

Southampton Centenary Service (Quality: Average then Very Poor)

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Date: 07 May 1979

Preacher: Broome, Leonard Robert James (1905-1986)

- [0 : 00] Kindly coming. 111. And I read this psalm for this reason.
- The first text I ever spoke from is in this psalm. Verse 9. He sent redemption unto his people.
- That was in Bournemouth Chapel. The last Sunday of July. 1932.
- Praise ye the Lord. I will praise the Lord with my whole heart. In the assembly of the upright.
- And in the congregation. The works of the Lord are great. So doubt of all them that have played.
- [1 : 06] I've learned a lesson. And that is that first of all I'm not a historian. And the second thing is that I can't last but admire the wisdom of our dear editor, Mr. Paul, of our history.
- When he divides, first of all, the physical side of history, the buildings and so on.
- In the second place, he devotes, if you know, passages and chapters to the history of particular people.
- And you come to examine a church book. And you come to examine a church book. Therefore, you find these two things go together. And how to separate them is the difficulty.
- And what I've learned is this. And it's been a comfort to me for good many years that the Apostle Paul in his epistles goes from one subject to another.
- [2 : 25] Very quickly. And that is one of the beauties on the epistles. That you can go from a solemn subject to a matter of the natural or providential.
- You mark the difference between the 15th chapter and the 1st of Corinthians. Where death and resurrection are on subject.
- And then look at the 16th chapter. You will find that it speaks of a providential thing. When we come to put these two things together, we find that our lives and your church books too, will contain just these two things, grace and providence, interwoven.
- When an able historian comes to write a book about it, he is faced with that problem. Mr. Paul evidently took in his well-known and acceptable book, the sixth one, this course.
- And divided the histories of individuals from the history of the churches and how they came to be built, where, why.
- [4 : 03] But when we come, and I have come to this, I have found this difficulty. So that is why I ask you to bear with me, as I know you will.
- We go back, therefore, in the history of the Spirit Baptist denomination in Southampton today, in our own observations, to the time that this church was formed.

Now, that doesn't mean to say that prior to this there were no assemblies, there were. Those of you who have Mr. Chambers' book will know that he gives a scanty account of Southampton, and he speaks of there being meetings in various places, well known to those of you who know Southampton.

There was a chapel in Ashdor Palme Street, founded by William Chappell, whose little history I have at home.

And he was there for a number of years, having come from Croydon first of all, and down to Winchester, and then to Southampton.

[5 : 48] And in the Arthur Vessel magazine, for the year 1974, we have quite a number of details about him.

But the main ones are these, that Pastor Chappell and his oldest member, Simon Chappell, Ashdor Palme Street, Southampton, walked in loving fellowship together for some years.

They both died at the age of 72, and within a few moments, moments of each other.

The account of the funeral reads, A long procession of carriages and people with two handsome hearses, apparently reminds of these two veterans to their graves.

I was favoured to speak, says Charles Walter Banks, the editor of the Earth Vessel, and pray with a host of friends in the cemetery chapel.

[7 : 20] Then again at the grave of the minister, after that at the grave of the aged member. After that we had two services in the chapel.

Such a day of solemnity as I never expect to see again. And it must have been a very solemn day for the church of Asperp Park Street.

And the widows both write accounts in this edition of the year 1874.

It is from this same edition that we obtain information regarding the two founders of this church.

I will just read a part of it to you. The anniversary of the Baptist Chapel Asperp Park Street took place on October 11th, when sermons were preached morning and evening by the pastor, Mr. Parnell.

[8 : 44] He took the place in the same chapel of Mr. Chatter. The morning being wet prevented some being present, but in the evening an encouraging congregation assembled.

I will make a great deal here. I will make a great deal here. An evening service was held at seven o'clock, resided over by the pastor, and opened by Mr. Everett, who opened with prayer, and a few encouraging and suitable remarks, followed by Mr. Mills, Hawkins, and Nash.

Now, from this, come two names, Everett, and Hawkins. After that, the chapel fell into the hand of the mortgages, and it was closed.

But, come 1879, there were nine of those friends who had met in sundry places, as Mr. Chatter's tell us, and having met like this, they decided to meet together in the home of Mr. Hawkins, who I believe lived in Derby Road.

The church book reads, a few friends met together January 27th, 1879, at the house of Brother Hawkins, for the purpose of forming themselves into a church, upon the principles of the particular and strict Baptist communion.

[11 : 04] A church was then and therefore, comprising the following nine persons. Now, this is where the difficulty arises of, uh, dividing matters.

Perhaps, uh, historian would do it a different way. But, in this list of nine people, there is one, Miss Mariah Vaughan, B-I-U-G-H-A-N, who, uh, lived to be 105.

And, uh, I can remember her during my time. And, uh, uh, all this member here, Mrs. Clarke, who was, uh, baptized here in 1925, remembers her much better than I know.

So that this was indeed a long list. These members met together in the room of Mr. Hawkins, and after a time decided to meet in a school room, uh, known as, uh, Mr. Monk's school room, at 124, uh, St. Andrew's Row.

Mr. Everett and James Hawkins were chosen deacons. And it is upon these two, uh, uh, men, uh, attention.

[12 : 55] In the early days of this church, when it was, uh, an earthen vessel cause, it seemed to fit. Mr. Everett evidently was a man of means, so that, uh, we find, uh, he, uh, when they decided to look for a chapel and build one, a piece of freehold land, adapted for the erection of a chapel situated in the New Road.

This is where we used to worship. And I put a photo of it outside, quote, say, in its damaged condition during the war.

In New Road, being presented to the notice of the friends, an interview with the owner, uh, uh, uh, was a day, which resulted in the purchase for the sum of 112 pounds.

Uh, it was upon this site that they proceeded to erect the chapel. It was not opened, uh, owned to various, uh, obstacles, for, uh, several years.

But, uh, they worshipped, and also, uh, there were several of them who were baptized during the time, where, it doesn't stand.

[14 : 24] But, uh, they did have, uh, several joinments. Now, after this, the question of a pastor arose.

And very rightly too. The only thing is, that the history of the chapel disclosed is that they hadn't, uh, enough money, really, to pay him.

to pay him. Which, uh, to us, uh, might seem a little, uh, strange. Uh, this Mr. Emmerich, evidently a man of, uh, willing to distribute, Paul would say, he, uh, financed this cause for many years.

They had what they called auditors once a year. And the auditors found some very, uh, uh, sad deficits.

Not, uh, wrongly, but the, uh, expenditure far exceeded the income. But, in spite of all this, and Mr. Emmerich did not devour, in fact, he took the leading power, they, uh, wrote to, uh, uh, Mr. Tooke, T-double-O-K-E.

[15 : 47] who, I believe, uh, came from Oldsburg. But, in any case, his letter of refusal comes from London.

Uh, not to be, uh, put off by this, uh, within a very short space of time, and Mr. Paul tells us about this, and comments on it, final portion of this, I wrote to, uh, William Ward.

And William Ward accepted this pastor, and, uh, it was, uh, not long before there were those who came to join in his time.

In 1885, our pastor then, uh, stated, that he had the pleasure of introducing the names of four sisters, who had expressed a desire to unite with us as a church.

This, Laura Jane Dunster, Alice Steele, Emma Moore, and Mrs. George. Here again, I have a link, indeed with that. This Dunster, is, be a member of this church for, sixty four years.

[17 : 15] And a very honorable member too. And, uh, one of our friends here this morning, and, uh, well, uh, we have a link, with that.

And, uh, one of our friends here this morning, this morning when he was working in Southampton, Lodge in the same house as Miss Dumpster and he too could testify if it were necessary to her very gracious character all through this long period this dear woman with Miss Dumpster for a close one might prove his own bosom friend that William Moore did not have to wait long before there was an addition to his church we are very apt to look for this sometimes here a minister if you say I could say two of them but I have had no one called under my ministry for many years even before as far as I know

I could say since 1970 we have had no listens to this church and it fills one's heart with a measure of sorrow and anxiety but it can be sanctified and I know this in the case of my youngest son when he in the Providence left us and went to Croydon and it was long before he joined the church Croydon I had a very tender letter from the pastor there Tamworth Rowe who was here this morning saying he knew how I must feel and what my feelings must be as my boy sat under my ministry all his life well now

I didn't feel the slightest jealousy thought the Lord gave me an overall deal of the church of God and it does not matter where I am going who baptizes you the great point is to be called out of nightless darkness and to this day I have never felt any uprising at all against either pastor or son and I say that to the Lord's honour and glory so this is where church history is end twice this was not a long pastor to William Moore though he was blessed with these additions and it was not long that was two years before he resigned he did this sounding ground that his breathing was effective

I shall have to live when he went to London to live at the time he felt better when the deacons Everett and Hawkins came to challenge the matter found really the fruit it was because of false reports that related about him in the town which the deacons proceeded to sonarize him from entirely he continued no longer however and the church was to read out the names of the members of the church and the rules of the church which they handed themselves and we might say check up on those who had not what they called filled up their places

[22 : 17] I rather like that term filled up their places so that these were not left they were visited and in a seaport town there was a very wide open door and that was the ship it's very saddening interesting not unusual to read that on visiting one of them they found that he'd gone to Rio and another one had gone to the Cape of Goodhold School said nothing about it so quite obviously there were leakages and losses there are other details of those who continued in membership they called

Sunday School from the very outset and the superintendent of that Sunday School was a Mr. Tom Tom time comes when he gets intimation that he's going to resign well that was the beginning of the end and not long after this we find both Mr.

and Mrs. Tom and daughter all leave and Mr. Tom when he visited he writes quite naughtily and he says that he will go to work where he wants to go and he will go where he wants to go and all together overthrows discipline which Mr.

Hawkins and Everett to their credit maintained all efforts so that this family went never to return again but that's all that is and she came with a story of repentance that she wasn't happy she was doing what she did do on account of her father mother very sad isn't it so often that to look at the children and blame the children but how often it is very different than this although being now without a pastor the next step was to take a further on which I proceeded to do somewhat quickly as I think again

Mr. Paul brought out and this time it was William Webb from 1951 to 1856 and that was long scientific flies during this history came from Forest Gate called here the heading of his letter Forest Gate Ethics which of course it was in those days I suppose today and he accepted the pastor somewhat quickly and the special church meeting was delighted to hear that this wasn't that our dear brother William Webb be respectfully invited to undertake the pastoral oversight of us as a church believing as we do that the Lord has commanded the copious and repression showers to pull through the spirit's application of the word like everything else time proves all things although we read the history what it does what it's done of me is to make me look at home and although as Paul had to say and advised

[27:11] Timothy those declensions emotion and philetus hath forsaken me emos hath forsaken me now there are the one day of renasio had to say to me how the history of the church of God runs so parallel with past experience how great the mercy and I don't want to eulogize preachers to have a misborn and a misduncer in the church and for that matter a mr emaret and a mr for pymns so that the church was maintained on those lines for new pastors in which they're paying about quite a number of additions until the church reached something under thirty members they had their sad times even though they had their numbers the names of the members of the church were read over the following absentees were considered other towns as wives and daughters as I just told so that they had their gains and their lives that should make you through a major profession of the

Lord's name consider this question and indeed all of us shall I endure shall I hold on to the end it is a great question isn't it until the church went on from one stage to another and we come to the time when Mr.

Webb resumed and after he had departed there seemed to be considerable amount of anxiety in the church through the church of Christ meeting for divine worship at Bethesda Chapel New Road Southampton near brethren and sisters I now tender you my resignation to leave this day after the evening service I do so having a firm conviction that my health and nerves will not permit me to continue longer to go under existing circumstances to which last two words one could read such a lot and that was short notice that was the departure of

William Webb the church was the church who joined the church as well as those who left them we come to 1896 the when brother Edward informed the church his life had been for some time readily exercised respecting the depressed state and affairs of the church the supplies we had had he said appeared not calculated to increase our numbers nor are the red sermons of any avail and he thought it would benefit be for the benefit of the church to dissolve the connection of our present position and unite with the gospel standard considering as he did their ministers being more savvy and more calculated to draw a congregation very difficult for to the people who brought the congregation yes but who brought the congregation only one the holy spirit and the congregation drawn by men who have what denomination won't like to men men men are not founded of a good foundation

I am of Paul I am of the Polish and I of Cephas did not stand the scrutiny of the apostle Paul did it in any case this is the history which is not always edified considering as he did there are ministers feeling more safely and more calculated to draw a congregation now he decided or he suggested that church be dissolved but this was not agreed to and they then suggested by a member that a letter be written to the editor of the gospel standard stating that the small church holding the views advocated in the gospel standard and willing to subscribe to the articles of faith and rules of government but not wishing to dissolve their existing membership would like to be recognized as a standard court and advertised in the magazine so there again you would have your own thought as to the spirituality of that but in any case it was not agreed that the church be dissolved and it was agreed that they could have wronged the secretary

[34 : 05] Mr. Stone left well the question then was in the church regarding the internal sense of the Lord Jesus it was shifting the church edge in article 5 in our gospel standard article very plainly shut down the necessity and the reality of the belief in the eternal country of the Lord Jesus has tried to decide Mr.

Everett was the only one who did not agree to a part of the part because when you young people read this history you get older and more interested if not already in the thing that we accept the church of God you will see so on that these objections are truly genuine don't have made you wrong they are truly genuine and unless the Lord is pleased to think then it will be an impossibility to convince a person naturally now after this and I'm turning over the pages as you see very quickly but I don't want to keep you too long there was the question of another part and this time they sought out a

Mr. Stedman asked J. P. D. M. I. M. M. He came and he insisted on the articles and his articles were held and adopted gospel standard articles where of course Mr.

Stedman and Mr. Edward did not walk hand in hand in hand and eventually Mr. Stedman felt himself alone on this point Mr.

Stedman endured for some sixteen years but worldwide reopened the chapel in Carnival Road but his anguish said he pointed a stipulation in his coming that he should have a month holiday year that month he always covered abroad where he went down and near and I can remember the element of doubt that was always spoken of in my first association with Sir Hustle of the end of this picture of 10 he died in the train on the borders of France and Spain how he came to this sudden end was never stated if it was known it certainly had not been careful although the church proceeded on these lines out of still unhappiness now about the time that

[37 : 49] Mr. Edward suggested that they should have the gospel standard article came with man in 1896 to this child whose name is boy and he brought out the congregation list and peace by point home hid ■■■■■ and ■■■■■ and he was one of the minutes for this Klose

And then he was out of work for time and he went to strong market looking for work.

There he came on his workbench side by side to what he called, this is in our own family and private conversation, a tall, awesome, white headed man.

He spoke to this man after time, very ginkily, from one care. They had a book, Mr. Wally did, and he said, have you ever read this to this man?

This is, uh, Bungin, more in my life. Well, that was a wonderful problem. Just one of those, the tighter, thin lines of Divine Providence that never breaks.

[39 : 56] This man proved to be Robert Booker, Pastor Heisling. Robert Booker and Mr. Wally, being in the same crowd and that, they communicated.

And, uh, Mr. Booker established Mr. Wally's hands. And, uh, the church, thankfully, saw the secretary for the church.

At this time also, leading with Eastwood, there was a man named Sawyer, uh, Alice, uh, and, like, a tabler. And, uh, he came in for New World to work. And with him, an old, one-armed gentleman named Fillymore.

Who worked on the railway and, uh, lost his arm by an accident. And when he came together, they turned over one line, one half.

This man was the island of Kydig, Lord. Of course, here are indeed three whole pools which did not fitly broken.

[41 : 16] And it hasn't been broken. And these three, uh, godly men, proceeded with one named Robinson, who eventually went to Cheltenham for worship.

And I conducted the, uh, uh, course, Inviting Gospel Standard Ministries. And there'll, uh, time to, uh, Satmar now named, uh, uh, Boston, uh, uh, uh, and Tocco, Constance, John Roussel.

And that's the link was established and finished. Now the finances of this cause still suffered in his magnanimous way, the treasure finally got a 520 pounds he'd lent, and he'd been braced in Heiting 64, Heiting 79 to the church. And all money is outstanding, and it has not under God to thank the prosperity of that woodman Paul.

And very quickly yesterday, the bold words to Timothy about them laying up the foundation of good work, willing to distribute, ready to communicate. And this is how it's done.

He's going to mess with ability to talk about too much for the trust of God, and therefore we respect the knowing of unknown beacon, Mr. Fethers.

[43 : 28] I'm a young, church in Greece, Monday after another. We have one member here in 1925.

I will hear the next morning of her British label class. And she is here with us this morning.

She was called and was able to relate how the Lord had led us with quite a young girl. She was brought up in a Christian home.

In 1929. Her husband, a Catholic class, followed her and satisfied the testimony and likewise was received into the church.

receiving the results. And after this, in 1938, at the time when the dark cloud of war began together, in 1938, there was a question of past the day, and who should it be? And I'll just read this note to you.

[45 : 06] The Secretary then ran the financial statement, which was received. Mr. Collins, who's come and go back, are here to go.

Mr. Collins, so that Mr. Cruz, Minister, and perhaps they should consider whether he should be asked to become a pastor.

Mr. Collins, in 1937, the Soviet Union, I cannot read, they are not just for me, or my life is for them.

But there was one good lady to cry in my witness's carnet. The war was there, honey. A son that lived with us, she was more merciful than I knew. The Lord set the death of his mother, Mrs. Carlet, and she was the first proof of my history. And the first one I thanked her. And she told me that the time was when she hated me, she was the first proof of my life. And she said, that the effect of divine breath. And that woman was bombed out of her house twice, and had to go down the street in her night breath from one occasion, with a little life. And eventually she went up with a son that John Curley knew a pastor at Ben's Pantheon.

So that it is the next, and a word that I spoke to him. In thy shed of pains, ■■■■Me Lambi. It remains in the Royal time that he teaches.

[47 : 16] and the is that that plant like that comes along both hands and and and and and and and and as I have on the notice board I put a few of the of this chapel site for you to pay and a chapel that is the top it is a solemn morning on the 1st of December 1940 it is after I had accepted the pastor to come to chapel and and finally and and and and and and and and and and and and and and and and after that of course we were in the position of the heavenly mission we met with midwitch mission in Haswell Road the relative of Dr. Peral of Rochford and and and and and and and and and and and and and and and and and there are some of the people who are this time in that mean there are two of them very like the the the the the the the the the the the the the the the that num in

So I am the the the I am the and I am the the the they mean I have to with gift as when I'm a program as a inexplic TF This is his first line.

He left one of the little lines of the written, and I will actually have it.

He has the color of silver color. The blackness. And the silver color of the blackness.

We haveteen zumedels. In theaying we are unperformed. To understand how our lives are wegen geophilia.

[50 : 59] In auiten giants Homi. It seems clear. Over the years, ■■■■ Preece, as I found in relationship with God, See and I make my ■■■■ participate, the reason I am used to pass thanks for donating persons Thank you.