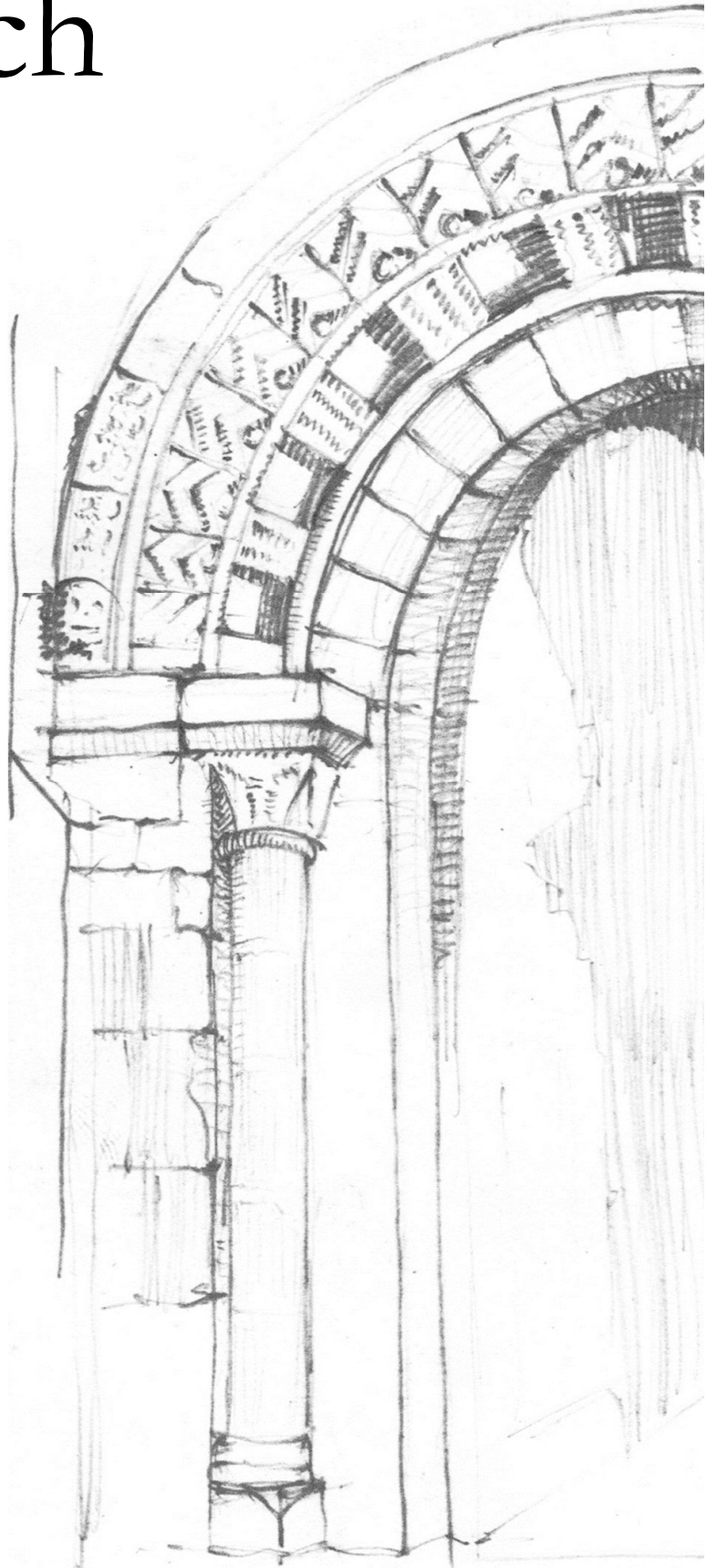


A Pillar in the Church



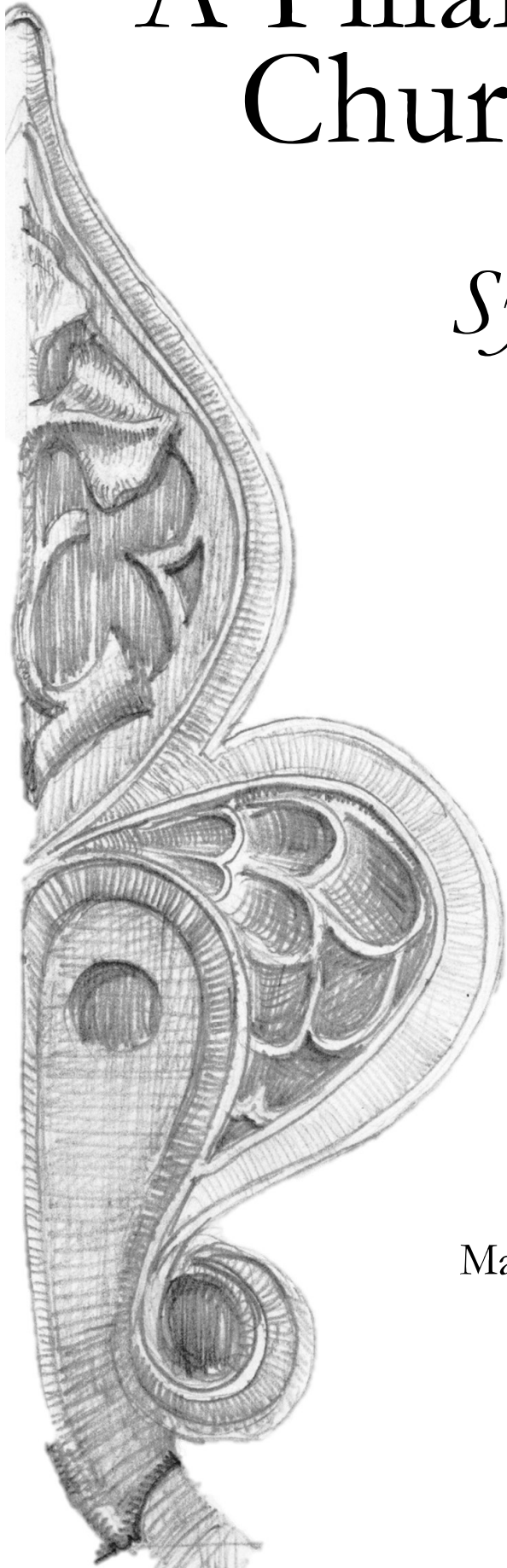


A Pillar in the Church

Sydney Frank Paul

*Faithful deacon at Galeed Chapel, Brighton,
editor of The Gospel Standard magazine,
& faithful servant among the churches*

Edited by
Matthew J. Hyde



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ISBN 978-1-911466-33-8

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*Front cover: a painting of Gloucester Road, Brighton,
showing Galeed Chapel on the left, by Anna Hamill, 2023*

Back cover: Mr S. F. Paul

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2.Golden Eagle by S. F. Paul

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18 High Down Road, the house Mr and Mrs Paul lived in when first married

4 Silverdale Road

154 Tivoli Crescent North

47 Maldon Road

11 Reigate Road, where Mr Paul died

Mr and Mrs Paul with their children

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What a mercy it will be to be found amongst those who are truly taught of the Lord, as after all, we do have to come to our own case and to seek above all things to be made right for eternity.

S. F. Paul, letter, 8th March, 1965

Preface

To many, Sydney Frank Paul will be known as the author of a series of books for young people: *Bible People*, *Bible Places*, *Bible Animals*, etc. They were, for many families during the 1970s and beyond, staple Lord's Day reading. But there was a lot more to Mr Paul than simply being a children's author.

I never knew Mr Paul personally, although his was a name often mentioned in my childhood. But, both at Galeed Chapel, Brighton, where Mr Paul attended worship all his life and served as a deacon for many years, and in the wider sphere of the Gospel Standard churches, I have become increasingly aware of Mr Paul's "fingerprints" on virtually everything. He was a man greatly used of the Lord.

Mr Paul was a most talented man. His literary gifts saw the production of 30 books and successful editorships of two magazines, *The Friendly Companion* and *The Gospel Standard*. He had considerable poetic ability. He was an organiser, and was instrumental in setting up a number of charitable ventures among the Gospel Standard churches. With pencil and paints, he was a skilled artist.

It is evident that Mr Paul was a most humble and gracious man. This is clearly seen in his spiritual autobiography. He was the mainstay at Galeed Chapel, Brighton, for many years. He adorned the office of deacon, making personal sacrifice in order to minister to the poor.

At home, Mr Paul was a much loved son, husband and father. The theme of family and family life comes out very strongly in the record provided in this book.

Finally, Mr Paul was a tireless worker and a man of immense energy. He took up his labour in the churches on retirement, but he was enabled to achieve more during the closing thirty years of his life than most achieve over their entire lifetime.

The record of Mr Paul's life is an example to us all. It should remind us of the great blessing that God has bestowed on the church in men like Mr Paul. May it stir us up to work – according to grace and gifts – and, especially when we feel our lack of talents or ability, to pray that the Lord would send the church today more people like Mr Paul.

~~~~~

Not long before he died in 2023, Mr Ramsbottom, the former editor of *The Gospel Standard* magazine, gave me a leather bound diary for 1910. It contained Mr Paul's autobiography, originally written in 1927. Shortly before, I had been asked if I knew of any autobiographical writings of Mr Paul. When I told the enquirer that these writings had surfaced, they offered to type it up. This book is the result.

I aimed to leave Mr Paul's autobiography exactly as it stood. But there are many things not mentioned in it, or else undated or lacking reference to the wider context of Mr Paul's life. Consequently, it was felt that a framework was required to help the reader understand some of the background to the events mentioned. To this end, I have researched and compiled a biography of Mr Paul which introduces his writings.

Mr Paul's autobiography has been kept exactly as originally written. When he first wrote it in 1927, he structured it around five numbered sections. He subsequently added to it at various times over later years. Tucked in the back of the bound diary were a number of pages cut out of his last pocket diary which contained notes of spiritual blessings received in his last days. These have been included at the end of autobiography.

The records of Mr Paul's funeral service and the funeral sermon preached for him by his pastor, Mr Frank L. Gosden, at Galeed Chapel, follow.

Mr Paul wrote an obituary for his wife and, as they were married for 48 years with considerable overlap in the events of their lives and their experiences, I have appended the obituary of his wife to Mr Paul's autobiography.

The next section of the book contains a selection of Mr Paul's writings. These have been chosen as representative of his overall literary output. No letters written by Mr Paul have ever appeared in print in the denominational magazines, so the opportunity has been taken to include a small number of letters here. Also some of his poetry is previously unpublished.

For much of his adult life Mr Paul took down notes of the ministry he heard. A number of his notebooks are in the collections of the Gospel Standard Baptist Library. A representative sample of these have been included, as they give insight into the ministry Mr Paul sat under during his formative years.

— *Preface* —

Since work began on this book, a number of previously unpublished letters by other family members have come to light. These are included in appendices, along with the obituaries of Mr Paul's parents and one of his daughters.

~~~~~

Many people have contributed to this book. I would like to thank the following for help with typing, provision of original material and fact checking the whole: the committee members of the Gospel Standard Trust, the chairmen and secretaries of the Gospel Standard Society and the Gospel Standard Baptist Library Fund, the late Mr J. R. Broome, Mr N. Campbell, Mr P. Clark, Miss E. Danbury, Mrs C. Hayward, Mr and Mrs P. Hills, Mr L. Holder, Miss M. Hyde, Mrs M. MacDonald, Mr and Mrs A. Main, Mr G. Main, Mr R. Middleton, Mrs P. Monk, the late Mr B. A. Ramsbottom, Mr P. Ramsbottom, Dr T. Ramsbottom, Mrs and Mrs J. Saunders, Mr and Mrs J. Sayers, Mrs E. Snell, Dr D. Somerset, Miss L. Surridge and Mrs E. Winkley.

~~~~~

My desire is that while we learn from and give thanks for this servant of the Lord, this book will not be primarily to exalt the man, but for the glory of Mr Paul's God, who gave him gifts and blessed him with grace, and used him as an instrument to great purpose in the church.

Matthew J. Hyde  
Brighton,  
September 2023



*J. K. Popham*

Unless otherwise mentioned, all of the drawings  
which illustrate this book are taken from an album entitled:

*Leaves from an Architect's Sketch Book*

and are the original work of Isaac Paul, son of Mr S. F. Paul. The album was  
compiled by Mr Paul after Isaac's death in the Second World War.



Previous page: *Mayfield* by Isaac Paul



# Biography of Sydney Frank Paul

*By Matthew J. Hyde*



Previous page: *Petworth* by Isaac Paul

# Biography of Sydney Frank Paul

*By Matthew J. Hyde*



## Early life and family background

Sydney Frank Paul was born at 71 Hanover Terrace, Brighton, East Sussex, on 14<sup>th</sup> May, 1883, the fifth son of John Paul (1849–1930) and his wife Hannah Paul (née Harris, 1852–1949).

John Paul was of Sussex stock. His father Silas Paul (1813–1900) married Mary Ann Crouch (1821–1901)<sup>1</sup> at Ninfield in March, 1840, before settling at Westham, near Pevensey, where their son John was born in 1848. The Pauls were attendees at Zoar Chapel, Lower Dicker. Mr Sydney Paul wrote of his paternal grandfather:

[He] was for fifty-four years a member of The Dicker church. His name was Silas Paul, and he was born in 1813 in the parish of Piddinghoe, near Newhaven, Sussex. About the year 1842, he came into great distress of soul on account of his sins, and being a farm labourer with only twelve shillings a week, and a wife and young family to keep, he was troubled indeed. The clergyman at the Church where he attended could not understand him, and his poor wife said she could no longer live with him in such a state. These things brought him almost to utter despair, and he was tempted to take his life, but was mercifully prevented. Then he met an old man who spoke of “the truth,” and Silas

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<sup>1</sup> For an account of Mary Ann Paul, see *The Gospel Standard* (1901) May supplement. Her pastor, William Botton, records that she had been baptised at Zoar Chapel, Lower Dicker, by Mr Cowper in September, 1852. “She was a well taught woman in the things of God, and has been held in high esteem by our people, who considered her to be a mother in Israel.”

asked him what he meant by that. The old man then related his own trouble of soul, and directed Silas to go with him to Lower Dicker Chapel. So the next Lord's day, he was up at 3 o'clock in the morning to feed the cattle, and then walk the 7 miles to The Dicker. "I cannot remember the text Mr Cowper preached from," he says, "but the first part of his sermon was taken up in showing how far a person might go in a profession of religion, and yet be destitute of the teachings of the Holy Spirit. "Ah," I thought, "this is just what I have heard about you!" Then he turned his attention to a living soul, and said, "Now, poor soul, I am coming to thee." And during the remaining part of his sermon, he so described my own case, that it seemed as though someone had been and told him all about me; and the description he gave of my deep exercises of mind had such an effect upon me, that I was afraid I should have fallen from my seat. My ears from that time were fastened to the doorposts of the chapel, and I said in my heart with Ruth, "This people shall be my people, and their God my God." I felt that they were a blessed people, and I really longed to be one of them.

But his trouble increased, and the doctrine of election caused his natural enmity to rise up. Yet he must go to hear the gospel, and often walked to and from The Dicker carrying a child in his arms, and then walked to Eastbourne in the evening, making 22 miles altogether. He writes of his deliverance as follows: "The 53rd hymn in *Gadsby's* was given out at the Chapel, and I had at that time an old hymn book, and over the hymn were these words, 'Those that hear shall live.' When the first verse was given out, I looked at it, and again at the heading of the hymn, the words of which were very powerfully applied to my soul, and brought such liberty that I felt sweetly delivered, and I sang with all the powers of my soul, and for nine days and nights I walked in gospel liberty, and hardly knew that I was upon the earth. My prayers were turned to praise."

He joined the church, and was baptized by Mr Cowper in 1845. He had a little general shop at Stones Cross, some seven miles from The Dicker, and the writer can remember being driven there as a boy by horse and trap on the Lord's Day, when staying with the grandparents.

The end came rather suddenly on May 7<sup>th</sup>, 1900. Being taken ill in the morning, he went upstairs after dinner, saying, "Death hath no terrors

for me;” and in about three hours, he passed away to be for ever with the Lord.<sup>2</sup>



*Hannah and John Paul*

Hannah Paul was the daughter of David Harris (1801–1858) and Jane Lisney (1799–1882), who were both born in Reigate, Surrey and had married in July 1826 in St Nicholas’ Church, Sutton. Hannah describes herself as being the youngest of a large family and says that her father, who was a hog butcher, died when she was about five. They lived in Sutton. Life cannot have been easy after her father’s death, as her mother was only a “cow keeper,” or milk maid, and had five children to keep. They attended, at least nominally, the Church of England.

Mr S. F. Paul’s father, John, worked as a butler all his life, and his mother was a dressmaker. His mother records that they met in Lincolnshire. They were married in Croydon Parish Church on 14<sup>th</sup> October, 1875, and shortly after their marriage moved to Brighton in pursuit of work, setting up home initially

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<sup>2</sup> Paul, S. F. (1954) *Further History of the Gospel Standard Baptists. Vol. 2: Some Sussex Churches*. Brighton: S. F. Paul. pp. 72-74. An obituary of Silas Paul was published in *The Gospel Standard* (1900) pp. 221-225.

at 71 Hanover Terrace, Brighton, next door to John's older brother, James H. Paul and his family.<sup>3</sup>

There were eventually to be ten children in the Paul family: Emily (1874-1917),<sup>4</sup> John (1876-1926),<sup>5</sup> Harold (1878-1962),<sup>6</sup> Frederick (1880-1944),<sup>7</sup> Samuel (1882-1882),<sup>8</sup> Sydney (1883-1971), Benjamin (1886-1964),<sup>9</sup> Ruth (1887-1957),<sup>10</sup> Grace (1889-1968),<sup>11</sup> and Reuben (1892-1918).<sup>12</sup> Of the nine children that survived infancy, seven left a good record of grace in their lives.<sup>13</sup> It was evidently a busy household, and Hannah's eldest sister Jane, who had epilepsy, also came to live with them after their mother's death. This occurred during the period when Hannah was unwell after the birth of Mr S. F. Paul, and Jane proved to be a wonderful help to the family. She lived with them until her own death in 1904.

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<sup>3</sup> According to the Census returns, in 1891 the Paul family were living at 17 Vere Road; in 1901 at 14 Prestonville Terrace; and in 1911 at 14 Port Hall Street.

<sup>4</sup> Emily married Benjamin Allen in 1907. See: *The Gospel Standard* (1917) p. 333f. The dates in this list are all taken from the entries in the family Bible.

<sup>5</sup> See: *The Gospel Standard* (1927) p. 87f. John married Hephzibah Ashby in 1925, their son was born three months after John's death. Hephzibah was a great-niece of Enoch Feazey (1836–1905), editor of *The Gospel Standard*. Some years after John's death, Hephzibah married Alfred Daniels.

<sup>6</sup> Harold married Bessie Holman, and attended Scaynes Hill Chapel in 1906. See: *The Gospel Standard* (1963) pp. 189-191. Bessie died in 1925 (see: *The Gospel Standard* (1926) pp. 29ff). Harold subsequently married her sister, Grace, in 1926 (see: *The Gospel Standard* (1977) p. 288.

<sup>7</sup> Frederick married Nellie Jones in 1906, and after her death married Ruth Day.

<sup>8</sup> Samuel Willie Paul died aged 4 months on 22<sup>nd</sup> July, 1882, at home at Hanover Terrace. The cause of death was "dentition convulsions" a diagnosis from the days when it was thought that teething caused cot death, or sudden infant death syndrome.

<sup>9</sup> Benjamin married Annie Russell in 1915.

<sup>10</sup> Ruth married Charles Barker in 1950. See: *The Gospel Standard* (1957) p. 240f.

<sup>11</sup> See: *The Gospel Standard* (1969) p. 217f.

<sup>12</sup> See: Hyde, M. J. (2016) *With Mercy and with Judgement: Strict Baptists and the First World War*. Harpenden: Gospel Standard Trust Publications, p. 232f. Also, *The Gospel Standard* (1919) p. 294f.

<sup>13</sup> Frederick later left the Gospel Standard churches and is understood to have joined the Church of England. See: Hyde, M. J. (2016) *With Mercy and with Judgement: Strict Baptists and the First World War*. Harpenden: Gospel Standard Trust Publications, pp. 402-403. Benjamin we know nothing of.



At the time of their marriage, John and Hannah Paul appear to have not been attending any place of worship, but living godless and sinful lives. Although John's parents encouraged them to attend Galeed Chapel on settling at Brighton, it was not until June, 1879, when brought into soul trouble, that John Paul eventually made his way to Galeed. The Lord worked that day, and both John and Hannah started to regularly attend Galeed. Mr Popham took the pastorate at Galeed in 1882, so Mr S. F. Paul was born and brought up under his faithful ministry.



*71 Hanover Terrace, the house Mr Paul was born in.*

S. F. Paul commenced his education at Preston Road Board School. His parents were not wealthy and could not have afforded a good education for their son. But Mr Paul was obviously very clever, and, the Lord prospering his way, he took a scholarship aged 10, which entitled him to three years' free education at the Higher Grade School, York Place, Brighton (later Varndean

Grammar School). This was followed in 1895 with a Science and Art Scholarship for a further three years. In 1898 he went to the Municipal Technical College, Brighton, with a scholarship for two years, and began his training in mechanical engineering. As part of this he spent on average 12 hours a week in the workshop and seven hours in the drawing office each week. A further scholarship in 1900 saw him stay on for a year, which culminated in him passing with honours in applied mechanics and steam. In 1901 he obtained a Royal Exhibition (a scholarship), worth £50 a year, for three years, training at the Royal College of Science, South Kensington. Today the Royal College of Science is part of Imperial College London.<sup>14</sup> He graduated an Associate of the Royal College of Science in 1905. We should not underestimate what it meant at the turn of the twentieth century for a young man from the servant class to graduate with a degree from a British university. But the Lord's hand was in it, evidently equipping Mr Paul for his lifetime's work in the church.



*Mr Paul as a boy*

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<sup>14</sup> Mr Paul's educational history is gleaned from his successful application to join the Institution of Mechanical Engineers in 1902.



*The Paul family. Back (L to R): Sydney, Frederick, Benjamin;  
Middle: Harold, Emily, John; Front: Reuben Paul.*

In 1906 Mr Paul took the Civil Service exams in order to take up the role of Examiner of Patents. He failed the first time, but was successful on his second attempt and in 1907 was appointed at the Patent Office in London. It would appear that, although the Lord had begun a work of grace in him during 1901, it was circumstances associated with his failure at his first attempt at the Civil Service exam which were used by the Lord to deepen the work of grace in his heart and first open his eyes to the precious blood of Jesus.

Mr Paul's job at the patent office was demanding. The role of a patent examiner is to check that an invention is new, and not just an adjustment to something already existing. As a consequence of his job Mr Paul was fascinated with new inventions and anything mechanical. He specialised in patents for car and aeroplane engines.<sup>15</sup> For a time he lodged in Croydon, then from 1906 he

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<sup>15</sup> Some photographs taken by my maternal grandmother show her with Mr and Mrs Paul and Ruby on an occasion when they took an aeroplane flight over the South Downs during the late 1930s. I assume that this opportunity arose through Mr Paul's work.

returned home to live in Brighton, commuting to the Patent Office in London daily for 36 years until his retirement in 1943. He was a voracious reader, and many of his commuting hours, and lunch breaks at work, were spent reading and studying, including regular visits to the reading room of the British Library. This exercise bore rich fruit in the many books and writings Mr Paul produced in later life.

In his holidays from work, Mr Paul used to go on walking tours of Scotland with his brothers. While in Scotland they always worshipped with the Free Presbyterians, and several notes of sermons by Scottish ministers are extant in Mr Paul's notebooks.

In 1911, Mr Paul suffered a period of considerable temptation regarding the veracity of the Word of God. The Lord remarkably delivered him from this snare by showing him the organic wholeness of the Bible as he led him through the prophecies and showed him that they were all fulfilled in Jesus Christ and by the events recorded in Bible history.

Significantly, this trial appears to have been the origin of Mr Paul's first attempt at writing a book, an occupation which was to so greatly bear fruit later, in his retirement years. The Gospel Standard Baptist Library holds in its archives a bound typescript volume, running to about 40,000 words, entitled *Light in a Dark Place*. Its original subtitle explains the content: *Being an enquiry into the divine origin and infallible accuracy of the Holy Scriptures*. The title evidently refers to the book's origin in Mr Paul's temptation about the subject. In the preface Mr Paul writes:

The first part of this little enquiry was written many years ago, and was the outcome of a very distressing conflict in one's own soul, produced by the question constantly arising in the mind: "How do you know the Scriptures are indeed the infallible Word of God?" This question inadequately answered caused much distress of mind for some months, until deliverance came by that word: "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18), which was attended with a view of the Scriptures as being a continually increasing revelation of the Lord Jesus Christ, the Incarnate Word. The path of this "Just One" (Acts 3:14) through the Scripture revelation, commencing with the glimmer of light given in the first promise to Adam and Eve, and gradually unfolding in prophecy

and type, until the Sun of Righteousness appeared, was seen to be this shining light which shines more and more until the breaking of the perfect day. This theme has been somewhat enlarged upon in the ensuing First Part. The Second Part has been added more recently as some attempt to complete the subject. The lines at the end were composed at an intermediate period, and have been included as an endeavour to gather up the subject in a concise manner in metrical form.<sup>16</sup>

At some later stage the manuscript was recast, and the preface rewritten to state:

This theme has been somewhat enlarged upon in the ensuing first part. The Second part makes a comparison of the sacred records with those of the contemporary nations, the Babylonians, Assyrians, Egyptians. The Third Part is a contention for the completeness of the divine inspiration of the Sacred writers.

The Third Part is no longer extant, but comparison of the typescript with Mr Paul's published writings suggests that much of the material was published, in an edited form, as *Bible Prophecies* (1974) and *Bible Histories and Truths* (1975).

## Marriage and family

Mr Paul first met his wife to be, Ellen Oram, in May 1909, when she came to the Pauls' home to be fitted with a dress for her baptism.<sup>17</sup> They were married

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<sup>16</sup> The poem referred to is no longer present in the manuscript, but I believe it is that reproduced later on in this volume, entitled *The Scriptures*. Mr Paul signed and dated the manuscript of the poem (also in the collections of the Gospel Standard Baptist Library) "1932," suggesting that the first part of the book, *Light in a Dark Place*, was written prior to 1932, and the second part at a later date.

<sup>17</sup> Galeed still has a collection of baptising robes (white for ladies and black for men), which appear to have been originally purchased in the 1870s, and were adapted by Mrs Hannah Paul to fit each candidate for baptism. This was quite common practice at the time. It preserved expensive clothes from water damage and ensured no distinction between the rich and poor at baptism. Mr Paul's daughter, Ruby, appears to have been the first candidate to be baptised at Galeed not to have worn one of these robes, when she passed through the ordinance in 1994.

at Galeed Chapel, by Mr Popham, on 5<sup>th</sup> August, 1912, when he was 29 and his bride was 35. They went on honeymoon to Scotland, staying first in Thurso and then in Portree on the Isle of Skye. Mr Paul had so enjoyed the Scottish communion seasons that he arranged their honeymoon around attending a communion season. On returning south, they set up home at 18 Highdown Road, Hove.



*One of the gowns made to be worn by women baptised at Galeed Chapel*





*Ellen Paul (née Oram)*

Mrs Paul's parents were Thomas (1844–1906) and Jane Oram (1843–1916; neé Miles), both from the Keymer and Ditchling area of Sussex. Ellen was born on 6<sup>th</sup> August, 1876 at Godstone, Surrey. Thomas was a gardener (although in later life it would appear he became a confectioner) and in 1881 they were living with five children in almshouses in Warlingham. The family moved around 1883 to Portslade. In 1891, when she was just 14, Ellen was already living and working away from home, serving as a domestic nurse to the Allen family at Pulborough. She later moved to Burgess Hill where she served as a cook and nurse to two elderly ladies. Although she had attended the General Baptists up until that point, when Miss Anna Elizabeth Goody<sup>18</sup> came to join the service team, she encouraged Ellen to go with her to Burgess Hill Strict Baptist Chapel. There she was blessed under Mr Popham's ministry and

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<sup>18</sup> Miss A E Goody later became a valued member at Galeed Chapel, Brighton. She was favoured to be able to help Miss Popham nurse Mr Popham during the last few days of his life. See: *The Gospel Standard* (1948) p. 35-36.

eventually a way was opened for her to move to Brighton and sit under his ministry at Galeed.

When the Pauls first married, Mr Paul was greatly tried about his sins of youth, and felt that the Lord would withhold the blessing of children from their marriage on the ground of their sins. This became a deep exercise to them both. The snare was eventually broken and Mrs Paul felt convinced that the Lord would not only give them a child, but that it would also be a son. In due course a son was born on 4<sup>th</sup> April, 1914, and they named him Isaac, feeling many spiritual parallels with the scriptural account of Isaac's birth.

Three further children were added to the family.



*Mr and Mrs Paul with Isaac and Ruth, c.1917*

Ruth was born on 20<sup>th</sup> November, 1915. She became an art teacher. Both her father, Mr Paul, and her brother, Isaac, were gifted artists too. She suffered all her life with a hole in the heart, which was quite debilitating.

Ruby Mary was born on 13<sup>th</sup> October, 1918. Ruby was named after her father's youngest brother, Reuben, a highly decorated soldier,<sup>19</sup> who had been killed a few weeks prior to her birth on the front line in France. This was a tremendous blow to the family, although sweetened by the fact that he left a gracious testimony behind. Ruby became a primary school teacher. She was the only one of the Paul's children to marry,<sup>20</sup> but she and her husband, Ebenezer John Poole, had no living children. In later life Ruby was a member at Galeed Chapel, Brighton. She passed away on April 3<sup>rd</sup>, 2021.

Margaret Hannah was born on 23<sup>rd</sup> May, 1920. She seems to have been a particularly contented baby and was doted on by all the family. Sadly, she took ill with pneumonia and within 36 hours suddenly passed away on 22<sup>nd</sup> February, 1921, aged eight months old. This great bereavement was softened by a gracious hope that it was well with her soul.



*Ruth, baby Margaret, Nurse Troughton and Ruby*

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<sup>19</sup> He was a holder of the Distinguished Conduct Medal, the Military Cross, and the Croix de Guerre.

<sup>20</sup> Ruby and Ebenezer (1903-1993) were married on 9<sup>th</sup> August, 1949, at Galeed; the service was taken by Mr Jesse Delves.

The family went every year for a fortnight's holiday at Mayfield. Mr Paul loved the country — it was a wonderful break from the busyness of London. They also appreciated Mr Caleb Sawyer's ministry at the chapel there. From time to time the family also stayed with Mr Paul's brother Harold and his wife at Haywards Heath, and attended Scaynes Hill Chapel.

In 1926, when Isaac was twelve, he was taken ill with appendicitis. Appendicitis, and the surgery it usually entailed, were very serious things in those days, and one night, in the midst of this trial, Mr Paul was brought to prayer. While he wrestled with the Lord under a sense of his sin, and in particular the fact that he had delayed coming forward for baptism, he vowed that if the Lord spared Isaac's life, he would venture to come before the church at Galeed. Isaac was remarkably healed without recourse to surgery and so Mr Paul came before the church on 27<sup>th</sup> September, 1926, when he was 43 years old. He was baptised by Mr J. K. Popham on Wednesday, 13<sup>th</sup> October, together with Mrs Mary E. Gosden (mother of Mr John H. and Mr Frank L. Gosden)<sup>21</sup> and Mrs Jane Stevens. The date happened to be his daughter Ruby's eighth birthday and even many decades later in life she could remember sitting with her grandmother, Mrs Hannah Paul, at the front during the service.

Mr Paul's daughter, Mrs Ruby Poole, always spoke of a very happy childhood home. Her parents were evidently strict, but always loving. When each of his three surviving children reached their twenty first birthday, Mr Paul wrote a poem for them expressing his hopes and desires for them. These are reproduced in this book and clearly demonstrate a father's love, yet a love which was not blind to his children's faults.

Mr Paul took a great interest in young people. He had known what it was to work hard, but he was mindful too that hard work had opened the door to opportunities he would not have otherwise had. He encouraged children in their studies, and more than one person could testify that, naturally speaking, they only got where they were because Mr Paul had encouraged them in their work when they were flagging.

Mr Paul was a very balanced man in his approach to all things, but Ruby often spoke of his special balance in his approach to parenting. He took his daughter

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<sup>21</sup> See: *The Gospel Standard* (1933) p. 172-176.

Ruby to see the first TV when it was on display at Selfridges in London. He said he wanted her to be aware of the new technology, because he felt it had great capacity for good use, but he also warned that in the wrong hands he feared it could wreak havoc. Mr Paul evidently knew the advantage of educating children about things and the reason why they were good or bad.



*Mr John and Mrs Mary E. Gosden (who was baptised with Mr Paul) with their family. John Hervey is sitting far right, and Frank Luther is sitting front, second from the left.*

## **The Second World War**

The best and most balanced of parenting cannot give children grace. As Isaac grew up, he started to leave off attending the Lord's house and eventually, when he was 23, he stopped attending Galeed altogether. He had trained as an architect, and was a member of the Royal Institute of British Architects and Faculty of Surveyors. When the Second World War started in 1939, he joined the Royal Air Force. His father lovingly copied out his reports from his training record into a memorial volume he produced after his death: "An excellent cadet in every respect." "A navigator well above average." On his leave home in March 1940, a difference was noticed in his behaviour and he started to

attend the services at Galeed. It raised a hope in the hearts of his parents. Mr Paul had given him an inscribed New Testament to take with him, and no doubt followed it with much prayer that the Word would be blessed to Isaac's soul. At the end of 1941 Isaac was posted as a navigator to Malta. There, on the night of 24<sup>th</sup> December, 1941, he flew a sortie as observer in a Bristol Blenheim Mk IV bomber.<sup>22</sup> While attacking enemy shipping in Zuara Harbour, Libya, Isaac was killed by flak. The plane was forced to land at RAF Luqa, where Isaac was certified dead. All the rest of the crew survived. Within three weeks of Isaac's death the Squadron was withdrawn from Malta. Their losses there had been catastrophic; over 90% of the crews had been killed in action during their time there. The news reached the Pauls on Christmas day. On his grave in Malta his parents recorded their hope by choosing to have the words, "Redeemed, with Jesus' blood redeemed."<sup>23</sup>

The Second World War was a time of great disruption in the Paul household in various ways. Mr Paul was continually under threat of having to relocate as plans were put in place to move the Patent Office out of London to escape the Blitz. While it remained in London, Mr Paul had to do fire watch duties in the office one night in every ten. Travel to and from the office became harder.

There was also an addition to the household. Just prior to the war the Pauls took in Georg F. Meissner (1915–1986), an Austrian Jew who fled to England shortly before war was declared. Georg was an only child and learned after the war that his parents had both been killed in the gas chambers.

In May, 1940, all Jews within 20 miles of the coast were rounded up one Lord's Day morning and taken to Brighton Racecourse. They were eventually interned on the Isle of Man as "enemy aliens." This was because the threat of enemy invasion, and all foreigners were treated with caution in case any should act treacherously. The governments of Canada and Australia offered to take some of these internees and Dr Meissner sailed for Canada along with many other German and Austrian refugees in S.S. Sobieki on 4<sup>th</sup> July, 1940. He later settled

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<sup>22</sup> Probably Z9677 of No 107 Squadron.

<sup>23</sup> The CWGC record entry for the Capuccini Naval Cemetery, Malta, reads: "PAUL, Pilot Offr. (Obs.) ISAAC, 102610. R.A.F. (V.R.). 107 Sqdn. 24<sup>th</sup> December, 1941. Age 27. Son of Sydney Frank and Ellen Paul, of Hove, Sussex. M.F.A.S. Prot. Sec. (Men's). Plot F. Joint grave 71." He shares a grave with Flight Sergeant P. C. Wells, whose grave carries the inscription: "The wings of the morning ... Thy right hand shall hold me."

in America, becoming Professor of Pathology at Brown University, Rhode Island.

Prior to Georg's arrival, another refugee, Robert Damboritz (later anglicised to Danbury; 1914–2007),<sup>24</sup> also an Austrian Jew and a medical student, was taken in and cared for by Mr Paul's brother and his wife, Harold and Grace Paul, in their home in Haywards Heath. According to Robert's obituary, "Robert finally left Vienna on 10 January 1939 on a train bound for Holland with 13 Jewish children. He arrived in England with a couple of shillings in his pocket, a suitcase, and the clothes that he was wearing."



*Issac Paul's grave*

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<sup>24</sup> See: *The British Medical Journal* (2008) 336:965.



*A wedding in 1922. Harold Paul is standing 2<sup>nd</sup> from the right; his first wife, Bessie Holman, is sitting 2<sup>nd</sup> from the left; and his second wife, Grace Holman, is sitting 1<sup>st</sup> on the left. The wedding was taken by Mr J. W. Crowter (standing, 1<sup>st</sup> on the right).*

Dr Danbury married Lisbeth Reichmann on 9<sup>th</sup> December, 1939, in a service at Scaynes Hill Chapel, conducted by the pastor Mr D. H. R. Walter – probably the only time a Jewish couple have been married in a Strict Baptist Chapel. They settled in England, with Robert pursuing his medical career, although his medical degree was not recognised and he had to retrain after the war.



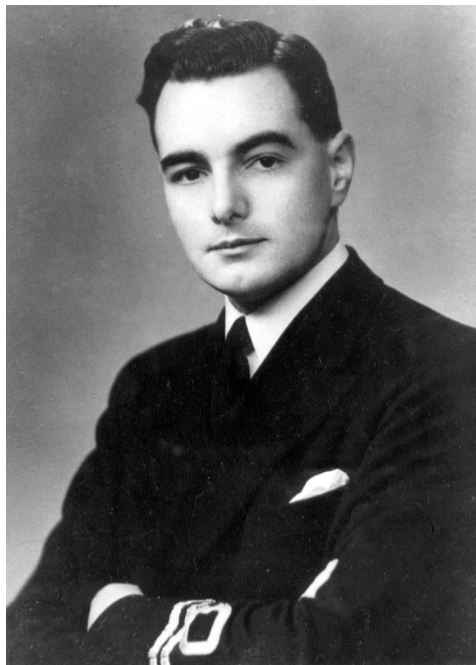
*Robert Damboritz and Lisbeth Reichmann on their wedding day*



Georg and Robert left their mark both on the families they stayed with and the local congregations, and their time with the Paul families is fondly remembered.

Mr Paul took a special interest in the young people in the Galeed congregation. Of the letters reproduced in this volume, the majority were written to two young people from Galeed who were living away from home. One, a young man, was away studying at university; the other, a young lady, was serving in the NAAFI during the Second World War. These letters are warm, filled with practical and spiritual advice, and a prayerful concern for the souls of the recipients.

This prayerful concern was remembered with fondness by the late Rev. Donald Maclean (1915–2010), who was for many years pastor of the Free Presbyterian Church of Scotland congregation meeting at St. Jude’s Church, Glasgow. Mr Maclean was stationed in Hove for a time on Naval training and attended services at Galeed, arriving just about the time that Isaac Paul was killed in action. Mrs Poole often spoke of how Mr Maclean reminded her father of Isaac, and Mr Maclean’s presence in the Paul home when on Lord’s Day leave was a great help to Mr Paul. The spiritual bond between Mr Paul and Mr Maclean was such that Mr Paul would call on Mr Maclean to pray in the prayer meetings at Galeed.



*Rev. Donald Maclean in his naval uniform*

## Service at Galeed Chapel

Mr Paul was elected a deacon at Galeed, alongside Mr Isaac Farncombe,<sup>25</sup> on 24<sup>th</sup> April, 1930.<sup>26</sup> There were many men to choose from, and Mr Paul, a relatively youthful 46, had only been a church member for three years. Yet Mr Paul possessed evident gifts and grace for the office. Indeed, one who knew the situation commented, “Mr Paul was not from the right class to be a deacon at Galeed, but his gifts made room for him.” Class was a significant feature at Galeed in the early 1900s, but on occasions such as this we see how grace can overcome the greatest of natural barriers for the good of the Lord’s cause.

From the first church meeting of 1932, Mr Paul took the minutes, a responsibility which he continued until the end of 1970. He served alongside Mr Joseph Banfield<sup>27</sup> and Mr Archdale S. Palmer<sup>28</sup> for a couple of years. But Mr Palmer died in February 1932, Mr Banfield in the August, and Isaac Farncombe passed away the following year, in July 1933. This left Mr Paul the only deacon until Mr Jesse Delves<sup>29</sup> and Mr Charles Tucker<sup>30</sup> could be appointed to office in the August. Later, in 1935, after Mr Delves left to take the pastorate at Ebenezer Chapel, Clapham, Mr Herbert Pitt Banfield was appointed deacon.<sup>31</sup> Mr Tucker died in 1940, and Mr David Lewis was appointed deacon in 1945.<sup>32</sup>

Their pastor, Mr Popham, warned them shortly before his death, on 17<sup>th</sup> June, 1937, of the seriousness of the responsibility of caring for the church. He told the deacons: “The burden of the church will fall upon you. You will come to say, ‘The burden of the church is a heavy burden.’ But the Lord will be with you. He has been at Galeed, and he is still at Galeed; and he will be with you.”<sup>33</sup>

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<sup>25</sup> See: *The Gospel Standard* (1933) p. 318f.

<sup>26</sup> Eighty-six members were present at the meeting to vote.

<sup>27</sup> See: *The Gospel Standard* (1933) p. 19f.

<sup>28</sup> See: *The Gospel Standard* (1932) p. 266f.

<sup>29</sup> See: *Life, Letters and Sermons of Jesse Delves, Minister of the Gospel* (1982) London: Ebenezer Chapel, Clapham.

<sup>30</sup> See: *The Gospel Standard* (1940) p. 315f.

<sup>31</sup> See: *The Gospel Standard* (1992) p. 125f.

<sup>32</sup> See: *The Gospel Standard* (1974) p. 30f.

<sup>33</sup> S. F. Paul (1968) *Centenary Recollections of Galeed Chapel, Brighton 1868-1968*. Brighton: Galeed Chapel. p. 7.



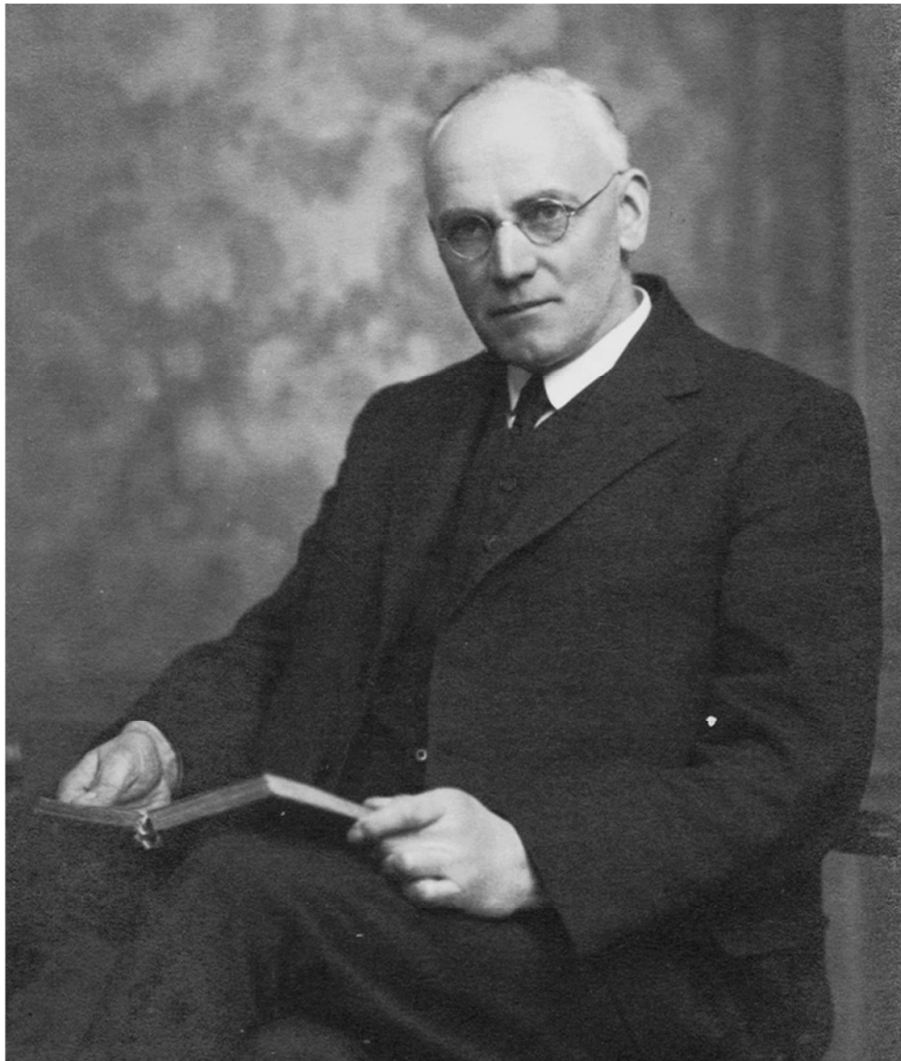
*Galeed Chapel, c.1950*

This was proved true, and as senior deacon Mr Paul graciously led the church through difficult times. In the months prior to Mr Popham's death, he was often absent from the pulpit, and some in the congregation became disaffected with the ministry on account of the pastor's infirmities. Following the pastor's death, there was a long period when the church was sadly divided over who to call as a successor to Mr Popham. Things were so trying at one point that Mr Paul sought to move away from Galeed, thinking to go to Smallfield. It should be said there were good practical reasons for seeking to do this, as Mr Paul was still commuting daily to London. But the Lord hedged up the way so that Mr

— *A Pillar in the Church* —

Paul remained at Galeed, and both Mr and Mrs Paul proved that the grace and strength of the Lord Jesus were sufficient in deepest straits.

With regards to a pastor, Mr Paul sought first to carry out his late pastor's wishes, that Mr John H. Gosden should be called to the pastorate at Galeed. He was evidently surprised when many expressed their unwillingness to consent to this. A number of people left Galeed to attend elsewhere. Eventually the church did extend an invitation to Mr Gosden, yet this was declined after a considerable period seeking the Lord's will in the matter. In 1946, the church at Galeed gave a call to Mr Frank L. Gosden (John's younger brother) to become their pastor. They had to wait 12 years before Mr Frank L. Gosden felt able to accept their third invitation to the pastorate.



*John H. Gosden*