

**A brief history
of the Strict and Particular Baptist Cause
at Carlton, Beds.**

by

**Moses Beeby
Pastor of the Carlton Baptist Church, 1913 – 1952**

transcribed in 2010 from the original manuscript of 1925/27

by

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Preface to the transcription

The original manuscript document is contained in a school exercise book. It gives a history of the Baptist church in Carlton from 1688 to 1927. The main part of the manuscript is dated 1925, but there is an addition, dating from 1927, dealing with renovations made in that year to the chapel building. The original document is in the possession of Mr. Roy Register of Carlton, a former Deacon of the Carlton Baptist church.

The source of much of the earlier information (up to the mid-1850s) is recognizably the first Church Minute Book, which was transcribed in 1956 by the Rev. F. W. Harris of Solihull Congregational Church, Warwickshire, a direct descendant of Charles Vorley, Pastor at Carlton from 1797 – 1837. Copies of the Harris transcription are possessed by the Bedford and Luton Archives and Records Service (BLARS), the Bedfordshire Family History Society and the Carlton and Chellington Historical Society. The original of this Minute Book is now lodged in the library at the Strict and Particular Baptist Historical Society's museum in Dunstable, Beds. Later information in the Beeby history is almost certainly taken from other documents in the same library, which are reported to include the second Church Minute Book (1837 - 1979), the Baptist Sunday School Minute Book (1895 – 1940) and a set of accounts (1897 – 1899), though this has not yet been verified. A further source for Moses Beeby was recollections of the members of his congregation, which he solicited because (as he notes in his history) the Minute Books were not well kept at times during the latter half of the 19th century.

Notes on the text

1. Moses Beeby's punctuation is haphazard. His commas are often indistinguishable from his full stops, and he uses them very freely. Furthermore, it is frequently hard to distinguish between his capital and small letters, and the combination of this with the previous problem often makes it difficult to know where he intended his sentences to start and finish. In my transcription I have rationalized the punctuation and sentence structure to a limited extent, consistent with what I believe his meaning to have been.
2. Occasionally I have added words apparently omitted in the original, in regular typeface, in square brackets: [omission]. Other editorial notes in the text are in italic typeface, also in square brackets. The note [*sic*] indicates that the transcription faithfully reproduces what was written in the original, but that there appears to have been an uncorrected error in what was written.
3. Moses Beeby's usage of quotation marks is very strange. I have reproduced them as they are found in the manuscript. My impression is that he used them mainly to denote his own personal remarks or explanations interpolated into text that is largely quoted or paraphrased from other sources.
4. It should also be noted that Moses Beeby's frequent inclusion of material transcribed or paraphrased from the First Minute Book of the Carlton Baptist Meeting often exhibits minor differences from the full transcription mentioned above, possibly because of legibility problems in the original material.

“A brief history of the Strict and Particular Baptist Cause at Carlton, Beds.”

O give thanks unto the Lord, for he is good; for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy: and gathered them out of the land, from the east, and from the west, from the north and from the south. They wandered in the wilderness in a solitary way: they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the Lord for his goodness, and for His wonderful works to the Children of Men. *Psalm 107, 1st to 8th Verses.*

This is my aim in this little work in tracing out the connective chain of events to this Church of God in Christ at Carlton, Beds., during a period of two hundred and thirty seven years. Surely it is of the Lord's mercies we are not consumed, because His Compassions fail not. May the Lord of hosts continue still to bless this part of His one Church, that it may be as a light set upon a hill which cannot be hid.

Although the Baptist Church at Carlton, Beds. was not formed until the year 1688, this is by no means the beginning of the Nonconformist Cause in the Village. In all probability they met at the old Manor House and farm in Carlton as far back as 1672 now known as the Fishers, a name probably derived from earlier occupants, there being a Gideon Fisher in the Parish in 1672, whose house was licensed for Nonconformist worship under the First Declaration of Indulgence Act. We conclude the Cause commenced in 1672. “The old manor house is now vanished”. This place is a secluded spot standing in the midst of fields, where the early worshippers first met and continued to meet there for a long time. The farm is now in the possession of Mr. Harold Eden.

The present Baptist Meeting House was built in the year 1760. The land was purchased of John and Mary Bithrey for £10. The building stands on the Causeway, and like others that were built at that time it is almost a square Building. Having a three span roof at the back, long roof in from [front?] and sides [*sic – the meaning of this passage is unclear*]. The Interior is like the outside plain. The roof is supported by two great oak Pillars. It contains a front and two side galleries [each with] four rows of seats. The Pulpit is high, small, and of Puritan Style, with a sounding board over it, a Clerks desk under it, and another seat below the Clerks. The seating accommodation is for 6 or 7 hundred people, and by removing Slides of upper school room, and the slides of the bottom Vestry, 200¹ more could be accommodated. The five mile act was not repealed when the Meeting was built. The Place was put in trust in 1760, as a Meeting-House, built for the worship of God. The Congregation meeting together are called protestant Dissenters, Calvinistic [*sic*] Particular Baptists. The trust deed is subject to the decision of the major part of the male members of the Church. As the trustees cannot do anything without their sanction, this is certainly a wisely ordered method so that one part cannot dominate over the other. Church order, and the covenant of the Church, is included in the trust Deeds. This is a declaration of the faith and practice of the Baptized [*sic*] Church of Christ at Carlton, Beds., as it was in 1688, and as it is now under the Pastoral care of Moses Beeby, August 26th 1925.

¹ This was in the old Style [*an emendation in the original, probably referring to the period before the chapel seating was reorganized in 1927 – ed.*]

1688. The Form of Admission. The Church Covenant. We do in the Presence of Almighty God, and the Lord Jesus Christ, the crowned King of Zion: and in the presence of His holy Angels, and all beside, here present solemnly give up ourselves to the Lord, and one another by the will of God, solemnly promising and engaging in the aforesaid awful Presence, to work together with the Lord, and one another, in the ordination of all Gospel ordinances, and in the discharge of all Relative duties, in the Church of God, and elsewhere as the Lord shall enable and enlighten us. The following 13 Articles are the Articles of faith:

1. On the Holy Scriptures
2. On the Trinity in Unity
3. On Man's Creation and fall
4. On original sin
5. On Election and Reprobation
6. On the Incarnation of Christ
7. On Particular Redemption
8. On the Resurrection and Ascension of Christ
9. On Justification
10. On Regeneration
11. On Perseverance
12. On Sanctification
13. On the Resurrection.

1688. Inception of the Church. This is a brief account of the history of the Baptist Church of Jesus Christ, meeting for divine worship at Carlton, Bedfordshire. The following is from the old Church Book "*The Church of Jesus Christ in Carlton began in Harvest Anno Domini 1688*". The constitution of the Church at its early inception can hardly be defined. It was sound in doctrine. Though Baptist in principle it allowed others that gave a reason of the hope that was in them to become members. This practice often led to unpleasant divisions among them according to the minutes recorded, until a better order prevailed. In the earliest Deeds, the Church is called a Particular Body of Calvinistic [*sic*] Baptists. It has been supposed that the Church at Carlton is the off spring of the Baptist Church at Stevington, Beds. This as far as I have searched has no foundation – no mention of this is made in the old Church Book – probably nonconformity is quite as old in Carlton as it is in Stevington. There were 56 Church members between 1688 – 1691, and only four of this number came from Stevington. The following is a copy of their order, that they did first give themselves up to the Lord, and to one another in the Lord in holy covenant, to walk together as a Church of Christ in all Gospel ordinances and Relative duties according to God's word. "Names recorded 56 in all". In those days they had teaching Elders, and among their Deacons "The Elder".

From 1691 – 1699. The first Pastor of the Church was Mr. John Greenwood, whose name is at the head of the members list. Who preached for them prior to Mr. Greenwoods settlement we have no account. No doubt they were supplied by other ministers, also that Mr. Greenwood preached for them occasionally. However from 1688 – 1691 the Church was without a regular minister. And on Oct. 15th 1691 Mr. Greenwood was chosen and ordained the first Pastor of the Church at Carlton. After his ordination the minutes record he was no longer to consider himself a member of y^e Church at Stevington, but to seperate [*sic*] himself from it as though he had never belonged to it. There were ups and downs during his eight years ministry. Some of

the members conduct was not what it should have been. Of Mr. Greenwood little is said, the record in the Church Book is as follows “Verbatim” *John Greenwood, Pastor of ye Church att Caullton departed this life at his house in North Crauley January ye 20th 1699.*

From Mr. Greenwoods decease several years pass without much being recorded. In 1702, the first reference to baptism is noticed. “The words are” *It is agreed upon that if any member have light into the baptizing of beleivers [sic] they may have it administered to them, but if they have no light in it to remain then as Saints.* “This sounds strange”. Also it is agreed upon to sing at the Lord’s table. Again it is agreed upon that infant baptism is not to be considered a priority in this Church. The second Pastor was Robert Church, chosen Pastor March 3rd, 1702. There is nothing to show where he came from or how long he ministered. During his Pastorate peace was restored and the Discipline of the Church maintained, which had been previously very much neglected.

Two ministers about this time were sent out by the Church to preach the Gospel. In 1714 Moses Harper preached before the Church and was approved of by the Church and sent out to preach the Gospel: on January 4th 1716 William Boys was also seperated [sic] for the work of the Ministry who also preached before the Church, was approved of, and sent out to preach the Gospel.

1724. Mr Dadby [sic – the correct name is Dadly or Dadley] was the next Pastor of the Church, the Report is as follows, *At our Church meeting held on ye 29th May 1724 It is agreed by the members of this Church that Mr. Dadby be recieved [sic] as a member of this Church into our Community, Moreover the Church having approved of his gifts and qualifications for the work of the Ministry, Hath solemnly sent out and appointed him to Preach ye Gospel. It is also agreed by the members of this Church yt [=that] he be chosen to execute and perform the office of a Pastor to this Church, and they have thereby given him a call to ye work, and he has accepted of the case and we have appointed Tuesday ye 4th of June to set him apart for the work.* It appears this choice did not prove very satisfactory, for it was the painful duty of the Church to exclude him from their midst for his unchristian conduct. The church was again in difficulties, and was served with supplies for a time until another Pastor was chosen to take the oversight of the flock.

1730. In the year 1730 Mr. James Pool [his correct forename was John, not James] a member of the Church at Keysoe, Bedford, was chosen Pastor, who continued to serve the Church until the time of his death in the year 1751. Nothing of any importance seems to have occurred during his ministry, but it may be presumed that a better State of things characterised this period than the former. Nothing is left on record in the Church-Book concerning his work, or success, in the ministry: “the only account from his commencement is This”, *Mr James Pool, Minister of the Gospel at Carlton, departed this life April 5th 1751.*

1752. The next choice was made in the year 1752. Mr. Thomas Hull, a member of the Church at Olney, Buckinghamshire, was Chosen to the Pastorate, who continued to exercise the office of Pastor with fidelity, affection, and profit to the Church until the time of his death in the year 1778. During his ministry peace and prosperity was realised. 90 were added to the Church. Also during his Pastorate, the present commodious Meeting House was erected in the year 1760. We hope that when the great day of account comes it will be said of many, this and that man was born there.

Mr. Emery, who was for many years Pastor of the Church at Little Staughton, and a most laborious and acceptable as well as a successful minister in the year 1766 was appointed to the work of the ministry: Mr Tanely [*Tandy?*] was also appointed to the work of the ministry in the year 1768.

There is a Tablet fixed on the right hand side of the Pulpit in memory of Mr. Hull, “which reads as follows”, *Thos. Hull, Minister of Jesus Christ and Pastor of this Church upwards of 25 years, was translated out of this Church triumphant [a misquotation] on Lord’s day evening 17th day of May in the year of our Lord Christ 1778. This Servant of Christ was highly esteemed for his works sake, and the Church deeply mourned his loss.*

From the year 1778 to the year 1787 the Church was supplied by various Ministers. During this time the Church’s [*sic*] hope was raised, and again dashed to the ground. Some Ministers they heard and gladly dismissed them. Others were heard with profit and approached to become Pastors, but thier [*sic*] irregular Communion often proved to be a stumbling block to those who advocated Strict Communion. One Minister made the remark, He could not think of accepting the Pastorate over a Church that had no bottom. However the minutes record the following. Among those who supplied the Church was the late Exellent [*sic*] and revered Rob Hall of Arnsby [*probably Arnesby, Leics., a few miles south of Leicester*], who was a great means of help to them in settling some unhappy differences that had arisen respecting their choice of a Minister. The Ministers who came on Probation were

- Mr Stephens of Bristol, was heard well but refused their invitation to become Pastor for the reason before stated.
- Mr Ryland of Northampton, recommended Mr. Mark Wilks, who came out of Mr. Turners Church, Birmingham. This man supplied two sabbaths in Feb 1779, who proved a rank Methodist indeed, and refused all rule order or discipline in the Church of God. In this Person we were all unanimous in refusing and rejecting him for the above reason, and he left to our great Joy 21st Feb 1779.
- After this Mr. Rob Hall recommended Mr. Laurence Butterworth of Evesham, Worcestershire on the 25th July 1779, who paid us an unexpected visit and supplied us that day to the general and universal satisfaction of the Church and congregation, he also was approached to become thier [*sic*] Pastor.
- Mr. Hiller supplied the two last Lords days in August 1779, was generally liked being an eminent and able Minister of the Gospel. A Church meeting was held which lasted an hour and a half. Then Mr. Hiller was proposed, as to whether he should be asked or not, to become the Pastor of the Church, which was answered in the negative without a division, for reasons given which they felt Justified in as a Church and people.
- Mr. Wykes also supplied the Church for twelve months, but as his Ministry lacked savour and power his services were no longer needed.
- Mr. Love of London also supplied the Church but was not chosen to the Pastoral office. During this period the prospects of the Church were blighted, and through discord and evil speaking and general unchristian carriage the Congregation declined.
- It appears that a Mr. Clark was for a short Season ministering to the Church, but as the state of the Church and Congregation was on the decline, and the Preaching of this Minister not calculated to remove the evil, his Services were discontinued.

In the year 1787 Mr. West, Minister of the Church at Soham in Cambridgeshire, was ordained Pastor. Mr. Fuller of Kettering and Mr. Emery of Little Staughton took part in his ordination. During his Pastorate 18 were added, and for some time there were pleasing signs of prosperity, but however in the latter part of this pastorate unpleasantness occurred, on account of which the Pastor deemed it his duty to resign his office which he did in the year 1793, removing to Wantage in Berkshire, and from there to Dublin, where at a late period of his life he engaged in the Correspondence of the Baptist Missionary Society as their principal agent in that Country.

Mr. West having resigned his office the Church at Carlton sent for Mr. Charles Vorley of Irthlingborough in Northamptonshire, who came on December 25th 1793. This man was evidently directed of the Lord to Carlton, and a long season of usefulness was before him. Seeing the blessing of God attending his feeble efforts, and being repeatedly solicited by the people to become their Pastor he with fear and trembling accepted the call and was settled among them on June 7th 1796. Mr. Vorley was a member of the Old Baptist Church at Irthlingboro prior to coming to Carlton, [and] was ordained to the Pastoral office over the Baptist Church at Carlton on June 7th 1796. Mr. Grendon of Sharnbrook, Mr. Hall of Raunds and Mr. Emery of Little Staughton took part in the services of the day.

Mr. Vorleys Ministry was consistent and continued for the space of 41 years. His pastorate is a Record one since the inception of the Church. 150 members were added during his Ministry. Peace, unity and prosperity was enjoyed by the Church. In the year 1824 Mr. Tandy, a member of the Church, was set apart for the work of the Ministry, and on May the 31st 1826 his ordination took place at Great Gidding. In the year 1834 Mr. Thomas Robinson was appointed to the work of the Ministry, who was afterwards ordained at Little Staughton.

When Mr. Vorley had been about 11 years at Carlton, Mrs. Vorley commenced a Sunday School in her kitchen. Only 8 attended at first, then it somewhat increased. Mrs. John Wells, "now deceased" of Carlton, Grand daughter of Mr. Vorley, said Mrs. Vorley paid Mr. Wooding 1/- per week to assist her in the Sunday school. The school has now passed its 128th anniversary, though small it still consists [*sic* – perhaps *exists* was meant]. Some of Mr. Vorley's great grand Children now live in the house where he lived, and where the school was started. There were several name [*sic*] Bithrey at Carlton. Some were members of the Church when Mr. Vorley came, other [*sic*] joined after his settlement. Mrs. Francis [*sic*] Bithrey, a grand daughter of John Bunyan [*in fact she was Bunyan's great-granddaughter*], died while Mr. Vorley was at Carlton. She was greatly attached to her Minister, and a zealous friend to the Baptist Cause. She presented her Minister with a Residence also at her death, 'by will', a sum of money was left to him £200 in four per cents, and certain articles of Furniture. Thus after a long and successful Ministry he fell asleep in Jesus. A tablet was erected [*sic*] to his memory in the Meeting on the left hand side of the pulpit, which reads as follows, *Sacred to the memory of the Rev. Charles Vorley, 41 Years the beloved Pastor of this Church, who died Oct 23rd 1837 aged 70. He was a man of strong native talent, Cultured by reading and Meditation, of Primitive Simplicity of Manners, Eminent in Prayer, a frequent and faithful preacher of the Gospel, His End was peace, Resting of the Rock of Ages, for eternal peace.*

*His hand, the good man fastens on the skies
And bids earth roll, nor heeds her idle whirl*

For two years after Mr. Vorleys death the Church was served with various Ministers, and in the year 1839 Mr. George Hall of Newport Pagnell was recognised as Pastor. 11 Ministers took part in his ordination services, in the year 1839. The

Church agreed to purchase a Ministers house, situate adjoining the Meeting-House, for which they gave £170, and further outlay was expended to put the house in a good tenantable repair. New Trust Deeds were prepared during the year 1840. There is no further entry in the Church-Book by Mr. Hall after the year 1845. Nothing of much importance seems to have occurred during his stay. He tried to reform some abuses which had crept in, and he exhorted the members to adhere to the ordinances of the Gospel. He endeavoured to proceed on scriptural lines, and maintain Church order as it is revealed in the new Testament.

Some years appear to have passed before another Pastor was chosen. The old Church-Book records in the year 1852 Mr. J. Evans of the Baptist Meeting was called by the Church of Christ Meeting for Worship at Carlton Beds. To become their settled Minister at a Church meeting held the first Sabbath in Oct 1852. Joseph Wooding and John Phelps, Deacons. [*This presumably indicates that the Deacons presided at the meeting.*] This was agreed to by Mr. Evans at a Public Meeting held 2nd Oct 1852.

Christmas day 1852. John Evans, Mrs. Evans and daughter were received into the Church, when the right hand of fellowship was given to each by Joseph Wooding. On Christmas day 1853 six persons were baptized and two of these were [Lydia] Ann Abbott and Eliza Abbott, later known as Mrs. John Wells and Mrs. George Wells [*but he has them the wrong way round – Eliza married John Wells and Lydia Ann married George Wells*]. These were recieved [*sic*] in the Church on the first Sabbath in 1854. Mr. Evan's Ministry terminated in 1856: "18 members were baptized during his Ministry including himself."

Mr. E. J. Silverton was the next Pastor in the year 1858. No account of his coming is given in the Church-Book, which is strange. Let this be observed sometimes the Church-Book was kept by a Deacon. It is to be regretted sometimes these are incapable men, and minutes are not recorded and much valuable information is unrecorded, as many are now living who knew Mr. Silverton, and where he came from. He was a student of the Metropolitan College, London, "and was commonly called one of Spurgeon's students". He possessed much natural force. Evidently he was a man of parts, talent, and gifts. Some who knew him said he was a gracious man, and contended for the faith once delivered unto the Saints. The large commodious Chapel used to be full to overflowing often 700 people being present, and he talked of enlarging it, but cooler minds thought different. I have been told the singing could be heard a mile off. The people attended from many miles around. Some still living remember coming some miles to be at the Sunday morning 7 o'clock prayer meeting, let those who will condemn this, I only wish there was more of this zeal now. The old School Room was taken down and a new one built which is a pleasing adjunct to the Old Meeting. Sometime 900 people were present, using the Vestry and school room. By removing the slides, [*sliding doors*] the hearers would be on the same level as those in the Meeting. 59 Members were added in his Pastorate. One note records on Sept 4th 1859 eight were baptized at 8 oclock in the morning, in the river at Harrold before 3000 people who witnessed the Solemn, Sacred, and Scriptural Ordinance of Believer Baptism. Mr. Silvertons fame began to wane, and no farther entry is made after Dec 4th, when he baptized Mary Ann Foskett in the river at Harrold, and it was very cold Dec 4th, 1859. This old lady died a few years ago, between 80 and 90 years of age. "The cold water did not hurt her". For about four years the Church was again Pastorless. In the year 1860 when the Centenary Services of the present Meeting House was celebrated, Mr Drawbridge [*of Rushden*] Preached in the morning to about

600 people, about that number had lunch. In the afternoon Mr. Bloomfield preached to between 600 or 700 persons, who sat down to tea, and in the Evening the number increased to 1200 when Mr. John Foreman of London preached in an orchard – as it was impossible for the people to get in the building. Carlton has had its ebbs and flows, times of prosperity and times of adversity. See Earthen vessel for 1860 for confirmation of above. [*Perhaps this was some commemorative artefact.*] Mr. C. H. Spurgeon preached to an equal number on one occasion, when 950 cups were hired for tea.

Mr. Silverton went from Carlton to Chatteris, in Cambridgeshire, where he attracted large congregations, so that the Chapel would not hold the people. Therefore, Zion Chapel was enlarged and will comfortably seat about 800 people.

On Dec. 11th, 1863 at a church meeting it was decided that the ordinance of the Lord's supper be administered the first Lord's day in the month, if we can obtain a Minister of the same faith and order, so long as we are without a Pastor. Also that the Church be considered a Particular Baptist Church, that no one be allowed to join it without being scripturally Baptized by Immersion; also the rules of the Church were read and confirmed (Geo Smith, Deacon).

May 15th 1864. At a Church meeting Mr. Carpenter, Baptist Minister at Dunstable, was proposed, and agreed upon to send him an invite to the Pastorate of the Church of Jesus Christ at Carlton, Beds. July “no date given” 1864 Mr. Carpenter accepts the invitation and commences his Pastorate on Sep 18th 1864. On Oct 23rd 1864 at a Church Meeting it was proposed that Mr. Carpenter examine the new Trust Deeds, and if he thinks them valid to take the same to a solicitor to have them tested. Mr. Carpenter's stay at Carlton was short, for he resigned the Pastorate April 16th 1865. He went to the Particular Baptist Church at Warboys, Hunts, and to this day August 26th 1925, the first, and the last, candidate he baptized are both living. [*But it is not stated whether those were Carlton or Warboys candidates – Moses Beeby himself was from Warboys, and had inside knowledge of the Baptist community there.*]

April 1st 1866 Mr. Crampin enters upon a six months engagement with a view to the Pastorate to be decided in three months. June 24th 1866 at the Church meeting it was brought forward whether Mr. Crampin be invited to the pastorate, when only one third of the members were for Mr. Crampin continuing with us. His labours ended the last Lord's day in Sept. 1866.

April 21st 1867 At a church meeting it was voted upon with respect to giving Mr. Bax of Meopham, Kent, an invite to the Pastorate, when only 3 voted against it. He was accordingly invited, May 11th 1867. Mr. Bax's [*sic*] accepts the Pastorate to commence the first Lord's day in June. Mr. Bax was a weak, frail man, an eminent Christian, an affectionate and Powerful Preacher. He resigned his Pastorate on March 1st 1868, which resignation was generally regretted. Like Mr. Carpenter, his stay was short, at this time there was bad management on the part of the Church officers, unless Church Secretary, and all offices rested with one [person?] at this time. The ruling Deacon gave the minister a pound – more or less, as he felt inclined. What honest minister would for any length of time would [*sic*] put up with such treatment. Mr. Bax said to one member who lived in the Ministers house and entertained the ministers, I can't put up with this, John. Mr. Bax went to the Strict Baptist Church, New Street, St. Neots, Hunts., where he ended his labours. He was beloved of all for his works sake.

In the same year at a church meeting in June Mr Baker of Suffolk was invited for three months, but left when his engagement terminated. This minister was at one time settled at Needingworth, Hunts. He died at Oakington, Cambs.

Jan 3rd 1869 At a Church meeting Mr. Brittian [*this pastor's surname was in fact Brittain*] was proposed for the pastorate, it was put to the vote respecting giving Mr. Brittian of Watford, Herts., an invitation to become the Pastor of the Church. When 64 voted for, and no one against him he was written to accordingly. April 4th, Mr. Brittian accepts the Pastorate, and on June 1st 1869 Mr. James Brittian was ordained Pastor of the Particular Baptist Church at Carlton, Beds. Pastors Hanskew of Kings Langley, Mr. Peet of Sharnbrook, Hale of Blackheath took part in the services. Mr. Brittian's Ministry was not a long one at Carlton. But events both material and spiritual took place during his ministry. [At a] Church meeting held on Lord's day April 18th 1870, [it was] proposed by William Wills, seconded by Geo. Smith, and unanimously resolved that as the house adjoining the burying ground is not fit for the residence of our new pastor, we shall forthwith commence building a new one on the ground belonging to the Church on the Causeway, Mr. Brittian, Pastor, being connected with the building trade undertaking to superintend the work.

Oct 24th 1870 It was resolved by the Church, that the Sunday school in this place be in all matters subordinate to the rules and laws of the Church, that the Pastor and Deacons have entire control of the school in all important matters leaving [it?] to the school committee to make bye laws for the convenience and Performance² of school duties.

The present Ministers House, now called the Manse, was completed in the year 1872, it is a substantial built house, although it might have been improved on when building. A special trust Deed was executed, and the Ministers house included in the meeting property. In 1872 a special meeting of the trustees was convened, at this meeting it was deemed advisable to execute a new Trust Deed in which should be inserted clauses in reference to the new house just built for a ministers residence. This was today Jan 26th 1872. So that the whole of the Church's property is now secured in the names of 14 trustees. The Deed was drawn up for that purpose by Mr. Sharman, Solicitor at Wellingborough. Three members were added to the Church by Baptism in 1869. And on Sunday April 28th, 1872, 10 more were received into the Church. But on August 1st, 1872 a meeting of the Trustees was held, which shows man to be an erring creature, [at?] which doubtless were facts disclosed [that?] would show faults on both sides. At this meeting [it was] proposed by Chas. Gammage and seconded by Thomas Allen, and agreed to by all present that Mr. Brittian have six months notice to quit his House, in (connection) [*sic*] consequence of some untrue statements made by him, in connection with the house just built. As soon as Mr. Brittian received notice, he sent in his resignation wishing to stay until March 1873. It was proposed, and seconded, that Mr. Brittian leave the Pastorate in three months, from Sep 14th. He left accordingly. The following June, Charles Gammage resigned his office as Deacon.

On June 22nd 1873 a Church meeting was held, and having heard Mr. John Jull several times the Church desired to ask him to become thier [*sic*] Pastor. When it was put to the vote 61 voted for him and no one against it. The Church gave him an invite

² The original gives "maintenance" as an alternative reading of this word, but the sentence then seems to make less sense.

to become pastor at once. After duly considering and seeking the Lord to direct him Mr. Jull accepted the Pastorate and was ordained Pastor in [sic] Sep 16th 1873, when Mr. John Hazelton of London, Mr. Atkinson of Brighton, Mr. Bax of St. Neots Mr. Bull of Wellingborough, and Mr. Inwards of Irthlingborough took part in the services. The entries in the Church Book shew Mr. Jull to be a man of no mean order. Every thing is done in a workman like way, the Church Meetings minutely entered, date of month and year which is sadly neglected in some pastorates. Mr. Julls Ministry was greatly prized by the people who attended Carlton Meeting at that time, and in those days there was a large Congregation. Mr. Jull frequently preached at the Surrey Tabernacle, London, while he was at Carlton, and also at Eden Chapel Cambridge, where he subsequently settled. His ministry was clear, sound, savoury. He was both a preacher and a teacher. The Church was edified through his ministry.

In August 1875 Mrs. Skevington, who died at Carlton but formerly lived at Turvey in a farm, left by will £200/0/0 to the meeting for it to be repaired. The money was left to be expended by her Son, Frank Skevington, the Minister, Mr. Jull, and Deacons Geo. Smith, Geo. Clayson and Jesse Line. It was not left free of legacy duty, therefore £180. 0. 0. was the sum total to be expended. Accordingly in the spring of the year 1876, Mr. Slinn, builder of Wellingboro was invited over to give us a plan and estimate of the cost of the repairs, a new ceiling for the meeting, the old windows taken out of the meeting, and new ones placed in, two new porches built of white brick, covered with slate, and new double doors to each were placed at the entrance of the former doors, a new wall built to part the burial ground from the meeting, the school room and vestries all cleaned coloured [sic] and painted, new spouting all round the meeting. The contract was taken by Charles Clayson, builder of Harrold.

The contract was	£126. 0. 0.
Thompson for spouting	1. 19 0
Rudd for carpentering	5. 12 6
The same time a new wrought Iron fence by Page and Co. of Bedford, by the road in front of the Meeting with cast iron coping	£ 28. 0. 0.
Masons work done to the fence with three new Piers etc.	£ 14. 15 0
Two extra stones over Porche doors on which were cut Baptist Meeting	£ 16 0
Extra for repairs of windows paid by F. Skevington	7 8
Total cost	<hr/> £180. 0. 0

As soon as this was done and paid for on the 8th Oct. the Pastor John Jull announced it from the Pulpit to the satisfaction of all. Then he said there was a remaining debt of £40. 0. 0. on the ministers house, which they wished to clear off. To do this he and his friends collected the sum of £14. 11. 0. Four collectors were then appointed Geo. Smith, Geo. Clayson, D. Parsons and Thos. Allen. They collected £21. 12. 0. among the congregation. The Pastor then went to Wellingborough to preach on the 29th Oct. They kindly made up the remainder £5. 7. 0 total £41. 10. 0 this includes the $\frac{3}{4}$ yrs. interest due, on the 8th Nov. The Pastor, with Mr. Coles of Wellingborough, one of the trustees, paid the amount at Mr. Sharmans office Wellingboro [and?] received the

note of hand that was given as well as all the Deeds of the house and meeting property that was deposited in the Solicitors hand for security for the £40. 0. 0. borrowed of him. There is one more item of expense in Mr. Julls time. At a Church meeting held Sep 1st 1878, it was decided to build a wall round the Ministers house. Collections were made by the Pastor among his friends, and an appeal made among the friends. Part was built and paid for Oct. 1878, the remainder built and paid for April 3rd 1879. Paid to Messrs Clayson £31. 15. 4., to the trustees 4/11.

In memo, Jan 15th 1878 was buried Mr. Geo. Hall, who died at Woolaston [*sic*], formerly the minister here, died Jan 11th, aged 75 years, and buried in the Baptist meeting ground.

At the close of a Church meeting held Dec 1st 1878, Mr. Jull handed a letter to the Deacon Geo. Smith to read, then he withdrew from the meeting, which letter contained his decision to resign his Pastorate of the Church of Jesus Christ meeting for Divine worship at Carlton, Beds. This letter which is given in extenso in the Church Book was of an eminent Christian Character. It breathed the true spirit of an under Shepherd – it concluded with *Finally my brethren and sisters, I commend you to God and the word of his grace. May the Lord bless you, bestow upon you abundant blessings and rich consolations, keep you from all harm, preserve you in peace and love, bless you with an under Shepherd, is the prayer of your faithful Pastor in the Lord.*

John Jull, Dec 1st 1878, Carlton.

Several copies of the Church's articles of faith, and rules of practice were printed in Mr. Julls time. 24 members were added to the Church during his pastorate. He went to Eden Street Chapel, Cambridge, where he successfully laboured for many years. He visited Carlton occasionally up to the time of his death. After 28 years of labour he resigned his Pastorate at Eden Chapel Cambridge. Concerning this he wrote, *I now feel resigned to the Lord's dealing. I am certain he put me into the ministry 47 year [*sic*] ago, and I now see by his hand, He has put me out and my work is done; now I am only watching and waiting till He shall call me home, where I shall see His face and be like Him, and glorified with Him. I am resting, trusting, rejoicing and glorying in the Atonement and sacrifice of Christ Jesus. I thank Him with all my heart, with my whole heart that He has loved me, redeemed me, called me by His grace and spirit, that I stand justified in His righteousness and have Him formed in my heart the hope of glory.*

He had preached in 163 places of worship and this was widely known and highly esteemed. On the 22nd September 1909, he was no more on earth for the Lord took him. The funeral service was conducted, according to his wish by Pastor L. H. Colls of Tring, the interment taking place in the Histon Road Cemetary [*sic*], Cambridge.

In the year 1881 Carlton Meeting Pulpit was supplied by various ministers after Mr. Julls resignation and amongst the rest Mr. F. King of Great Gransden, Huntingdonshire. After we had heard him several times it was thought desirable to give him an invite with a view to the Pastorate, we called the church together to know thier [*sic*] mind, when it was decided to invite him for three months. We heard him well the whole of that time but it being winter the congregation was small, so it was thought advisable to ask him to take the oversight of the Church for twelve months longer. This Mr. King accepted on certain conditions which the church did not consider unreasonable, our Prayer is that his Ministry may be abundantly blessed of God, in the Conversion of Sinners, as well as in the building up of Saints [*this last is presumably a quotation from the Minute Book*].

Jan 1st 1882 [a] Church Meeting [was held], when Mr. King was invited to the Pastorate. *After prayerful considerations Mr. King accepted the invitation, the prayer of the Church is may he continue long with us.*

April 20th 1881 Frederick King of Great Gransden removed with his family into the ministers house. On July 25th 1882 his recognition services were held, when Mr. Hazelton of London and Mr. Bull of Wellingborough took part in the ordination services, and several other ministers were present. The last entry made by Mr. King in the Church Book when he handed it to the Deacon was July 1st 1890. *Signed, F. King.*

The Congregation was good during Mr. Kings Ministry. 37 Member[s] were added to the Church during his Pastorate, but during Mr. King's Ministry, the Members of Carlton Meeting began to move away to the towns, i.e. Wellingborough, Rushden, Kettering and Bedford have benefited by them, so that the number removed from the fellowship of the Church during the above time was 30, making a clear increase of 7.

I cannot do better than give an account here of a sketch of his life as supplied by Mr. Jull. *Our brother F. King of Carlton was suddenly called home when on his Masters errand to preach the Gospel at Over, in Cambridgeshire. He was born at Waterbeach, Cambs., of truly Godly Parents, in 1825, his father being a Deacon of the Baptist Cause there, who was reputed for his Godly life and true devotedness to the Cause of Christ. When about 15 or 16 years of age our brother was baptized and joined the Church at Waterbeach. His first Pastorate was at Aldreth, Cambs., for nine years, then at Great Gransden, Hunts., for 22 years, and his last pastorate was at Carlton, where he laboured nine years. In all places the Lord used him as an instrument of calling Sinners and feeding the people of God. He was a very honourable, consistent, and godly minister of Jesus Christ. He was very much respected for his uprightness of life and true devotedness to his Masters work. He was 65 years of age, and after preaching forty years, without missing one Sabbath from the pulpit through ill health, was called away from his work on Earth to a higher, holier, and purer employment and service in the home of the redeemed above on July 26th 1890. The mortal remains of the deceased were interred by his intimate friend (and predecessor as Pastor of the Church at Carlton) in the Baptist Meeting burial ground, Carlton, July 30th 1890, in the Presence of a large assembly of mourning and Sympathizing friends. Many were moved to tears, feeling the loss they had sustained. The late Mr. King had lately resigned his pastorate at Carlton and was on Sunday last to have preached at Over in Cambridgeshire. With that in view on Saturday last Mr. King left home by the Harrold bus, taking train at Bedford for St. Ives, and it was near the railway station in that town, the lamented gentleman passed quietly and quickly away. He suddenly complained of some pain and before assistance could be procured, had ceased to breathe. The body was brought to Carlton on Monday, amidst manifest tokens of sorrow and esteem, [and] was laid to rest in the Meeting Graveyard on Wednesday afternoon.*

Mr. John Jull of Cambridge, an old and intimate friend of Mr. Kings, conducted the service, at which there was a large and representative gathering. Friends were present from Harrold, Odell, Rushden, Higham Ferrers, Wellingborough, Wollaston, Turvey, Stevington, Lavendon and several other villages. This may be accounted for by the fact that Mr. King was a true Pastor and worker. His death was generally regretted. Mr. Jull preached a funeral sermon on Sunday evening the 3rd of August, to a very large congregation, from the words *And I heard a voice from heaven saying*

unto me, Write, blessed are the dead that die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them. Rev 14.13.v.

The following tuesday was the day fixed to hold the Chapel Anniversary, when two sermons were preached by Mr. Reynolds, of London, to good congregations. It was intended to make a presentation to Mr. King at that meeting, of a purse of money subscribed by his friends, as a token of esteem and regard, on his leaving them, but of course that could not be. It was however decided to give it to Mrs. King. The sum of £11. 5. 6. was handed to the bereaved widow who touchingly thanked her dear friends for it.

The next Pastor, was Mr. David Flavell. [At the] April 26th 1891 Church meeting it was proposed and seconded that Mr. D. Flavell be invited to the Pastorate. 26 members [were] present, 24 were for him coming, 2 against it. An invitation was sent to Mr. Flavell accordingly, which he accepted. No mention is made in the Church Book, where he came from, but as his settlement is not so distant as some, [it is remembered that] he was Pastor of the Strict Baptist Cause at Swavesy, St. Ives, Hunts. Nothing of much importance appears to have occurred during his pastorate. The former part of his ministry was blessed to the ingathering of some who had hitherto remained outside. While Mr. Flavell was at Carlton Watts & Rippons Hymn Book was changed for Psalms & Hymns.

On Jan 12th 1896, this meeting was called to lay before the Church the resignation of the Pastor. Mr. Noble presided. It was agreed that the mind of the Church be known in this matter by ballot, when 17 were for him staying 8 against it, 3 did not vote at all. Mr. Flavell decided to remain. In 1897 the Baptist Meeting, Carlton, was cleaned and repaired, and painted at a cost of £41. 16. 4½. £20 of this money was a legacy left by Mr. S. Knight of Rushden, received Oct 18th 1897. This money together with other subscriptions towards the object stated, the total cost was £44 - 6 - 4½ including the grave yard wall being repaired. After Mr. Flavell's decision to stay some of the Congregation left and at a Church meeting held Nov 1st 1897 this meeting was called to lay before the Church the Pastors resignation, which was accepted. Mr. Flavell left Carlton, for Colchester, St. Johns Green, Jan 31st 1898. 12 members were added during his pastorate. He now lives at Cottenham in Cambridgeshire, and serves as an occasional supply to our Church's [*sic*].

The next choice was made at a Church meeting held June 5th, 1898, when Mr. A. B. Hall was proposed to become the pastor. There were 27 members present 22 voted for him to come and supply twelve months in view to the pastorate, 2 were against this, and 3 neutral. Mr. Hall was accordingly invited, and on June 19th, 1898, Mr. A. B. Hall of Rochester, Kent, accepted the invitation to come and supply the Church at Carlton, Beds. for twelve months. After the expiration of the twelve months, it was proposed and seconded that Mr. Hall be invited to the Pastorate, and that Mr. & Mrs. Hall have their dismissal from the Church at Meopham, Kent, which was honourably given. Some of those who were most for Mr. Hall coming to Carlton, soon showed signs of coldness. His pastorate closed March 16th 1903. 3 members were added during his five years ministry, one being Mrs. Hall, the other two have left. He has been Pastor over the Church at Little Staughton for some years and is still there, the third minister that has gone from this Church to that.

In the year 1904 Mrs. George Wells a member of the Church kindly offered to pay for certain repairs which were urgently needed, the roof of the meeting was in a bad state and other alterations necessary. The Church tendered their thanks to Mrs. Wells of Harrold for paying the sum of £18. 2. 0.

On Lord's day September 24th 1904 a special Church meeting was held for the purpose of giving Mr. John Kingston, of Tottenham, an invitation to the Pastorate, proposed by Bro. Gudgeon, and seconded by Bro. Line, which was put to the vote of the Church and carried, Mr. Noble, Chairman. Mr. Kingston accepted the invitation and commenced his Ministry Oct 2nd, 1904. Mr. Kingston[']s transfer was from Chadwell Street, London, that Church being under the pastoral care of Mr. E. Mitchell. Mr. Kingston's welcome meeting was held on Tuesday Nov 22nd 1904, when Pastor[s] E. Mitchell of London, Wrenn of Bedford, Roe of Rushden and others took part in the services. His pastorate continued five years, the Congregation did not increase during his pastorate. Neither did any thing of any importance occur during his stay. Five members were added during his pastorate, "besides themselves", three of them have passed to thier [*sic*] eternal home and two have left, so that we cannot say the cause prospered during his, or his predecessors pastorates. On April 9th, 1909, Mr. Kingston left a letter at the Church meeting to say his services would terminate on the last Lord's day in September 1909, after five years of ministeral labours. His resignation was unanimously accepted. Mr. Kingston went to Leicester where he died some years ago.

At a Church meeting on Dec 25th 1909 the question of supplies was suggested, when it was decided to abide by the rules and principles of the Church, and obtain supplies from the Strict and Particular Baptist denomination. [*"Supplies" presumably refers to non-resident preachers who filled the pulpit at times when there was no resident pastor*]. Also the Secretary was advised to write and ask Mr. Mortimer, if the Strict and Particular Baptist Society in London helped Churches financially, his reply was, yes, where it is needed. At the annual Church meeting held on April 5th, 1912, it was proposed and seconded that the Sunday school should hold the afternoon Service at 2.30, instead of later in the afternoon. This was carried by the Church, and the time was accordingly altered. The attention of the Strict Baptist secretary was made known to the Church Secretary at Carlton, that he had seen in the Baptist Times an announcement, that a Mission Hall was needed in the village, and asked them to take what steps they thought were necessary. Bro. D. Howe thought they ought to try and get a minister, and he proposed Mr. Beeby, who had been among them and was heard with pleasure and profit by the friends. At a Church meeting held Feb 27th, 1913, it was proposed that Mr. Beeby be invited to preach 3 months with a view to the Pastorate. It was proposed we pay him 23/- a week for the three months. The invitation was sent and after much concern, exercise and prayer, the invitation was accepted, to commence on the first Lords' day in May 1913, on condition the Hymn Book then in use was changed for Denhams selection of Hymns, which was carried unanimously. After the expiration of three months the Pastor elect wished to know the mind of the Church which was unanimous that he be invited to become the Pastor, which he did on August the first Lord's day 1913.

The Congregation began to steadily increase, and there looked like signs of prosperity. Mr. Beebys transfer was written for to the Strict Baptist Church at Warboys, Hunts, where an honourable dismissal was given after being a member there 11 years, the Church, Deacons and Pastor wishing him God's blessing. The recognition Services were held on Oct 16th 1913, when the following was recorded *Recognition of Mr. M. Beeby, as Pastor of the Strict Baptist Church, Carlton, Beds, Thursday, Oct. 16th, will long be remembered by the Members of the Church and Congregation worshipping at Carlton, "Beds", with pleasure, owing to the happy services in connection with the Settlement of Mr. M. Beeby as Pastor. Two Public Meetings were held, one in the Afternoon and the other in the Evening, at both of*

which Mr. A. G. Blackman, "Secretary of the Strict and Particular Baptist Society" presided. The afternoon meeting was opened with singing, the Chairman Reading parts of Ephes – iii & iv and Mr. W. Brown of Warboys engaged in Prayer. Mr. John Hazelton, of St Neots, Stated the Nature of a gospel Church. The Pastor then Stated His call by grace, to the ministry, and to Carlton. Mr. Ackland of Warboys gave the Charge to the Pastor. Over an hundred sat down to tea. Mr. Jas. Bennett of Rushden sought the Divine blessing on the evening meeting, Mr. John Noble, Deacon of the Church at Carlton, stated the leading of the Church in giving Mr. Beeby an invite to become their Pastor, Mr. Hazelton sought the Lord's blessing on the union [?], Mr. O. S. Dolbey, Pastor, Streatham, then gave the Charge to the Church. Messrs. G. Hills, W. Brown and F. Watson, three brethren from Warboys, then gave short addresses, congratulating the Pastor and the Church. As a closing Hymn part of all hail the power of Jesu's name was sung. The Pastor closed with the Benediction. The collections were good, and all present felt they had indeed a good day. The Strict and Particular Baptist Society said they would assist the Church to raise the Pastors stipend, and for twelve years this Society has given to the Church a yearly grant of £16, for which we are truly thankful. Thus I have tried in this brief way to trace out the Lord's continued goodness, loving kindness and abounding mercy to the Church worshipping at Carlton, Beds., for a period of two hundred and thirty seven years since the formation of the Church in 1688.

What shall we render unto the Lord for all His benefits towards us. We will take the cup of salvation and call upon the name of the Lord. Truly the Lord has been mindful of us. He has blessed us. What coldness indifference – complacency - backsliding, we as a Church have been the subjects of. But how merciful, Benevolent, good and gracious our God has been. Our prayer is, The Lord our God be with us, as He was with our fathers. Let him not leave us, nor forsake us. May He still watch over us, Guide us and teach us His truth. May the grace of Jesus, the love of God, and fellowship of the Holy Ghost be with us, Amen.

A War Memorial tablet is fixed in the Meeting, giving the names of those who fell in the great war between Aug 4th 1914 and Nov 11th 1918, obtained by public subscription a similar one is erected [*sic*] in the Carlton Parish Church.

"Finis" [*in top margin of next page.*]

There have been certain Charities left to Carlton Meeting, and small bequests to some of the Ministers. Mr. Nathaniel Grant, Yeoman of Chellington, Beds., left in a will dated Nov 24th 1810, one hundred and twenty Pounds, the interest of £100 for the poor of the Parish of Chellington and the interest of £20 to the Carlton Baptist Meeting Sunday School. At the same time one hundred Pounds for the benefit of the minister and the Congregation meeting in Carlton Meeting, in the name of Mr. Vorley and two other Trustees, this £100 was invested in buying three Cottages in Carlton Street, now in possession of Mr. Wallenger.

The Ministers house known as the Manse was built in 1870. 20 poles of land was purchased for £30, the three Cottages purchased by Mr. Vorley and others were sold [and] the [resulting] £100 went towards building this house. Mr. John Gostick advanced £80 on the house, 4 per cent interest to be paid to him while he lived, at his death the £80 to go towards the building fund. Also an £100 was borrowed from the building society at Wellingboro. The remainder of this was paid off when Mr. Jull was here. "This was not the first ministers house".

[On] Oct 3rd 1830 Mr. John Robinson of Turvey, Bedford, left by will two Cottages in Carlton Street, to the Baptist Church at Carlton, Beds., at that time under the Pastoral care of Mr. Vorley, the interest from these Cottages to be given away at the discretion of the Deacons to the poor members of the said Church, also to needy cases who are not members of the Church but who are consistent walkers. Dated Oct 3rd, 1830.

[On] January 29th 1823, one hundred Pounds was the bequest of Mr. Costin of Bedford for the support of the Ministry among the Protestant Dissenters at Carlton Baptist Meeting, Beds.

In 1839, the Church decided to purchase a house for the minister. They purchased one adjoining the meeting burying ground for the sum of £170, and spent further sums in putting the house in a proper state of repair. It is taken for granted that the money left by the late Nathaniel Grant was invested on this property, and "with part of the £100 left by Mr. Costin of Bedford, the property in Carlton Street was put in proper order which had been sadly neglected."

[In] Feb. 1925, at a meeting of the trustees of Carlton Meeting the Pastor and trustees did not think it advisable to let the Charity of Nathaniel Grant remain on this property. So it was offered for sale two parties wanted it one offered £230. However it was purchased by Mr. Sidney Childs, a clergyman in Canada, for his father to live in. We recieved [sic] from Mr. Sidney Child [sic] through Mr. Allen, Solicitor of Olney, the sum of £220, the purchase money for these cottages, the house being let in two apartments. The £120 of Nathaniel Grants Charity was sent to Mr. Blackman, Secretary of the Strict and Particular Baptist Society in London, on the instructions of the trustees of Carlton Meeting, to be invested according to the original order, in real or government security. On March 16th, 1925, recieved [sic] from Mr. Blackman the order of Contract, shewing the £120 is invested. The order of Contract is as follows, Bought for account of Moses Beeby, David Howe, George Gudgeon, per order of Messrs. Wynne, Baxter & Keeble, Solicitors £207. 15. 6. 2½ % Consolidated stock @ 57¼ this £120 having purchased the above sum at 2½ [sic] will be equal to 4½ [sic] on the £120. *[The meaning of these financial details is not completely clear.]* This investment will bring in about £4./ 10/ or just over £5. for the Poor of Chellington and Carlton Meeting Sunday school. £10 of the remaining £100 went towards the incedental [sic] expenses, the remaining £90 deposited in Loyds [sic] Bank, at Bedford, in the names of Pastor & Deacon.

In August, 1875, Mrs. Skevington by will left £200 to Carlton Meeting, which was spent on certain alterations and repairs.

In 1897, Mr. S. Knight of Rushden left £20 to Mr. Flavell, Minister at Carlton Meeting, and £20 to Carlton Meeting, which with other subscription was used to clean and paint the meeting in the year 1919.

Mrs. Gammage of Carlton gave the sum of £20, which with other money was spent in having the Meeting-House repointed with Cement, and new cement window cills, and the Meeting painted out side at a cost of £38 – 4 – 0.

On the 13th Feb. 1924, by will of Mr. Charles Betts, who died on 11th May 1909, left on the death of his wife three cottages situated in Yarmouth Terrace, Chellington, Beds., for the support of the Gospel in Carlton Baptist Meeting at Carlton, Beds. This Charity was left under the Mortmain and Charitable Uses Act 1853 to 1914. A Period of six months was allowed to sell and the principal to be sent to the Charity Commissioner: Mr. Blackman very kindly undertook the sale of the Cottages, by request of the Church and Trustees. Mr. Frederick Banks purchased these Cottages on Sep. 29th 1924 for the sum of £240/ 0/ 0/. The cost of the transaction of this property with the succession duty was £33. 0. 0.

The net result of this Charity is £204./ 10/ 4½. Acting on the instructions of the Church and Trustees, Mr. Blackman, Secretary of the Strict and Particular Baptist Society, Receives the Payments from the Charity Commissioners, and it is paid to us through the Society's Bank. The Principal is invested in 4½% Conversion Stock 1940 – 1944. Both spiritually and materially, this place has been blessed of the Lord:

M. Beeby, August 27th, 1925.

At the Annual Members Tea held on Good Friday 1926 it was talked about reseating the bottom portion of Carlton Baptist Meeting. During the same year Steps were taken to obtain estimates for work under consideration. Messrs. Nichols & Son of Northampton, Glenn & Sons of Northampton, J. E. Smith of Higham Ferrers, Northants. were the contractors. Nichols took out the old seats, Glenn & Sons made the new seats and fixed them, Mr. J. E. Smith was the Hot water engineer, Messrs. Brandon & Bros Carlton did the outside painting. The following is a copy of Report sent to the Editors of the Christian's Pathway (June Issue 1927)

Restoration of the Strict Baptist Chapel, Carlton Beds.

A License was obtained for Nonconformist worship in the year 1672. The Church worshipping [sic] here was founded in the year 1688.

On April 21st 1927, under favourable weather conditions, the re-opening Services of Carlton Strict Baptist Meeting were held. The Renovation commenced in January and was completed April 18th. The old high back pews, which had been in use 166 years, were removed, the old floor replaced by a new one on 4½ in. concrete and 2½ in. coke breeze, the aisles are of Durus [?] tiles, there are new inner doors, and the bottom portion of the building has been re-seated with Oregon Pine Seats, which are well made and comfortable, a No 6 Classic boiler and five radiators have replaced the old Tortoise Stove, the outside has been re-pointed and with the proposed Electric lighting Scheme the cost is about £720. Mr. E. R. Danford, a Strict Baptist, of Northampton, was the architect.

Over 400 people assembled in the afternoon to hear a Sermon by Mr. R. Robinson, of London, who preached from Mark 1, last Clause in verse 45: and they came to him from every quarter. This text was very appropriate for the occasion as it was true in our case. This sermon was greatly enjoyed, the Doctrine clear & definite, blended with experience, and the practical coming to Jesus was very good. I believe the presence of the Lord was felt. 330 sat down to tea.

[At the] evening service, after singing a hymn, Come we that love the Lord, Mr. J. Bennett, and Mr. H. Neville were graciously helped in prayer, and voiced the feelings and expressed the desires of many present. Pastor B. Clover of Rushden, read Part of 1 Chronicles Ch 29, Pastors Newton, of Wellingborough, Caten of Irthlingborough, Hazelton of St. Neots, Hunts., Robinson of Chadwell St. [London] Delivered addresses in the Evening, and it was a red letter day in the history of this historic Church. Many friends came from neighbouring parishes to join in the celebration of Thanksgiving. Mr. F. T. Newman was unable to be with us owing to a cold, so the Pastor presided over the Evening meeting, when he said through the goodness of Almighty God we meet today in this Sanctuary to acknowledge His great goodness to us in the Renovation of this historic place of worship. The Lord inclined the hearts of the people to give, and they gave liberally and cheerfully. The Pastor said he thanked all from his heart who had helped with their purse – and those who had helped with their prayers. These words were Seasonable, Now therefore, our God, we thank Thee and praise Thy glorious name. But who am I, and what is my people that we should be able to offer so willingly after this sort, for all things come of Thee, and of Thine own have we given Thee.

The whole of the funds obtained for this work had been raised in a voluntary manner, and had come in from abroad as well as from at home, without the aid of bazaars, Sales of Work, concerts or any such methods of obtaining money. The Collections at the opening services were £33/ 6/ 6d which added to the receipts to hand of £757/ 9/ 4/ made a total of £790/ 15/ 10/. The singing was very hearty

throughout the day. The Pastor said, Great things for us the Lord hath done, (In Providence and grace;) Before the world was made, Beloved and chosen in the Son, on whom our help was laid, Great things for us the Lord hath done, In providence and grace; He will complete the work begun, And we shall see His face. The Pastor closed with Prayer –

M. Beeby

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