartered in Bedminster.

Philip Street has never been known to shirk its responsibility when it comes to making its views heard. In May 1917 there was a discussion on drink prohibition and Sunday labour. Philip Street made certain the authorities were aware of our feelings on both subjects, being for prohibition, and against Sunday labour. In 1929 the city council began to think about allowing the Sunday opening of cinemas. True to its propensity as a Protestant church, Philip Street sent a letter of protest to the council opposing this. Another Petition was raised in 1956 objecting to the playing of games in the city's parks on Sundays. These were organised team games, rather than children's games; and in 1960 a protest was raised against the Roman Catholic Education Authority for obtaining an almost 100% grant for the building of new Roman Catholic Schools. This was sent to the Minister for Education, and all the Bristol MPs. In 1967 a letter of protest was again sent to the Bristol MPs against the Sunday Entertainments bill. All five MPs were asked to oppose the bill. All but one replied with one agreeing to vote against the bill. The only MP who did not reply was Sir Anthony Wedgwood Benn. Another was sent to the British Evangelical Council supporting them in their opposition to the Greater London Council in dealing only with the ecumenical movement when allocating sites for churches in new areas. In 1972 a petition was raised protesting about the lack of morality in our nation and the need for censorship of the BBC programs. Our laws need cleaning up. Mrs Mary Whitehouse had been campaigning on this subject since 1964 and formed the National Viewers and Listeners Association which kept the BBC very much on its toes as a result of public pressure.

In 1919 Mr and Mrs Attwood, and Miss Lepper left to take up the Pastorate and work at Worthing Tabernacle. Pastor Attwood died in Woking in 1949.

Rev. C. S. Hull 1919 - 1928

Charles Summerford Hull was born in Brighton on 5th August 1862. He grew up in the Church of England and was converted at a watchnight service at the age of seventeen. He was baptised and joined a fellowship which met in a gymnasium in West Brighton, out of which grew Holland Road Baptist Church, Hove. He married Miss Eleanor Robinson of Ampthill, Bedfordshire, and they had two daughters.

His first church was Sussex Street Baptist Church, Brighton, and whilst there he applied to study at the Pastors College. He was one of the last batches of twenty students to be personally welcomed by C.H.Spurgeon.

It is a great blessing to the church at Philip Street that at least five of our first eight pastors have either studied under, or been greatly influenced by "the Prince of Preachers" himself.

Mr Hull served churches in Hitchin, Herts, and two churches in London before coming to Philip Street in 1919.

Also in 1923 the Cradle Roll was started. This was a register of the babies and toddlers under three years of age, and Mums were contacted regularly with a view to the child coming into the nursery class when they were old enough. Each child received birthday cards, and there was a special Cradle Roll service in the nursery department of the Sunday School in the afternoon of Mothering Sunday.

This was the first year in which a Pastor went onto the National telephone service.

In 1925 Mr Albert Hutchings was appointed church Organist. "Uncle Bert" as he was known to everybody, was a much loved character in the church. He and his brother Stan owned the Wall of Art shop in East Street, framing and selling pictures,- some were Bert's own handiwork - artist's materials, cards and Christian books and Bibles. He later became the leader of the combined Adult Bible Class and a much loved Elder in the church, and always had a tale to tell of something that had happened at the shop during the week, when he was able to apply the Gospel to his customers. He retired in 1966 after forty two years. The Organ was taken over by Mr Clive Thompson and the choir by Wilf Dart. Albert Hutchings died in 1973 having been a church member for something like sixty years.

Mr Hull resigned in March 1928 and was called to Earl's Colne Church later that year.

Rev. Arthur Rutt 1929 - 1954

The son of a Metropolitan Police Inspector, Arthur Rutt grew up in various parts of London. He attended nine different schools during his growing years. It was while he was attending Drummond Road Baptist Church that he was convicted of his need for a Saviour. It was also there that he met his future wife. He attended the Bible Training Institute in Glasgow, and worked during that time in some of the hardest parts of the city, bringing the gospel to the poor of Glasgow. After completing his training Mr and Mrs Rutt were married and they moved to Loughborough, where Mr Rutt had been called to his first church. During this time a delegation from Philip Street heard him preach there, and invited him to preach in Philip Street. He was unanimously called to the work at Philip Street, and in 1929 began his ministry here.

Mr Rutt's own birthday coincided with his coming to Philip Street by a few days so there are a number of occasions when the church had a double celebration, sometimes spread over two or three days.

In 1931 the holding of cottage meetings was proposed. It is probable that they were similar to our home groups today.

In 1932 there was an open air mission and 1000 copies of Alexander's Hymns no 3 were purchased. The Women's meeting were still using the few which remained for their Thursday afternoon meetings until recent years. Open air missions were a feature of Philip Street outreach and street meetings were conducted by the Sunday School, Christian Endeavour, and individuals. Tent meetings took place in Victoria Park in 1944 and 1945.

In June 1932, after 51 years as Choir leader, Mr George "Super" Lewis retired. He had

already retired from the post of church organist in 1925, a post Mr Albert Hutchings took over, and 'Uncle Bert' now took on the choir as well. In November Mr T. Ward - Clark resigned as church secretary after 35 years in that post. He died in January 1937. Mr Lewis continued as the Sunday-School superintendant until his death in 1940. Many years later his Grandson, John Floyd followed in his footsteps to serve his Lord as a Deacon and Sunday-School superintendant. Having served his engineering apprenticeship at Strachan and Henshaw John was then called up for National Service. Rising to the rank of Petty Officer, he returned to Strachan and Henshaw to begin his rise through the management structure, where he reached the lofty ranks of Managing Director, and was then CEO for eighteen years. His loyalty to Philip Street, where he grew up, took him from Fabric secretary, to Sunday School Superintendant, two roles he fulfilled well for many years. Eventually, after Richard Guthrie retired, he became Church Secretary, until his own retirement from office. He continued to serve the Lord as a Trustee for the church, where he supervised the upgrade of our constitutional revue of the leadership structure, due to changes in the law.

The missionary work in the church was now taking a more structured role and the missionary committee was formed. For many years the post of missionary secretary was held by Mr Frank Phillips, our previous historian, and there were usually about 30 societies which the church supported. Many no longer exist, but of those we supported then we still support some of the others. EUSA, now called Latin Link, and Spanish Gospel Mission, are just a couple. In 1942 the church finally ceased giving to the Baptist Missionary Society because it was impossible to differentiate where the money went, and there were missionaries who were not preaching a Bible based Gospel. This completed the split with the Baptist Union.

An addition to our missionary giving is our Harvest and Christmas giving. For many years the harvest gifts were always sent to the Muller homes for children, and I am told, some members of the church used to visit the homes regularly. Those gifts have in more recent years gone to Pilgrim Homes, and later to our own sick and elderly folk when the fresh food was immediately distributed, and preserves kept in a cupboard at the chapel, for distributing to the sick folk when the visitors went out to them. A friendly gesture meaning that no one need turn up empty-handed. More recently these have been taken to other needy causes. The offering at the Tuesday evening carol service has generally been used for some society which is doing a Christian/social work of some description, and more recent works supported have been frequently Tearfund, but also The Julian Trust, working with the homeless, Slavic Gospel Association, for an orphanage they support in Romania, and Torch Trust for the Blind. None of these works were known in the early days of the church, or of the missionary committee but are as ever a reflection on our continuing work in bringing the Gospel to those in need physically as well as spiritually.

In 1935 there was an appeal for furniture for the families being moved on due to the slum clearance.

In 1936 Dr D Martyn Lloyd-Jones made the first of a total of ten visits to preach to us. Six of those occasions were during Mr Rutt's time as pastor, and four during Mr Anderson's. More of him later. The third occasion Dr Lloyd-Jones came it was to conduct a three day bible study course in 1947. For the most part the rest were for church anniversary. Dr Lloyd-Jones trained as a medical doctor at St Bartholomew's Hospital, London. During his training he was asked to preach on occasions, and became aware that God was calling him as a preacher. His approach to his preaching was the meticulous

approach of a medical doctor, and he is well remembered for making a great deal from a tiny morsel of scripture. He was very interested in helping student pastors.

After a long period of paying off bank loans for essential repairs it was decided in 1938 to start a fabric fund. This proved to be useful in the next few years.

War again

In September 1939 Britain was once again at war with Germany. This time it was more necessary than ever to be aware of the needs of others. In December that year the church started a fund for parcels to our soldiers. Soon after, in the New Year it was decided to change the time of the evening prayer meeting to 5.30pm during the winter months, and the Sunday evening service was brought forward to 4pm. This was to take advantage of what daylight was still available, and that no one should be out during the blackout periods where at all possible. The election of deacons was abandoned during the duration of the war, except for one occasion when the numbers of deacons was so low it was essential to choose more. After Mr Lewis died in 1940 Mr Clem Griffin became the new Sunday School Superintendent. Mr Lewis had held this position for a great many years, and was well loved by all. He is the only superintendent to be given the title Super not just as a description of his character, but more as a respect for his work among the young. Mr J R Thompson, who had been church secretary following Mr T Ward-Clark resigned to move to Pershore and Mr John 'Johnny' Dingle was elected to this position. It was agreed to produce a quarterly magazine to send to those scattered by the need of the war, and was also found necessary, due to postage costs, and the difficulty in obtaining items due to rationing to send a monthly postal order to the soldiers instead of parcels. This, it was thought, they could use to buy whatever they wanted on camp.

One well-remembered night was Sunday November 24th 1940. The service had started at 6pm and at 6.22pm the sirens started. No one took much notice because they had done so before with no effect, but this time it was for real. As one recollection says, the pastor had just started the sermon when a bombing raid started. As no one was able to get home, the service was stopped and quite calmly pastor shepherded the congregation into the lecture hall believing them to be safer there, the windows being sandbagged. Unable to be heard it was useless trying to preach so he led them all in singing hymns and choruses. At one point an air raid warden came in asking for help as they were short of men, and every man in the hall stood up to go and help. Wisely, Mr Rutt suggested they take it in turns to go a few at a time so that they didn't all tire themselves out at once. When one man came back for a rest, another went out, and so on. One man, Mr Bill Cumner came back with his hair standing up quite straight with the shock of what he had seen. A lady ambulance driver came in asking for someone to take her to the hospital. Her arm was bleeding, and she had seen her ambulance blown away. She wanted to get back to pick up another ambulance for some of the casualties. That same night, one family were not in the chapel. Albert Brice was on duty as an ARP warden, and his wife was making copious cups of tea to take to the workers. Men were in and out of the house for their break all night. The school at the other end of Philip Street was next to the railway line, and had taken a direct hit. The shelter underneath it was completely destroyed and many lives were lost. Later that night, while Mrs Brice was serving teas, one of the men asked her where, in all the rationing restrictions and shortages she was able to get enough tea to do what she did. She couldn't answer that one, only to say that it was not 'black market'. He believed her. The next morning, she answered the door to a tall man in an impressive looking uniform. He introduced himself as the man she had been talking to the night

before, and she realised he was the inspector in charge of the Bedminster Police station. No, she was not in any trouble; he had brought her a pound of tea, and a two pound bag of sugar. Precious commodities. "Let me know if you ever need any more," he told her. "Don't be afraid to ask". She never did need to. Knowing what she was doing many of her neighbours gave her their left over bits of tea and sugar when they collected their new rations. Despite the devastation all around them, over two hundred people were in the chapel that night. Not one of them lost their lives. The next day they realised how close they had come to doing just that. A high explosive bomb had fallen behind the cottage at the back of the chapel, penetrated fifteen feet underground and turned under the chapel. It lodged under the foundations, and failed to explode. It was several weeks before the bomb disposal squad were able to diffuse and remove it for safe disposal. The church meetings were held in the hall of Boot Lane school for that time.

How good is the God we adore,
Our gracious unchangeable friend,
His Grace 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 through
We'll praise him for all that is past,
And trust Him for all that's to come.

In 1941 numbers in the Sunday School were reduced by 75% of what they had been before the war due to the government's evacuation program and also due to the bombing. The town re-planning program courtesy of Mr A.Hitler was to hit the church in many ways.

In 1941 it was necessary to elect another three deacons, as there were only four remaining by this time, but these seven stalwart men continued in office until the end of the war. It was also in 1941 that the church took on the oversight of the mission church at Prewett Street, in Redcliffe, and this continued until 1953.

In 1942 the government implemented registration control on youth movements. It was expected that all churches should have a uniformed youth movement, and many churches turned to the Scouts and Guides in order to do this. Had they not, there would have been a National Youth Movement imposed on them. True to its non-conformist principles Philip Street was not about to give in to dictates, and looked around for an evangelical alternative. They found one in The Campaigner Movement. Founded in the 1920s by a Scottish pastor, Rev. Colin Carr, Campaigners is an evangelical, interdenominational uniformed youth organisation. Catering at the time for three age groups, Junos 7 - 11s, Inters 11 - 15, and Craftsmen 15 - 18, (they now have Eagles, catering for 5 - 7 year olds as well) the structure is in clans. Each church has its own Clan, and each church appoints its own Clan's chiefs. These are the youth leaders who will deal with the running of the clans. It is difficult to ascertain from documents who had the most fun out of this, the young people or the chiefs. Clan's chiefs get together from time to time for meetings with Chiefs from other churches, in order to update each other with new requirements and methods. The approach is to train young people in all aspects of life, from independent living skills, to memorising scripture. Who can forget learning John 3:16 for their initial test, or struggling to learn Isaiah 53? The movement still continues today under the slightly newer name of Campaigner Ministries, affiliated to the Evangelical

Alliance, and in partnership with Hope UK, giving drug and alcohol counselling and advice to those who need it, and also in partnership with the Mouvement des Flambeaux, France, Campaigners North America, Campaigners Jamaica, and Campaigners Feeders Uganda. Mr Eddy Lower was the clan's chief for Philip Street, ably assisted by Mr Albert Brice and others.

In 1944 a missionary emergency fund was created, and this proved to be useful later on as it was used in 1947 to provide Bibles to send to Europe to replace those that had been destroyed during the war. After VE day in May 1944 everything began to get back to some semblance of normality. Many had lost loved ones; many more were homeless so there was much to be done. The church building, though it had received some repair work during the war, needed much doing to it, and the insurance taken out with the War Commission at the beginning of the war wasn't nearly enough to cover it. Further to that was a need in 1952 to repair the badly fractured Baptistry, which may have been due to the settling of the ground after the shake up it had seen during hostilities. The choir was revived, but the Sunday School never recovered the numbers they had had before the war, either because the young people didn't return to Bedminster, or because, in growing up, they grew away from church attendance.

In 1946 Mr Stanley Cleave took over as Sunday School Superintendent, a position he retained until 1964. In January 1917 Philip Street began its association with the Evangelical Alliance, and in 1946 decided to join the FIEC, having withdrawn from the Baptist Union in 1920. They remained in the FIEC until 1954 when following the resignation of Mr Rutt it was felt there might be a better chance of finding a new Pastor if that link was dropped. They re-joined in 1968. In 1946 also the piece of land on which Crossways Tabernacle is built was purchased. Mrs Rhoda Reed had noticed that a large number of children in Headley Park were without a Sunday School and decided to rectify that. Philip Street continued to support this work until 1959 when it was able to be independent.

On the 11th November 1946, one year after the first Remembrance Day after the end of hostilities, Philip Street had a reunion day for ex-servicemen. This gave those who had moved away a chance to catch up with their colleagues, and remember those who had not returned, and in 1947 a service was held for the German prisoners of war who had been held in nearby Ashton Gate. During the war it had been possible to meet with some of these men and often they were seen in the services, having been invited to members' homes for tea. There was even the occasional football match between teams from the camp and Philip Street in Ashton Park.

Earlier in 1946 a nurse moved to Bristol to take up a position at Southmead general hospital. She was Irene Humphries, and she became a well loved figure in Philip Street. By the time she retired she was the last Matron of the Mortimer House Maternity annex of the hospital, but at Philip Street she was an avid writer of letters to missionaries. She was one of several people over the years who produced a quarterly Missionary News sheet to include in the News letter, and she was always able to update the prayer meeting with the latest news of one or other of our missionaries. She joined the Missionary committee in 1972, and worked with them until she died in 1999.

Someone else who joined the church in 1946 was Mr Cecil Phillips, brother of Frank. Cecil lived in Knowle West, and began a Sunday School in that very needy area. After

he retired from the work in 1969 Philip Street took over the running of it, having been assisting with paying the rent for the social centre where the children met. When it was forced to close in 1980 due to the closure of the community centre premises, twenty children were for a while bussed down to Bedminster to join our own youngsters at chapel. At the time of the closure of Knowle West Sunday School some of the teachers transferred their service to another Sunday School in need of help at Langford Road, Bedminster Down.

Another young people's movement which was strong in Philip Street was the Christian Endeavour. They began in 1892, and in 1946, delayed because of the war, they celebrated their Golden Jubilee. Their main aim was that young people should be Converted, Consecrated and Trained for service. Many have gone out from the church with the training of CE and Campaigners behind them, either as Missionaries, Evangelists, Pastors and Christian workers of some description, but also many have found that the training they received has stood them in good stead in whatever aspect of life the Lord had for them.

As mentioned earlier, the pastor's birthday coincided with his anniversary, and his 20th anniversary was a time for great rejoicing. In January 1924 individual communion cups were introduced. Before these came the wine was drunk from a collection of five chalices, rather like the Church of England service. The early individual cups were glass, and regularly were broken. These eventually gave way to the stainless steel ones used today. The chalices were used as presentation items to five individuals, the pastor, as he was celebrating twenty years in his job, Mr Albert Hutchings, who was celebrating twenty five years as church organist, Messrs Jim Thompson, John Lewis and Eddy Lower for long service as officers. The pastor was also given a leather briefcase from the Elders and Deacons, and a desk clock from the Church Secretary. The evening concluded with a slide show of past events and people. 1949 also saw the introduction of Old Associates day, when people who had been at Philip Street were encouraged to come back and see us for one Sunday. This was fixed at the last Sunday in October. It seems to have faded out after a short while.

An intensive open air campaign lasting for two weeks was held in Victoria Park in 1950. The following year the Campaigner Band was started, on the understanding that it was not to be used for Sunday parades. By 1952 it was conceded that it should be allowed to play on Sunday afternoons.

The Sankey Hymn books were for many years used by the church. Prior to this, Alexander's Hymns were used, and following the Sankey Hymn Book, in 1950 the church agreed to use the Revised Baptist Hymn Book. This in turn gave way to Hymns of faith, followed by Mission Praise, and at the opening of the twenty-first century we chose to use Praise Hymn Book. The church has always sought to keep up to date with its music, and is always looking for good music which gives praise to our God.

Looking through the church records is to see another aspect of world history. In April 1951 there was a special request for prayer for missionaries in China. Eric Liddell the well known athlete and China Inland missionary had died in a Japanese prison camp in 1945, but with Communism taking such a firm hold the Chinese were taking a similar attitude to Christians, and anyone else with an education by this time. Much prayer was, and still is needed for China.

The Coronation of the young Queen Elizabeth II was in June 1953 and the church made a

special outing to London to see the decorations. Prayer meeting was cancelled for Coronation Day due to the many celebrations and all Sunday School Scholars were presented with a special Coronation Bible.

Also the ladies missionary sewing group was officially recognised. Was this a left-over from war time sewing and knitting bees when ladies got together to knit and chat, supporting each other while their men-folk were away? Using these skills then to help the men away at war, and this time using the same skills to support missionaries.

The Centennial anniversary in 1955 was due to be a big affair, but first there was the small matter of finding a new pastor, Mr Rutt having resigned.

Rev. Alan D. Toms 1955 - 1968

Born in 1926 into a Christian family, Alan Toms' conversion was a gradual process, but at the age of 14, following a challenge by a Sunday School teacher, Alan was in no doubt as to his salvation. He was attending Chase Cross Baptist Church, Romford, in Essex, where he also met Enid. They both belonged to the Youth group, and later taught in the Sunday School.

When he left school Alan worked in a solicitor's office in the City of London, until, at the age of 18, in 1944, he was called into National Service. He had hoped to go into the Merchant Navy, but was sent instead to Sunderland into the Mining Industry, as a 'Bevin Boy'. It was during his time in Sunderland that Alan was given opportunities to preach in local churches.

Returning to Romford, some three and a half years later, Alan went back to life in the solicitor's office, and work in the Church. He was Captain of the Boys Brigade for about eighteen months, and whilst he enjoyed the challenge of working with the boys, he began to feel the Lord's leading into a preaching and teaching ministry. In 1949 he was accepted for two years by the Bannister Theological College, Bognor Regis.

Alan and Enid were married in 1951, and were clearly called to the ministry at Stanningly Baptist Church, in Yorkshire. After three and a half years the church felt they could no longer support a pastor, and mentioning this to H.G.Goddard, the then FIEC president, Alan's name was passed on to, among others, Philip Street. It became clear to all that a call to the ministry here was the Lord's will. Alan and Enid moved to Bristol in July 1955. During this time Mr Toms held Pastor's training classes for the young men in the church, and Mrs Toms began an evening group for the Young Wives who were unable to attend the Women's meeting. Both groups were greatly blessed of the Lord, and added to the ongoing Spiritual work of the fellowship.

In October 1955 the church celebrated its centenary in style, with a three day event of preachers *par excellence*. On Saturday the 1st there was a Songs of Praise meeting, Sunday 2nd the Rev. E.Kevan was the speaker, and Tuesday the 4th the Rev. N.G.Goodall of Glasgow came to speak. On Sundays 9th and 16th our own members who were at that time in the ministry came to speak to the church. The 30th was Old Associates day.

Mr Toms' practice was to hold classes before baptising candidates, and many benefited from this. This year also saw the fixing of the age limit for church membership at

sixteen. Previously, once you were baptised you were accepted into church membership, whatever your age. This could be as young as thirteen or fourteen in some cases, and although fourteen year olds were eligible to leave school up until the 1944 Education Act, they were still very young to cope with some of the business adults dealt with. From 1944 to 1972 the school leaving age was fifteen and in 1972 it was to rise to sixteen.

In 1955 the Sunday morning prayer meeting was introduced when members and friends could gather for prayer 30 minutes before the morning service, to pray that the Gospel would be received and clearly understood. This continued until the renovations in 1983 when it was moved to its present time of 8 am on Saturday morning. In 1956 the annual Motto card had the church calendar printed on the back. This does not appear to have been done before or since.

Mr Toms introduced the use of the senior young people to the platform on occasions on Sunday evenings. Sometimes they were to arrange the service. This gave valuable experience to many, especially as some of them would go into the ministry in years to come.

The monthly distribution of tracts was to be replaced by a quarterly newsletter. This told the reader what we were doing, not just giving them a short message. Talking of messages, this is the first mention I find of the Southern Counties Convention, still going strong, at Weston Super Mare.

At this time we started producing a small card to attach to the flower bunches when they are given to the sick and housebound to say who they are from, and the suggestion was first made to relay the service to the lecture room for Mums who need to take fractious toddlers out during the service so that they don't miss anything. From this a Sunday morning nursery was started, and playroom facilities were included when the church was re-decorated in the 1960s. This was moved from its position in the then lecture hall when the Sunday School and hall areas were redesigned in 1983, to its current position at the side of the church

In 1957 a proposal by the city council to make a road through the middle of the chapel looked like the end of the road for the fellowship. For a further ten years or more it was touch and go where we went, or even if we were to close. The council finally conceded that nothing was to be done, and in the meantime they had cleared most of the houses from the immediate vicinity. Philip Street and the entire area around was flattened, and about to become industrial units. The city farm is the result of a lack of impetus from the council, combined with a fashionable idea in the 1970s to introduce inner city children to the knowledge of where their lamb chops originated. In those days the idea of a farm in the middle of the city was strange, but today Windmill Hill City Farm is quite an attraction for small children and their parents, and a safe play area for most age groups. They also produce a neighbourhood news sheet to which we occasionally contribute called Hillviews.

At long last, one practice which seems to have persisted since the beginning of the chapel, was finally ceased. The use of communion tickets was discontinued. It would appear that their prime use was to check who was, and who was not at communion and some were using them to appear once a month or so without truly partaking of the life of the church. It was not until 1966 that the communion offering was discontinued. This

had been used for the sole distribution by the pastor to the poor, and anyone with a specific need. With the improvement of government welfare funding and better job prospects most people considered *charity* to be demeaning. However, It is still possible to receive help from church funds if it is really needed and a word in the right ear will still be heard.

There was a special service in 1958 for the neighbours, those still living in the area.

In January 1959 Crossways Tabernacle called its first pastor and Philip Street was able to start taking a back seat.

In 1960 the first Young People's Conference arranged by the church was proposed. The speaker was Roger Forster, and about sixty three young people from Philip Street and other churches attended at Weston on the Mud, known to the Romans as Weston Super Mare. In August that same year there was an International Youth Congress held in Bristol

One of our church interests, which has been followed for many years began in 1960 when the church adopted the Aged Pilgrims Friends Society, now referred to as Pilgrim Homes. Many people prayed for the City of Bristol to have its own home for elderly Pilgrims and the Ruth Cowell home was opened by the APFS. For many years this home served the Lord's people faithfully, but in recent years has been closed to make way for the new West of England home which is planned.

Early in 1960 Mr and Mrs Stan Morris applied for church membership. Soon after their second child, Elizabeth, was born they started on a missionary work of their very own. There was no need to leave the country. The need came to them. A trained children's nurse, Marion agreed to take in foster children, and it was a regular feature on a Sunday morning to sit in the choir loft and count heads in the front two rows, to see how many children over and above their own five, by the time I was doing this, they had each week. Twelve was a regular number, and I asked Marion recently how many children she had fostered. "Hundreds" was all she could tell me. After forty eight years, it has to be more like thousands, though for the last few years she has concentrated on just a few. During these years they have also both worked in the Sunday Schools both at Philip Street, and Knowle West, and also encouraged the young friends of Pilgrim Homes group, as well as helping to run the Disabled Christians Fellowship group at Philip Street.

The parking of cars was becoming a problem around the chapel. Having demolished the two cottages behind the Sunday School it was possible to use that area of ground and about fifteen years later also for a short time to use the ground on the opposite corner of Clarke Street. With that part now in use by the City Farm, we have the use of the Park Furnishers car park in Willway Street which can be locked during the service. After a number of thefts, of and from cars it became necessary to instigate a car watch rota, but this could only be practical up to a point. A locked car park is safer. The use of the car park belonging to Nat West Bank is also welcomed as this has CCTV cameras to watch who does what.

Tuesday April 3rd 1962 - The prayer meeting was cancelled and the church all went to Crossways for the opening of their new church premises. This was another mission venture by church members from Philip Street, as two Sunday School teachers were unhappy at the lack of a Sunday School for the children of Headley Park. This in turn became a Church, and Philip Street supported them for many years until they became

self-sufficient. A very blessed time was had by all.

However, the church outing to Porthcawl that year had to be abandoned due to a smallpox outbreak in that town.

Good Friday 1963 and the church joined with Hambrook for a time of evening fellowship as the pastor had been asked to speak at their meeting, and the following year he was asked to speak at St John's Stroud. On the first occasion we had games on Hambrook Common, and the second on Minchinhampton Common in the afternoon.

The Newslink was started in 1964 and 500 copies of the Challenge, a newspaper specifically aimed at use in door to door work were purchased. This rose to 750 at one point but due to lack of help in distributing was discontinued in 1975. Newslink has continued in various forms however, and is today, still a regular information carrier.

In the Autumn of 1966 the biggest disaster imaginable at that time happened. In South Wales a slag heap slid with alarming speed into the primary school in Aberfan, destroying the lives of one hundred and sixteen children. The church at Philip Street responded, as did the rest of the nation. A cheque for £100 was sent to the Baptist pastor of that village to help the families. A short while later a further gift was sent to the minister himself, who, it was learned was among the bereaved parents and it was believed he had not taken any gifts for himself at the time.

In July 1968, just before Mr and Mrs Toms left us to go to Plumstead, the heavens opened. The Sunday before we had had Sunday School Anniversary and the message on the Sunday evening had been Noah's Ark. Three days later the entire area was under three feet of water. The rain was so hard that Wednesday night that the Malago, which runs under the chapel anyway, broke its banks and a tidal wave ran through East Street due to high tide in the Cut, an area of the River Avon cut through in the 18th Century in order to by pass the city centre. The church caretaker, unable to reach his normal work place that Thursday morning, detoured to the chapel to see what had happened there. He was almost in tears at the sight. Every available man and woman turned up that evening to see what could be done to help, and much was done, now that the waters had receded. We had to sit in the gallery for several weeks after while the pews and floorboards dried out. We were ourselves recipients of a gift from that disaster emergency fund. This was not, however, the only time Bedminster had been flooded, though it is the worst such occasion. On 20th July 1870 the Malago seems to have been almost an open sewer and a letter to the editor of the Western Daily Press reads: "...its waters fouling a spring from which the people procure their house water." On the 12th February 1882, " Serious flooding of homes." A metal plaque indicating the height reached by the water was fixed to one of the cottages in Paul Street. On the 24th October 1882 "Water reached a height of eight feet in Hereford Street." In 1889 "Twelve chapels and three schools were flooded, in 1899 "Another serious flooding of homes by the Malago Brook." The City Council have since spent a great deal of time and money digging the storm water drain through the city in order to prevent such a thing happening again.

After 13 happy years at Philip Street Alan was called to the Slade Church in Plumstead, and then some nine years later to the work of the Messianic Testimony until an accident in 1983 concluded his wider public ministry.

Rev. Andrew R. Anderson 1970 - 1987

Brought up in a Christian home, Andrew Anderson was converted to Christ as a boy. He sensed the call to the ministry during his time at University, and subsequently trained at London Bible College. Following his marriage to Pearl, Andrew was called to Wigmore Evangelical Free Church in Kent, where he spent eight happy years. He was called to the ministry at Philip Street in 1970, the year when our previous pastor, Alan Toms was the President of the FIEC. The main speaker at his Induction service was Dr D. Martyn Lloyd-Jones. Andrew remembers, “ it was a snowy Thursday evening when I preached with a view to the pastorate at Phillip Street. As a matter of fact, no one had mentioned that this was the reason for my visit. It was a bit of a surprise when, a few days later the letter arrived with the invitation to the pastorate!” He considers it a great privilege to have been part of the succession of such faithful ministers

Just prior to this it was felt that, due to most children living further away from the church, parents were unable to spend as much time giving them lifts to meetings on potentially three evenings each week, and therefore the young people’s meetings were combined to make one evening of meetings, beginning with the younger ones, and followed by the teenagers.

In 1949 Miss Joan Floyd had volunteered to sit with the Young Worshippers group. As she was a trained and serving day school teacher this was a joy to her to encourage young people to worship her Lord. In 1956 the young worshippers were encouraged to sing the children’s hymn on Sunday morning as a group on their own. This ceased in 1973 and the children’s hymn would now be sung by the entire congregation because they were no longer in sufficient numbers to be heard. She retired from this service in 1974 and the children were then encouraged to sit with their parents. Hymns of Faith having been introduced in 1970 there was a better selection to choose from.

In 1973 the Church choir was disbanded, due to insufficient young people being interested in the type of music they were singing. This meant that the older members felt they needed to continue in order to maintain the tradition. Modern music was not particularly suitable for our style of worship at that time in any case so there was a large hole which could not be filled.

The Stanshaws Evangelical Church had its inaugural meeting during this year. It is now called the Grace chapel, Westerleigh, since purchasing the Westerleigh Tabernacle, a disused Congregational chapel, in 1980, and is attended by many old Philippians, as worshippers from Philip Street often refer to themselves, who have moved to that side of the city.

September 29 and 30th 1974 gave us the privilege of the ministry of Alec Motyer for Church anniversary. At this time he was principle of Trinity Theological Collage, Stoke Bishop, but a while later left to take up the ministry at Christ Church, Westbourne, Bournemouth. This proved to be a fruitful and very precious time as he served a growing and thriving church for eight years. He spoke on Acts 12 - The Praying Church, 2 Corinthians 4 - The Witnessing church, and Ephiesians 4 - The Loving Church. His Children’s talk on Sunday morning was based on the hymn ‘Be Thou my vision,’ in which he told the children of some of the archaeology of ancient Ireland, how it was protective of the people, and how it showed them the protection of God to them.

Also in 1974 Albert Brice retired as church caretaker, a job he had done since 1954. He

died in 1979 and many of the more long standing members who remember him remarked twenty five years later how much they still missed him. He was the kind of person for whom nothing was too much trouble. He was also deeply involved with the young people as he was a Campaigner Chief alongside Mr Lower for the entire duration that we had Campaigners. He was proud of anything a young person achieved in their own lives, but particularly for their Lord.

Albert had been only one of many who cared for the church building. Before him Ivor Cleave and Mr Searle, and since him, Jim Paul and Guy Hastings have served their Lord in this way.

It was in 1974 that, for legal reasons the Charities Commission required that we should have a written constitution. This proved to be a rather long process, because you cannot please all of the people all of the time. It took a further six years before it was completed. It was in March 1913 that the basis of membership was first documented to make it easier for members to understand what was looked for in a church member, and in the spring of 1934 that the basis of Faith was set down on paper.

One of the outreach efforts Mr Anderson instigated, at the suggestion of the deacons, was the Lunchtime carol service. This was intended for the benefit of both shoppers and workers in the area and was to last twenty minutes. No one believed Mr Anderson could contain a message to twenty minutes, let alone a complete service, but he managed remarkably well. How many of the congregation were workers, particularly shop workers it is difficult to tell, at their busiest time of the year, but it was well attended and continued through most his ministry.

In April 1975 Steven Dray, a student at Trinity Theological College came to work in the church for 'Work Experience.' He was called as pastor to Zion Chapel, Newcross, London in 1978. One of Mr Anderson's attributes has been to encourage student pastors, as did his mentor Dr. Martyn Lloyd-Jones, and to give them experience working in a church, Rob Rowley having worked as assistant to him when he left Barry Bible Institute, and prior to his call to work in Peru with the Evangelical Union of South America, (Now Latin Link) and John Woollam, subsequently called to the ministry as pastor of Smeetharpe Chapel, Devon also spent some time working with Mr Anderson in 1982.

In 1977 the Sunday School began running missionary projects in which for a block period of three to six months, often with help from the church members, the children would collect money towards a particular cause. More recent projects have been: to buy books for Argentina, sewing machines for India, to help street children in Brazil, Bibles for 'Jet Cadets', also in Brazil, portable halls for Moldova, in which new churches can meet until they have their own building, fabric for table-cloths for Bolivia, to enable women prisoners to build an income for themselves so that they can feed their families, to send copies of Children's Pilgrims Progress to Ukraine, clean water for the shanty towns of Peru, flannel-graphs to Spain, second-hand cars for pastors in Eastern Europe, petrol for a moped for a worker in Cote D'Ivoire, and shoe boxes full of useful items to children in Eastern Europe, to say nothing of buying shoes for disabled children in Bulgaria. There is, if nothing else, no reason for any child who goes to Philip Street Sunday-School not to have a good grounding in geography, but hopefully they will also go away with a concern for others, both in the physical sense, and also in the spiritual. Earlier records tell us that in 1915 eggs were collected by scholars and taken to wounded soldiers in the Bristol General Hospital, and also that year parcels were sent to ex-scholars in the forces from

the Sunday School.

On 25th October that year Andrew Anderson chaired a meeting in the Colston Hall when Richard Wurmbrand was the speaker. Pastor Richard Wurmbrand, and his wife Sabrina had both been in prison camps in Russia for their faith in Jesus, and had suffered much over many years. It was a privilege to hear how the Lord sustained them.

In 1979 the New International Version of the Bible was first introduced in the church. For many centuries the Authorized King James Version, thought to be largely based on the William Tyndale translation, was used, and many older members resisted the change. However the NIV was considered to be a more definitive translation because the translators, this time, had access to more of the original documents, and were able to correct some mistakes which had occurred in the original translation, and also to put it into modern English. I can't help thinking perhaps Tyndale would have approved of that. However, there are still, at the time of writing some who prefer to use the AV and no one would deny them that wish.

At the same time, Philip Street was host to the FIEC assembly in 1979. For a number of years the annual assembly was held in different churches. Later it was to be held in Holiday camps, and take on a similar style to the Christian Holiday Crusade once held annually at Butlins, Filey. In 2007 it was to be held, for the first time, at Cheltenham racecourse.

Having been organist since 1966, Clive Thompson resigned because he had to move away from Bristol with his work. This post was taken over by Mrs Ivy Paul, who had been deputising for Clive since he taught her in about 1972. She was to share the rota with a team of others who would help her due to her own work commitments, and also serious illness to come. She retired in 1997. A number of others have taken up this ministry since.

In 1980, the inaugural meetings of Christian Ministries took place at Philip Street. Having trained at London Bible College, Derek Cleave then worked for National Young Life Campaign in 1969 where he first met John Blanchard and Peter Anderson. In 1971 he joined them in the Movement for World Evangelization where together they worked for nine years. Wanting to take their ministry further they formed Christian Ministries and worked in Britain, in India, with Friends Fellowship, helping to train men and women to take the Gospel to their own people, America, and Eastern as well as Western Europe. Derek is also chaplain of Bristol City Football Club, and on the committees of the Slavic Gospel Association, Disabled Christians Fellowship, and the Dame Violet Wills Trust, a trust fund set up in memory of a Christian lady in the city to benefit Christian organizations in the South West. As a team, Christian Ministries finished in 2003 when John and Peter both retired from full time preaching, but Derek continued for a while longer under the banner of Christian Ministries. Since he reached retirement age, he has also reduced his workload, and technically become self-employed.

Student teas were first considered that year, and our interest in the work of the Gospel among students has continued. Today we have a church representative on the committee of BISC the Bristol International Student Committee, who keeps us in touch with the needs. Being a large University City Bristol has many overseas students, and as Christians we have a responsibility to them.

We also have a responsibility as a church to make sure we don't get involved in the wrong things and when the Nationwide Initiative in Evangelism was proposed it sounded great. Until, that is, on further investigation you saw how ecumenical it was, and it was decided as a church not to get involved. This put us in something of a solitary position in the city, or so it seemed. However, our commitment to the FIEC was to become more familial as the years progressed.

Holiday Bible Club, however, was not going to be what we didn't want it to be, and plans were made for the first one in 1981. We still have this outreach among the children, and it is now run by Mike Hawkins of Home Evangelism. For some years it was run for us by Joe Dukes, an American evangelist working in this country among children and young people. For two weeks in July 1988 a group of young people from the States came over to help Joe. At the same time we had some travellers camping just down the road on some waste ground from the chapel, and an invasion of the street children had our own folk far more worried than the Americans. They took it completely in their stride, because they were more used to that sort of thing than we are, and were happy to go out to the children and work with them in their own environment. Following Joe's work, we then had the assistance of Neil Briggs.

Young people's camps have also been a big part of the Sunday School work for many years, and many have seen their need of the Saviour whilst having fun away from the constraints, in many cases, of home.

Shortly after Mr Anderson arrived, a tape library was begun. There has been a tape ministry for the sick and housebound since the 1950s, but this became more of a fixture. Along with the book library, which was started in 1981 these two libraries are held in a room along the side of the chapel.

Plans were made for an evangelistic campaign for 1984 with Christian Ministries. This proved to be the goal to aim for when we were out of the premises whilst renovation work was carried out throughout 1983. Approximately 900 attended meals, home meetings, coffee mornings etc during that campaign.

In 1986 there was a Muslim awareness seminar weekend held with Ron George of the Gairdner Trust Ministries, an organisation named after Temple Gairdner, a Missionary working among Muslims in Egypt, advising us how to work with, and witness to, Muslims. This was a valuable weekend and a number of members who now go out to do door to door work find the lessons learned then extremely helpful.

In 1988 Mr Anderson resigned to concentrate on an itinerant ministry, though he then went on to temporary pastorates in New Zealand, and Brussels (pastoring the English Speaking Baptist Church, catering for Diplomats, MEPs NATO, and other business expats).

There followed the longest interregnum the church has known, during which the work, though less easy without a pastor, still continued. Many left to worship in churches nearer their own homes, and almost the entire Young People's group left to attend Kensington Baptist Church, as they had a settled, young pastor, and a thriving youth group there. The burden for the leadership was considerable, but they served their Lord well, and deserve his "Well done, good and faithful servant."

In July 1988 we held a Bible Exhibition entitled "The Bible in the World today," with

exhibitions for schools, light lunches, etc, and evening rallies.

After 55 years of faithful service setting the Communion table Miss Ivy Lawes and Miss Doreen Lewis resigned. This is a job which, traditionally had been done by the spinsters of the church, and for a short while Miss Linda Way and Miss Valerie Holbrook took over. When Valerie married John Woollam she resigned and as Linda did not feel able to continue this was then taken over by a committee of ladies.

In October 1991 it was decided to appoint a moderator to help us through the length of this period and Mr Basil Howlett gladly accepted the challenge. We held a Hallo party for the children to discourage the practise of Trick or Treat on Halloween that year, and in 1992 took part in a combined mission with the other FIEC churches in Bristol, Kensington, Owen Street Mission, Whiteshill, Pendennis, Knowle, Crossways and Bradley Stoke.

Mr Howlett's assistance paid off and in February 1993 we were able to say "Thank you and goodbye" to him as we said "Hello and welcome" to our new pastor, Roger Page.

Rev. Roger G. H. Page 1993 -

Roger grew up in North Essex where his father was employed as a Fruit Farm Manager. The family were not particularly a Christian family, but attended the local parish church from time to time. Neither Roger nor his brother were keen on this style of worship, and the family began attending a Baptist Church. At the age of thirteen he was converted through the witness of a Baptist Church Youth leader, his brother was also converted on the same day, and their parents soon after. The whole family were baptised together, and in his teens and early twenties Roger was a regular member of Scripture Union Beach Missions. As a young Christian he was greatly helped by Trans World Radio Broadcasts. He studied Estate Management at Reading University, and whilst there was greatly blessed by the encouragement and ministry of Carey Baptist Church. On leaving University he worked for a major property development Company in London and Birmingham. Throughout all this time there was a gradual awareness of the Lord's leading into the ministry in some form or other, and whilst working in Birmingham, Roger became aware of a need to settle the matter with his Lord once and for all. He studied at London Theological Seminary from 1983 - 1985, where he met Jill, who was teaching in a North London Infants School, and they were married in 1986. He was called to the ministry of Kingsway Evangelical Church, Dovercourt, Essex from 1985 to 1993.

Being the parents of three small children Roger and Jill responded, with the help of other parents, to the need to start a Mother and Toddler group at Philip Street. To be fair, the Deacons and Sunday School staff saw the need long before, but needed help to instigate it. At the time their youngest, James, was six months old, and as there were other young mums in the church this took off well. There is now a well established play group, reaching many more young families outside of the church than we have in it. Some of these children do go on to attend the Sunday School and there is now a group of five to seven year olds who come in on Friday evenings, after school. Sunday School, after being throughout its entire history in the afternoon, was now moved to the morning. This enables non-churchgoing children to come in, as often parents will pick them up after the service, and go out for the day, where before they might have simply gone out anyway, taking the children with them.

A monthly mid-day munch was introduced for those who are elderly, lonely, shut in, or generally need a bit of company occasionally, by Reg and Pat Seabrook and this has proved to be very popular. Some months as many as fifty or sixty meals are served, with a short message following. People from the nearby Elderly People's Home, and from Brightbow Lodge, the half-way house situated next door to the chapel, which caters for long-term patients from a local hospital, come regularly. One of the residents from the Lodge told me one Sunday evening, "I like coming here, everybody smiles. They are as miserable as sin in there where I am." There's no answer to that.

In 1998 the church appointed a church evangelist for five years. Neil Briggs came to work with us to concentrate on outreach, and the youth work. He found, as Mr Norris had been advised just over a hundred years earlier, that it was not an easy area to work in. However wearing the appropriate title to fit the occasion, Chaplain to local businesses/Church community worker, Schools outreach worker, etc, he made valuable inroads to the schools, was appointed as pastoral worker in Asda when they were taken over by Wal-Mart, an American company with Christian ethics, started the men's football team, which has more non-Christians than Christians on it, visits to the elderly people's home, Heyleigh House, a sixteen plus bible study group, and quiz nights. He is now Pastor of Clay Cross Church, Derbyshire. Mike Hawkins then came to us when he was led of the Lord out of the Church Plant at Bradley Stoke into the work of Home Evangelism. At the time we had decided on a house to house visitation programme and Mike was a godsend with his incredible experience. This was further aided and confirmed to be of the Lord when Merrywood Gospel Hall, which had been started by door to door work, closed and the trustees of that church donated some of the proceeds of the sale of the building to fund Mike's work with us. This provided for some five years regular support, and we still receive his expertise in the Holiday Bible Clubs, and more recently the 'Holiday at Home,' a three day Bible Club for the elderly, with crafts, games, and chat, as well as a message. He also helped Pat and Reg Seabrook to begin the monthly 'Munch and Message,' which is now organised by Sheila Plant.

Meanwhile, Coffee and Mince Pies was started at Christmas that year, and has developed into a regular Saturday morning coffee morning. When Asda closed its coffee shop there was a need for somewhere for people to rest. Well, how many ways can you think of interpreting Mark 6: 31, or Matthew 11: 28 "Come apart and rest a while." Whilst the Christian sees them in the spiritual, the non-Christian sees first the physical need for rest. So, meet it.

In early 2004, after thirty years as missionary secretary, David Dart retired from that post. The work is now overseen by Rob Claxton who acts as co-ordinator for the many different people who act as link members, in touch with different missionaries. There is a plan to 'twin' with another church in a part of the world which is in need of our support, but as yet no decision has been made where. Consideration is being given to the Second Baptist Church, Varna, Bulgaria. Whilst this church is in a tourist area, and therefore does not meet our own thoughts on being a church which needs our help, they do reach out to outlying areas in Bulgaria, and in so doing, can put us in touch with churches which have a greater need.

Others in the Pastorate

In 1915 Mr Alec Hutchings, brother of Albert and Stanley Hutchings left to become the Pastor of Hambrook Congregational Chapel (now Whiteshill Evangelical church). By

1947 there were three members in full time service, Claude Trigger, who was Pastor at The Tabernacle, Lancing, Stanley Cumner, who was at Springfield Baptist Mission, and Alex Hutchings, at both Days Road Mission and Hambrook Congregational. Claude Trigger was the last of these men to go to be with his Lord, in May 2007, but in 2000 when we had the Sunday School reunion, he mentioned that following the surgery to remove his voice box for cancer, his children clubbed together to buy him a computer. This he learned to master, and whilst he was no longer preach in the accepted sense, he was able to write to friends and missionaries all over the world and send them sermons by email.

Around the world with the Gospel

In 1912 Miss Maud Lepper, (not the deaconess Miss Lepper), having been accepted into membership a year or two before, accepted the call to go to Egypt with the Egypt General Mission.

In 1957 a nurse, Miss Janet Mowlam transferred from Woking Baptist church when she came to Bristol Children's hospital to work. In four years she was called to go to Birmingham Bible Institute to train to be a missionary, and three years later was to sail for Nigeria. Before that however she met and fell in love with fellow student Phillip Howse, and following her each step by one year they were married in Nigeria soon after he arrived there. They worked together for two terms of service until, having trained local Christians to do the work they had been doing, and due to local unrest, they returned to this country, in 1972.

In 1956 Brian and Joy Thompson left to study at Moody Bible Institute, Chicago. They came back to eventually take the pastorate at Long Aston, where Brian continued to work as a Teaching Elder after his retirement.

In 1971 we began a training fund in order to support those training at Bible College. This has since been amalgamated with the Missionary Fund so that the missionary committee keep the person's needs under review during the entire time they are supported from it. The first people to benefit from this were Rob and Chris Rowley who went to Peru in 1974 having first studied at Barry Bible College. They returned to this country in 1983 to work as home support workers.

In 1978 Don Francisco and Enid Lacueva applied for church membership. Don Francisco had been a Roman Catholic Priest and was taking a course of study which necessitated reading through the entire Bible. He obtained the permission of his Bishop in order to do this, and whilst reading the Bible came to the conclusion that if Scripture is the Word of God, and God cannot lie, then the Roman Catholic Church, which was working completely contrary to what the Bible was telling him, must be wrong. He concluded that he must leave a church which was in error, but before he did this, he would tell his young assistant priest first. He told the young man, and Pablo Martinez was his first convert to Christ. Together they left the Church. Pablo was ostracised by his family, who tried to poison him, thinking they were doing right, and he reluctantly had to avoid any contact with them. Don Francisco worked for some years in Spain as an evangelist, and Pablo came to England to study at Belfast Bible College, staying during the holidays with Enid's parents. Pablo has now been working, along with his wife Eve, in France, among the Spanish there, and Francisco and Enid worked for two years in

Guatemala teaching in a Bible seminary. They returned to this country and worked for some time between Britain and Spain, preaching and giving lectures in both countries until Enid's homecall.

It is good to remember these workers for the Lord in their locations and to know they continue to serve Him. In the early 1990s there were a total of nine young people in training college. Of those, Iain and Raquel Shaddick were called to work at Street Baptist church, Somerset, Paul and Margo Shaddick have now returned from Cote D'Ivoire after escaping the troubles there in the coup of 2002, Jeff and Liz Warner took a correspondence course and were subsequently called to work in Dudley, Jackie Mann went to work for Inter Varsity Fellowship, and Steve and Jane Hodgetts are now back in secular employment. Jeff and Maggie Cockburn, who left the fellowship when they moved to Shipham also did a correspondence course, and are currently working with Backwell Baptist Church. Another Philip Street Old Boy is Peter Cook who is pastor of Hanham Baptist Church. Bob Lewington, who also trained for a while at Birmingham, is working, mainly in Cardiff, but also worldwide, with deaf people, bringing them the Gospel in their own language. For two years in the 1970s a similar work was done amongst blind people with Torch Trust for the Blind, in Leicestershire, by Margaret Paul. Both of these workers also work with Deaf-Blind people

The pastors of Philip Street have shown they are not averse to a wider ministry either. Perhaps because of the church's liaison with the prison camp at Ashton Gate during the war, Arthur Rutt was invited to spend three weeks in Germany in June 1951 visiting Evangelical Churches. He had, earlier that year spent ten days in Belfast at a convention there.

In October 1967 Alan Toms went to France for a short trip with the European Missionary Fellowship, also visiting missionaries.

Andrew Anderson was quite busy behind the scenes with other organisations and in 1984 he became Vice chairman of EUSA. He was also head of personnel for that society, and as such went in 1987 to Peru, Bolivia, Brazil and Argentina in two separate journeys, lecturing, and ministering and encouraging the missionaries.

And in 2001, the church decided to do something totally different. We sent the Pastor away. To be more accurate, we gave Roger a three month sabbatical, and he chose to use it to visit churches in France, encouraging the workers there, and to go to Florence to study something of the reformers. He had wanted to go to Kiev and Turkey, to visit churches there but this proved to be impossible due to the political situation for Christians in Turkey, so he went to France and Italy instead.

AND FOR THE FUTURE?

The future of the Church building is not one hundred per cent certain as it is not in particularly good shape now. It may prove necessary to rebuild, but if it does, then surely the Lord who has preserved the work will go on to continue it. In 2006 the ground floor of the sanctuary was renovated, the pews removed, fully carpeted and chairs purchased. The sound system and recording equipment were replaced by CD recording equipment, and an overhead screen installed so that hymns could be projected onto it from the computer.

If John Wesley, when he preached on the paddocks, an area now not known in Bedminster, had realised where the gospel would go from Bristol, and how it would go, he would, I suspect have approved wholeheartedly. Every continent in the world has had a small touch of that Gospel from Philip Street. People have emigrated, one of them, Dr Brian Stone, a doctor of engineering, and expert in Creationism, went to Australia, and has been greatly used of the Lord in his work in Churches and Universities there. Others have gone to North America, as missionaries to Africa, India, South America and as Evangelists to Europe. Some have been involved in radio work enabling the gospel to go to places not now open to missionaries.

Sadly, the number of members is falling, both due to the national apathy to the gospel, and the fact that we no longer have the houses around the church. But the Gospel still goes forth, and wherever it is preached faithfully, the Lord has promised "It will not return to Him empty". Even so Lord, come quickly.

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