

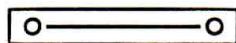
St. Andrew's Church, Southampton



Diamond Jubilee
Celebrations



St. Andrew's Church, Southampton.



Diamond Jubilee Celebrations.



- I. Ancestry and Location.
- II. Revival.
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St. Andrew's Presbyterian Church
1853—1913

St. Andrew's Church, Southampton.

I. Ancestry and Locations.

It is usual to date the beginnings of Presbyterianism in England from the time of the Civil War and the Commonwealth, when the Established Church was reorganised on Presbyterian lines, and to claim the ejected clergy of the Act of Uniformity of 1662 as their ancestors. But in the case of Southampton the system had its representatives a century before that date; and down till after 1836, as at Canterbury and London down to the present day, there existed one of the many Huguenot (Presbyterian) congregations whose foundations as churches granted to the religious refugees from the Continent in the 16th and 17th centuries, go back in some cases to the middle of the former, in Edward VI.'s time. The Parliamentary report on Nonparochial Registers, 1837, has:—"Waloon Church, St. Julien's or God's House, Southampton. Foundation in reign of Edward VI.—present minister Edward Vincent—one register of birth, baptism, and marriage sent to Somerset House, dating from 1567 to 1779." Cox, "Parish Registers of England," 1910, page 250, has:—"The Huguenot Society of London, in their Series, vol. 4, printed in 1890 the registers of the Waloon Church, Southampton. Admissions 1568 to 1665. Baptisms 1567 to 1779. Marriages 1567 to 1783. Deaths 1567 to 1782. They suffered appallingly from the plague in 1583, and in June and July, 1604, when deaths rose to 122, the average of the year being 6." The "Life of Ambrose Barnes," Surtees Society, vol. 50, has:—"The name of Durant frequently occurs among the French refugees in England at all dates. At Southampton Emmari Durant married Marie le Zebare in 1568, and Elie Durant was minister of the congregation there from 1619 to 1633, when he died."

In course of time, with the cessation of additions from the Continent, the foreign element became less marked. English as well as French came into use in the services, and from them the Presbyterianism of Southampton received an enriching strain. The native church of that Order had its representatives from Southampton in the classes or presbyteries into which the country was divided at the Presbyterian Establishment in 1646, and in 1662 among those ejected for nonconformity with the Act of that date were the ministers of All Saints and St. Michael's, Nathaniel Robinson and Giles Say, who became the founders of the Protestant dissenting interest in the town, both of the Presbyterian and the Independent "way." We find evidence of their existence in the Archbishop's "Returns" of Conventicles, or Secret Meetings, in 1669, which has:—"Southampton has three Presbyterian meetings, one known as Robinson's." In Bate's "King's Indulgence," 1672-3, which has:—"Hampshire Licences, "No. 25, N. Robinson, his house, Southampton, Presbyterian. No. 27, Giles Say, his house, Southampton, Presbyterian. No. 28, Thomas Sawyer, his house, Southampton, Presbyterian. Also the house of John Lawrence-Stanton, Parish of Southampton." Mr. Atkinson, of the Records Office, in his lists, does not include Say among the Presbyterians. His was probably an independent licence and meeting place.

At the Toleration and the Revolution we find them organised as a church in 1688-9, and then was built the first regular meeting house on a site gifted by Isaac Watts, senior, schoolmaster in Southampton, and one of the first deacons, who died in 1737 at the age of 85. His more famous son, Isaac Watts, D.D., the divine and hymn writer, was a schoolboy along with Samuel Say, the son of his father's minister.

Southampton is proud of the former, and has erected a monument to commemorate his memory in his native place. The new foundation was Protestant dissenting, including both Independents and Presbyterians, and continued as such for over a century, ministers belonging to both "ways" being in this succession. The "Congregational Year Book" gives the foundation of the Above Bar meeting in Southampton as 1662, and the "Register Reports" as 1669, but that has reference to the congregation rather than the building. The latter reports three registers sent up from 1783 to 1836, earlier ones not having survived. There is mention of the congregation in Evans' "Lists of Dissenting Chapels" 1717-29, and again in 1773 in "Thompson's Lists," where they are noted still as the only dissenting cause in the town. In the "Transactions" of the Congregational Historical Society an article on "Presbyterianism in Hampshire" reports in 1717 "fourteen of their chapels in the shire": in 1812 these had declined to two, and in 1827 to none. In 1820, when the Above Bar Chapel was opened, seating 1,500, to replace the old one, the Independents had increased and the Presbyterians had decreased to the extent of its being an ordinary Independent chapel, and as such still continues, the Year Book for 1900 reporting 1,200 sittings, with membership of 353.

II. Revival.

Orthodox Presbyterianism, while without a local habitation and a name in Southampton for half a century, from the beginning to the middle of the nineteenth, was not, however, without its representatives, who found refuge, such of them as were not content to be labelled Independents, with the Church of St. Julien's, where their Presbyterian service had gradually been "Englished." The middle of the century was a time of new foundations in Southampton: the Baptists at Portland Chapel, an Independent succession from Above Bar at Albion

Chapel in 1844, the Unitarians at the Church of Our Saviour in 1847, according to the "Essex Hall Year Book," and the Presbyterians in 1848. When the latter hung out their banner they gathered adherents from all of the former with the exception of the Unitarians. The immediate cause of the revival was the town's becoming the gateway to the East and West Indies, the development of the P. and O. and the West Indian shipping companies, which drew a large population of Scottish engineers and mechanics round them, together with many who had settled in the town from north of the Tweed. Mr. Andrew Lamb, superintendent engineer of the P. and O. Company, was one of these, and the moving spirit among those interested in their spiritual welfare. To ascertain the numbers of such, he enlisted the good offices of the Revs. Puller and McLaren, ministers of Albion and Portland Chapels, who lectured on subjects likely to cause a Presbyterian rally, and, when that succeeded, threw open their chapel for Presbyterian services on Sabbath afternoons for some months, from 13th October, 1848, conducted by prominent divines of that church—Ross, Weir, Hamilton, Lorimer, Chalmers, Cousin, and the Revs. Puller and McLaren. The London Presbytery recognised the cause as a congregation in connection with the Synod of the Presbyterian Church in England, and on 25th March, 1849, the Rev. A. J. Ross, of Brighton, conducted the first regular service in the Royal Victoria Assembly Rooms. By persistent and strenuous exertions they found themselves in a position, after having had their first minister ordained over them on April 3rd, 1851, to lay the foundation stone of St. Andrew's Presbyterian Church in East Park on the 18th May, 1852, on a site presented to them by Andrew Lamb, Esq., who also laid the stone. The building gave sitting accommodation for 524 and 120 in an end gallery, and was the first portion of the present church property. Opened in 1853, its diamond jubilee is now due. The second portion was added in the early '80's, known as the Lamb Memorial

Hall, an imposing pile adjoining the church in Dorset Street, and made possible by the exertions and generosity of the Minister, Mr. Vint, Mr. Sloper, Mr. Lamb, and his mother. The third portion, completing the property, was the manse of St. Andrew's, added during the present ministry, in one of the best districts in the town.

The church, tasteful without and ornately handsome within, now shelters a strong congregation of some 350 members, pays a stipend of £350, with manse, and gives liberally to the schemes of its denomination, to benevolent objects, and to local mission work. Under the head of the latter one may take note of extension work in Southampton, at Totton, Freemantle, Woolston, and East Boldre. At the former existed an unconnected cause, whose minister had been ordained in 1865, and who, on the formation of the present Presbyterian Synod in 1876, expressed their wish to join it. Their petition was transmitted with approval by the Session of St. Andrew's, and acceded to by the Synod, and on October 18th, 1876, they were received and their minister inducted, Dr. Wright, of St. Andrew's, acting as moderator. In connection with Totton, and worked as a dual charge by its minister. Freemantle was opened four or five years later in Shirley Road. Along with Totton, it remained a small and struggling charge till the resignation of its first and only minister in June, 1889, and on July 22nd, on a resolution of the congregation asking to be dissolved, the Presbytery of South London dropped them from its roll.

The extension charge of Woolston was founded in 1873 as a preaching station, then recognised as a congregation.

In February, 1913, services were begun by Rev. R. Grimson in the New Forest, for the Presbyterian farmers settled there, the services being held in East Boldre Baptist Church kindly offered for this purpose by Rev. Mr. New and his Deacons.

III. Ministry.

GILES SAY, 1660-88.

Probably of Huguenot extraction and brought up in the Huguenot congregation at Southampton, where the minister, during his boyhood, was Elie Durant, an ancestor of John Durant, Canterbury, and William Durant, Newcastle-on-Tyne. After his college and university course was completed, he was ordained in the Presbyterian way at Bishopstoke, May 8th, 1660, and settled in the living of St. Michael's, Southampton, from which he was ejected in 1662 for nonconformity with the Act of that year. He continued to preach as he had opportunity, and was reported for holding a conventicle, or secret meeting, in 1669. When the "King's Indulgence" came in 1672 one of the three Presbyterian licences in the town was in his name, and met at his house. Later Calamy says "that at the 'Indulgence' of 1688 he was chosen pastor of a congregation at Guestwick, in Norfolk, where he continued till his death, on April 7th, 1692." He had a more famous son, who was Presbyterian minister at Ipswich and Jewin Street, London, the Rev. Samuel Say.

THOMAS SAWYER, 1662-73.

The ejected minister of Rudford, in the neighbouring shire of Gloucester. In 1648, according to Calamy, he was there, and in that year signed the "testimony" of the Puritan clergy of that county, spelling his name as Sare, Calamy himself spelling it Seyer. After his ejection he settled for a time in Southampton, where, ten years later, we find him exercising a secret ministry, and at the "Indulgence" taking out a Presbyterian licence for himself and his house, in this instance the name, according to Bate, being spelt "Sawyer." On the withdrawal of the "Indulgence" he went up to London and exercised his ministry, as

before, in private. Preaching one day for Mr. Dolittle, the famous Presbyterian minister and teacher of youth, the soldiers surprised and dispersed the meeting, after noting the names of those present. Sawyer opened his breast and bade them shoot if they would, for he was ready not only to suffer but to die for his Master. The date of his death is uncertain, but probably some time prior to the Revolution.

NATHANIEL ROBINSON, 1650(?)–96.

The parish registers of Southampton not being among those which, according to Cox's "Parish Registers of England," are available to those at a distance, either in print or transcript, one cannot be sure of the date of his presentation to and settlement as vicar of All Saints, but it would probably be by the "Survey" of 1650, known as the Oliverian Survey, when the Commissioners filled empty and "scandalously" occupied livings not, as is generally supposed, either with Episcopalians, Presbyterians, or Independents, but with men whom they were satisfied to be "godly and painful preachers of Christ's Holy Gospel." His surname is wrongly given by Calamy as John, who adds that after his ejection he was imprisoned along with Mr. Say for nonconformity, and continued preaching to a congregation at Southampton till the day of his death, which latter, as we learn from another source, was in 1696. The third Presbyterian meeting which was held in the town in 1669 was known as Robinson's meeting. He held a licence for himself and house under the Indulgence of 1672 as a Presbyterian teacher and "meeting," and on Sawyer's removal to London and Say's to Guestwick he became the sole leader of the Protestant Dissenters, both Presbyterian and Independent, at the organising of their cause as a regular dissenting interest in 1688, and continued as their first minister till his death, eight years after, in 1696.

WILLIAM BOWLES, 1696–1726.

Hitherto the ministry of the Southampton Dissenters had been the university trained, and in some instances, perhaps, episcopally ordained, clergy, but now, owing to the closing of the universities, they were succeeded by what is known as the "academy" men, from the place of their theological, and often, also, their arts, education. The first of these was William Bowles, according to the general spelling of the surname (one authority making it Bolar), but there was great latitude in those days, and every man spelt as seemed good in his own eyes. He came to Southampton from the academy (probably that at Taunton) as assistant to Robinson in 1694, becoming his successor on the latter's death two years later, and continued till his resignation in 1726, followed by his death in 1734. It is a little uncertain the resignation in 1726; probably he became senior minister at that date. Certainly his death did not occur then, as mentioned in Evans' "Lists of Dissenting Chapels, 1717–29."

HENRY FRANCIS, 1726–52.

A native of the town and an alumni of the famous academy of Jones, of Gloucester, came as colleague to Bowles in 1726, succeeded him on his death in 1734, and ministered in sole charge till 1752, when there was a colleague ministry and death in 1765. Watts, like Francis, was a native of Southampton, son of Isaac Watts, a schoolmaster, who died in 1737 at the age of 85, having been one of the deacons from the new foundations almost half a century before. Mentioned in Evans' "Lists," there are further particulars of him in Jeremy's "Presbyterian Fund," which has:—"The Rev. Samuel Jones, of Tweekesbury and Gloucester, while he kept the academy at the latter place, had among his pupils the Rev. Henry Francis, of Southampton, as well as Dr. Joseph Butler, later Bishop Butler, Dr. Thomas Seeker, later Archbishop of Canterbury, Edward Godwin, later in the Presbyterian ministry, a father of a more

famous son, William Godwin, the novelist and political writer, the father-in-law of Shelley, and also Dr. Isaac Watts, the hymn writer and Independent divine." The latter has a letter of date 1728-9 extant to Henry Francis, encouraging him to persevere in his work at Southampton, where he was threatening resignation, and it is pleasing to say that he took Watts' advice and continued with success till the end.

JOHN BERTRAM, M.A., 1753-63.

The first Scots' minister on the roll of the congregation, Independent and Presbyterian, which shows that the latter has no necessary connection with Scotland. There was a man of his name, a graduate of Edinburgh, prior to the date of his settlement at Southampton in the capacity of colleague and successor to Francis in 1753. He was there for ten years, until his translation back to Scotland in 1763, quite a respectable length for a Scots' pastorate in England in those days, when the ministry in the latter country was looked upon as a stepping stone to some "larger place" in the former country.

THOMAS COGAN, 1763-65.

Educated at Mile End Academy in his native London. His first ministerial charge was at the English Presbyterian Church in Rotterdam, where he was located in 1759. In 1762-3 he was settled over the Protestant dissenting cause at Southampton, where he soon renounced his Calvinism for the Arian heresy, and resigned. Later he was minister at the Hague, and returned to live in retirement at Southampton, where he died in 1818. He was a half-brother of the better known Eliezer Cogan (tutor and Presbyterian minister at Walthamstow), in whose academy the boy Benjamin Disraeli, later Lord Beaconsfield, received some years of his education, and where at that early age, his master had a great respect for his potential abilities, especially in the classics.

WILLIAM KINGSBURY, 1765-1809.

Born 1744. After school and his training at one of the academies settled at Tooting in 1763, and translated to and ordained at Southampton in 1765, who continued there till resignation in 1809, and death in 1818. We have mention of the ordination on October 8th, 1765, in the "Diary" of Dr. Thomas Gibbon, published in the "Transactions" of the Congregational Historical Society, he having taken part in the ceremony. Mention also of Kingsbury again in "Thompson's Lists of Protestant Dissenting Chapels" in 1773, which did for that time what Evans' "Lists" had done for those of half a century before. There Southampton is noted still with "one Protestant Dissenting Chapel only and one minister William Kingsbury"; and finally in the "Evangelical Magazine" of 1802, where, on September 19th William Kingsbury, of Southampton, took part in a local ordination. Before his resignation in 1809 he had as assistant from 1802-4 George Clayton, and as colleague from 1805-7 Henry Lacy, on whose translation to Westbury he resigned to make room for a successor.

THOMAS ADKINS, 1810-68.

The last minister who can be said to have had a congregation which could be described as Protestant Dissenting, as during his time the present church was built as a purely Independent foundation in 1820. The second congregation of Albion started in 1844, the Unitarian foundation dating from 1847, and the English Presbyterian cause served in 1848. The report of the Nonparochial Register in 1836, has:—"Southampton—Above Bar—Independent—Foundation 1662—Minister in 1836 Thomas Adkins.

WILLIAM HUNTER, 1851-55.

The first mention we find of this, the first regular minister of the revived Presbyterian cause in Southampton, is in connection with his admission in 1847 as a student in theology of the English Presbyterian College in London;

the second his being licensed in 1850 as a preacher of the Gospel; and the third of his ordination at Southampton, April 3rd, 1857. So vigorously did he set to work in the matter of the material church, that in a year's time he was taking part in the ceremony connected with the laying of its foundation stone, and in the following year in its opening for public worship. An address read at the former ceremony concludes with the hope "that our beloved minister's bow may long abide in strength, and that his may be a double portion of the Holy Spirit, so that he may be enabled to feed the flock of Christ and lead them by the still waters and in the green pastures of the Gospel, and that at that day it shall be said of this church, 'This one and that one was born there.'" The hoped-for petition was not granted, for in two years from that time Mr. Hunter's successor had been inducted as minister of Southampton.

J. G. WRIGHT, LL.D., 1855-80.

The successor was the Rev. J. G. Wright. Inducted from the Irish Presbyterian Church to Southampton in 1855, he then began a ministry there which lasted for the next 25 years, and did much to widen the horizon of the congregation. Moderator of the English Synod in 1870, it was in answer to an appeal from him, when he appeared before them as an English deputy, that the Belfast Presbytery of the Irish Church undertook the forming of the cause at Plymouth, with a view of providing services for men in the Army and Navy of the Presbyterian faith. Mr. Wright was active also in the matter of the new foundation at Portsmouth and in the less successful attempt at Devizes, in the matter of Presbyterian property held by the Unitarians, also in the interests of the church in the "Hewley" and other charities. He died in Southampton, February 11th, 1880.

ROBERT VINT, B.D., 1880-85.

Educated at Queen's College, Belfast, in his native Ireland, where he took his B.A., and

later his M.A. degrees, and at Edinburgh, where he took his Bachelor degree in Divinity. Not only was his scholarly attainments of a high order, his university career of a brilliant character, but he was also a powerful preacher. In October, 1880, he was ordained to his first charge at St. Andrew's, Southampton. It was his only charge, for in less than five years, on May 18th, 1885, he passed away at the early age of 35 years. They were five busy and eventful years, witnessing the addition of the second portion of the present church premises, the Church Hall, and Sunday School buildings, the association with all the Christian work of the town, the secretaryship of the local committee dealing with the visit of Messrs. Moody and Sankey, the sharing of the committee work of most of the local charities, including the infirmary, and the building up of a reputation for scholarship, eloquence, earnestness, piety, and sympathy standing out from the background of a modesty as rare as it was natural. He was taken home for burial in the Borough Cemetery at Belfast.

W. HARVEY-JELLIE, M.A., 1886.

Ordained to the ministry in the Congregational Church, and received into the Presbyterian ministry by the Synod of 1883. Inducted to the congregation of Canterbury in 1883, and translated to Southampton in the middle of 1886, his ministry there was terminated by death, in December of the same year, the third time that the cause there had been bereft of its minister in six years. There had been a vacancy of over a year prior to Mr. Jellie's induction, and the cause in that time had been "let down" as was inevitable, yet, in spite of the fact that for half of the six months of his ministry he was laid aside, in that time he left his mark upon the congregation. Differences were disappearing, new ventures in church work were being made, the young were being enlisted, and drooping and desponding hearts were being revived among those whose lot it was to bear the burden and heat of the day.

He had a devoted helper in Mrs. Harvey Jellie, well known as a writer of religious fiction, who survived her husband, and, with him, devoted two sons to the Presbyterian ministry, the Rev. William Harvey Jellie, of Plymouth and Cheltenham, and the Rev. B. Harvey-Jellie, of Hartlepool and Shrewsbury.

HUGH RODGER, 1887-1905.

Ordained at Workington, 1884, after a three years' successful ministry he was translated to Southampton, having declined a call to St. George's Church, Brondesbury, London. In Southampton he ministered for eighteen years, till his translation to Bournemouth as colleague and successor to his able and eloquent brother the Rev. J. W. Rodger. In speaking of the Rev. Hugh Rodger's ministry, we cannot do better than give a few extracts from a statement read by Mr. J. J. Burnett (the esteemed Session Clerk) to the last congregational meeting which Mr. Rodger attended, and which statement was unanimously received with the warmest approval. "Mr. Rodger's sermons are always most interesting, thoughtful, cultured, sympathetic, and powerful." "His departure is a serious loss both to St. Andrew's Church and to the town and neighbourhood, where he has been regarded as a most gifted religious teacher and leader—one of the ablest exponents of the trend of modern thought." "He has lived in perfect harmony with his people, and has taken a deep and self-denying interest in their welfare. In visiting the sick and the afflicted, he has been everywhere received with gladness and gratitude. In all circumstances he has shown tact and kindness. Hence it is that he is esteemed and beloved. Indeed, no minister in the town is more honoured than Mr. Rodger." His brother's very defective health made it most desirable that he should share with him the duties of the Bournemouth pastorate. "So, whilst Mr. Rodger had no wish to leave Southampton and every inducement to remain, he has

believed it his duty to obey the Bournemouth church's call, and with this conviction he has persuaded his people not to oppose his leaving." Mr. Rodger's assistants in the work of St. Andrew's, Southampton (of whom the best-known are the Rev. S. Morrison, of Darlington and Manchester, and the Rev. J. R. McLean, of London, Gateshead, and Cardiff), all speak with enthusiasm of him as a bishop. During his ministry the congregation prospered exceedingly, not only in membership and finance, but in position and influence in the town, and it was, therefore, with great reluctance that the people acquiesced in his translation to Bournemouth in 1905, where the two brothers occupy the same manse as well as the same pulpit.

ROBERT GRIMSON, 1906.

A student of Glasgow University, and the Presbyterian Church of Scotland College there. After receiving his licence as a preacher by the Presbytery of Glasgow, he gained valuable experience and much appreciation in his work in Birkenhead, previous to his ordination as minister of Longsight, Manchester, in 1894, from which he came to Southampton in 1906, fully furnished unto all good works. Inducted to the latter charge on April 25th, with every indication of a successful pastorate, he has more than bettered the hopes then entertained and expressed. Among other things may be mentioned services begun at Beaulieu and also his work among the young, a work which has been crowned with success. In things material, in his time the church property has been completed by the acquiring of St. Andrew's Manse, in one of the best districts of the town, and one notes that at a recent Sabbath morning service, attended by the Mayor and Corporation in their official capacity, that the offertory was devoted to the Church Restoration Fund, one of the ways by which the Diamond Jubilee of the present building, which is being held during the month of October, will be remembered.

DIAMOND JUBILEE CELEBRATIONS

PROGRAMME OF EVENTS

SUNDAY, OCTOBER 12th—

Rev. J. Stephens Roose, M.A. (Oxon.), at 11 a.m. and 6.30 p.m.

Organ Recital at 7.45 p.m. by Mr. F. R. Tor, A.R.C.O., late Sub-Organist,
Winchester Cathedral.

SUNDAY, OCTOBER 19th—

Rev. Professor E. Anderson Scott, M.A., D.D., of Westminster College,
Cambridge, at 11 a.m. and 6.30 p.m.

Organ Recital at 7.45 by Mr. J. E. Pearson, Mus. Bac., A.R.C.O.

Children's Service at 3 p.m.

SUNDAY, OCTOBER 26th—

Rev. W. Harvey Jellie, M.A., B.D., D. ès Lit. (Paris), at 11 a.m. and
6.30 p.m.

Mendelssohn's "Hear my Prayer," at 7.45 by Choir.

MONDAY, OCTOBER 13th—

Public Tea in the Lamb Memorial Hall at 7.30 p.m.

WEDNESDAY, OCTOBER 22nd—

Cantata and Concert in the Lamb Memorial Hall at 7.30 p.m. Silver
Collection.



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