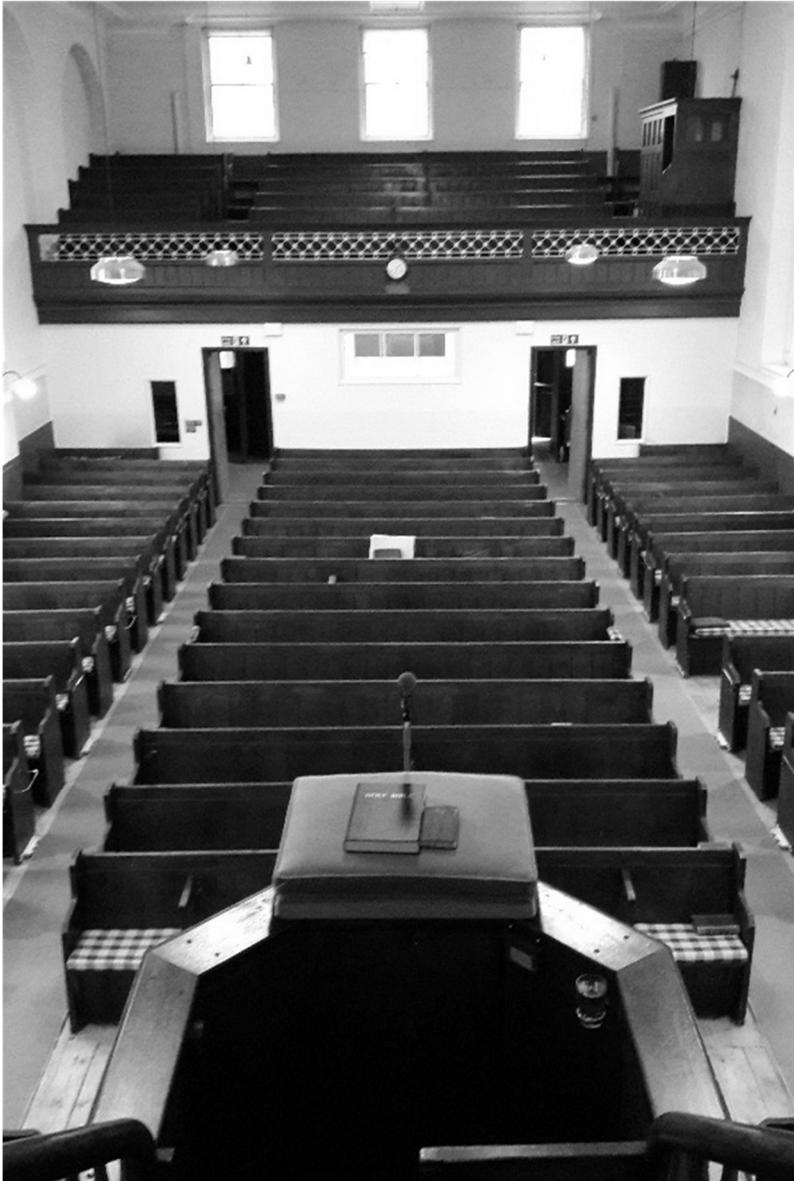


A Short History of
Galeed Strict Baptist Chapel, Brighton,
1868-2018





Interior of Galeed Chapel, Brighton, from the pulpit stairs

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Galeed Strict Baptist Chapel, Brighton,
1868-2018

Edited by Dr M. J. Hyde

2018

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NOTE:

The editor would be interested to hear from anybody who has original material relating to Galeed – including letters and photos of past pastors, deacons and members. In particular, we have included a photo of all the deacons we have available, but there are gaps we would be interesting in filling.

While this booklet does contain some original material, the editor has drawn heavily on previous histories of Galeed written by Mr J. K. Popham and Mr S. F. Paul, and on the published memoirs of previous pastors and church members. It is hoped that a more complete and fully referenced history might be produced in the future.

PREFACE

Writing on the centenary of Galeed, in 1968, the church made the following statement:

The occasion of the Centenary of the opening of Galeed Chapel, Brighton, calls for the setting up of an 'Ebenezer' to the praise and glory of God, who in his divine purposes of grace established this cause of truth and used the ministry of the gospel here in calling many of his dear people out of darkness into light, and to constitute a church established upon gospel principles as a witness to himself in this town. Many who have been so favoured in the providence of God as to be partakers of these unspeakable benefits, will have cause to be filled with thankfulness and praise to all eternity for such rich and undeserved mercy and grace.

Now, at the juncture of the 150th anniversary of the opening of Galeed for worship, we again have to raise a memorial, and seek to give thanks to the Lord, for he is good. The Lord's recent provisions for us, in the renovation of the building, and the provision of a pastor, cause us to say, 'The Lord hath done great things for us; whereof we are glad.' (Psalm 126:3)

May we draw comfort from this brief survey of the Lord's goodness to his people in Brighton over the past centuries, and here at Galeed during the last 150 years, knowing that the God of John Grace, James K. Popham, Frank L. Gosden and John W. Walder remains the same yesterday, today and forever. The gospel they delighted to preach is still to be proclaimed, because the precious blood of Christ

... Shall never lose its power,
Till all the ransomed church of God,
Be saved to sin no more.

Therefore, may we follow the exhortation, 'Be strong, ... saith the LORD, and work: for I am with you, saith the LORD of hosts,' being assured of his promise that, 'According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.' (Haggai 2:4-5)

May all be for the glory of God – Father, Son and Holy Spirit – alone.

Church Officers

Pastors

Henry White (1869)
James Dennett (1876)
James K. Popham (1883-1937)
Frank L. Gosden (1958-1980)
John W. Walder (1983-2016)
Matthew J. Hyde (Pastor elect, 2018)

Deacons

James Hills (1869-1876)	Tom Lewis (1919-1929)
William Akehurst (1869-1884)	Isaac Farncombe (1930-1933)
Benjamin Beale (1869-1903)	Sydney F. Paul (1930-1971)
Daniel T. Combridge (1869-1915)	Jesse Delves (1933-1935)
William Hatcher (1869-1880)	Charles Tucker (1933-1940)
John Marshall (1869-1905)	Herbert P. Banfield (1935-1992)
Edward Stenning (1869-1891)	David Lewis (1945-1973)
Robert Bentall (1889-1925)	James A. Hart (1971-1992)
Albert S. Hampton (1889-1911)	James C. Bentley (1990-2002)
Benjamin Hunt (1904-1910)	Tom Hills (1992-2012)
Joseph Banfield (1912-1932)	Paul H. Topping (2003-2010)
Archdale S. Palmer (1919-1932)	Philip A. Hills (2003-present)
John H. Gosden (1919-1924)	John Dean (2014-2017)

A Short History of Galeed Strict Baptist Chapel, Brighton, 1868-2018

Early Spiritual History of Brighton

Although it might not be expected from its present reputation, Brighton has a long and rich spiritual heritage. Especially noteworthy is its history of nonconformity – that is, of the Lord’s people dissenting from the teaching of the national church, and meeting separately for worship.

Perhaps the earliest dissenters in Brighton were those who were burned for their religion during the Reformation. Indeed, the first Protestant martyr of Sussex was Deryk Carver from Brighton. Carver, a Belgian, was a brewer in Brighton about the middle of the 16th century. His house was on the corner of Black Lion Lane. One evening in October, 1554, when Carver was holding worship in his house with ten like-minded men, following the order of the Prayer Book of Edward VI, the Sheriff of Sussex broke into the house and arrested them. Carver was tried for heresy over several months before the Bishop of London, while a prisoner in Newgate Prison, London. Carver was found guilty and condemned to death. His heresy was to deny the Romish teachings of auricular confession and transubstantiation, and he called the mass unprofitable. He had come to these conclusions through reading the Bible. He admitted that he had the Bible and Psalter in English read at ‘divers times’ in his house at Brighthelmstone (as Brighton was officially known until 1810). Eighteen months later, he was taken to Lewes to be



The martyrdom of Deryk Carver

History of Galeed Strict Baptist Chapel, Brighton

burnt at the stake. His Bible was thrown on the fire with him, but Carver retrieved it and threw it out into the crowd in the hope that it might be useful to some other person. Carver addressed the crowd as the fire was lit. He said,

Dear brethren and sisters, I witness to you all that I am come to seal with my blood Christ's gospel, because I know that it is true. It hath been truly preached here in Lewes and in all parts of England but now it is not. Because I will not deny God's gospel and be obedient to man's laws I am condemned to die!

His prayer as he died was,

O Lord my God, thou hast written, he that will not forsake wife, children, house, and all that ever he hath, and take up his cross and follow thee, is not worthy of thee. But thou, Lord, knowest that I have forsaken all to come unto thee! Lord, have mercy upon me, for unto thee I commend my spirit and my soul doth rejoice in thee.

So Deryk Carver went to glory, aged 40 years, on 22nd July, 1555.

An Explosion of Nonconformity

During the 18th century, Brighton began to become a fashionable resort for the rich, who flocked to Brighton to bathe and to drink the seawater for health purposes. Whole streets of Regency style houses appeared over a very short period. Latterly this fashionableness was particularly driven by the interest of King George IV in the town (then the Prince Regent). The Royal Pavilion was built for him to live in during his visits to Brighton.

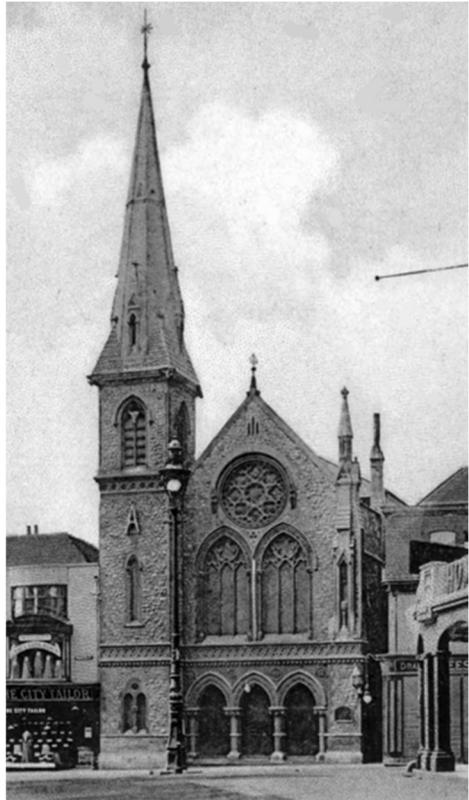
Among others attracted to the town by its growing popularity, Selina Hastings, the Countess of Huntingdon, first came to Brighton in 1755 to seek a cure from the waters for her young son. Through her conversations with the local poor people, a number were drawn under the sound of the gospel. Finding a thirst for the truth, Lady Huntingdon called her chaplain, George Whitefield, to come and preach to them. This he did, preaching in a field behind the White Lion Inn in North Street. The success of the gospel ministry in Brighton moved Lady Huntingdon to seek to build a chapel. To pay for it she sold her personal jewellery, raising about £700. With this money she built a chapel in the garden of her private house in North Street. Known as 'The Countess of Huntingdon's Chapel,' it was opened for worship in 1761 by Rev. Matthew Madden. Within six years it had to be enlarged, and in 1774 it was taken down and a larger chapel built. This building was opened by Rev. William Romaine in 1775. When it was enlarged in 1810, it held 1500

people, and again it had to be enlarged in 1842. In the chapel such stalwart ministers as Augustus Toplady, Henry Venn and John Berridge used to preach. It was replaced in 1870 with a gothic style chapel and spire, and this was the building used to hold Mr Popham's Jubilee services in 1932. The building was demolished in 1972.

Galeed has not been the only Strict Baptist Chapel in Brighton. Indeed, it is one of the most recent Strict Baptist chapels. The history of Baptists meeting in Brighton can be traced back to the 17th century, when David Crosby, the Baptist historian, reports that on 29th May, 1670, a group of Baptists gathered for Lord's Day worship were disturbed and persecuted by the High Constable.

In 1766, a Particular Baptist church was formed, mainly from members dismissed for the purpose from Wivelsfield. In 1788, Salem Chapel was erected in Bond Street. Salem had a number of pastors, and perhaps its most prosperous period was during the ministry of William Savory (1830-1853).

The church meeting at Ebenezer Chapel, Richmond Parade, trace their origins back to 1824. They were formed by a company withdrawing themselves from the ministry at Salem. They have had a succession of gracious pastors, including Joseph Sedgewick (1824-1853), Israel Atkinson (1853-1881), and Samuel Grey (1881-1908). Israel Atkinson wrote a number of profitable treatises defending our position on particular redemption and duty faith, while Samuel Grey compiled a useful hymnbook. On at least one occasion, John Kershaw preached at Ebenezer, and he was a good friend of the pastor, Joseph Sedgewick.



The Countess of Huntingdon's Chapel

Salem had a number of pastors, and perhaps its most prosperous period was during the ministry of William Savory (1830-1853).

History of Galeed Strict Baptist Chapel, Brighton

Other Strict Baptist Chapels also existed. Clarence Chapel was opened in the 1830s, but its origins are uncertain. John Kershaw and William Gadsby were advertised as preaching there in *The Gospel Standard* wrapper. Long closed, the building still stands today. Cave Adullam, Windsor Street, was built in 1836, for some who left the ministry at Providence Chapel (Independent), having become convinced of the Strict Baptist position. William Gadsby, Daniel Smart, and William Tiptaft preached there. John Austin, later pastor at Hanover Chapel, Tunbridge Wells, ministered there for a time, before William Tant was called as pastor. Some seceded at this juncture and built Jireh Chapel, Robert Street. These were associated with James Wells. At least another four Strict Baptist chapels have existed in Brighton, according to Ralph Chambers in his history, *The Strict Baptist Chapels of Sussex*.

The Pre-History of Galeed

Galeed, however, did not spring from any of its Strict Baptist predecessors, but was formed by a secession from the Independent church meeting in The Tabernacle, West Street. The origins of Galeed therefore trace back to the ministry of Rev William J. Brook. Mr Brook was born in 1776, at Ashburnham, near Battle. He took his B.A. from Wadham College, Oxford, in 1798, prior to becoming curate of the Parish Church of St. Nicholas, Brighton, in 1800.



Rev. William J. Brook

Mr Brook often preached before the Prince Regent, afterwards George IV, when he visited the Royal Pavilion. After one of Mr Brook's faithful sermons the Prince said to one of his companions: 'If Brook is right, we are all wrong.' On another occasion, after Mr Brook preached from the words, 'The wages of sin is death,' the Prince commented to one of his dissolute friends, 'If what Brook preaches is true – and who dare say it is not? – we are damned to a man.' This was a sad instance of mere natural conviction, and the Prince never showed any other sign of grace.

History of Galeed Strict Baptist Chapel, Brighton

Under the teaching of the Holy Spirit, William Brook became increasingly unhappy with the Church of England, and particularly with the form of prayers used in worship. In 1803 he quit his living, publishing his reasons for doing so in a little work entitled, *A Farewell Discourse Addressed to the Members of the two Universities and of the Established Church*. During the period that followed, Mr Brook continued to minister to a portion of his congregation that seceded with him.

In February, 1805 he became acquainted with William Huntington. Mr Huntington had hopes that Mr Brook would succeed him as pastor of his church in London. Shortly after Mr Brook met Mr Huntington, a chapel was opened for his ministry in Church Street, Brighton. This chapel was named Providence, and at the opening services Mr Huntington preached from Proverbs 8:34-35.

William Brook died on 21st September, 1811, aged 36, after a short illness. He was buried in the churchyard of St. Nicholas, Brighton, where he had formerly ministered. After the death of William Brook, John Vinall, the pastor of William Huntingdon's Jireh Chapel, in Lewes, preached at Providence each Lord's Day evening. This he continued until his death in June, 1857.

About this time, John Grace moved to Brighton, to work at Hannington's, the local department store. Mr Grace was a native of Eastbourne. He and his friends had gathered for worship in his house, until he built a chapel attached to his bakery. Mr Grace was a Baptist, and had been baptised by William Crouch at Pell Green, Wadhurst. He never held Strict Baptist principles, instead holding to an open communion position, but this did not stop him becoming close friends with many Strict Baptists, perhaps most notably Mr J. C. Philpot, and several Strict Baptists used to preach for him when he was away.

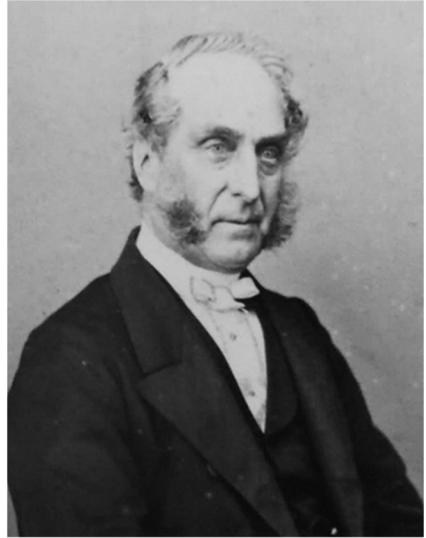
Mr Grace and his wife attended Providence Chapel. In 1836 he was asked to speak to the people from the desk, and this led to him preaching regularly at Providence on Lord's Day mornings. By 1847, Mr Grace had gained the esteem of the greater portion of the congregation, and they desired him to be their pastor. This led to them obtaining the lease of The Tabernacle, in West Street.

The Tabernacle had been opened on 13th August, 1834, for the ministry of Rev. Charles Brake. Joseph Irons of Camberwell (the author of the hymn 'What sacred fountain yonder springs?') preached on the occasion. Mr Brake had come down from London to take the Special Services at Salem Chapel in 1833, and some of the friends so appreciated his ministry that they separated from Salem and asked

Mr Brake to become their pastor. However, his ministry did not last long and he returned to London in February, 1840. After his departure the cause at The Tabernacle dwindled in numbers and drifted as regards the doctrines preached from the pulpit. Thus, when John Grace's followers were looking for a chapel for him to preach in during 1847, they entered into negotiations with the handful of people meeting at The Tabernacle, and were successful in obtaining it for their use.



John Vinall



John Grace

On 2nd April, 1847, John Grace preached his first sermons at The Tabernacle, from the text: 'For I know that this shall turn to my salvation through your prayer and the supply of the Spirit of Jesus Christ.' (Philippians 1:19) Within six months the chapel had become too small. It was unanimously agreed to purchase the freehold of the building (for £1,200), and to add side galleries, to allow the chapel to seat 900 people. John Grace records occasions however when over 1,200 people crowded into the building.

On 25th January, 1865, Mr Grace caught a chill while conducting a funeral. On the following Lord's Day he preached his last sermon, from the text, 'Things which accompany salvation.' (Hebrews 6:9) He passed away on the morning of Friday, 3rd March, 1865, aged 65 years. His funeral was taken by George Abrahams (a converted Jew) and Benjamin Tatham (his successor at Eastbourne).

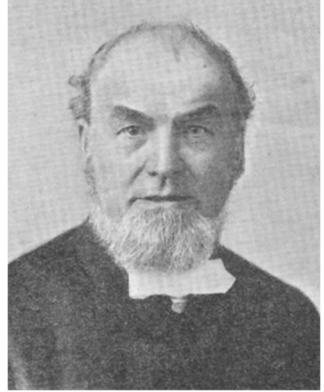
History of Galeed Strict Baptist Chapel, Brighton



The exterior (above) and the interior (below) of the Tabernacle, West Street
The chapel was demolished in 1965



After Mr Grace's death, the pulpit at The Tabernacle was supplied by William Harbour of Lincolnshire, and Henry White, of Cophorne, Sussex, among others. Mr Harbour maintained Mr Grace's position on open communion, but Mr White was a Strict Baptist. In 1867, the majority of the seat holders gave a call to Mr Harbour to become their pastor. (The Tabernacle was Independent; it had no church, but was run by managers elected by those who paid pew rents) This call resulted in a separation. The minority, who favoured a strict communion position and desired a deeper ministry, began meeting on their own. It was this small group which became the founding members of Galeed.



William Harbour

After Mr Harbour's death in 1900, Mr H. S. Boulton was called to the pastorate at The Tabernacle. Mr Boulton was a Strict Baptist, and he accepted the call in 1906 on the terms that a church be formed on Strict Baptist principles. Consequently, The Tabernacle also became a Strict Baptist church. Although it never appeared on *The Gospel Standard* list, it appeared in *The Christian's Pathway* directory. After the pastorate of John H. Snow (1923-1930), Benjamin A. Warburton, editor of *The Christian's Pathway*, was pastor between 1938 and 1957. Henry Popham, Stanley Delves and George Rose were regular preachers at The Tabernacle during this period.

The Origins of Galeed

Among the small group who left the Tabernacle in 1867 were seven men who, though they had never prayed in public before, began to hold prayer meetings in their houses. There was a remarkable outpouring of the Spirit on them. After a time they began to hold their meetings in a room in Windsor Street which seated 140-150 people. Henry White preached opening services on the first Lord's Day of January, 1868. The congregation grew rapidly and after a few weeks it was evident they needed a larger room. The landlord kindly offered to build them a larger room above the room they were using. While the building works were going on, they met for five Lord's Days in the Town Hall, before returning to the new room in Windsor Street.

History of Galeed Strict Baptist Chapel, Brighton

Henry White was invited to preach to them as often as possible, and the numbers increased so much that it was decided to build a chapel and to call Mr White to be their pastor. A suitable site was acquired in the summer of 1868, and the building of the chapel commenced. The chapel was designed by Benjamin H. Nunn, the son-in-law of John Grace, who attended Galeed along with John Grace's widow. It was built at cost price by John Marshall, who was subsequently chosen as deacon. The mortgage on the chapel was paid off in the autumn of 1882.

Opening services for the new chapel were held on 15th October, 1868. Robert P. Knill of Oakham preached in the morning, Francis Covell of Croydon in the afternoon, and James Pert of Flimwell in the evening. Mr White commenced his labours as pastor in the new chapel on the first Lord's Day in 1869. It was Mr White who named the chapel 'Galeed', a reference to the name Jacob gave to the heap of witness stones he raised to mark the covenant between him and his father-in-law, Laban (see Genesis 31:47-48).



John Marshall

Builder of Galeed Chapel, founding member and one of the early deacons

OPENING
GALEED
OF
NEW
BAPTIST CHAPEL,
GLOUCESTER ROAD,
BRIGHTON.

ON
THURSDAY, OCT. 15,
THE ABOVE-NAMED CHAPEL WILL BE OPENED, WHEN 1868

THREE SERMONS
WILL BE PREACHED. THAT IN THE MORNING BY

MR. KNILL
(OF STAMFORD).

THAT IN THE AFTERNOON BY **MR. COVELL** THAT IN THE EVENING BY **MR. PERT**
(OF CROYDON). (OF FLIMWELL).

Services to commence at ELEVEN, THREE, and SEVEN.

Collections after each Service in aid of the Building Fund.

J. FARNCOMBE, PRINTER, EASTERN ROAD, BRIGHTON.

Poster advertising the opening of Galeed
This poster is displayed in the Deacon's Vestry at Galeed

History of Galeed Strict Baptist Chapel, Brighton



Robert P. Knill

Preached at the opening of Galeed



James Pert

Preached at the opening of Galeed



Francis Covell

Preached at the opening of Galeed



Thomas Godwin

Formed the church at Galeed

Sadly, after preaching only three Lord's Days, Henry White was taken ill with a ruptured blood vessel. He never recovered but passed away on 17th August, 1869, aged just 36 years. The church book records, 'His last sermon was preached from 1 Peter 4:18, and a most solemn sermon it was. Little did we think his ministerial labours were ended.' Writing of this, Mr Popham says:

He seems to have had a large measure of grace and considerable gifts, and his removal from the infant cause was a mysterious dealing of the Lord, which caused much sorrow, searching, fear, sinking, and temptation.

On 16th September, 1869, a meeting was held to form a church on Strict Baptist principles (prior to this it had been overseen by managers, as at The Tabernacle). The proceedings were chaired by Thomas Godwin of Godmanchester. Ten members constituted the church: James Hills, John Marshall, Daniel T. Combridge, Edward Stenning, John Stenning, William Hatcher, Mary Stenning, Sarah Volk,¹ Phebe Smith and Mary Dumbrell. Of these, James Hills was chosen as Deacon, Daniel Combridge as Treasurer, and Edward Stenning as Secretary. They adopted fifteen Articles of Faith (based on Mr J. C. Philpot's Stamford Articles).

At a second meeting held three days later, nine more members were accepted and were baptized by John Warburton of Southill on 24th September. At a third meeting held on 20th October, a further six deacons were elected: John Marshall, Daniel T. Combridge, Edward Stenning, Benjamin Beal, William Akehurst, and William Hatcher, making seven in all. Further baptisms followed, beside the transfer of members already baptized. Mr Godwin baptized ten on 15th April, 1870; Mr Hemington six on 2nd September, 1870; Mr Hazlerigg three on 12th May, 1871; Mr Bray of Hitchin four in January, 1872; Mr Hazlerigg four in 1873; and so on.

In 1875 a Trust Deed was drawn up based on the Gospel Standard Articles of Faith (as then formulated), which constituted an enlargement of the original fifteen Articles adopted by church at its foundation.

In the same year, James Dennett of Birmingham (later editor of *The Gospel Standard*) was asked to preach for the first three months of 1876 with a view to the pastorate. At the end of this period he was appointed pastor. However, in the mysterious providence of God, Mr Dennett's health soon failed and he felt obliged to resign the pastorate in August, 1876, and return to Birmingham.

¹ Sarah Volk (1825-1909) was the mother of Magnus Volk (1851-1937), clockmaker and inventor of the Brighton electric sea front railway. A Volk clock hangs in the Deacon's Vestry at Galeed.



James Dennett

Pastor at Galeed, April to August, 1876

1868 – 2018

THE
Galeed Chapel Pulpit
(BRIGHTON).

No. 1.] JANUARY, 1880. [Vol. I.

SERMON
PREACHED BY MR. HAZLERIGG,
LORD'S DAY, OCTOBER 19th, 1879.

—
“ A Messenger—an Interpreter—sent, and a soul delivered.”

—
London :
J. GADSBY, 18, BOUVERIE STREET;
MAY BE HAD ALSO OF
J. FARNCOMBE & SONS, 3, DUKE STREET, and THOMAS TOURLE,
19, TRAFALGAR STREET, BRIGHTON.

—
Price 2d., by Post, 2½d.

Title page to the first issue of *The Galeed Chapel Pulpit*

History of Galeed Strict Baptist Chapel, Brighton

Towards the end of his life, John Gadsby (the son of William) retired to Brighton and attended Galeed. Shortly after, a monthly sermon began to be published, titled, *Galeed Chapel Pulpit*. It ran for the first seven months of 1880, before ceasing publication. It included sermons preached at Galeed by Grey Hazlerigg, Thomas Wakeley, John Warburton (Jr), Robert Knill, Edwin Porter, Edward Carr and Fredrick Tryon. Today, copies of these sermons are very rare.

After two apparent failures as regards a pastorate, the church fell before the Lord in confession and humbly sought his guidance as to what they should do. One step in this guidance was when James K. Popham's name was recommended to the deacons. This led to their inviting him to preach at Galeed on 12th June, 1881.

On this his first visit he came under great temptation that he had not been called to preach. When the clock struck ten on that morning he said in weakness and fear, 'Lord, one hour more and the people expect me; I cannot go like this and I will not.' But in great compassion to his servant the Lord replied, 'I will help thee,' with such power that he fell on his knees and said, 'Lord, I believe it.' The change in his feelings was remarkable. He was much helped and blessed in preaching throughout the day. He stayed two Lord's Days and his ministry was greatly appreciated.

Another remarkable circumstance was that three of the deacons independently of each other told Mr Popham they felt an impression that he was not satisfied with his position at Liverpool, where he was pastor (at Shaw Street Chapel). This led him to disclose his unsettled feelings.

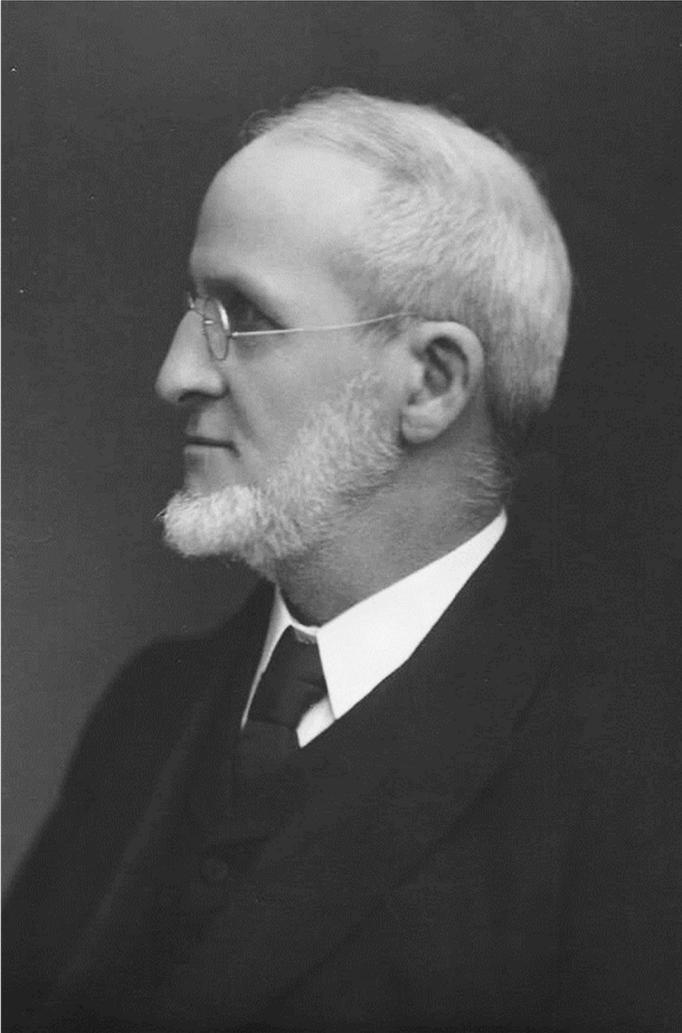
The exercises of the church were such that an invitation was given to Mr Popham to supply for the first three months in 1882 with a view to the pastorate.

In the meantime the church at West Street, Croydon, also invited Mr Popham to become their pastor. In this dilemma it occurred in the providence of God that Mr Popham was to supply at Croydon on a Wednesday evening and then at Galeed on the following Friday. It was at this point that he felt settled in his mind. He said,

At Croydon, I had liberty as on former occasions, but nothing more. At Galeed I had not spoken long before my soul was filled with the peculiar love which I believe a pastor has to the people over which the Lord places him; and when I sat down in the pulpit I said in my heart, 'This is the place.'

He felt however that he could not leave Liverpool until September, 1882, and accordingly commenced his three months from then. At the end of this period he was given a final invitation to become the pastor, which he felt able to accept.

1868 – 2018



James Kidwell Popham

Pastor at Galeed, January 1883 to June 1937

Pastorate of James K. Popham

J.K. Popham, the new pastor, was not without his trials. One trial was that in 1884 a deacon and two other male members left the chapel. But there were also encouragements, as at almost every church meeting fresh candidates were accepted for membership. In 1891 Mr Popham was incapacitated for work through illness for seven weeks, but the Lord favoured his soul so that he could say after the first week, 'Day after day I lay in unutterable peace.'

On Mr Popham's 50th birthday the church and congregation presented him with a clock and a purse containing nearly £100. In 1899 he had a further illness of several weeks, during which, after feeling for some days a prayerless and hard heart, he was given an insight into the love of God from 1 John 4:10. He preached from this text on his return to the pulpit. In September 1900 he had an operation on his throat which meant a further absence of three months. (The sermon which he preached before having his operation was published in *The Gospel Standard* for October, 1968).

When he had reached the 25th anniversary of his pastorate, Mr Popham was presented with 200 guineas and an illuminated address, and Mrs Popham was presented with £40. The deacons who signed this address were Daniel T. Combridge, Albert S. Hampton, Robert Bentall, and Benjamin Hunt. John Marshall had passed away in 1905, which was a great loss, as he had been one of the first seven deacons and had been endowed with special grace and wisdom for the office. Albert Hampton and Robert Bentall must have been chosen in 1889, when a meeting for choosing two more deacons is mentioned in the church book, but without a record of the names. Benjamin Hunt was chosen in 1904 and although it looked as though he would be useful to the church, he was not spared long. He passed away in October, 1910, after a distressing breakdown, at the age of fifty.

The loss of Benjamin Hunt was a great blow to both the church and pastor. Not long afterwards Mr Popham suffered further deep sorrow in the loss of his youngest daughter, Mrs Jackson, in 1911, and the loss of his beloved wife in 1914. Again, in 1915 Mr Combridge, who had stood as a pillar together with Mr Marshall from the commencement of Galeed, also passed away to eternal rest.

These were heavy losses for the pastor amidst his many labours. In addition to his pastoral work he had also been appointed editor of *The Gospel Standard* in 1905, and

editor of *The Friendly Companion* in 1919. In 1916, Mr Popham was married again, to Miss Elizabeth A. Keen of Cambridge.

In 1906, the Lord brought back Henry Longhurst, one of the members who had left in 1884. Mr Popham had always maintained a persuasion that he would return and his wife never left attending Galeed. The church book records, ‘Mercifully restored after nearly 23 years’ absence and much backsliding. This is a truly remarkable case and glorifying to the Lord.’ To mark the Lord’s goodness to him, Mr and Mrs Longhurst gifted the chapel a new communion set. In turn, Galeed’s original communion set was given to the new church at Providence Chapel, Cranbrook, when it was formed in 1909. Mr Popham wrote to George Rose, the pastor at Providence, as follows:

Normandien, Surrenden Road, Brighton, 10th August, 1909.

My dear friend,

Your question about our old communion service was brought before the church last Friday evening, when it was decided that we send you it with warmest best wishes for the good of the newly formed church and desires for the glory of God among you. I am particularly asked to express the above warm friendly wishes. We are glad to have the service to place at your disposal for use in the church.

While you month by month sit at the Lord’s table, may he kindly sit with you, make you perceive you are in his house of wine and love, may he bid you eat of his precious bread and drink of his blood. Oh, how good will his divine approval of you, thus expressed, be to you! How far will be your ever-present sins, how near and intimate will be your communion with him!

With love and greetings of the church,

Yours affectionately,

J. K. Popham

Mr Rose commented,

Thus the great Head of the church, through the love and kindness of his servant and the church at Galeed, Brighton, supplied our need, and we received it as a mark of Christian love in the Lord, and we could see the goodness of God in it more than if we could have purchased a new set.

Subsequently, when Providence closed, the set was given to Ebenezer Chapel, Matfield, and more recently to the Strict Baptist chapel in Chilliwack, Canada.



Part of Galeed's original communion set

During the First World War a number of young men in the congregation signed up to fight. Several were killed. Among them was Reuben S. Paul, killed on 26th August, 1918, who received both the Military Medal and the Distinguished Service Medals for bravery. Marcus Banfield, son of the deacon, Joseph Banfield, was killed on 26th April, 1918. His war diary was serialised in *The Friendly Companion* during 1919. There was a good hope through grace of both these young men. In February, 1918, the church at Galeed published a pocket hymnbook for those serving in the trenches, *The Strict Baptist Active Service Hymnbook*. The hymns were selected from *Gadsby's Selection* by J.R. (probably John Raven) and Mr Popham wrote a preface. The same year, the church at Galeed sent a letter to all the Strict Baptists fighting on behalf of the country. It read as follows.

To the young men belonging to the Gospel Standard denomination who have so nobly gone forth to fight for their country, the church worshipping at Galeed, Brighton, sends all good wishes.

Dear Young Friends,

We desire to send you a word through the magazine belonging to our churches. Our admiration of your courage and self-denial, in leaving home and all its comforts for the hardships and risks of the battle field, and our gratitude to you for so doing, would not be easily expressed.

But chiefly we desire to let you know we do not forget you when we get access to the throne of God's heavenly grace in private, nor in our public worship. You are missed from our congregations, and we earnestly long for the day when

you will, by God's mercy, take your places there again. In your present circumstances you are brought face to face with death. Naturally this may cause some serious reflections and touch you deeply. But the teaching you have been accustomed to may have been, to most of you, sufficient to impress upon you the sacred fact that only the gracious work of God the Holy Ghost in your hearts can produce in you a right knowledge of sin and of your ruined state in the law, and bring forth a prayer for mercy; and also that that blessed Spirit alone can impart to you the knowledge of salvation by the remission of your sins. And that you may be the subjects of that gracious work is our prayer.

We know there are some among you who fear God, and some are members of our churches. Into your hearts may the Lord pour abundant consolation by Jesus Christ, give you to realize that you dwell in the secret place of the Most High, and are abiding under the shadow of the Almighty, and that therefore no plague, no death, can come nigh your dwelling. (Psalm 91)

We pray that the all-protecting hand of God may be the covering of each and all of you in each battle, in each hour of danger.

We, now assembled, send this word to you from our hearts.

On behalf of the church,

J. K. Popham, Pastor

Brighton. 25th April, 1918.

In 1922 the 40th anniversary of Mr Popham's pastorate was commemorated by the presentation of £200, and again at his 80th birthday in 1927 he was presented with another £200. On the latter occasion he said:

You have borne with me: you have been extremely kind to me. Great changes of course I have seen, as you can realise. I have practically buried all the chapel-full of people I came to in 1882. One member of the church remains in Brighton, dear Miss Davey, 95 years of age ... I think I have a desire to honour God and to show how my being here proceeded from him. He has honoured us together. We have not been without our sorrows ... but let us as enabled offer thanks to God for his great mercies.

On the occasion of both his 25th and his 40th anniversaries, Mr Popham produced a volume of his sermons for his congregation. These were well received. In 1909, Mr Popham began publishing a monthly sermon at the request of friends. The publication of these sermons continued posthumously, ceasing in 1942, after the publication of 408 sermons. A large number of Mr Popham's sermons were left in

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shorthand and these were transcribed more recently by the late Miss Sybil Baker of St Ives. Altogether, it is estimated that about 1,400 of Mr Popham's sermons are still extant in the collections of The Gospel Standard Baptist Library, Hove.

A further occasion for thanksgiving services occurred in October, 1928, at the 60th anniversary of the opening of the chapel.

In 1930, Mr Popham took the unusual step of inviting two Scottish ministers to preach in his pulpit at Galeed. Firstly, on 16th April, 1930, Rev. Donald Beaton, the minister of the Wick congregation of the Free Presbyterian Church of Scotland, and then in May, Professor John R. MacKay of the Free Church of Scotland preached at Galeed. Both were close friends of Mr Popham and they enjoyed much spiritual union. Previously, Mr Popham had been especially blessed under Mr MacKay's ministry. These visits were spoken of with appreciation at Galeed for a long time.

Over the years, several changes occurred in the ranks of the deacons. Joseph Banfield had been chosen as deacon in 1912, and owing to Mr Combridge's failing health, he was soon called upon to carry a heavy share of the burden of the cause. In 1919, Archdale S. Palmer, John H. Gosden, and Tom Lewis were chosen to this office. Mr Gosden, however, was also engaged in the ministry, to which he had been called and sent out by the church in 1918. When he was appointed pastor at Maidstone in 1924 he resigned as deacon at Galeed. Four other deacons were in a few years taken away to their eternal rest in quick succession: Mr T. Lewis in November, 1929; Mr A. Palmer in February, 1932; Mr J. Banfield in August, 1932; and Isaac Farncombe in July, 1933. The last-named had been chosen in April, 1930, together with Sydney F. Paul.

These sad losses of gracious deacons cast a cloud over a further notable event in the history of Galeed, the pastor's jubilee in the pastorate, in October, 1932. Special Services were held at the Countess of Huntingdon's Chapel in Brighton. John H. Gosden preached in the afternoon and the pastor in the evening. The sermons were published in *The Gospel Standard* for December, 1932. About 1,500 people attended, including some from Scotland. Joseph Banfield had chosen the hymns for the services, but passed away before they were held. A cheque for £175 was presented to the pastor, and one for £30 to Mrs Popham, together with an illuminated address. Besides this presentation from Galeed, a further gift of £225 was made to Mr Popham from the Gospel Standard Societies in recognition of his

long services as minister and editor. This was presented by Gideon D. Clark, Chairman of the Committee. Mr Popham wrote a pamphlet entitled *A Humble Memorial to the Lord*, giving an account of the origin of Galeed and his fifty years' pastorate. This was distributed among those who attended the services.

It was not long, however, before a further trial overtook the aged pastor in the sad loss of his second wife. Mrs Popham passed away in December, 1934, making a desolation in Mr Popham's last years. In the meantime, further deacons had been chosen, namely Charles Tucker and Jesse Delves, in August, 1933. Mr Delves had also been sent out into the ministry from the Galeed church in 1929 and he resigned as deacon when he was appointed pastor at Clapham in 1935. In February, 1935, Herbert P. Banfield was elected as deacon in his place.

But Mr Popham's strength was evidently failing, causing his occasional absence from the services, and early in 1937 he had to take to his bed. On 10th February, he made the following reference to Galeed:

The Lord only knows what Galeed has been to me: there is still a little remnant of gracious souls left. When Mr White, the first pastor, was on his death-bed they sent and asked him what the new chapel was to be named. He said, 'Galeed' – a heap of witnesses. God has made it that.

With the approach of warmer weather Mr Popham was able to get up again, and even to preach at Galeed a few times. The last time he preached at Galeed was on 30th May, when his text was 1 Peter 1:2. In the course of this sermon he traced all the blessings Galeed had received back to the love of God in predestination:

What sent John Vinall from Lewes to Brighton every Lord's Day evening? What sent his servant John Grace to West Street? What caused seven men to begin by prayer and supplication in their houses for this cause now here at Galeed? The only word that will explain all to the glory of God is that word 'elect.'

Early in June Mr Popham was taken much worse, and on the 12th he said:

I cannot express how happy I am ... my black, black sins are all washed away in the precious blood of Christ. 'Jesus, lover of my soul, Let me to thy bosom fly.' O how I love him! And now I shall soon be with him who has loved me from all eternity. I am dying, am I not? O Galeed, precious Galeed! Give my love to my dear friends there. They have been in my heart in life and they are in my heart now. Tell them I am dying on the truths I have preached, am blessedly supported by them.

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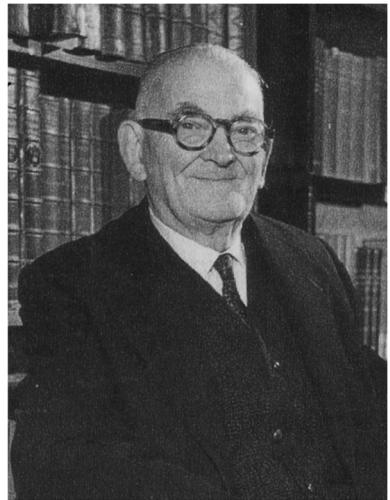
He became unconscious on 15th June and passed away on 17th June, 1937. His nurse, Miss A. E. Goody, wrote in a letter:

Never had I been favoured to witness such a deathbed experience as I witnessed at dear Mr Popham's end. It was truly a triumphant end. More than once he exclaimed, 'O death, where is thy sting? No sting, no terror for me!' (How different to hear this quoted by him from the pulpit, to hearing it thus spoken when in the article of death!)

The funeral service on 1st July was conducted by Mr J. H. Gosden, and at the graveside Mr J. Delves prayed. The hymn, 'All hail the power of Jesus' name' was sung to the tune *Abridge*. The oldest member at Galeed, Miss Davey, aged 106, was able to attend the funeral service and to pay her last respects at the grave.

During Mr Popham's pastorate the church and congregation was well established in the truth, and the mark this left on the congregation persisted for many years. This has been maintained by the gracious ministry of subsequent pastors.

There were also a number of remarkable conversions under Mr Popham's ministry. Perhaps one of the most notable was that of Geoffrey Williams. One stormy day in 1903, seventeen year old Mr Williams was invited by a young lady to attend a service at Galeed, where she attended. Reluctantly and full of pride he agreed, but threatened to walk out if he was irked by the preacher. However, under that sermon he was brought to a profound conviction of sin, and left the chapel having discovered he 'was a sinner needing a Saviour.' He had to return again, and in time was brought to salvation in Jesus Christ through Mr Popham's ministry. Mr Popham encouraged Mr Williams to read the great spiritual classics by writers such as Bunyan, Rutherford and Owen. Reading such works Mr Williams found spiritual food and developed a love for books. He began collecting books, and from 1924 commenced lending them to friends. In time his library became 'The Beddington Free Grace Library,' and later when it moved to



Geoffrey Williams

London, 'The Evangelical Library.' The library still continues its valuable work today, nearly 100 years after Mr Williams first began lending his books.

Subsequently, as the Evangelical Library moved away from the Gospel Standard churches, the Galeed deacon, Mr S. F. Paul, commenced the 'Gospel Standard Baptist Library,' in 1949. This was originally housed in the two-room basement of a house owned by the church, 91 Buckingham Road, Brighton. As the Library's collection grew, it was moved to purpose built accommodation in the grounds of the Bethesda Home in Hove, in 1980. Thus two of the best independent public libraries of Reformed and Baptist material in existence today, originated at Galeed.

While Mr Popham's ministry drew hungry, thirsty and weary souls, as he proclaimed the gospel of an able and willing Saviour for sinners, others sadly turned away when they discovered its discriminatory nature. Arthur W. Pink attended Galeed for a time when he moved to Hove in 1936, as his landlords were members at Galeed. However he soon stopped attending, complaining of a lack of power in Mr Popham's ministry. Mr Pink had by this time imbibed the teachings of Andrew Fuller and was ambivalent regarding the doctrine of the Eternal Sonship, both errors which were clearly denounced in Mr Popham's ministry.

Mr Popham's ministry was one that exalted Christ. The person and work of Jesus Christ was its main theme. When Rev. John Colquhoun was ordained to the ministry in 1933 (he was minister of the Glendale, Skye, congregation of the Free Presbyterian Church of Scotland) Mr Popham wrote to him and said:

Your ministry is beginning, mine is ending, and I will say to you what my minister said to me when I began to preach first: 'Make much of Christ!' All true apostles of the churches will 'make much of Christ' as God's only remedy to meet the lost and ruined condition of sinners.

The Long Interregnum

After Mr Popham's death, the conduct of the affairs of the church and cause at Galeed fell on the deacons. Shortly before his death, Mr Popham had told them,

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.

This was realized during the trials and difficulties which followed. Not long afterwards, the Second World War broke out. During this heavy judgment on the

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land several special prayer meetings were held. Owing to the blackout restrictions the Friday prayer meetings were held on Saturday afternoons, and the evening service on Lord's Days was changed to the afternoon. Again, a number of men went from Galeed to serve their country, and sadly some never returned, including the only son of Mr S. F. Paul, Isaac Paul, a pilot officer (observer), who was shot down over Malta on 24th December, 1941. The war also brought a number of visiting servicemen to Galeed. One, who often spoke of the warm welcome he received in the congregation, was Donald MacLean, who afterwards became a minister in the Free Presbyterian Church of Scotland, serving for 40 years as pastor of their Glasgow congregation.

Their pastorless condition occasioned much trial and conflict at Galeed. Although the pulpit was well supplied by visiting ministers, it was felt that the settlement of another pastor was most desirable. It was difficult, however, to obtain the three-quarters majority required for giving a call to a pastor. Finally, in 1944, the church settled on John H. Gosden, and he was invited to supply for three months with a view to the pastorate. However, Mr Gosden did not feel it was the Lord's will for him to leave Maidstone, and he finally declined the invitation in 1947.

In the meantime one of the deacons, Mr Tucker, passed away, and David Lewis was chosen to this office in 1945.

During 1951, the Gospel Standard Bethesda Fund opened a care home for the elderly in 171 Preston Road, Brighton. It was their second home and Mr S. F. Paul resigned his position as secretary to the Bethesda Fund to become local secretary of the new home. When the site was required for redevelopment, it was replaced with a new home in Hove, which was opened in 1972. Residents in Bethesda attend the services at Galeed as able and the services are relayed live to their rooms. Several of the residents have become members of the church at Galeed and this has been of great spiritual benefit to the church over the years.

Pastorate of Frank L. Gosden

The pastor who eventually succeeded Mr Popham was Frank L. Gosden. Mr Gosden had been brought up at Galeed under Mr Popham's ministry, and was sent out to preach by the church at Shover's Green in August, 1937. Mr Gosden first preached at Brighton a month later, on 26th September, 1937, from Psalm 46:4, and he supplied frequently after that. In January, 1940, Mr Gosden commenced his pastorate at Ebenezer Chapel, Heathfield.

1868 – 2018



Frank Luther Gosden

Pastor at Galeed, January 1958 to January 1980

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In 1952 a call to supply for three months with a view to the pastorate was sent by the church at Galeed to Mr Gosden. However, Mr Gosden replied that he could not accept, due to various obstacles and the Lord's silence regarding it.

In 1957 the church at Galeed extended a further call to Mr Gosden. This time he felt led to accept the call, on condition that he should supply at Heathfield one Lord's Day in each month. This was agreed, and he commenced his pastorate at Galeed in January, 1958. He preached his first sermon as pastor from Psalm 119:116. So after a period of twenty years Galeed was again provided with a gracious pastor – a cause for much thankfulness to the Lord for answering the prayers of the people for this great blessing. Mr Gosden's ministry was owned by the Lord to the increase of the church.

In August, 1960, on the occasion of his 70th birthday, Mr Gosden was presented with £165 and an illuminated address, and Mrs Gosden was presented with £30. The services of deacons were also recognized when they reached the age of 70. Mr S. F. Paul was presented with 100 guineas (£105) in May, 1953, and in November, 1965, Mr H. P. Banfield was presented with £100, and Mrs Banfield £15.

The occasion of Mr and Mrs Gosden's golden wedding in April, 1967 was marked by the gift to them each of a cheque for £125. Ten years later when they celebrated their diamond wedding, they were each given a cheque for £150.

Mr S. F. Paul passed away on 30th September, 1971, aged 88 years. He had been a deacon at Galeed for 40 years, and had served as editor of *The Gospel Standard* between 1964 and 1970, and *The Friendly Companion* between 1951 and 1964. Besides this he authored the standard history of the Gospel Standard Baptists in seven volumes, and wrote a spiritual history of England. Numerous of his magazine articles were later published as a six volume series for the young and more recently, others were published in a volume titled, *Christ Revealed in the Old Testament*. During the difficult years, when Mr Popham was failing and the 20 years without a pastor, Mr Paul was a gracious leader and a good influence at Galeed.

James A. Hart was appointed deacon in 1971, and served till his sudden resignation and move to Chippenham in 1992.

The church suffered a severe blow in the sudden loss of their deacon David Lewis who died suddenly of a heart attack while returning from a meeting of the Gospel Standard Committee on 12th October, 1973. The same morning, before leaving home, he read at family worship the *Daily Light* portion for the morning and

evening of that day. It concludes, ‘The Spirit and the bride say, Come. And let him that heareth say, Come.’ He returned in the evening and had nearly reached Galeed for the prayer meeting when he collapsed and the Lord took him to himself. He had been a deacon for 28 years. Mr B. A. Ramsbottom wrote in *The Gospel Standard*, ‘The loss sustained is very great. We have never met a more godly man.’

In August, 1977, Mr Gosden was taken ill with a minor stroke and he was taken into Bethesda. He was not expected to live. On the day previous he had preached at Galeed from, ‘Let us hear the conclusion of the whole matter.’ (Ecclesiastes 12:13-14) Many felt that this confirmed the doctor’s opinion. However, Mr Gosden made a remarkable recovery. He wrote to his church a few weeks later.

Bethesda, 9th September, 1977.

My beloved friends, deacons, brethren, members of the congregation, not forgetting the youth and little children; may the God of all grace be with you all according to his Word. (Genesis 28:15 and 1 Peter 1:5)

This great God, who ruleth in the heavens and among the inhabitants of the earth, hath seen fit to lay his hand of affliction upon me so that I can no longer minister unto you. I desire grace to bow to his sovereign will and pray for grace to be ‘kept by the power of God through faith unto salvation.’ I have not had strength to listen to the dear ministers that have come to help Galeed in this time of need, but am thankful that God is raising up and sending forth a younger generation to lift up the Lord Jesus Christ upon the gospel pole, that poor self-condemned sinners may ‘look and live.’

May the unity of the Spirit be maintained among you in dear Galeed. Stand by the burdened deacons, as you have done, by prayer and attendance.

I have been brought very near my end, and ‘eternity is a tremendous sound,’ as Miss Steele says. I had no thought of such a collapse when a fortnight ago I tried to speak from Ecclesiastes 12:13-14. Solemn conclusion!

Galeed has been made a sanctuary for wayfaring pilgrims, not by my feeble ministry, but by his sacred presence, a house of rest for weary souls, a house of bread for the hungry, an interpreter’s house to the bewildered.

I have valued your prayers for me, and my feeble prayers on your behalf and for the spiritual prosperity of Galeed are before the Lord daily, and I long to meet with you, but I am brought very low and weak.

Beloved brethren, Zion is a sacred place; the Lord hath chosen it for his habitation and Galeed is a part of that sacred place; there you have an

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inheritance, even the gospel of salvation which is an earnest of the inheritance above. May the Lord's voice be heard. Blessed is the man that hears and the eyes that see, for he hath said himself, 'Whoso findeth me, findeth life.' O what a find, what a possession – eternal portion! One word expresses the provision of God's house – salvation.

I am not able to write more, but in my weakness his grace is sufficient. The Lord is good, a stronghold in the day of trouble. My only hope and refuge is in him whom I have tried to set before you.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. May God, all-sufficient, supply all your needs according to his riches in glory by Christ Jesus.

From your afflicted Pastor, with prayerful good wishes and love in the Gospel,
Frank L. Gosden

After this initial recovery, Mr Gosden had a further stroke six weeks later. However, Mr Gosden's ministry did not end there. His heart was still in the pulpit at Galeed, a fact evidenced by his constant question to the doctor on his fortnightly visits, 'When can I commence preaching?' Eventually, from July, 1978, he was again able to preach on Lord's Day mornings and Friday evenings at Galeed.

Mrs Gosden passed away on 7th December, 1979. Two days after her death, Mr Gosden was strengthened to take the service on Lord's Day morning and preached from, 'Wherefore, comfort one another with these words.' (1 Thessalonians 4:18)

In early January, 1980, he was taken unwell. A few days before the end Rutherford's lines were quoted to him:

I stand upon his merit;
I know no other stand.

Mr Gosden replied, 'That's a wonderful hymn!' and after a pause, 'I can't read now.' 'Though you can't read, you can meditate.' 'Yes,' he replied, 'I've been meditating on the inheritance Christ has in his people and the inheritance they have in him.' On another occasion he tried with difficulty to sing: 'Hark, my soul, it is the Lord,' and dwelt with evident delight on the verse:

Thou shalt see my glory soon,
When the work of grace is done.

He gradually lapsed into unconsciousness and passed away on Lord's Day, 20th January, 1980, only six weeks after his wife.

Mr Gosden's funeral took place on Monday, 28th January, 1980. His friend J. Oliver Pack of Irthlingborough took the service in Galeed, which was filled almost to capacity. George T. Jempson of Tenterden took the committal service in Brighton and Preston Cemetery.

Many people, particularly those who were young men and women during the closing years of Mr Gosden's pastorate, speak of the benefit they received under his ministry at Galeed, and how they were attracted to worship there through the savour of Mr Gosden's ministry. Some made Galeed their permanent home, to others it became, from time to time, a little oasis in the desert.

Pastorate of John W. Walder

After a short period, the church at Galeed extended an invitation to John W. Walder to preach at Galeed with a view to the pastorate, during the first three months of 1982. His ministry was blessed during this period, and the church gave him a call to become their pastor. He commenced his pastorate in January, 1983.

As a boy Mr Walder attended Burgess Hill chapel, and then later at Scaynes Hill. His father, William Walder, was pastor at Scaynes Hill between 1950 and 1961. Mr Walder was called by grace when young, and was baptised by his father at Scaynes Hill, in December, 1950. He was sent out to preach, in April, 1963.

One familiar with Mr Walder's ministry made the following observations on it.

Because he was anointed of the Spirit, his ministry was not superficial. He laid the foundation of sound doctrine, but emphasised the need of a vital, saving experience of truth by the Holy Spirit's revelation of Christ, and the fruits that follow in a believer's life. He preached the law that he knew, the gospel that he knew, and the Spirit's work that he knew. His was a very feeling ministry. His hearers were left in no doubt that his heart was in it. Often we have seen tears running down his cheeks as he preached. The Lord not only gave him grace, he gave him gifts, as he does each whom he sends to preach. Above all, his ministry was blessed of God.

During his pastorate, Mr Walder baptised several individuals. However, as Galeed was an aging congregation there was a considerable reduction in the numbers gathering at Galeed during his pastorate. This tried Mr Walder deeply.



John William Walder

Pastor at Galeed, January 1983 to February 2016

In June, 1992, Mr Walder was taken seriously ill and subsequently had a nervous breakdown. He did not preach regularly again until 1999. In 1992 the church also lost, through death, their longest serving deacon, Herbert Banfield. He had been deacon for 57 years and was the last surviving member of Mr Popham's church. In his place, the church appointed Tom Hills to serve as deacon.

After the restoration of Mr Walder in 1999, his ministry was especially blessed to some of his hearers and there were several additions to the church during this period. Two were by baptism in April 2001 and February 2002 and both of these later became deacons. The deep trials and affliction that Mr Walder had passed through was evidenced by a depth and sweetness in his ministry, which often dwelt on a precious Christ. Frequently he preached from the Song of Solomon. Though weak, he said that he often felt most help and strength when he was preaching.

On 28th July, 2002, Galeed lost another faithful deacon by the sudden death of James C. Bentley. Originally from Romford, where he was baptised in 1950, Mr Bentley and his wife moved to Brighton when he retired around 1974. He had been appointed deacon in 1990. He was taken while preparing to go to Galeed on the Lord's Day morning. As his brother wrote in his obituary, 'He was preparing to join in communion at the chapel, but within a little time he was in full and everlasting communion with the church's living head.'

The church was pleased to be able to appoint two younger deacons in 2003, Paul Topping and Philip Hills. The Lord saw fit to remove Mr Topping by death in 2010, which was a loss Galeed keenly felt. Tom Hills was able to faithfully serve as deacon, though with increasing frailty, till his death in 2012, aged 96. John Dean was appointed deacon in 2014, serving for three years before he asked to be relieved of his duties, to the sorrow of the church.

Sadly, due to ill health, Mr Walder was not able to preach for the last twelve years of his life, and spiritually he was often in a low place. Mr and Mrs Walder moved into Bethesda in 2007, and Mrs Walder passed away in December, 2011.

In 2014 Mr T. J. Pocock visited Mr Walder and he was evidently in a very low place, physically and spiritually. Mr Pocock asked Mr Walder how long it was since the Lord had spoken to him. Mr Walder lay in thought for a time, then sat up, and looking straight into Mr Pocock's eyes he said, 'About six years ago the Lord said to me, "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."' (Jeremiah 31:3)

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Mr Pocock again visited Mr Walder the week before he died and felt that he discerned a change in how Mr Walder felt in his soul. Mr Pocock asked him, 'Will those truths which you have been able to preach for many years, do now that you have come near to your end?' He said 'Yes.' He was further asked if he would alter anything that he had preached, to which he replied, 'No.' Two things indicated where Mr Walder was spiritually. When Paul's words were quoted, 'Having a desire to depart, and be with Christ, which is far better,' (Philippians 1:23) his face lit up in a smile. Then when the couplet of the hymn, 'Did Jesus once upon me shine?' began to be quoted, he finished it with feeling, 'Then Jesus is forever mine.'

It had been hoped that he would be abundantly blessed so that he would finish his course with joy; but the Lord's will was otherwise. However, the Lord was very gracious to him in that his end was peaceful, without a struggle, on 9th February, 2016. He was 90 years of age. He was landed safely beyond the reach of Satan and free from sin to gaze, unceasingly, on the Lamb in the midst of the throne.

Mr Walder's funeral took place on 22nd February, 2016. Mr T. J. Pocock officiated. He was laid to rest in Hove Cemetery to await the glorious resurrection.

Recent Events

The latter years of Mr Walder's pastorate were hard for the church. Deprived of their pastor's ministry, they had many months of reading services. Some ministerial supplies were eventually obtained, several of the Lord's servants being especially kind in remembering them during this difficult period. Mr H. G. Jempson, pastor at Tunbridge Wells, kindly took oversight of the church.

Since its opening, Galeed has had pastoral ministry spanning 111 of its 150 years. When Mr Walder died in 2016, it had already been a burden with the church that they might be granted another pastor according to God's gracious promise (Jeremiah 3:15). After prayerful consideration, at a church meeting in April, 2017, an invitation was extended to Matthew J. Hyde to preach at Galeed for the first three months of 2018, with a view to the pastorate. After some hesitation, Dr Hyde accepted the invitation. Dr Hyde was sent out to preach by the church at Jireh Chapel, Tenterden, in November, 2015. He first preached at Galeed on the first Lord's Day in April, 2016, when he took for his text, 2 Corinthians 5:1-4.

Following the period of probation, the church extended to Dr Hyde a unanimous call to the pastorate in April, 2018. Dr Hyde accepted the same day, preaching that

evening at Galeed from Ruth 1:16-17, 'Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go ... (etc.)' God willing, Dr Hyde will take up his pastoral labours in January, 2019.

When Mr Popham took the pastorate at Galeed in 1884, Mr Combridge made comments which seem equally applicable to the friends at Galeed in 2018:

In taking review of the year that has just passed, we can but look with wonder and astonishment at what the dear Lord has done for us as a church and congregation, and now desire in the deepest humility to acknowledge with thankfulness his unspeakable mercy and goodness, and to recount the same to the honour and glory of God, confessing, 'The Lord hath done great things for us; whereof we are glad.' (Psalm 126:3)

The Building

Today, the building remains largely as it was built in 1868, with only small changes.

In 1875, a separate minister's vestry was built above the two downstairs vestries and a door and stairs were added to allow direct access from the vestry into the pulpit. The minister's vestry houses a congregational library, largely gathered by Mr Popham, and a painting of William Gadsby given to Mr Popham from Baptist Church House, London (the headquarters of the Baptist Union).

The chapel was under a threat of demolition by the planning authorities for a number of years from 1954, but through the mercy of the Lord this threat never materialised. With a small congregation and a large building, recent consideration was given to whether it was best to look for an alternative site. However, once the building had been surveyed and alternative options considered, it was decided to remain *in situ*. A generous legacy from Mr Walder enabled the recent redecoration inside and out, and construction of new toilets in the large inner vestibule, under the gallery (originally created during late 1974 by the removal of some of the pews).

It is a cause of thankfulness that the chapel enters its 151st year in a good state of repair. May the Lord bless the venture of faith to continue in the same building and yet build up the congregation, especially out of the local population.

For a time, the church at Galeed also owned a house, 91 Buckingham Road. This three storey house was converted into seven bedsits and let to members of the Galeed congregation in need of accommodation. The house was sold in 1997, and the sale proceeds were formed into a charity: Poor Fund of Galeed Baptist Chapel.

Those who have worshipped at Galeed

The history of a church is really a record of God's gracious dealings with the people he has gathered in that place, but we scarce know where to begin. Time would fail us to tell of the godly who have worshipped at Galeed. Characters such as Thomas Smith who was called by grace on the battlefields of India during the 1840s. Or Arthur Smeed whose quaint jottings are spiritually so real. Blessed with a revelation of the love of Christ while working one Saturday, he said, 'I could not have all my thoughts on him, and business too, so I asked the Lord to take it from me today, and give it to me tomorrow (the Lord's Day).' Or Winnie Walker a rebellious teenager who was called by grace on her death bed, and her dying words included, 'I have been to the golden gates, and God smiled on me.' Or Samuel Page, the backslider who was arrested by the Lord saying to him, 'Can't you follow me?'

While many have recounted the Lord's gracious dealings with them on admittance to church membership at Galeed during the past 150 years, sadly their testimonies are not recorded in the church books. Mr Popham made a few fragmentary notes in the church register. A few examples follow.

Henry Rumsey: 'Died at 12.30 pm, Sunday night, 15th November, 1900. Shortly before departing he said to one of his daughters, "It is well!" The memory of the just is blessed.'

Isaac Geary: 'Died rather suddenly, 5th November, 1901. His last food on earth was the Lord's Supper. He attended all the services on Sunday 3rd November, but he was taken ill on reaching home after the evening service.'

Ebenezer Banfield: 'Died most happily, triumphing over sin, death and hell, through Christ revealed to him. 29th October, 1902.'

However, a number of those who worshipped at Galeed were led to commit their writings to paper, and several of these valuable accounts have been published as books. These include the following.

All the Way (the writings of Daniel T. Combridge, deacon)

From Death unto Life (Grace Banfield)

The Tender Blade and the Early Harvest (Mary Banfield, who died when a child)

Brought unto the King (Rhoda Gosden, wife of John H. Gosden)

Sovereign Abundant Grace (Ruth Fenner's conversion from Roman Catholicism)

Treasures of Darkness and Hidden Riches (Bertha Payne)

Memory of thy Great Goodness (Mary Davey, the centenarian)

Two of a Family (Nora Troughton remarkably called by grace, she died young)

Memoir of John H. Gosden

It is striking how many of these accounts concern godly, gracious women, who have faithfully prayed and watched over the cause at Galeed. There are also a number of obituaries in the volumes of *The Gospel Standard*. Several of which were recently published together in the volume *A Heap of Witnesses*. These all testify to the blessing of the Lord at Galeed in the past.

It is worth noting that, together, the lives of two church members have spanned the entire history of the chapel. Miss Mary Davey attended Galeed from its opening. She was a member of Mr Popham's church, and died aged 108 in 1940. Mrs Ruby Poole (daughter of Mr S. F. Paul), was born just prior to the jubilee services in 1918, and remembers Mr Popham and Miss Davey. Such links provide a natural element of continuity which is a great blessing to a church and we are thankful for it at Galeed.

Although today the congregation is very small, we are thankful it includes some young children, who naturally provide hope for the future. We are grateful for those from Bethesda who attend as able. Recently the congregation had an age range of almost 100 years. May the Lord yet gather souls to worship him at Galeed.

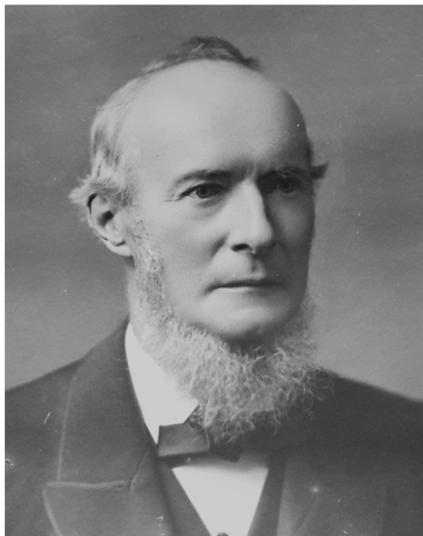
Conclusion

From its origins in the conversion of the curate at St Nicholas Church, through its roots in the Calvinistic Independent churches at Providence and The Tabernacle, and the spiritual growth nourished since 1868 through three long and faithful pastorates, the Lord has tenderly watched over and greatly blessed the church at Galeed. We still reap the benefits of the past. Though greatly reduced in numbers, our cry is with the Psalmist in Psalm 80: 'Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.' (v. 14-15) We look forward to the future with humble confidence in the eternal God (Malachi 3:6) – 'Our help in ages past, our hope for years to come' – and his powerful Word and Spirit. So may the Lord maintain his truth at Galeed and bless the preaching of the gospel to the calling of sinners out of darkness into his marvellous light and the building up of Zion, for his own name's sake and glory.

History of Galeed Strict Baptist Chapel, Brighton

Portraits of the Galeed Deacons

(For a portrait of John Marshall, see p. 16)



Daniel T. Combridge
Deacon 1869 – 1915



Joseph Banfield
Deacon 1912 – 1932



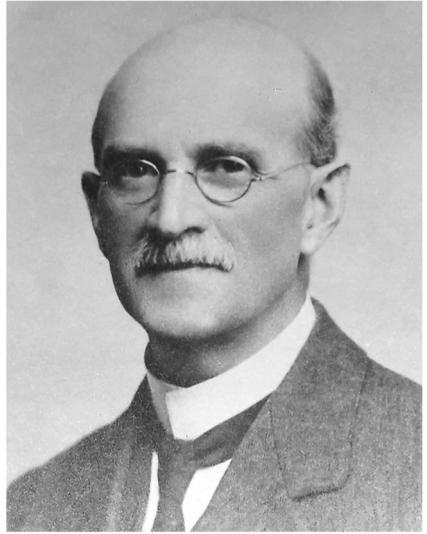
Benjamin Hunt
Deacon 1904 – 1910



John H. Gosden
Deacon 1919 – 1924



Tom Lewis
Deacon 1919 – 1929



Isaac Farncombe
Deacon 1930 – 1933

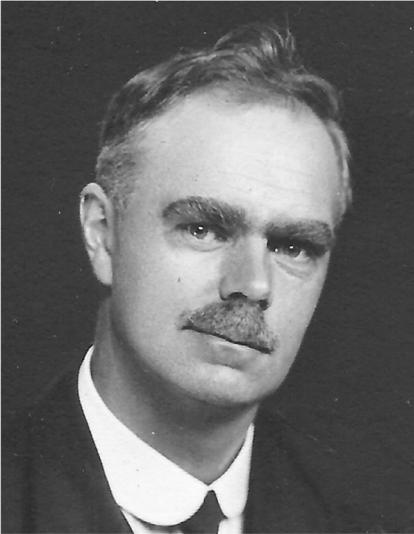


Archdale S. Palmer
Deacon 1919 – 1932



Sydney F. Paul
Deacon 1930 – 1971

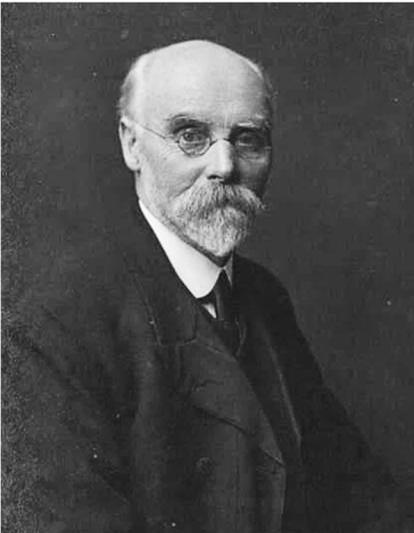
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Jessie Delves
Deacon 1933 – 1935



Herbert P. Banfield
Deacon 1935 – 1992



Charles Tucker
Deacon 1933 – 1940



David Lewis
Deacon 1945 – 1973



James A. Hart
Deacon 1971 – 1992



Tom Hills
Deacon 1992 – 2012



James C. Bentley
Deacon 1990 – 2002



Paul H. Topping
Deacon 2003 – 2010

History of Galeed Strict Baptist Chapel, Brighton



The Officer Bearers in 2018

Matthew J. Hyde (Pastor-elect) and Philip A. Hills (Deacon)



The Minister's Vestry