



£150

# JESMOND PARISH CHURCH

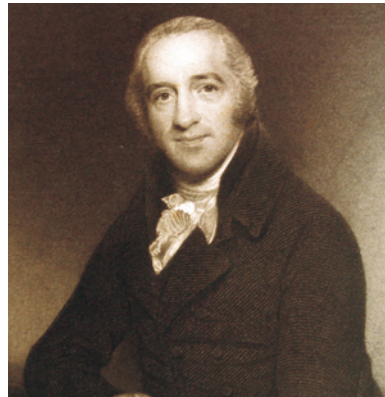
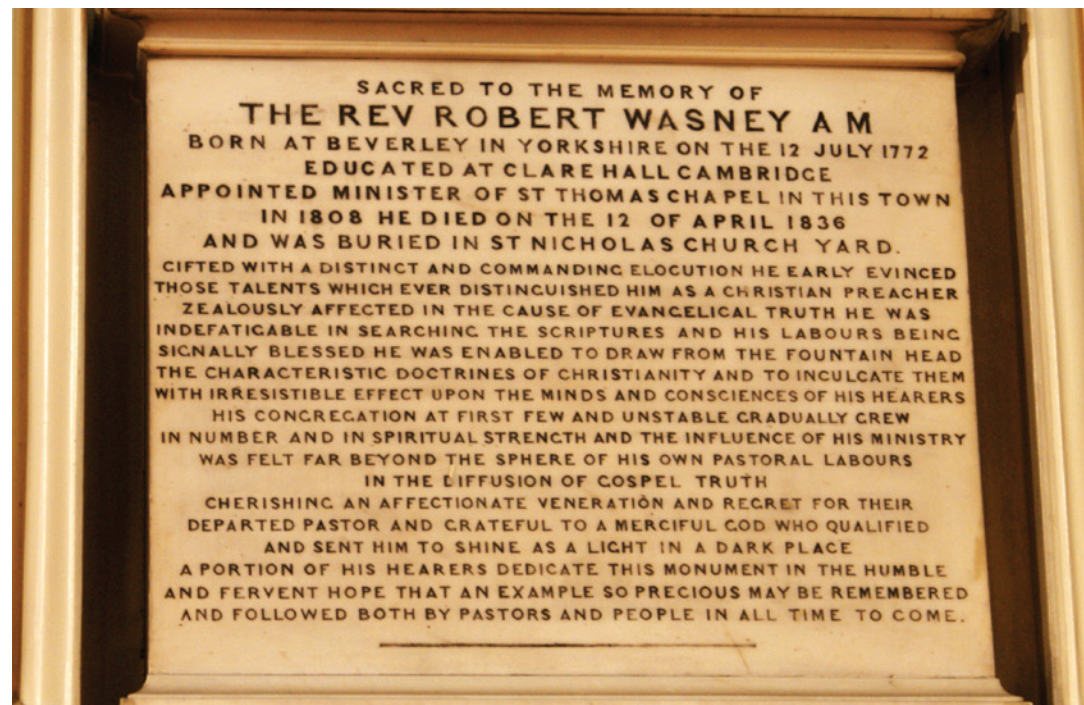
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A HISTORY OF GOD'S WORK

Commemorating the 150th Anniversary of the consecration  
of Jesmond Parish Church on 14th January 1861



This “religious influence” extended to a young clergyman from a prominent local family, Richard Clayton, whose brother John was the town clerk. Clayton was converted. He described Wasney as “his spiritual father in Christ” and his life was transformed.

**CHARLES SIMEON** 1759 – 1836**ROBERT WASNEY** 1772 – 1836

## THE WASNEY MEMORIAL IN ST THOMAS' HAYMARKET

In March 1851 there was a national Religious Census. At St Thomas', in the morning of the census there was a congregation of 1,272 (958 adults and 314 children), in the afternoon 623 (305 adults and 318 children) and in the evening 441 adults – a total attendance of 2336.

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## 1851 RELIGIOUS CENSUS RETURN FOR ST THOMAS' HAYMARKET



ST THOMAS' HAYMARKET 1830



# CLAYTON'S DEATH & THE SUCCESSION CRISIS

1759–1836



RICHARD CLAYTON 1802 – 1856

On 8th October 1856 after a brief illness, Richard Clayton died of pneumonia at his home in Northumberland Street, suddenly and unexpectedly. He was only fifty-four. He would be sorely missed by his congregation; and they immediately became concerned about who would succeed him as chaplain. Clayton's assistant chaplain, Thomas Halstead, preached a funeral sermon on 2 Samuel 3:38: "Know ye not that there is a prince and a great man fallen this day in Israel." He spoke of Clayton's "unusual sweetness of disposition and loveliness of character, as well as largeness of heart, and genuine catholic liberality of sentiment" and to his "singular influences among his fellow men".

On Sunday 19 October George Fox of Durham preached a memorial sermon on 'Watch therefore: for ye know not what hour your Lord doth come' (Matthew 24:42). He warned prophetically: "The day many not be

far distant when within the walls of St Thomas' you shall no longer hear the plain message of gospel truth enforced by the spiritual experience of your minister...

what a sad thing it would be to see this whole congregation scattered to the winds, or feeding on the garbage of an unfruitful ministry."

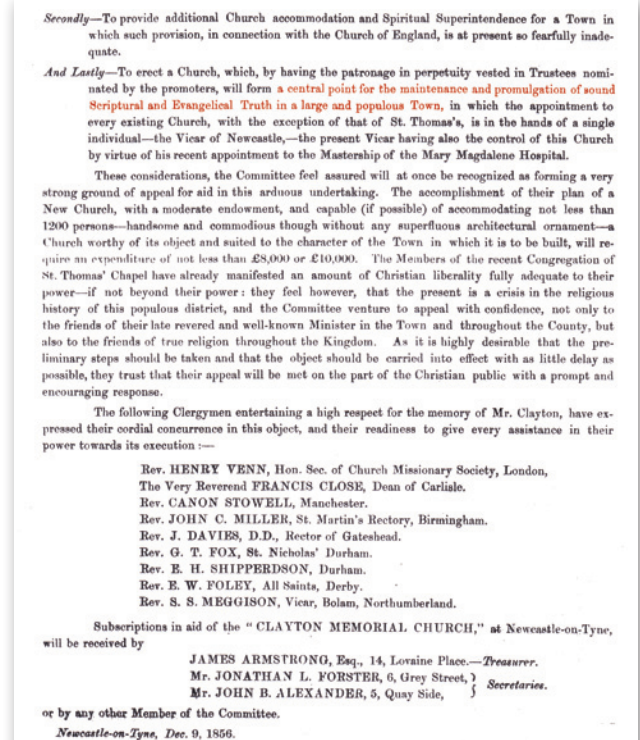
The town council was responsible for appointing Clayton's successor. Knowing this, within hours of Clayton's death church members asked that the council select Clayton's assistant chaplain, the evangelical Thomas Halstead. In a letter to the mayor and town council, the congregation set out their case: "We humbly suggest, that by your appointing a man like-minded with the late incumbent, the peace and integrity of one of the largest congregations in the town would be preserved, and a tribute of respect paid to the memory of him who has gone."

Yet despite the fact that 80% of the congregation wanted Halstead to be appointed, the council ignored the church's wishes. Instead a high churchman was chosen, Clement Moody, the vicar of St Nicholas' Church. Moody was not an evangelical, indeed he had previously opposed evangelicals with "strong disapprobation".

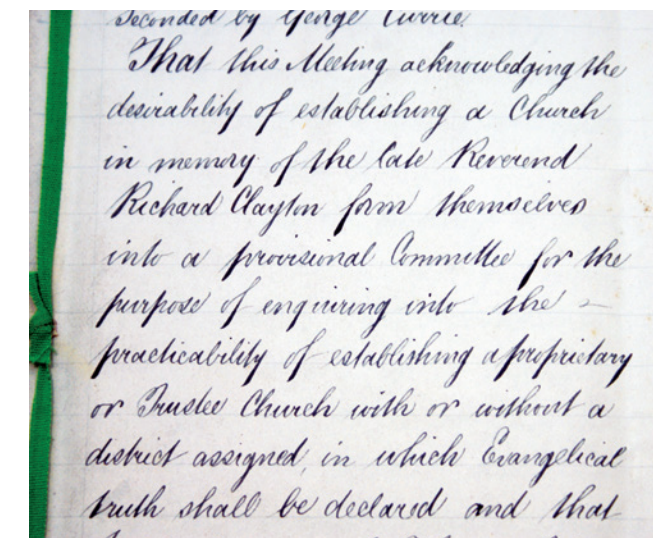
Members of the St Thomas' congregation formed a committee and determined "to erect in some commodious locality a church" as a "lasting memorial" to Richard Clayton, and "to perpetuate his own views and principles." The church they planned to erect was to provide:

**"a central point for the maintenance and promulgation of sound scriptural and evangelical truth in a large and populous town"**

Some opposed the planting of the new church, but they failed to discourage the promoters or to halt the progress of the project.



FROM: PROPOSED 'CLAYTON' MEMORIAL CHURCH AT NEWCASTLE UPON TYNE 9 DECEMBER 1856



FROM THE MINUTES OF THE PROVISIONAL SUCCESSION CRISIS COMMITTEE



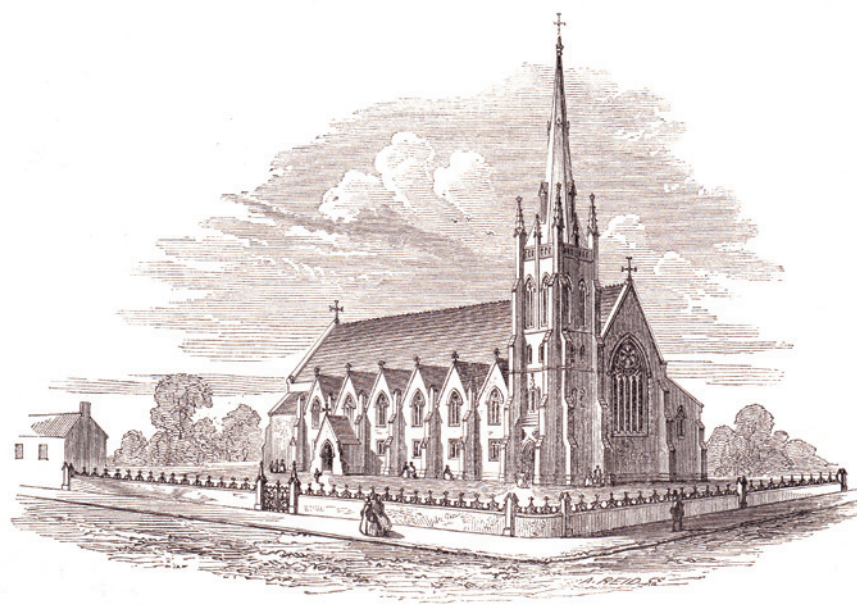
# THE BIRTH OF JESMOND PARISH CHURCH

1856–1861

The project to plant a new church needed £8000 (equivalent today to around £5 million). Donations came from all over the UK as leading evangelicals gave their support. Gifts varied from large sums to a few shillings, and most of the money needed was raised by the time the church opened.

Eleven locations were considered for the new church. Eventually an irregularly shaped site in Cemetery Road (later called Jesmond Road) was bought. It was a rural site on the edge of the city, surrounded by open fields. The leading Newcastle architect John Dobson was chosen to design what was to be his last church. He had earlier also designed St Thomas' Haymarket. The new church seated 1,340 people – 849 on the ground floor and 491 in the galleries.

The foundation stone was laid by Charles Longley, the Bishop of Durham, on 19 October 1859. Building took just a year. In the consecration service on 14 January 1861 the evangelical Bishop of Durham, Henry Villiers, encouraged the members of the new church to remain faithful to their founding beliefs: "Be true to yourselves and your religious principles; let there be no compromise".



THE NEW CHURCH SHOWING THE PLANNED SPIRE 1859



THE NEW CHURCH IN 1860 IN OPEN FIELDS



THE NEW CHURCH AS BUILT WITHOUT SPIRE 1863

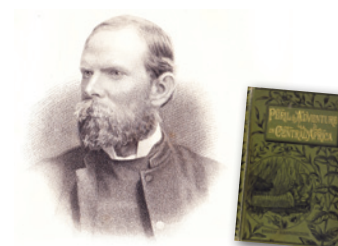
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# WORLDWIDE MISSION

1861–TODAY

Fundamental to the new 'Jesmond Church' (as it was to be called) was a heart for world wide mission and the congregation continued to support missionary societies as it had done at St Thomas'. In the following years a number of the congregation, both men and women, went overseas as missionaries. For example from 1892-1919 Sunday School superintendent Henry Proctor served with CMS in Niger, curate James Challis went to India with CMS in 1893 for 11 years, and Mrs F H Hewitt served in Bengal.



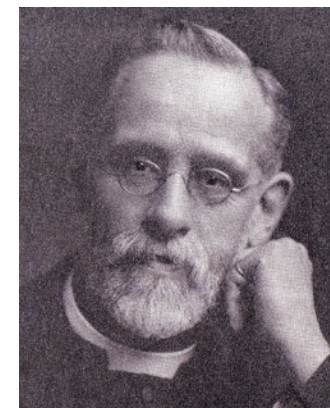
Bishop Hannington, who was martyred in Uganda in 1885. It will be recalled that Mr. Hannington in 1903 offered for service as a missionary in Uganda, where he laboured assiduously until 1919. Whilst he was in Uganda he had the unique privilege of baptising the son of Luba, the chief who carried out King Mwanga's order to murder his father. There are few stories in the annals of missionary work to compare with this. For about a year Mr. Hannington acted as chaplain to the forces, and in 1920 became rector of Slaidburn. During the seven years he has been in the parish he has raised £120

(TOP-BOTTOM)  
BISHOP JAMES HANNINGTON,  
MARTYRED IN 1885; HIS GRAVE  
IN UGANDA; A REPORT OF THE  
BAPTISM OF HIS MURDERER'S SON

In 1903 JPC curate James Hannington became a CMS missionary to Uganda in East Africa, despite the fact that his father, a missionary bishop, had been martyred there by a man named Luba 18 years previously. The news reached JPC that in 1906 James Hannington had baptised the son of Luba, his father's murderer.

JPC also developed close links with the CMS women's hospital in Isfahan in Persia, and part of it was named the 'Jesmond Ward'. Congregational member Lily Hodgson travelled there to become a ward sister in 1921 and stayed for 16 years. She was followed by 3 other JPC women – Mollie Williams, Lylie Henn and Margaret Hawker.

A prayer written by Thomas Brocas Waters, vicar of Jesmond 1898 – 1907, for the parish:



THOMAS BROCAS WATERS,  
VICAR OF JESMOND 1898 – 1907

"Gracious and Holy God, who has revealed it as thy good pleasure to give us the kingdom, grant, we beseech thee, that the work in the parish of Jesmond may be so directed, controlled and inspired by thy Holy Spirit, that it may be in all things according to thy

mind, and that thy blessing may manifestly rest upon it. Fill every post with earnest whole-hearted workers. Increase, we beseech thee, with vital growth every part of the work. So breathe through the words uttered in your name, that many may definitely turn and give themselves to thee. Call out from this parish, both men and women as workers in thy ministry both at home and abroad. Make all who know and love thee to show forth thy character and power; and cause they ministers to be filled with faith and with the Holy Ghost. Hear us and answer us, O heavenly Father, for the sake of Jesus Christ thy Son our Lord! Amen."

Today, Jesmond Parish Church has mission partnerships around the world. Since 2000, members of the church have given well over £3,000,000 for mission work, including church planting, at home and overseas.



A MISSION TEAM FROM JPC WITH THE PEOPLE OF ST PHILIP'S  
MBURI, KENYA, 2005







# LOCAL MISSION AND PLANTING CHURCHES

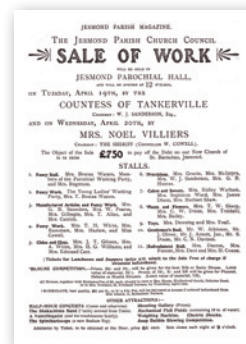
1861 ONWARDS

From its beginning JPC was concerned for local mission and planting churches. Originally JPC stood amongst fields, but being so close to town, the surrounding land was ripe for development. Within 50 years the population of Jesmond increased by 1000%. In the 1880s two mission rooms in Jesmond Vale and Brandling Village were set up to reach the growing parish. In 1888 St George's, Jesmond, was opened.

But it was soon recognised that there was a need to do something more within the parish to cater for the expanding population. In October 1900 Vicar Thomas Brocas Waters launched the Jesmond Church Extension Scheme to raise money to build two new churches. Within a month £11,000 was donated, and that sum was almost doubled by the time project was finished.

A month later, a temporary dual purpose building seating 350 opened in Sandyford and within a year people were already being turned away on Sundays because there wasn't enough space. In 1904 a permanent church building, St Barnabas, in Goldspink Lane, was opened to work "amongst the working people", followed by Holy Trinity Jesmond in 1905 to work "amongst the middle classes".

Jesmond Parish Church continues to plant new churches today – launching Holy Trinity Church, Gateshead (right), in 2008, which now has Sunday attendances of around 250.



ADVERTISEMENT FOR FUND-RAISING SALE FOR THE NEW ST BARNABAS' CHURCH



ST BARNABAS' CHURCH OUTING 1912



HOLY TRINITY CHURCH, JESMOND, BEFORE THE SPIRE 1912



THE NEW ST BARNABAS' CHURCH



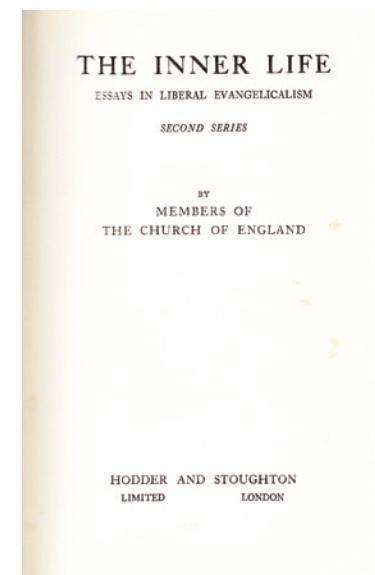
# ANOTHER CRISIS – FORGETTING THE GOSPEL

1924–1959

Then in the first half of the 20th century two movements threatened the spiritual life and fundamental principles of JPC: Liberal 'evangelicalism' and freemasonry.

Liberal 'evangelicalism' emerged in the Church of England at the turn of the century, spearheaded by the Anglican Evangelical Group Movement – the AEGM. At its heart the movement questioned the supreme authority of the Bible, and the power of the gospel alone to save souls. During this time there was an annual event held at JPC called the Jesmond Conference. This was held from 1913 to 1951. At first it was a gathering of about 100 clergy and laity, with well-known national speakers upholding the apostolic, biblical, faith, but from 1924 it became a platform for the AEGM and for the new liberal 'evangelicalism'. However across the country and at JPC this teaching failed to engage with congregations and merely accelerated decline as church attendances fell.

Freemasonry also became prevalent at JPC over this period. Officially the Church of England sees "very fundamental reasons to question the compatibility of Freemasonry with Christianity". But from 1927–1959 two succeeding JPC vicars, George Goddard (1927–1947) and Harry Bates (1947–53), were active Freemasons. And for a decade after 1938 an annual Masonic service was held at JPC with the Masons attending wearing their full attire.



MASONS IN FULL ATTIRE



VIEW OF JPC LOOKING TOWARDS THE CITY CENTRE, WITH TRAMS, 1928



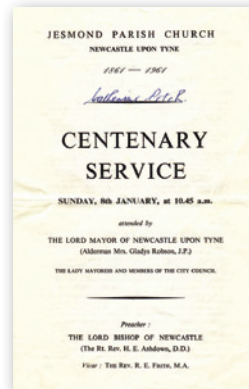
# RESTORING THE GOSPEL

1960–1972

In 1960 Roger Frith became vicar of JPC. He was a godly, caring man who made teaching the Bible as the Word of God a priority. The Centenary of JPC fell in his first year and it was a timely reminder to everyone that the founding principle of the church was “the maintenance and promulgation of sound scriptural and evangelical truth in a large and populous town” – now a great city.

This evangelicalism was further reinforced at JPC in 1963 when the well-known evangelist Dick Rees held a 10 day mission. Many of the congregation made professions of faith at that time. Back in 1946 a young Billy Graham had conducted a two week Youth for Christ mission in Newcastle, and now twenty years later in 1966 there was further encouragement through the Billy Graham crusade in London, which was relayed to the Newcastle City Hall. More people made confessions of faith or rededicated themselves, and evangelism was placed firmly back on the agenda of Jesmond Parish Church as a result.

Over this period well known speakers preached at Jesmond including Michael Green and J.I. Packer. The church began to attract more young members so a new youth work was begun with weekly groups for Climbers, Explorers and Pathfinders.



SERVICE SHEET FOR THE CENTENARY OF JPC 1961



ROGER FRITH, VICAR OF JESMOND 1960 – 1972



JESMOND PARISH CHURCH IN 1971

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JESMOND PARISH CHURCH  
NEWCASTLE UPON TYNE  
Price 6d DECEMBER 1963



Jesmond Parish Church  
MAGAZINE  
SEPTEMBER 1965 SIXPENCE

JPC MAGAZINE, DECEMBER 1963 (L)  
AND SEPTEMBER 1965 (R)

# A NEW ERA OF GROWTH

1973–2010

When David Holloway was appointed as the new vicar in 1973, aged 33, he found that “all the spadework had ... been carried out.” However, he was told by the Archdeacon that, as a result of the new central motorway passing close by, the church would probably have to shut within six years. David Holloway is now the longest serving vicar in the history of Jesmond Parish Church.

Throughout this period Jesmond Parish Church has also been involved in wider concerns. From 1975-90 David Holloway was a member of the General Synod and on key committees. In 1990 members of the church were instrumental in founding the Christian Institute; and in 1993 David Holloway was also one of the founding members of REFORM, a national body committed to the ‘renewal of Evangelical truth and evangelistic zeal in the Anglican church’. This commitment has included challenging revisionism in sexual ethics on biblical grounds. Staying true to its founding principles, sadly JPC also over sexual ethics has found itself in impaired communion with the present bishop of Newcastle.

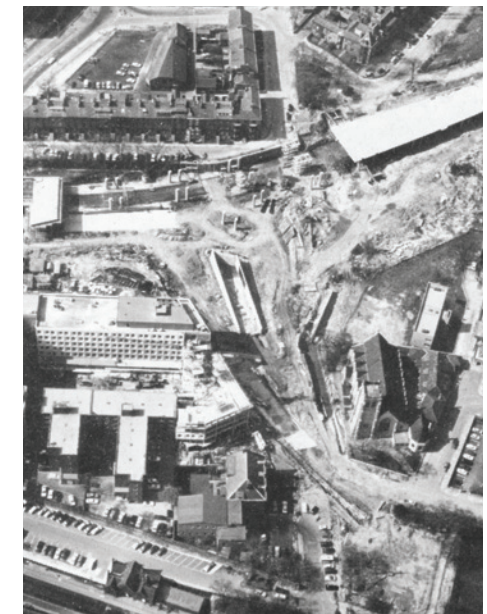
The church has grown, at times slowly, at other times faster. In the early 1970s the morning congregation was around 200 and the evening around 100. By the early 1980s attendances had risen to 500. In November 1982 David Holloway put before the church council a document spelling out a vision for the growth of the church. He wrote:

“We are praying for the church to double – to get to 1000 – by 1987... To double in 5 years is to grow at 20%. That is what we were doing for the 2 years after I returned from my first trip to America. This past year we have grown at 10% – this is ‘the 500 barrier’. Unless now there is prayer, planning, and ‘resolution’ – i.e. radically new expectations (and sacrifices) – we will not grow... We must pray and plan...”

Since then, Jesmond Parish Church has doubled in size, attracting people from all over Tyneside to its services and seven-day-a-week activities.



DAVID HOLLOWAY,  
VICAR OF JESMOND  
1973–PRESENT



JPC SURROUNDED  
BY CONSTRUCTION  
WORK FOR THE  
EAST CENTRAL  
MOTORWAY,  
FROM ‘DIVERSION’  
MAGAZINE  
JUNE 1974



# JESMOND PARISH CHURCH TODAY

2011

These days there is a wide range of year-round ministries with those in all ages and stages of life, from children and young people, to students, internationals, young adults, families, working people, and the retired. A recent poll showed that on one Sunday there were 1030 different people present. JPC's evening service can be viewed

around the world on its 24 hour internet TV channel [www.clayton.tv](http://www.clayton.tv). The week of Carols by Candlelight services in December is attended by over 5000. In January 2010 over 600 came to one of a series of 'Christianity Explored' taster sessions to find out more about the Christian faith.



"JPC is one of the largest Anglican churches in Britain today. Its vibrant and Bible-rooted congregation has grown dramatically over the last thirty years... JPC has been of national importance in upholding biblical morality and reinvigorating evangelicalism."

Andrew Atherstone, writing in the leading Journal 'Churchman' in 2008.

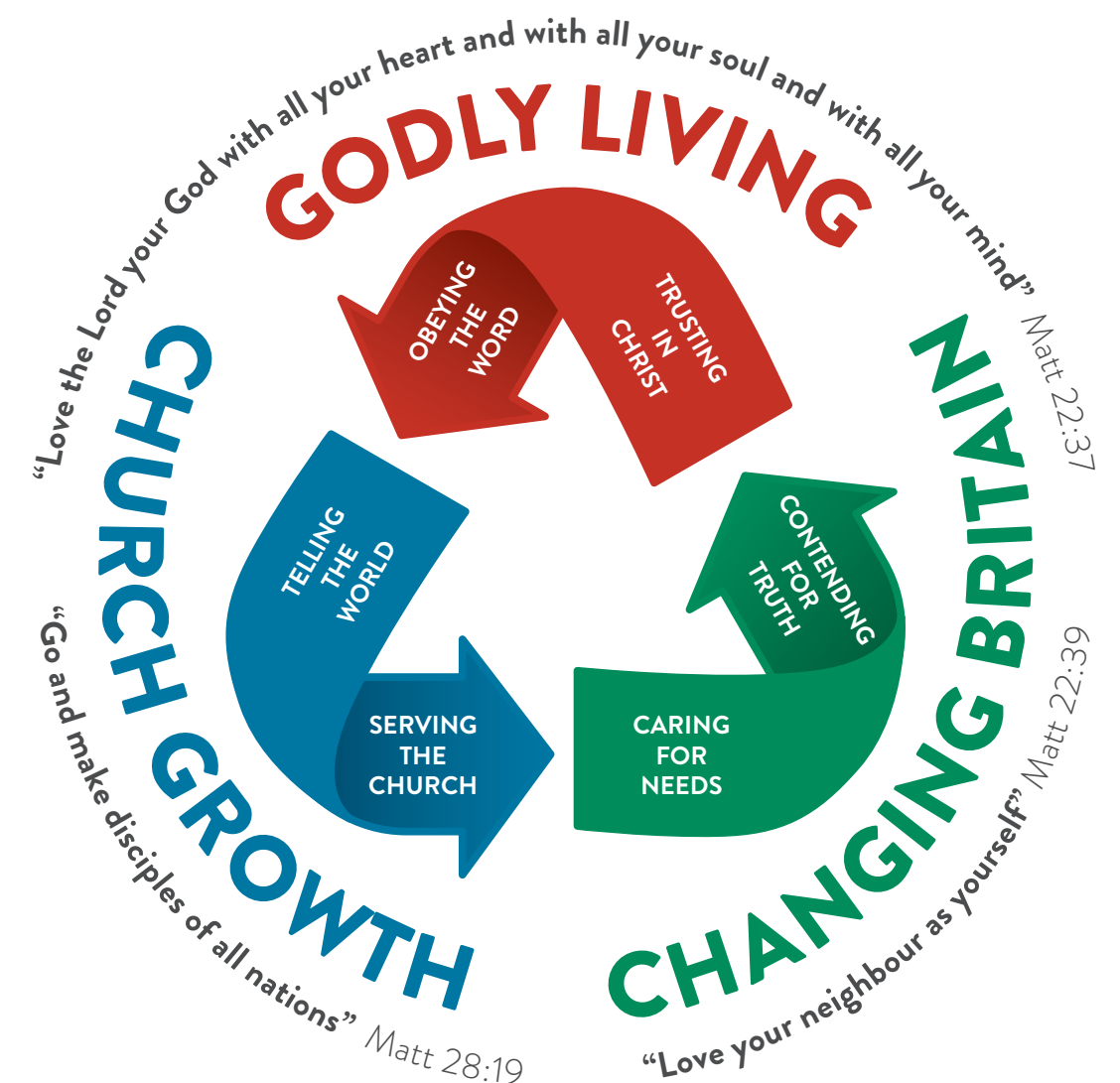
# THE FUTURE OF JESMOND PARISH CHURCH

2011-

So what does the future hold for Jesmond Parish Church? In line with their original purpose, the people of JPC describe their God-given **MISSION** as to **live Godly lives** by trusting in Christ and obeying his Word, to **grow the church** by telling the world and serving the church, and to **change our nation** by caring for needs and contending for truth, by God's grace and power and for his glory.

Their **VISION** is that in one generation they will grow to ten thousand people engaged in this God-given mission – half in Newcastle and half in new churches in this region and around the world.

That is a big vision, and only God can make it happen. But as the first 150 years of the life of Jesmond Parish Church show so clearly, God is at work.







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