

In search of a city: a history of Lee Mount Baptist Church, Halifax 1846–1977

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Lee Mount Baptist Church

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Preface

No-one sits down lightly to write the history of a Church! And when one does, it is usually to coincide with some significant period of time — a Jubilee, Centenary, Bi-Centenary. This present history commemorates no such period. It had been felt for some time that a new history of the Church was needed for, although a short one was produced in 1958, no detailed history has been written since 1922. Therefore, we thought it appropriate to write a new one at the same time as the opening of the new sanctuary in 1977.

The co-authors are grateful to the friends who have lent literature and photographs and who have opened up their memory banks to tell of the days that used to be.

All the available records have been carefully researched, but we have had to be selective with the material. It is our prayer that an appreciation of the life of this Baptist community in the past will serve to strengthen and inspire those who come after. So shall 'one generation praise Thy name to another.'

1 Introduction

Our story begins in the midst of all the social turbulence of the early 19th Century. Industrialisation was transforming Yorkshire life beyond recognition. The traditional cottage weaving was rapidly being superseded by the factory system, a way of life that for many was alarming. In Yorkshire the reaction against the mills and their bosses was violent: the Luddites savagely wrecked weaving looms which had deprived men of work and reduced the earnings of cottage weavers. But industry grew apace and with it the terrible social problems of the early Victorian era . . . exploitation of labour, slums, squalor and disease. In the mid 19th Century the average Halifax labouring man lived to only 24, whereas for the gentry it was 55. Children were made to work until they dropped and degradation and immorality were the bitter fruit of the industrial squalor.

However, with the rapid industrialisation dawned a new awareness of the rights and potential of the working man. The Chartists, mostly weavers, demonstrated for the vote for all and 'Mechanics' Institutes' and 'Mutual Improvement Societies' sprang up to cope with the thirst for knowledge and education among the emerging working class. Social Revolution was in the air and many looked wistfully back to a more settled past, a past never to be regained. Life was now harder, more brutal. You had to fight to survive and all the time the philosophy of Samuel Smiles prevailed . . . 'hard work, thrift and competition.' This was the world which gave birth to our church.

As far as Halifax itself was concerned, in the 1840s coal mining was still a major industry but was rapidly being overtaken by textiles. In 1846 the railway came to town and two years later, to mark its great growth in position and importance, Halifax was granted borough status.

Now main water and gas supplies appeared, also wash-houses, parks and other social facilities for which many many people thanked God! The population was around 20,000 and was being swollen annually by the influx of workers coming in from the surrounding countryside as the cottage industries died. It is to this migration of textile workers in the 'hungry forties' that we can trace the beginning of Lee Mount Baptist Church.

2 The Sunday School is born and thrives

The very earliest records we have relate to the life of the Sunday School (from 1849) and these are recorded in some detail because the Sunday School was the real strength of the church and enabled the Church to be reborn after its death in 1856. The Sunday School was established on November 30th 1845 through the Christian vision of very ordinary working folk, concerned for the well-being of the children and young people of the area. The minutes are scanty but are concerned with the organisation of the Sunday School — the annual appointment of three Superintendents, Secretary and Treasurer, the provision of supplies for the seasonal ‘Tea parties’ et Whitsuntide, Shrove Tuesday and even on Christmas Day ‘if convenient.’

The Anniversary, held in the Mechanics’ Hall, Ovenden, was a highlight of the year, even in those early days; it was quite difficult to secure the services of a visiting preacher. The children were trained to sing on these occasions; once Robert Townsend, a Superintendent, was paid 10d. for having done this. An important side of the Sunday School work was the Library — not only of religious books; a large proportion of the income was used to buy books. The scholars had opportunity of a little basic general education in Sunday School in these days before free State education. One minute resolves ‘that the treasurer buy 7 Testaments and 2 spelling books, the spelling book(s) to be of best quality.’ Prizes were awarded on rare occasions. ‘Agreed that Alfred Lockwood be presented with a volume of Pilgrim’s Progress for reading the Bible thro’ in one year.’ The book eventually presented was a ‘Bible Companion.’

In July 1858 it was ‘agreed that a select Young Men’s Class be formed and that William Leeming be kindly entreated to teach the same.’ So the ‘Church’ continued to meet needs of the community.

The Sunday School occupied Jeremiah Stead’s Moorside School (‘Jerry’s School’) from, 1856–1872. These were hard and difficult years as can be seen from the minutes of the Sunday School Meetings. The main reason for this was trying to house around 100 scholars and 20 teachers in inadequate premises (see photograph on the following page). The picture we have is of a spartan, candle-lit existence warmed by the enthusiasm and dedication of the Sunday School officers and their staff. Among these early pioneers must be mentioned Thomas Clegg and William Wilson, joint superintendents, the latter serving 42 years as a teacher, and Henry Townsend, secretary and a teacher for 57 years. These mid-Victorian Baptists, who also served as deacons of the church, were marked by their implicit belief in what they were doing and their great faithfulness to the work of God.

Because the one-roomed building was used for both church and Sunday School the latter met from 9.30 in the morning until 11.00 a.m., so that the church service could be held in the afternoon. The Sunday School teaching was very formal by today’s standards with the teacher imparting Biblical knowledge to a largely passive class of scholars who would be sitting in long rows. However, the Sunday Schools of the day felt it to be their responsibility to give their children and young people a basic education in the ‘3Rs’ as well. This was because education was not, until 1870, the responsibility of the state. It was in the hands



Figure 2.1: JEREMIAH STEAD'S SCHOOL, OVENDEN
the home of Church and Sunday School 1856–1872

of private individuals, societies and the churches. As a result children only received 2 to 3 years in full time education. So we find a Sunday School minute which refers to 'two alphabet sheets' being purchased. Learning from this would be very biblically orientated, for example: A is for Angel who praises the Lord, B is for Bible, God most Holy Word, C is for Chapel where the righteous resort, etc.

Even in those far off days the Sunday School was concerned to improve the quality and educational standard of its teaching. This is indicated by the fact that in 1861 it resolved 'to commence the training of teachers' and later in 1865 it was decided to 'separate the young from the older ones so as to give better effect to teaching,' (an early attempt at grading).

Highlights of these days included the 'Sunday School Anniversary,' often held in Providence Chapel, for which 1,000 tickets were regularly printed and for which much preparation took place. Then there was the 'Whitsuntide Treat' which consisted of games and 'sweet meats' after processing to a field under the banner. And finally the 'Annual Tea and Meeting' often held on Shrove Tuesday. These became part of the Free Church tradition and were very enduring, the Sunday School Anniversary, of course, surviving to the present day. In addition, the Sunday School took part in the great ecumenical 'Sings' at the Piece Hall (1831–1890) when thousands of scholars from all the Sunday Schools gathered together.

In addition to the strictly religious work of the Sunday School other important aspects must be noted, namely the social and charitable. Life for the working people of that day was very hard. Many were chronically poor (the average wage £1 per week), even destitute, and there was little social life to redeem the heavy 16 hour working day. Given this situation the Sunday School decided 'that there be a collection in our school in aid of the distressed in the surrounding district. Cast off clothing is to be collected' (Minute 1862). It also decided in 1868 to form a 'Cricket Club.' Clearly the Sunday School was determined to meet the need of the whole man in the name of Jesus Christ.

1868 saw two further organisations form within the Sunday School. One was a 'Foreign Mission Society' with John H. Hooson as secretary, a man who gave great service to the church over many years. The other was a 'Band of Hope,' a temperance movement rapidly gaining ground among the non-Conformists. Earlier in the century the Free Churches had not been teetotal as evidenced by the beer served to singers at the Piece Hall 'Sings.'

Three attempts at expanding the work and range of the Sunday School obviously flew in the face of the grave uncertainties over its very existence. In January 1863 we find a minute stating that the preachers from North Parade Baptist Church, on whom the church depended, had discontinued their services. This was followed by a statement delivered to North Parade which stated that 'it is the unanimous opinion of our teachers that our labour in this room is almost in vain, and to ascertain whether it is their intention to build a new school at Ovenden or not, either now or at any future time.' Clearly North Parade declined to further support the Ovenden course, and so an appeal was made to the local Sunday School Union. Encouragement seems to have been given from this quarter for shortly afterwards (September 1863) it was decided 'that we carry on our school with the intention of procuring a new one.' This brave decision required enormous faith and to it can be attributed all that has been achieved since.

Soon fund-raising began in earnest, at a minimum of 6d. per week per person. It took about nine years before the dream of new and adequate accommodation was realised. This is a measure of the meagre resources to hand. The Church had no rich benefactors, mill owners and the like in its membership. The minute for March 24th 1872 says 'the school was conducted in our old school at Moorside on this day for the last time.' On April 14th the Sunday School met in the new premises at Lee Mount of which it was said 'this is the desire of many years. We are grateful for the opening of a new beautiful and commodious, well adapted schoolroom. What a change has come over us. Instead of being cooped up in the 'little oven below' we have this ample room, accommodating 300 scholars and 4 classrooms. Scholars are greatly increasing faster than the recruitment of teachers.' Between 1871 and 1872 the Sunday School doubled in size with 130 attending in the morning and the same number in the afternoon. By 1873 the school had grown to 368 scholars, 26 teachers. What is impressive is not just the numbers but the fact that in those days, if not in these, the Sunday School really was 'the nursery of the church,' that is, significant numbers of the scholars were baptised and joined the church.

On this hopeful note we turn our attention to the earliest days of the Church which, as we shall see, was not so well-founded as the Sunday School.

3 The Church — its first stumbling steps

The earliest surviving record we have of the Church, as opposed to the Sunday School, is the minute book of 1853—1876. Europe was in a state of revolution, Marx and Engels were publishing their ‘Communist Manifesto,’ the Crimean war was being fought and the British Raj in India was barely born. The American Civil War had not yet taken place, Darwin had not yet published his earthshaking *Origin of species* and William Booth was still a Methodist!

The minute book described is of the ‘Ovenden General Baptist Church.’ This means that our forefathers were Arminian doctrinally, believing that Christ had died for all men. The other strand were ‘Particular Baptists,’ ‘Calvinists’ in doctrine, believing that Christ died only for some, ‘the Elect.’ Jacob Moore and Henry Cockcroft, secretary and treasurer, are the first names recorded and they, with George Hellewell and Zachariah Greenwood, formed the diaconate. The membership was 44.

There were already three Baptist Churches in Halifax at this time, but it seems certain (from Church Annual Report of 1887) that our Church originated in 1846 from the influx of hand-loom weavers into the town from strong centres of Baptist life in the Calder Valley. Hebden Bridge and area has, in fact, been referred to as the ‘Mecca of Yorkshire Baptists’ for its association with such influential figures as Dan Taylor and Dr John Fawcett. This theory of origin is supported by members who are recorded as entering the Church from Heptonstall Slack.

Not having a building of its own, the Church first met in Sod House Green, in two cottages. But this was unsatisfactory and it was agreed in June 1854 to move to ‘a more commodious room situated in Nursery Lane, Ovenden.’ This more commodious room was the Temperance Hall, now demolished, which cost the sum of £12 2s. 6½d. to ‘fit up’ for worship. The Church remained here until February 1856 when it moved to Jeremiah Stead’s school at Moorside. The rent here was one shilling a week but ‘everyone objects to the Temperance Hall.’ Interestingly, there is an early minute (1853) which refers to help being sought from the Conference of the Churches ‘in the Connection.’ This shows that the Church belonged to the ‘New Connection of Baptist Churches,’ which had its own Association separate from the Particular Baptists. The two streams of Baptist life united in 1891.

In these early days both the secretary and the treasurer were regarded as ‘ministers’ and were on the preaching plan. ‘Experience Meetings’ were held where Christians were encouraged, in homes, to talk about their faith. However, by March 1856, we learn that all except Jacob Moore had withdrawn their preaching services, and although ‘it was agreed to employ him as our regular minister,’ the death of the church was near. In May of that year ‘it was considered very desirous to begin a prayer meeting or experience meeting’ and that is the last minute of the first church. It had died.

For the next nine years the Church did not exist, though the Sunday School flourished. It appears that between 1851 and 1862 North Parade Baptist Church supplied the pulpit for occasional preaching services, also some of the officers and teachers in the Sunday School. However, in 1862, this assistance was withdrawn and the cause in Ovenden was left ‘an

3 The Church — its first stumbling steps

orphan.’ Not until September 1865 do the minutes of the ‘Church’ recommence when we find visitation in progress to encourage interest in the Christian faith and in attendance at worship. That the resurrected ‘Church’ was still very dependent on North Parade is clear from the fact that it referred to North Parade on whether to hold Communion Services, etc. It did not, in fact, even have deacons as such, a committee acted in their place. Clearly it was not a fully constituted church as we understand it, more a mission dependent on North Parade.

1866 was, however, an important year in the history of the church for, in that year, at a meeting of teachers and senior scholars, it was resolved to negotiate with North Parade in order to become a recognised branch and to appoint a building committee. Within six years a new chapel had been built at Lee Mount. Meanwhile support was both received and given to North Parade and the Ovenden Baptists would ‘sit at the Lord’s Table’ with the North Parade church. There is an interesting reference in 1871 to the church being given a book on Baptism by a ‘Dr Ingham.’ This was the notable Richard Ingham who while at Vale in Todmorden, published his ‘Handbook on Christian Baptism’ which became a standard work on the subject.

‘The Service was conducted at our old preaching room at Moorside on this day for the last time and we are to open our new chapel at Lee Mount on Good Friday, March 29th.’ This minute is dated March 24th 1872. And so the thing was done. The Rev. T. Goodby of Derby preached on the day of opening and the celebrations occupied four days. The Chapel cost £1,008 16s.9d. to build and was an unadorned modest building. It is claimed that, in fact, the Chapel gave its name to the district which was previously known as ‘Broad Tree.’

At the time of the Opening the membership of the church was only 25. Services were held in the afternoon and evening, allowing the Sunday School to operate in the morning. There were no pews, rather reversible forms and pew rents varied from 1/- to 2/- depending upon their position. Within a month a baptismal service was held. Such services were conducted by Rev. Isaac Preston and his successor at North Parade. Within two years the membership had more than doubled; experience meetings, enquirers’ meetings and prayer meetings were all central to the church’s life. A new harmonium was purchased for £24 and there was a choir. One is impressed in reading these earliest minutes of the Church by the simplicity of the life they reflect. Church Meetings consisted almost entirely of discussion of new members, baptisms, or matters of directly spiritual relevance. They also seemed to have been short! By contrast, church minutes today reflect a far more complicated and bureaucratic way of life. Perhaps this is inevitable though, in some ways, regrettable.

4 Years of revival and growth

Queen Victoria was nearing her Golden Jubilee. The first electric light had just been invented. The Zulu War was in full swing and, in Germany, the first motor car had been produced. In Halifax, the Town Hall, North Bridge and Wainhouse Tower were all sparkling new. All this as the last quarter of the nineteenth century dawned. We are now nearing the high point of Free Church strength in the country. Lee Mount was still a branch church of North Parade but was busy organising its life so as to become, one day, a Church in its own right. To this end the deacons were responsible for the pastoral oversight of members, in districts, and evangelistic campaigns were regularly held. These resulted in ‘very large numbers of converts for the Sunday School and congregation.’ A minute of the time speaks of ‘a quickening of the spiritual life of our brothers and sisters, as perhaps never before.’ In 1882, for example, 36 new members were added to the church, of whom 24 were from the Sunday School. Membership then stood at 126. Its income in 1877 was £168!

Church discipline, so rare in our day, was a feature last century. For example, members who were absent from the the Lord’s Supper for six consecutive occasions were suspended from the privilege of Church membership for three months. ‘And in the case of improper conduct before marriage, the case is to be investigated in a spirit of firmness and tenderness.’

Financially the Church was still labouring under the debt incurred in building the chapel, and the effort to remove this at the expense of ‘spiritual work’ was bemoaned. Not until 1889 was the slate wiped clean, seventeen years after the building opened, so freeing the Church ‘to do the task our Master has given us to do.’ This period also saw the introduction of pew rents which, with weekly offerings, formed the financial basis of the Church. The building of the Infants’ School in 1876 is referred to in detail in [Appendix A on page 31](#).

At this stage, 1877, the ‘Bazaar’ Committee was formed. A bazaar was to be held that year and others in later years, as one method of reducing the debt on the new chapel; sewing meetings prepared for this. Charges made at special teas also provided profits towards the Building Fund. The North Parade Church, when asked for help with this debt, had to decline as they too were hard-pressed financially. In 1884 Lee Mount Baptist members were asked for gifts to clear the debt.

The Church was active in other ways: prayer meetings had been spasmodic. A minute of 1880 records a call to people to pray in prayer meetings, but following the evangelistic campaigns these meetings were more enthusiastic. ‘The Holy Spirit is bringing new life and unanimity of feeling.’ Prayer Meetings were held on Sunday Mornings and also in homes. A ‘Tract Society’ was in operation at this point and for many years to come. Tracts were bought and distributed regularly to the homes of the area, with prayerful hope that someone would find understanding. A ‘Mothers’ Meeting’ catered for mothers in the area, not just members of the Church and congregation. At the mid-week meeting, leading members of the Church, after much thought and study, gave ‘papers,’ often on deep philosophical or theological subjects; for example, Henry Townsend read his paper on ‘The Humanity of Christ.’

In 1871 was founded the ‘Young Men’s Association’ or ‘Mutual Improvement Society’;

this still existed in 1922, having had a somewhat spasmodic life. The aim, as presented in the records, was that 'young men may be better prepared to overcome the battle of life more intelligently and successfully than they would otherwise have done.' It arose in a day of minimal State education, to meet the thirst for knowledge among the working class. So we find a religious basis, supplemented by lectures, essays, debates and discussions on a wide variety of subjects, some political, topical, scientific, etc. For example: 'Is it time to abolish the House of Lords?' 'Digestion,' 'Christian Evidences,' 'Why I am a Liberal,' etc. Members would also be expected to speak at random on a subject pulled out of a hat, and sometimes met with the St George's Association. All of this helped towards a liberal education and gave a measure of self-confidence to those who felt the lack of education.

It is a common criticism of past church life that it was very insular, each church or chapel living its life independently and selfishly of all others. Our records show that, at Lee Mount, this was not the case. A nascent form of ecumenism was strong, even in 1880. For example, at the evangelical campaigns, the Rev. Israel Parkinson, the first Vicar of St George's, was a regular preacher and, because of the 'trade depression and severe weather,' a local relief fund was formed between the two churches which raised £13 9s 8d. In addition, efforts were being made to commence a course of special united 'Fellowship Meetings' of all local churches, to be held at 6.30 on Sunday mornings. Denominationally Lee Mount met with the other Baptist Churches in the town for an annual Communion Service. The report of 1886, speaking of the recent ecumenical endeavours, hopes that 'the time may speedily come when every barrier and obstacle which hinders our oneness, and prevents us presenting a bold and united front, may be entirely and completely swept away, to be heard of no more for ever.' Hardly the voice of Victorian denominational exclusiveness!

The growth in the membership described above must be related to the changing conditions in the locality. When the first chapel was built in 1872, Lee Mount and Ovenden were sparsely inhabited. But the move was strategically right for, by 1886, we find mention of 'this thriving and growing locality.' The last years of the century saw the intensive development of Lee Mount and, much later, in the 1920s and 30s, the great housing estates of Bracewell and Ovenden.

In terms of personalities, 1884 saw the retirement of Henry Townsend after 25 years as choirmaster. He was presented with 'a very handsome marble timepiece.' Two years later the Rev. Watson Dyson, minister of North Parade and a person of note in the town, resigned. He and other ministers of the mother church would preach regularly at Lee Mount and conduct baptismal services. Interestingly, baptismal services were often held during the week.

Two surviving records of the period help us to feel its pulse. One is a public lecture, chaired by Councillor W. Oswin, an early deacon, at which Mr W. Pearson lectured on 'Deeds of Might, Done Without Strong Drink,' on behalf of the Church's Band of Hope. The other is an insurance receipt for 'Chapel, Infant School and Chapel Helper's House,' together insured for £1,300. The premium was £1 6s. 0d!! In 1889 the teachers and scholars in the thriving Sunday School numbered over 400.

The last decade of the old century and the first decade of the new were to see momentous changes for our Church at Lee Mount. In 1890 a 'Minister's Fund' was opened, the first suggested contributions being a penny a week! This reflected the desire of the members to have their own pastor to lead and strengthen them. In December of the following year, the Secretary received a letter from North Parade which made suggestions as to how the branch at Lee Mount might move towards independence and exist as a church in its own

right. These suggestions reported to the Church Meeting:—

First, that we keep our own Register of members.

Second, that we should have the power to receive members on our own initiative, without them [i.e. North Parade] jointly appointing a visitor.

Third, that we have the power to transfer our members to other churches without being under the necessity of referring the matter to them.

The reasons for this course of action were as follows:—

1. The unanimous feeling of the Church that the present is the most opportune time.
2. Because with the present year our Conference and Association as General Baptists virtually end in consequence of the amalgamation of Baptist Churches.
3. The opportunity of becoming affiliated with the other churches connected with the Yorkshire Association.
4. Because of the kindly feelings existing between ourselves and North Parade and of the confidence they have in our being able to manage our own affairs, as shown in the proposals set forth in the foregoing resolution.

So, as Marconi was perfecting his wireless, Rontgen his X-ray device, Freud, his method of psychoanalysis, here at Lee Mount our predecessors were achieving independence — Good Friday, April 15th, 1892 saw special services to form a separate church. The deacons were Henry Townsend, John Henry Hooson (Secy), William Wilson, James Naylor (Treas.), Charles Jacobs, John Henry Holroyd. The membership was 134. Auxiliary organisations were the Band of Hope, the Young Men's Association, and, of course, the Sunday School. Later in the year we joined the Yorkshire Association, and the Halifax Nonconformist Council and an 'address' was sent to the North Parade Church, presumably expressing thanks for and appreciation of the support throughout the years. By the end of the year the diaconate numbered eight, including a new secretary, William Bradley, a position he was to hold until 1921. His summing up of the life of the church, as those of Mr Hooson, were perceptive and expressed in masterly phrase, often encouraging but always frank. For the 'Year of Independence' Mr Hooson expressed concern for the spiritual life of the church, now free of debt, with adequate premises — but with no baptismal candidates that year, low attendance at morning worship (a visiting preacher had remarked 'Where is your congregation?'), only older people attending prayer meetings. 'Organisation is not vitality' he said, and exhorted the members to greater concern for others and more faithful attendance.

The second milestone of this period was the invitation to the Rev. J.H. Robinson in 1893 to the Pastorate at a salary of £100 per annum. His five year ministry saw 44 baptisms, the introduction of a magazine nationally produced, 'The Home Messenger,' and of the Minister's 'Sunday Afternoon Lectures for Men,' designed to interest men outside the Church, and thus, perhaps, draw them eventually into the services and fellowship. A Young People's Christian Endeavour was formed to bridge the gap between Sunday School and Church. We were looking further afield too, supporting financially the Home Work Fund and Baptist Building Fund, taking part in District and Association Meetings and joining a Baptist Union of Local Churches. Within the District Thursday evening lectures were held: 'Our Nonconformist Heritage,' 'Why I am a Nonconformist and a Baptist,' 'Martin Luther and the Reformation' (Rev. Robinson). A letter of sympathy was sent to the Metropolitan

4 Years of revival and growth

Tabernacle, destroyed by fire in 1898, in which year Rev. Robinson resigned to move to Lindley, Huddersfield, but before that 1897 saw two notable events: one, the celebration of Queen Victoria's Diamond Jubilee, when the Queen attended a service on the steps of St Paul's Cathedral, and Lee Mount people a service in the grounds of St George's Church; two, the church began a building fund for a new chapel, the buildings being inadequate.

5 The twentieth century dawns

As the new century approached, in which a new king, Edward VII, was soon to accede to the throne, a new minister began a Pastorate which was to see fruit; in 1899 the Rev. Burwyn Davies from Swansea was 'recognised' in special services at which eight ministers spoke. He was to stir the consciences of many spiritually to turn them to Christ and, socially, to inspire letters to Westminster; 75 people entered the Church by baptism, at least three resolutions were sent to the M.P. For example:— concerning the Education Bill, the following resolutions were forwarded: '1. Public money should not support church or Sectarian schools. (The needs of the Children, not the churches should be catered for.) 2. State-supported schools should be controlled by public bodies, not private individuals.' Others too were politically minded — the Suffragette movement was beginning, the Liberal Party flourishing.

The Building Fund finally got off the ground with an Inaugural Tea in September 1902. This followed an application in 1900 to the Yorkshire Association for a loan of £1,500 which request was repeated in the two succeeding years. It is noted the committee dealing with this application was astonished! Eventually, in 1908, an interest free loan of £500 was granted! To mark the new century the Baptist Union instituted a "Twentieth Century Fund." Every church contributed handsomely to this, including Lee Mount, and in 1903 we received from this Fund a grant of £500 towards the New Building. The Church's name was becoming familiar — to the Halifax M.P. (J.H. Whitley), to the Yorkshire Association, and to more people in the Lee Mount district, partly through the summer Sunday Evening 'Open Airs' — following the regular service, its choir concerts and the 'At Homes,' and through its willingness to let rooms — there is an application in 1905 to use its vestry for inquests! This was received after the resignation of Mr Davies in the same year.

Again there was no lengthy 'pastorless' period; in 1906 the Rev. Frederick W. Duncombe arrived, supported by special prayer meetings, 'for church and pastor.' In the same year, on a powerful wave of enthusiasm a Building Scheme was under way. Plans of a Bradford architect had been amended, and accepted, for the building, designed to seat 702 people, at a total cost of £4,700. It was to be a far more ambitious building than its modest predecessor: 'Gothic of the Early Decorated Period.' The plan of campaign to reach this total was as follows:— to circularise the members for promises of fixed sums of money, to form a 'Ways and Means' Committee, to ask the Sunday School for help: they had collecting boxes and books of 'bricks' to sell, to ask the District for help, to write to well-known Baptists asking for their written commendation of the scheme (see first page of pamphlet illustrated on the following page). The driving force in all this were notably Mr Clement Hoyle, Secretary of the scheme, and Mr Henry Townsend (Treasurer). Some members lent a total of £500 @ 5%.

May 30th 1908 was the great day of the opening. £2,650 had already been raised. Incidentally the December minutes record the need to take action to counteract draughts.

These were the days when churches were centres for social gatherings: teas, socials, concerts, clubs, e.g. football. There was obviously a strong spirit of enthusiasm for Lee Mount Baptist Church. The Secretary did warn though, as the Building Scheme filled the

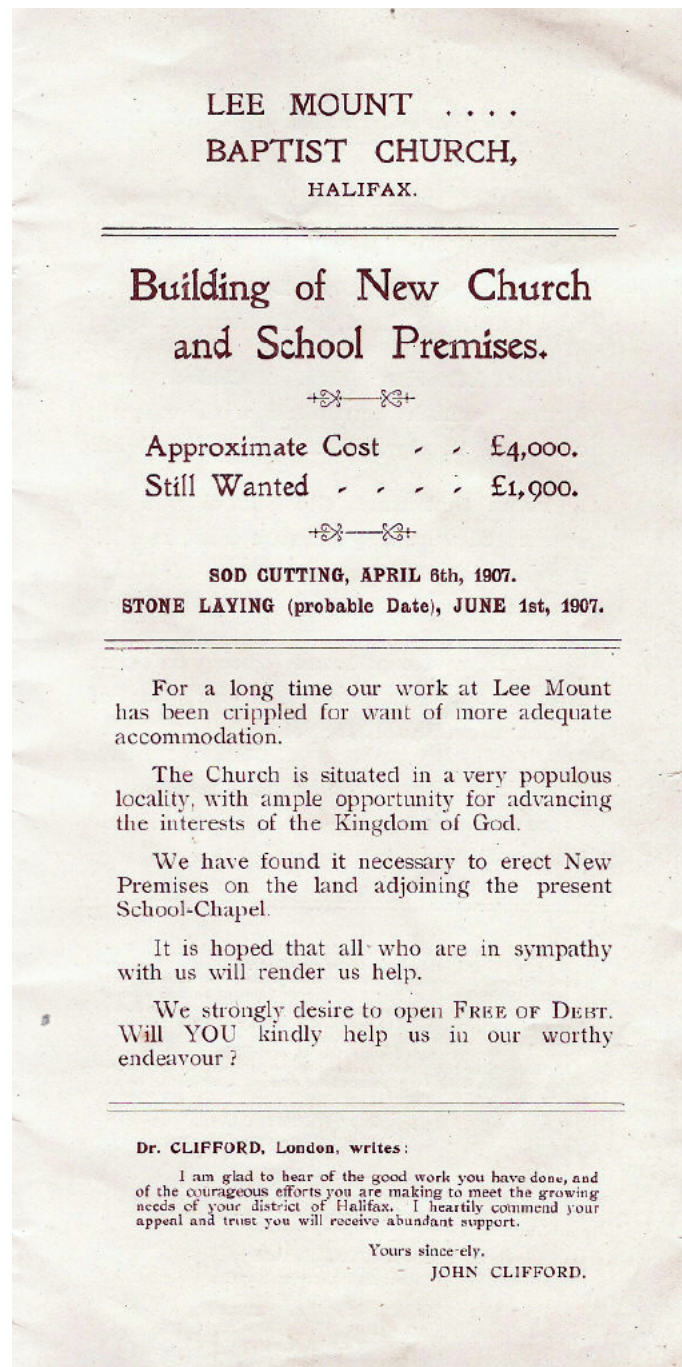


Figure 5.1: Publicity leaflet prior to building of new church



Figure 5.2: Sod cutting ceremony at the second church April 6th, 1907



Figure 5.3: The old and the new church shortly after being opened in 1908

thoughts and plans of many: 'Do not forget our real aim — that of winning souls.' There were those who entered the Church at this time; nevertheless in 1910 he again emphasised the need of the Church 'to wait more on God' and reflected at the time of Gypsy Smith's Mission in Halifax, in the same year, that 'Lee Mount did not catch the spirit.' The next year the Rev. Duncombe was to leave for a pastorate in Southampton and, to mark his sterling service to His Master and the Church at Lee Mount, as Sunday School teacher, choirmaster, deacon, Secretary, and more, Mr Henry Townsend was made a life member of the Diaconate.

Mr Duncombe, whose sister, Mrs A.W. Culpan, remains in membership with us, is remembered as 'smart' in appearance, and a 'real gentleman,' a pastor who won the hearts of all who knew him. Our longest serving member, Mrs N. Sunderland, was baptised by him in 1909.

6 World War One and after

1912 saw the calling to Lee Mount of the man described as a 'stormy petrel,' namely the Rev. John Brown from Lineholme, Todmorden. His coming coincided with the drawing up of a 'Church covenant,' the content of which is not now known. There was to be little time before the outbreak of World War I but we learn that missionary activity in the church was strong. Ladies were busy visiting the hospital and 'local workhouse,' and great effort was being made to erase the debt on the church.

In that fateful year of 1914 the Baptist Union met in Halifax and the church provided stewards for this great occasion. 1912 also saw the clearing of the debt and the resulting 'good feeling' that followed. But 'war' was on everyone's lips. Immediately 13 men joined up and the activities of the church began to be affected by war-time conditions. There are references to the 'Mayor's War Fund,' 'blackouting,' 'sending comforts to the boys' etc. The church, however, was not prepared to stand still and efforts were made to inspire the spiritual life. A Junior Christian Endeavour was formed at this time. Before the conflict ceased, three key workers were lost by death, Clement Hoyle, Secretary of the committee responsible for building the church, and Henry Townsend, a former church secretary and deacon. Mr Brown felt called strongly to minister to the troops and went to France as a chaplain on a number of occasions during his ministry at Lee Mount.

After the First World War something happened to the Churches. It has never been satisfactorily explained. Perhaps it was the inability to reconcile the Christian gospel with what happened at the Battle of the Somme and elsewhere. The fact is that the 1914/18 war is the great turning point after which church growth began to decline. So the 'roaring twenties' dawned, 'flappers,' 'Charleston' and all! Politically Ramsey Macdonald led the first Labour government, women were given the vote, the general strike took place and Wall Street crashed. Truly momentous days!

The ministry of the Rev. John Brown came to an end in February 1919. He had served the church for six and a half years. A man with a heavy moustache and a good big voice, he is remembered for encouraging young men of the church to fight for their country. Seventy seven young men joined up, which is a measure of the strength of the church at that time. Four failed to return. Mr Brown went to Zion, Morecambe, and was succeeded by the Rev. Horace Carr, B.D., who was introduced to the church in his naval uniform, looking very smart! This was his first pastorate. Also in that year, 1919, a young man from the church entered Rawdon College to prepare for the ministry. His name was Bernard Wilson and we were very pleased that he was able to share with us in the re-opening service of the new sanctuary in 1977. 1918 saw the passing of one of the last living links with the earliest days of the course, when John Henry Hooson died, a member of the Church for over 40 years. The following year William Bradley resigned after 38 years as Treasurer.

Prior to 1920 the Church did not own a manse. The minister rented local houses, but with the shortage of houses after World War I, the first manse was purchased. This was 'Shroggs Villa' and cost the princely sum of £425. This was the first of a number of subsequent manses.

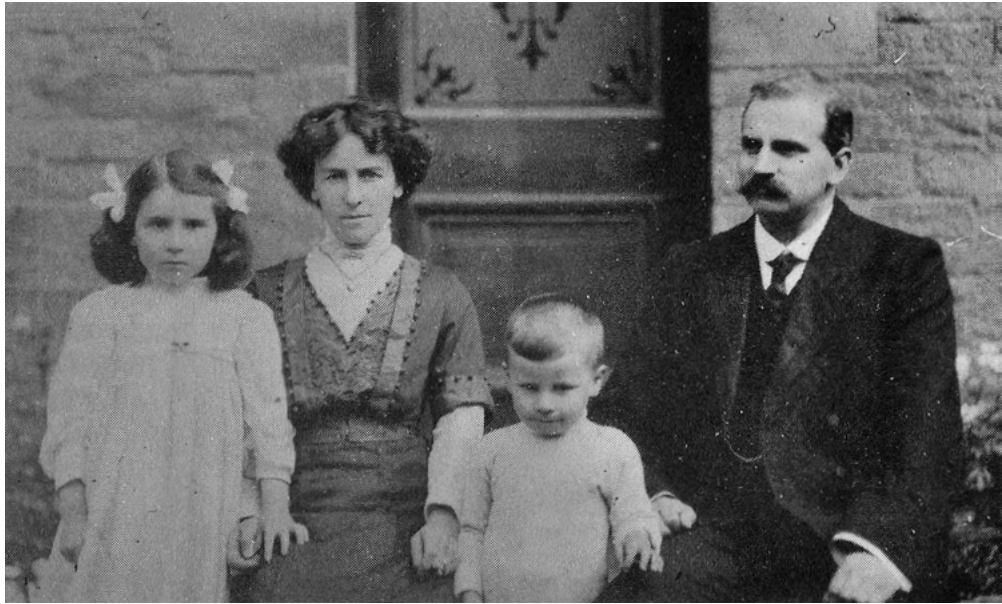


Figure 6.1: The Reverend John Brown and family Minister 1912–1919

. Among the highlights of these years was the ‘Internal Mission’ spearheaded by the Yorkshire Association. Also the great Jubilee Celebrations of Easter 1922 which celebrated fifty years since the opening of the first church at Lee Mount. Out of this came the Memorial Organ in memory of the war dead, dedicated in 1924, and also a history of the church. Mr Carr concluded his ministry at Lee Mount at the end of 1923, going to Chorlton Baptist Church, Manchester. Appreciation was expressed for his ‘cultured, helpful ministry.’ It is claimed that on one occasion Mr Carr said from the pulpit that ‘nobody these days believed that Balaam’s ass actually spoke!’ A lady in the congregation retorted, ‘Well, I do for one!’ Infant dedication was unknown at Lee Mount until 1923 when Mr Carr’s daughter, Kathleen, was dedicated.

Efforts continued to improve the premises. A new toilet block was built and then part of the premises was converted to electric lighting. That the world impinged on the life of the church is clear from a reference to a ‘collection in aid of children of engineers locked out’ (1922), ‘because of shortage of coal the morning service will be held in the lecture room’ (1926 Miners’ strike), and representatives be appointed to the ‘No More War Conference’ (1925).

In 1925 the Rev. Richard Tallontire came to the church. He was its sixth minister. He lives on still in the memory of our senior church members., remembered for his organising ability, his keen interest in young people, his intensity and sincerity in the pulpit and his love of cricket and rambles. One of the oldest men to settle at Lee Mount, he was largely self-taught and caused grief to many when he died, after much suffering, shortly after relinquishing the pastorate. His obituary in the ‘Halifax Guardian’ spoke of him as ‘the friend of all.’

During Mr Tallontire’s ministry a ‘Young Worshippers League’ was formed and the Yorkshire Association held its Autumn Assembly at the church. A ‘Mutual Improvement Society’ was formed in 1931 and special meetings were arranged in order to deepen the spiritual life



Figure 6.2: Whitsuntide Treat 1924

of the church. The annal report of 1931, although grateful for the 20 new members added (membership 151), comments that ‘the great insecurity of the time has not driven men and women to find new comfort and hope within the Christian Church.’ (There were nearly three million unemployed in that year.) Nevertheless in May 1933, the twenty-fifth anniversary of the opening of the ‘new’ church was celebrated. These were meetings of ‘remarkable interest’ attended by the first minister of the church, Rev. F.W. Duncombe and Mr William Bradley (who embodied the spirit of Lee Mount) among others. This period saw the demise of a number of significant members of the church. Such a one was Mrs Naomi Townsend who was baptised in 1864 (died 1929) and ‘enjoyed nothing more than telling the early struggles of this course.’ A year later Mr A Wilson, treasurer and Deacon for 22 years, and Mr E Sutcliffe, deacon for 23 years, both retired from the diaconate.

7 Shadows across Europe

As the thirties progressed, so did the dictators and the lights began to go out all over Europe. Mr Tallontire had ministered for eight years, longer than any of his predecessors. He was succeeded by a Scot, the Rev. Alex Hay Sutherland, who came in July 1934. He is remembered as a quiet unassuming minister, educated and meticulous, who was anxious to break away from traditional approaches to church work. The Secretary, Mr H. Bancroft, wrote 'his work in the pulpit is worthy of much larger congregations.' The Church, at that time, was trying to fight the 'ogres' of its day. So we find it opposing both the 'Licensing Bill' and the 'Pools' Betting Bill.' Positively, it was identified with the work of the ill-fated 'League of Nations' and tried to help the refugees from Nazi Germany and the victims of the Spanish Civil War. Its income in 1935 was £500.

The Sunday School was graded in the interests of efficiency, a long remembered pageant 'Women of the Bible' was presented and a Dramatic Society and Women's Meeting were formed. Other organisations of the day included the 'Young Worshippers' Union,' the 'Girls' Auxiliary,' a Young People's Fellowship, 'Rope-Holders,' choir, etc. Concern was expressed, however, at the smallest number of scholars in the Sunday School for many years. The membership in 1936 stood at 155. In the following year the church lost, quite suddenly, one of its ablest men, the secretary, Mr Hirst Bancroft. He was described as 'one of God's gifts to Lee Mount.'

The Coronation of King George VI and Queen Elizabeth was celebrated by the church in 1936 and in the following year Mr Sutherland intimated that he wished to resign the pastorate. By this time the financial basis of the church had changed. No longer did it depend upon the inappropriate 'pew rents.' Now offerings were taken at both services and members encouraged to give systematically, through the envelope scheme. 'At Homes' were still a means of supplementing the church finance, and it would be many years before these too would be superseded by something more realistic. Still, in the financial realm, 1939 saw the death of Mr T. Fearnley, the church Treasurer and a member since 1898. He was succeeded by Mr A.W. Culpan, who, happily, is with us still, aged 92!

In the summer of 1939 a 'three day Mission' had been planned, but the ominous minute of that August reads 'cancelled owing to War.' So it was that the church suffered the period of World War II without ministerial leadership. It had, however, been gratified that one of its members, Miss Amy Jagger, had, in 1938, been accepted for missionary services with the Baptist Missionary Society in China. From then on the records are full of references to war conditions — 'local ARP Committee be allowed use of rooms,' 'removal of sand bags in Batley Street to be requested,' 'two tea urns lent to Illingworth Home Guard,' and so on. Afternoon services replaced evening ones and a 'Military Sunday' was arranged for the local troops. The Sunday School was requisitioned by the War Department for the billeting of troops and the manse was damaged by an air-raid.

Nevertheless, as the Battle of Britain was fought out above us, two important events took place in the life of the church. One was the appointment of Mr Norman Thompson to the diaconate, a position he held with distinction for over thirty years, and the call of a new

minister, the Rev. Arthur Dalton. The latter was inducted in October 1941, having come from London where it seems he and his family were ‘bombed out.’ Unfortunately we have lost touch with him and. it is not known whether he is still alive. He ministered for a year before moving to Gildersome, but in that time evangelical campaigns were held and the National Day of Prayer observed. Changes of personality included the death of Mr William Bradley, an office holder and member for 62 years, and the resignation of Mr A. Illingworth as Church Secretary. Mr Dalton is recalled as an ‘open-air’ preacher with a strong voice, strongly evangelical, who served the church faithfully.

8 Coupons, shortages and demob suits

The war was nearly at an end before a new minister was called. This was the Rev. Oscar L.F. Wade, B.A., who came from Redcar and was inducted in July 1944. He had the task of leading the church in the difficult post-war period of coupons, shortages and the growing 'cold-war' between Russia and the West. His great asset was his personal warmth and friendliness and ministry of encouragement, so valued at that time. Now retired, he still visits the church periodically. Quickly, the Church prepared for peace-time conditions. It purchased fifty copies of the Baptist Union booklet — 'They're coming Home,' the church newsletter was re-started and in 1946 a B.B. company was formed under the captaincy of Mr Geoffrey Brooke, now senior deacon. A men's meeting was also planned. Changes in personnel included the resignation of Mr W. Ingham, organist and choirmaster for 20 years, and Mr F. Pollard, deacon for 22 years. Of the 34 who went out to fight, 33 returned, commemorated on a plaque on the Memorial organ.

One of the most revealing features of the 1940s was the appointment of the first Lady Deacon. Strangely, Baptists often said 'Yes' to lady Ministers before lady Deacons. One of the first two appointed, Miss F. Thompson, is an active member yet, the other was Miss E. Moor. Miss G. Harris, also still active amongst us, quickly followed in 1948. At the present time, nearly half of the diaconate are women, including the Church Secretary.

'Faithfulness' has long been a mark of Lee Mount and to this day Mr N. Thompson still holds the post of Treasurer, one he first took up way back in 1948. In those days he was also assisting Mr Wade to do the secretarial work, there being no official church secretary for about eight years.

So the 1950s dawned, marked by the Festival of Britain, the climbing of Everest and the crowning of Elizabeth II. Many saw this as the beginning of a new 'Golden Age' for Britain, but this was not to be. As far as the church was concerned, it was trying valiantly to make same impression upon an increasingly secular society which was content to live its life without any reference to God. Mr Wade left Lee Mount at this time, but not before seeing the trusteeship pass from the church into the hands of the Yorkshire Association. He had ministered for six years and moved to North Evington, Leicester.

To meet the needs of the hour the church felt that a forthright, positive and evangelical emphasis was now needed. Billy Graham and his crusades had stimulated evangelical concern in Baptist churches and, in September 1952, the Rev. Walter Bailey, fresh from Rawdon College, became the new minister. 'Challenge' was the key word to describe him and, though not always appreciated, his strongly evangelical ministry led many to commitment to Christ and helped to deepen the spiritual life of the church. He was also in demand elsewhere as a campaign speaker and had a great burden for the working man being an industrial chaplain in local factories.

During these days organisations were started which remain with us still, including the 'Girls' Life Brigade' (now Girls' Brigade), and the 'Life Boys' (now Junior Section of the Boys' Brigade). The first leaders were Miss J. Fickling and Mrs J. Brooke respectively. Miss F. Thompson also led the 'Christian Endeavour.' Youth work, from earliest days, has

always been given priority at Lee Mount. A 'team of witness' was also formed, expressly for evangelical outreach.

By the late 1950's, finance was becoming the increasing problem; income in 1955 was about £960. But undaunted the Church celebrated in 1958 its Golden Jubilee (of opening of present building 1908). Officers changed at that time also, Mr Gordon Smith succeeding Mr Kenneth Illingworth as Secretary and Mr Kenneth Culpan succeeding Mr Leslie Crabtree as organist.

Structurally, the Minister's vestry had been converted into the first proper kitchen the church had ever had. Previously meals had been prepared in the cellar! November 1958 saw the conclusion of Mr Bailey's ministry. He is now teaching in Rotherham and comes to see us from time to time.

9 Reaching for the sky

With the launching of Sputnik 1 by the Russians in 1957, we were now in the space age. Khrushchev, De Gaulle, Eisenhower and, at home, Macmillan, were all in power. By the early sixties the New English Bible had been published and Coventry Cathedral, so *avant-garde*, was causing controversy. At Lee Mount a moderator was appointed, a past president of the Yorkshire Association, the Rev. George Froud, a much loved man, who died recently. He challenged the Church with the pertinent question, 'What kind of church would our church be if all its members were just like me?'

A new decade, a new ministry. Mr Reg Cook, a student at Rawdon, had undertaken a student pastorate at Lee Mount and, in 1960, was invited as its minister. He was a bachelor but later married one of the church members. One of the first things that happened under Mr Cook's ministry was the adoption of 'Family Church,' a very new idea at the time but one which, quite properly, brought the Sunday School and the Church much closer together. A 'Youth Council' to be responsible for all the youth work of the Church superseded the teachers' meetings, and the Church was encouraged to support 'Christian Aid' for the Third World. 'House Groups' were also introduced. Mr Cook's ministry also saw the introduction of 'stewardship' which, although not solving all problems, has provided a far more realistic basis for church work and giving.

In such a comparatively long ministry of eleven years (the longest to date), much more of course took place. Mr Cook is still well-remembered by many for his easygoing informal manner, friendliness and great pastoral concern. Always eager to discover the social implications of the gospel, under his ministry a Derby and Joan Club was welcomed onto the premises, which still flourishes.

While the church was being renewed annually in terms of new converts and the new life they brought, the buildings were just getting older and were becoming an increasing cause of concern. In 1967 the records say, 'The sanctuary is far too large and does little to bring atmosphere to worship. The schoolroom in particular, is very old and likely to become more of a liability as time goes on.' Nearly ten years was to pass before the radical steps were taken to come to grips with this problem.

The sixties thus drew to a close, and with them the termination of Mr Cook's ministry. During it the Church had been very proud to see Mrs Doreen Stansfield appointed Commandant of the Girls' Brigade in Halifax Battalion, her place as Captain at Lee Mount being taken by Mrs Barbara Smith. Then the Rev. W.B. Wilson and his wife returned to the church as a member, after leaving for ministerial training 42 years before! The Church also welcomed a Boys' Brigade and Girls' Brigade Company from a nearby Methodist Church which closed. Mr Cook left Lee Mount in October 1971 for Belgrave Union Church, Leicester, the city in which he still ministers.

We are now approaching the present day with our history, and judgements are not easily made about near contemporary events. Worldwide, man was now on the moon, England had won the World Cup and the Irish troubles had begun.

In September 1972 the church inducted its twelfth minister, once again fresh from College



Figure 9.1: The interior of the church as it was before modifications

(Bristol), the Rev. Michael Jackson, B.A. Almost at once the church had to face both the problem of its buildings and the A629 road widening scheme which interfered with the Church premises and made life very difficult for nearly two years. In terms of the buildings, work was started on treating the areas of the two-storey wing of classrooms affected by dry rot and, at the same time, improving and modernising them. Then attention was turned to the Sanctuary as the first phase in an agreed three phase programme. This was to divide the Sanctuary horizontally, providing a smaller, more viable Sanctuary, on a higher level, and an activities area downstairs. The new sanctuary is now in use (opened 3rd December 1977) and the activities area almost complete. In the future it is hoped to construct a new entrance into what will be a storeroom/toilet block after the demolition of the old schoolroom (first church). The Church is grateful to God for the grant-aid received from the Yorkshire Association. Also grateful for the hard work and sacrifice of many of its people, notably Austin Crowther who masterminded the scheme with a great deal of personal sacrifice, Stephen Chaplin and Peter Salmons.

But the Church is a living organism of believing, loving, hoping people. It is far more than buildings. So efforts have been made to win those outside for Christ and to build up converts in the faith. A 'Mother and Toddler' Club was initiated in association with the 'Playgroup' which was welcomed to our church in 1973. At the other end of life a 'Luncheon Club' was begun, providing a meal for elderly residents, in co-operation with the social services. In terms of worship, the first Sunday morning in the month is now a Family Service in which the youngsters participate even more than the Minister! Then an '*Agape*' breakfast is held three times a year and is greatly valued by many. At this we eat breakfast together after sharing the Communion Meal.



Figure 9.2: The re-built sanctuary almost completed 1977

Another valued activity is the Church family 'Day' or 'Weekend' held in various churches, colleges and centres, every year since 1972. Held in September, it is a fine preparation for the demands and possibilities of a new church year.

The Church is still very rich in children and young people, but, significantly, the majority of the Baptisms over the past five years have been of mature men and women. We are living in an increasingly 'spectator society' where commitment to anything is frowned upon. Certainly it cannot now be said that the 'Sunday School is the cradle of the Church.' Young people are not giving their lives to Christ as they once did.

As times change so do personalities. One of the greatest losses ever suffered by the church was the untimely death, at 44, of its secretary, Mr Gordon Smith, in 1972. He had served the church graciously and competently in this capacity for 14 years and his passing left a great 'hole' in the fellowship. He was succeeded, in 1973, by the Church's first woman Secretary, Mrs Doreen Stansfield. Male chauvinism died a long time ago at Lee Mount! In addition Mr Norman Thompson retired from the diaconate after a full generation of service and Mr Geoffrey Brooke became Halifax Battalion President of the Boys' Brigade.

Lee Mount has always been a highly active Church and to cope with the great amount of detailed work and planning, three committees were established through Stewardship. Namely the Finance and Fabric, Youth and Education and Pastoral. These have proved invaluable. They are the 'think-tanks' to which we owe many first-rate proposals and ideas.

10 The future we face

The membership of the church is now 50, which to some is the borderline between being viable and not. However, the strength of Lee Mount certainly cannot be assessed solely by its membership. Many who, for different reasons, are not members, play their full part in its life and work.

Yet it cannot be said that the future is rosy, either for us or for any other Christian community. It would be facile to conclude this history with words to the effect that the future is full of golden promise for the icy winds of scepticism and atheism may well blow even harder in the days to come. Being a Christian may cost more than it ever has before and the Church may be forced to make radical decisions about its life in the search for authenticity, reality, and relevance. But we are by nature a 'Pilgrim People,' always on the move, like Abraham 'not knowing where he was to go.' So we travel by faith, into an unknown future. If we cannot always be fruitful, let us never be less than faithful to the Lord we love and serve, and let Dr H.E. Fosdick's prayer be our prayer:—

“Grant us wisdom, grant us courage,
for the living of these days.”

A Building of the Infants School — 1876

The building of the Infants School in 1876 is somewhat mysterious because the records have such scanty references to it, and we should like to learn more. What is known for sure is that four years after the first chapel was built (1872) another building was erected, probably on the site of the present two-storey wing. We have the minute book of the 'Building Committee' which records the progress. The Church was already labouring under a debt and probably did not want this increased by further building. However, in the Church report of 1888 we read that 'the Infant School was erected to meet the requirements of the School Board in 1876.

Our research has pieced together the following picture. The chapel began to be used as a day school in late 1873 (because no state school was built in Lee Mount until 1881). The Sunday School objected because it interfered with the Sunday School teaching. At about this time the first local school Board came into being in Halifax, as result of the 1870 Education Act which made education the responsibility of the State. The School Board obviously considered the premises inadequate for a day school and so a decision was taken to build an Infants School — onto the chapel. The Building Committee consisted partly of Church members and partly of others (nominated by School Board?). The building was paid for by the Church, (cost approximately £800) and then leased to the School Board. However, the arrangement was short-lived as, within five years, a new and much larger school was built in Lee Mount to accommodate 651 pupils. While it lasted the arrangement did cause difficulty as this amusing minute records — 'the teacher be seen with the necessity of seeing after the order of the scholars, it having been reported that they trample the garden and throw dirt at the windows.' The Infants School was demolished when the site was re-developed and the new church built in 1908.

That the Church was so willing to become involved in the field of secular education is a measure of the value placed upon it by Free Churchmen of those days.

B Ministers

Rev. J. H. Robinson	1893 to 1898
" D. B. Davie	1899 to 1905
" F. W. Duncombe	1906 to 1911
" J. Brown	1912 to 1919
" H.J. Carr, B.D.	1919 to 1923
" R. Tallontire	1925 to 1933
" A.H. Sutherland	1934 to 1938
" A. Dalton	1941 to 1942
" O.L.F. Wade, B.A.	1944 to 1950
" W. Bailey	1952 to 1958
" R.J. Cook	1960 to 1971
" M.V. Jackson, B.A.	1972 to

Present diaconate 1977

Mrs. D. Stansfield (Secretary)
Mr. N. Thompson (Treasurer & Life Deacon)
Mr. G. Brooke
Mr. E. Stansfield
Mr. K. Gledhill
Mr. S. Chaplin
Miss J.M. Crabtree, B.A.
Mrs. B.S. Aspinall

C Church records

Since the history of 1922 was written, no records have been lost, and so we have been able to research all those available then, plus later ones.

The principal records are as follows

Church minutes:

1853.to 1876
1877 to 1889
1890 to 1910
1911 to 1929
1929 to 1959
1960 to present day

Deacons' minutes:

1918 to 1930
1930 to 1959
1960 to present day

Sunday School minutes:

1849 to 1856
1856 to 1861
1861 to 1875

In addition, we have Church Account books from 1877 and the following:

Subscriptions to New School (first Church)	1864 to 1882
Infants' School Building Committee	1874 to 1876
Young Men's Association Minutes	1877 to 1895
Bazaar Committee	1877 to 1909
Minister's fund	1890 to 1897
Contractor's A/c. (Second Church)	1907 to 1914
Finance Committee	1916 to 1939

The two previous histories are:

Jubilee and Memorial, published 1922

(Jubilee of opening of first Church)

Enterprising Journey, published 1958

(Jubilee of opening of second Church)