

**QUORN
BAPTISTS**



*To the Glory of God
and
to the Memory of those
who,
for nearly 200 years, have worshipped
and
served Christ in the Baptist Cause
in
the Village of Quorn,
Leicestershire*

FOREWORD . .

Coming as a "new man" to serve the Church at Quorn, I am honoured to be able to read and commend this memorial booklet.

Here is recorded the work of God over two centuries. A divine story in which godly men and women played their part.

The story is still being enacted. I recommend the cause at Quorn to your prayers. Pray that the God of our fathers will lead us on; that His Spirit Who came upon them will move in our hearts; that the Saviour whom they served so long and faithfully will be exalted in His Church in Quorn.

P. A. COOPER.



The 1766 Meeting House as it is today.

A. P. G.

ACKNOWLEDGMENTS . .

In writing this story of the Baptist Cause in the Village of Quorn, Leicestershire, I wish to tender my thanks to those who have supplied me with books and information, etc.

To: The Officers of the Church for use of Minute Books; Mrs. Morgan, of Loughborough (a descendant of the founder, William Parkinson); Mr. T. Dexter, a former Church Secretary, for loan of G.B.R. Vol. 3 (General Baptist Repository for 1811), also notes which he had copied from "History of the Baptists in Loughborough, 1756-1846", by H. Godkin; Dr. J. Brewer, B.A., B.D., of Baxter Gate, Loughborough, for loan of G.B.R. No. VII, Vol. 2, and "History of the English General Baptists"; Elder members of the Church for other items of interest.

I would also like to thank my son, Mr. Frank Mee, of Southampton, a former Church Secretary, for his help in arranging this story for publication.

August, 1960.

WILFRID E. MEE.



A recent photograph of Church.

A. P. G.

INTRODUCTION . . .

In January, 1945, the following article was published in the "Loughborough Union Magazine".

"A friend interested in the history of this Church has furnished us with the following particulars, which should be of interest to our people:

In the year 1757, one William Parkinson took up farming in Quorn. He was in the habit of visiting friends at Sawley. On one occasion as he was passing through Kegworth he was attracted by the singing in the Baptist Chapel, and entered, with the eventual result that he was baptized in 1759.

His brother, Robert, also came to live at Quorn, in a house opposite where the Baptist Chapel was afterwards built. He, too, became a Baptist, and in the year 1760 his house was licensed for meetings, this being the origin of the name Meeting Street, by which the street where the chapel is situated is now known. Adherents to the Baptist cause grew in numbers, and in 1770 the chapel was built at a cost of £270.

The start of the Sunday School is another interesting story. A woolcomber named Gamble lived near the brook at Quorn, before what is now Wright's factory. He had a son, John, who went into a merchant's office in London, and became so successful that he was able to retire at the age of fifty. Returning to Quorn, he built a lace glove factory in order to provide employment for the people, and this still forms part of the present factory.

John Gamble was an ardent supporter of the Baptist cause, and he started the Sunday School in the year 1780. At this time Robert Raikes was working on similar lines in Gloucester."

On the basis of this information it was decided to proceed with arrangements for the Bicentenary Celebrations to be held later this year. However, subsequent information seemed to suggest that the aforesaid article did not give a true picture of the Baptist Cause in Quorn.

In order to clarify the position, a request was made for access to any books or documents which would help, with the result that information as mentioned in the "Acknowledgments" was obtained. After a careful study of these books, etc., it was found that several discrepancies arose with regard to dates. Nevertheless, after obtaining certain advice it was decided to accept the dates, etc., as given by Adam Taylor, the author of "History of the General Baptists" (Part 1) and "The New Connection" (Part 2), published in 1818.

In 1753 preaching was introduced into Loughborough, the first meeting taking place in the home of a Mr. Cheatle. From then till 1760 Loughborough came under Barton, which at that time had the control of

all Baptist Churches in Leicestershire, Nottinghamshire, Derbyshire and Warwickshire. In 1760 these Churches divided into five groups—Loughborough, Quorndon, Leake, Wymeswold and several adjacent villages forming one group. The membership of the whole area at that time of separation was only fifteen. The joint services at this time were held in a converted barn in Loughborough, and continued till January, 1791, when the first Woodgate Church was built at a cost of £900.

It should be pointed out here that as from 1760 till 1802-3 Quorn could not be considered a distinct Church. Consequently, as such it cannot on its own claim to its Bicentenary this year, but this is possible in conjunction with the other Churches of the group.

Early in 1766 preaching was introduced into Quorn. The meetings were held in a farmhouse opposite the Chapel, occupied by Robert Parkinson, brother to William Parkinson. Success followed this venture and in 1770 a neat, plain meeting house was built at a cost of £270. Part of the life story of William Parkinson has already been told, but much more can be said about him as a resident of Quorn—in later years he was referred to as the "Grand Old Man of Quorn". He was (as quoted in G.B.R. Vol. 3) "highly respected and nothing was done in the village without his concurrence; his house, his heart were always open to assist and support the interests of his Saviour. In 1760, at the separation, he became ruling Elder for the Loughborough group, a position which he held till his death forty-four years later. He was laid to rest in the Quorn Baptist Graveyard, the grave being in the front of a large tomb".

A story about Wm. Parkinson is well worth recalling. On one occasion a serious fire occurred at the "New House" (demolished in 1841), then occupied by Saville John Hyde, Esq. At the height of the fire Hyde was heard to cry out, "Parkinson! Parkinson!" When Parkinson came (he was chief tenant of the estate and was helping to fight the fire) he was led through the confusion to an inner room on the ground floor and there Hyde stopped and whispered, "Here is a pickaxe, if the fire extends to here, peck up the floor in this corner and take away what you find, all my wealth is buried here". However, the fire did not reach that part of the building but the descendants of Parkinson would proudly tell how Hyde never thought it necessary to lay any injunction of secrecy upon his neighbour.

Another brother, Thomas, migrated later to Quorn and became an Elder; other brothers, Joseph and Edward, became prominent Baptists elsewhere. Owing to the loss of minute books prior to 1801 much of the life of the Baptists in Quorn is unknown. A reference in 1802 to a minute written in 1797 suggests a previous book, but it is recorded in Adam Taylor's History that in 1780 there was a revival in various parts of this extended Church, particularly at Quorndon and the neighbouring villages. Upwards of a hundred at once professed their faith in Christ and offered themselves for baptism.



Interior of Church.

W. E. M.

THE PLACE . . .

*We love the Place, O God,
Wherein Thine Honour Dwells;
The Joy of Thine Abode
All earthly joy excels.*

On several occasions it has been asked how the ground and permission to build the first part of the Chapel were obtained in view of the fact that the piece of ground was cut out of the large estate that belonged to Mr. Farnham, a staunch supporter of the Church of England. The story is told that one of the Parkinson's (probably Robert) was "Steward" to Mr. Farnham and he was given the ground and right to build because of his faithful stewardship.

It has been necessary to write to some length concerning the Parkinsons to illustrate their strength of character and the esteem within which they were held in the village at a time when Dissenters were looked upon with disfavour and at times subjected to abuse and ill-treatment.

As stated, the first part of the Chapel was built in 1770 at a cost of £270. This building—36ft. x 24ft.—was not as high as at present and probably had no upper windows. The rear wall was where the present large pillars stand, and the seats would probably face east (following C. of

E. tradition), with the main door in the centre of the front wall (please note vertical joints in brickwork under centre window) and the pulpit placed against the east wall with small window above (please note bricked-up window from outside and the original date tablet on east wall).

In 1780 owing to increased membership "The Place" was enlarged to 36ft. x 36ft. at a cost of £160. Probably the dividing wall was retained with suitable openings and shutters so that the extension could be used for services. The minute books for 1801 often refer to the Vestry and Schoolroom so it would appear that this extension served a dual purpose.

In 1790 "The Place" was found still too small to seat the members, so the walls and roof were raised and galleries placed on three sides at a cost of £200. It would seem very probable that the large pillars were put in at this time, but it is known that a Mr. Edwin Charlesworth, who was born in 1816, 26 years after the re-building, said that as a boy he saw these pillars being made in a builder's yard near the cricket field. Also the Vestry and Schoolroom are still mentioned in the Minutes for that period (the present Vestry was built in 1819). These details are taken from G.B.R. No. VII Vol. 2. In 1818 it was decided to build a new Schoolroom at the rear of the extension, bridging the path and graves, but within a short period an offer of a piece of ground to the South-west was made and accepted and upon this ground the present three-storey building was built; about three or four years later the two upper floors were declared unsafe for meetings of any size.

The ground on the east side was just a path leading to the rear of the Chapel. Further ground was bought in 1841 for burial purposes.

Other alterations took place in 1846 and 1861, all with a view to obtaining more pew accommodation. In 1897-98 some old cottage property to the west of the Church, which was acquired in 1884, was demolished, thus making an open front to the roadway, and the present Schoolroom to the rear of the open front, was built at a cost of £540.

The next major alteration took place in 1930 when the Chapel was re-seated; the pulpit and organ moved to their present positions; electric lighting installed; some windows resited or removed and the whole place redecorated throughout. The total cost being over £1,200.

In 1902 a piece of ground was bought on Loughborough Road for £110 and later in the year the Manse was built at a cost of £520. It is interesting to note that the Manse was sold recently, the price realized being £2,500. In 1958-9 the Chapel was re-roofed by members of the Gamble family.

THY SERVANTS . . .

*It is the House of Prayer,
Wherein Thy Servants meet,
And Thou, O Lord, art there,
Thy chosen flock to greet.*

It is with some trepidation that this part of the story is approached. Two hundred years of Christian service is a long time to summarize, but some lines in "Samuel Deacon's Memoirs" appear to be relevant. A Rev. Goadby refers to the deeds of our fathers as abundantly showing that, widely sundered as we are from them, not only in time, but in the general surroundings and unlikeness of our age to theirs, there are yet many valuable lessons to be gathered, which we shall all do well to lay deeply to heart.

It would appear that as from 1766 great things were happening in this district. The Quorn section of the group had found it necessary to enlarge its building three times. At the time of separation from Barton there were only fifteen members in the whole area. In 1770 the numbers rose to over 240 and over thirty candidates.

The separation of Quorn and Loughborough did in effect take place in 1801, but owing to "perplexing circumstances" the division was not formally completed till 1803. Dissensions had been taking place for some considerable time. Loughborough wanted something better than the "Old Thatched Barn" used as a Meeting House, and Quorn wanted to enlarge their Chapel. H. Godkin suggests that Quorn was probably the wealthier Church and had in 1790 enlarged its premises, Loughborough having to wait several years for its new Chapel.

One condition of separation was that Loughborough did not set up an "Opposition Church" in Loughborough. Differences also arose as to the allocation of the several ministers, who were complaining about the ever-increasing burden placed on them by ever-growing Churches. These all in due course settled down and the Quorn Church continued to thrive for a while, but after 1805 what was called "a painful decline" set in and by 1817 the number of members had decreased to 149. It is thought probable that in the earlier years baptisms took place in the River Soar; the present baptistry would no doubt be made in 1780 when the place was enlarged. But it is interesting to note that in 1814 the candidates were given the choice of the baptistry or the River Soar. About this time it was decided to sell the accumulated rain water in the baptistry at $\frac{1}{4}$ d. per bucketful. The largest number of candidates baptized at one time was twenty-seven, on 31st August, 1805.

In 1802 (19th August) the following minute was recorded (as written): "Much conversation about 'Arming the Nation'—when it appears right and necessary to guard against invasion and for even Xns (Christians) to act in this case, yet we don't advise any of our members to volunteer yet, but exhort all to subscribe towards those who do so engage and though we don't advise any to go, yet we can't see that they who do go will be guilty of a sin in so doing but fear it may corrupt their morals." The above seemed to be the general opinion but no vote was taken. Between 1802 and 1817 several references to "The badness of the times due to war" appear; the financial side of the Church suffering in consequence.

In 1818 a Day School was started. A Mr. Pywell was the teacher, also minister following the death of the Rev. B. Pollard. For his services he received 16/- per week. Adam Taylor records that "in 1790 a Mr. Truman, on his removal to Quorn, taught a school, being by profession a teacher", but does not connect this with the Baptist Church. Nevertheless this seems very probable, seeing how he was assistant minister to the Rev. Pollard at that period. This Day School is believed to be the earliest school of any size in Quorn. It continued, except for one or two brief periods, till after 1852 (date uncertain).

The most outstanding feature of the early Church was the "Discipline" exercised on its members. Many were the misdemeanours brought before the Church for its consideration and judgment. To our way of thinking some were rather paltry offences; others would today find their way into the Civil Courts. One case concerned a woman member who had received from another woman tradesman a receipt without the stamp required by law; this business took up almost the whole evening. On 29th February, 1816, several members were reported for having "carnal" sweethearts. Drunkenness was frequently on the agenda. In 1810 a woman was brought before the Church for (as written) "Going to a Cricket Match and Dancing towards 'Beacon Wake', also travelling in a gig with ——— and to Leicester Race". In 1809 a "Breach of Promise" was brought before the Church for its judgment and admonition. The foregoing are just a few cases; many others occurred during the early 1800s. Today we would not tolerate such intrusion into our private affairs, but as the penalty for their so-called "sin" was Exclusion from Membership and Communion for a stated period, it is remarkable that most of the defaulters applied for readmission on completion of their "exclusion" period. In 1835 a complaint was made concerning irreverent behaviour at time of worship, one complaint being that more noise than necessary was caused by people walking down the aisles and running up the stairs in their pattens.

After the separation of Loughborough and Quorn in 1802-3 Quorn was given the oversight of the members at Mountsorrel, Barrow, Woodthorpe, Walton and Burton, and later Woodhouse.

Mountsorrel can claim to be a much older Church than Quorn, but in 1788 had so far disappeared that their "Meeting House" was employed as a hay barn and the burial ground as a wood yard. The place was restored by Loughborough friends and later became the charge of Quorn till 1820 (?). This date appears in "The Baptist Handbook", but on 27th September, 1847, a special committee held at Melbourne stated that Mountsorrel was still a branch of the Quorn Church.

Barrow likewise was considered a branch Church till 1820 (?) (again as quoted in the Hand Book) but a Minute for 15th October, 1891, refers to the withdrawal from Quorn in order that Barrow could secure the help of a larger Church.

Woodhouse became a distinct Church in 1807, having been under the control of Rothley, but the minutes suggest that at various times during the 1800's Quorn had the oversight of Woodhouse. The minutes record the many problems set the Quorn Church by its branch Churches. References are made to worship in old barns and private houses, and frequent requests for better accommodation are recorded. At times this caused dissension but in due course, as stated, they all separated from Quorn and it is left to them to tell their own stories.

It is interesting to note that up to 1827 all Annual Meetings were held on Christmas Day, unless it was a Sunday.

The Annual Association Meetings for 1809 were held at Quorn, when the Rev. Robert Hall took part.

The financing of the Church has been by various methods. At times it would seem that "pew rents" were the only source of income, but later a penny per Sunday was added and then in 1826 it was agreed to have quarterly subscriptions.

As from 1800 many collections have been taken for various Churches, hospitals, colleges, asylums, missionary societies and other deserving objects. The frequency of these collections suggest that through the years Quorn has been of a very generous disposition. Over the years various legacies have been left to the Church, one such being for the upkeep of the Chapel front and graveyard. Many visitors have commented from time to time on the lovely setting of the Church.

A study of the minutes of Church Meetings during the last hundred years reveals a somewhat calmer and happier atmosphere in the Church; the number of disciplinary cases diminished and more con-

sideration was given to other business. Various organizations came into being, such as The Christian Endeavour Movement, Ladies' Sewing and Happy Hour Meetings, Band of Hope, Men's Mutual Improvement Society, etc., etc. Most of these have now ceased to be, but in their day they were of great value to the life of the Church.

Since 1780 Sunday School work has been well maintained. It is probably one of the oldest schools of its kind in the country. In 1857 much concern was caused when the Church of England authorities refused to take scholars into their day school unless they attended their (C. of E.) Sunday School, with the result that many of the older scholars left our School. At this period the number of scholars was 120 with 38 teachers. In January, 1853, a Clothing Club was formed to help parents to obtain clothes, boots, etc., for their children. In 1910 a Primary was added to the School and this has proved a very successful asset.

There is a well-remembered true story which tells of a well-known Sunday School lady teacher, who in 1897 (or 1898) was soliciting donations towards the New Schoolroom Building Fund. This lady approached a local manufacturer, who was a well-known atheist, and asked him for a donation, whereupon he replied, "Why should I support a cause which I don't believe in?" To which the lady retorted, "Can you deny that this Sunday School has provided you with many of your best employees?" There was a pause and then came the answer—"Madam! What you say is perfectly true", and his hand went into his pocket and produced a donation!

Today the School, like many others, shows a very marked decline in the number of scholars. There are some who think that Sunday Schools are out of date and should be abolished, now that children are receiving better religious instruction at day school. We *do not* support this idea!

Many names appear in the Minute Books, some extending over many years. It would be very difficult to describe them and their work for the Church in such a short history, but interested friends are invited to spend a little time looking at the memorials and gravestones with their epitaphs. There will be found the names of our predecessors.

*Great names had they,—
But greater souls,
True heroes of their age
Who like a rock in stormy seas
Defied opposing rage.*

The Quorn Church today owes much to its forbears and to the Ministers, Elders, Deacons, School teachers and members, not forgetting the men who kept "rowdyism" (often believed to be sponsored) away from the gates during worship. It can truly be said that these were "Thy Servants".

THE WORD OF LIFE . . .

*We love the "Word of Life",
The "Word" that tells of Peace,
Of comfort in the strife,
Of joys that never cease.*

For nearly two hundred years, devoted men have been declaring the "Word of Life" in this Place. It is now proposed to place on record the names and dates of service of Ministers, Pastors and others, who in their day have served in this Church from its beginning to the present time. The following are the names of those who served the Loughborough, Quorn and District Group:

- 1760 Mr. J. Grimley.
Mr. J. Donisthorpe.
- 1787-1818 Rev. Benjamin Pollard (buried at Quorn).
- 1790-97 Mr. Thomas Truman (Assistant) (buried at Quorn).
- 1799-(?) Mr. Briggs.
- 1800-(?) Mr. Matthewson.
- After the separation with Loughborough the Rev. B. Pollard took over the ministry at Quorn.
- 1802-3-1818 Rev. Benjamin Pollard.
- 1818-22 Mr. Pywell (buried at Quorn).
- 1822-31 Local preachers.
- 1831-34 Mr. Allsop.
- 1834-43 Rev. Adam Smith (buried at Quorn).
- 1845-62 Mr. Staddon.
- 1866-69 Rev. Isaac Stubbins.
- 1870-72 Rev. Thos. Bumpus.
- 1873-75 Mr. W. Staynes.
- 1879-82 Rev. A. Grier.
- 1882-98 Lay Preachers and Students from the Midland College.
- 1898-1901 Rev. W. J. Tomkins (with Mountsorrel).
- 1901-20 Rev. G. E. Payne (with Mountsorrel) (buried at Quorn).
- 1920-26 Rev. H. F. Bran (with Mountsorrel)
- 1927-29 Rev. G. Ambrose (with Woodhouse) (buried at Quorn).
- 1929-43 Rev. E. E. Attwood (with Woodhouse).
- 1943-48 Rev. A. F. Webb (Quorn only).
- 1948-58 Rev. L. Worsnip (Quorn only).
- 1959- Mr. P. A. Cooper (Quorn only).

The Rev. Pollard was one of the original Barton Preachers, described by the Rev. J. Goadby in "Deacon's Memoirs" as being "The bold and imaginative Pollard". Formerly a stone (slate) mason by trade, he lived at Swithland but moved to Quorn on taking over the pastorate, where he also followed his trade and owned a Stationery business.

In 1779, some years before he came into the Quorn district, he attended the execution of a man convicted of robbing the Mail. With a friend named Tarratt he had previously visited the man in jail and their prayers and instructions appear to have been highly blest to the condemned man's spiritual advantage and at the time of execution he was composed and resigned. Mr. Pollard addressed the crowd and when the solemn scene was closed, the body was placed on a cask in the street and Mr. Tarratt, standing on another, spoke from Psalm LXXXVI, Vs. 12 and 13. Such was the effect on the crowd that many hearing, believed, were baptized and joined the local Church. A tablet in the Quorn Church refers to his Christian work in thirty villages.

The Rev. G. E. Payne was the second longest serving minister (19 years). He will be remembered by some older members as having both baptized and married them. During his pastorate Mr. Payne was involved in the "Passive Resistance Movement", having refused to pay part of the Education Rate in opposition to the type of religious instruction which was being given in day schools. The writer well remembers seeing a display of "restraint goods" taken from the Manse for sale on the Village Green.

During the pastorate of the Rev. E. E. Attwood the interior of the Chapel, except for the gallery, was renovated as described earlier, at a cost of over £1,200. During the joint pastorates the pulpit was supplied on alternate Sundays by local preachers and students from the old Midland College at Nottingham. Some of these students became the foremost ministers of their day.

In 1820 Thomas Cook (founder of "Cook's Excursions") preached in our Church. Also in July, 1936, the President of the Baptist Union, E. Wood, Esq., conducted the services. Dr. Clifford and Dr. Brown have also taken services.

Another well remembered personality was the Rev. Derry, better known at "The Pulpit Rocker". At that time the organist was just behind the pulpit and as the front of the pulpit lurched forward the rear section moved backwards! One wonders as to what might have happened if the organist had remained in his seat at the organ during the sermon!

WE LOVE TO SING . . .

*We love to sing below
For mercies freely given;
But oh, we long to know
The triumph-song of heaven.*

In the early part of our story musical instruments seem to have met with disfavour. A minute for 15th August, 1802, states that by a vote of 31-1 Instrumental Music be totally laid aside for public worship and the singers to have more practice in singing. Again in 1821 objections to musical instruments were raised. In 1882 the congregation was asked to "stand" during the singing in public worship and again in 1834 the same request was made.

On 28th February, 1853, the violin was "placed" in the hands of the writer's great grandfather, at which time the hymns were accompanied by a trio comprising violin, half bass and double bass, and in 1861, a small organ having been installed, he was presented with the violin as a token of thanks for his services. This organ together with the choir occupied the centre of the front gallery.

At a meeting held on 2nd March, 1880, it was resolved to ask Master Henry North to play the organ in conjunction with a Miss Smith. This was the start of a long period of service for Henry (1880-1942) during which time the present organ was installed. The first section in 1883 and the second in 1891. Various improvements were made in 1913 and 1930, the electric blowing apparatus being installed in 1937. During the 77 years of the organ's existence there have only been two appointed organists who have served throughout this period with the help of assistants. During Mr. North's period of office the musical side of the Church reached a high standard. Visitors came from all over the district to hear the oratorios, cantatas, sacred concerts and organ recitals given by the Choir and Friends under his direction. A brass memorial plate near the organ states that for sixty years he fulfilled the offices of Organist and Choir-master, Deacon, Treasurer of the Sunday School, Trustee, and Leader of the Men's Bible Class. It is to be regretted that Choral singing such as was known forty to sixty years ago is regarded with apathy by the youth of today, but this is common in many of our Churches. However, visiting preachers have sometimes commented on the quality and robustness of the Congregational singing.

The Church is in possession of a large selection of Cantatas and Anthems and it is to be hoped that the day is not far distant when they will be used again.

The occasion is remembered (believed to be 1943) when Miss (?) Pussy-Cat was the soloist at the morning service. It was known that "Pussy" had entered the building the day before, but it was thought she had got away during the night. However, when the voluntary was being played over "pussy" objected in no uncertain manner and also joined in during the singing of the hymns. After the service the pedal-board and floor beneath were taken up and there, wedged in the pneumatic pedal action chamber, was "pussy". Out she flew with all her long fur standing upright; she must have been terrified while the "action" was in operation.

Concluding this part of the story the writer recalls memories of boyhood days and would like to call them "Miniatures", as they are little mind pictures of the past . . . A stout lady adjusting her crinoline on entering a box-pew . . . Red squirrels gambolling in the trees at the rear of the Church during service . . . The enthusiasm of the village barber during congregational singing . . . The organist "pushing out all the stops" . . . Going to Woodhouse for the Sunday School outing in a miller's waggon . . . Choir concerts, etc.

Today the crinoline, red squirrels, miller's waggon and the village barber have disappeared, but it remains for some other person to "push out the stops".

Memorials in the Church

Rev. Benjamin Pollard.
Rev. Adam Smith.
Mr. J. S. Smith (Son of Rev. Adam Smith).
Miss Maria Smith } (Daughters of Rev. Adam Smith).
Miss Lucy Smith }
Mr. and Mrs. Balm.
Mr. and Mrs. Spreckley.
To the Fallen of World War I.
Mr. H. H. North.
Mr. and Mrs. C. Mee (Denoting gift of electric organ blower).

Other Items of Interest

- 1836 The Church joined the Baptist Union.
- 1837 Licensed for Marriages.
- 1846 Two Trustees appointed for Hyde's Charity.
- 1851 Composition candles introduced.
- 1853 Clothing Club formed.
- 1853 Gas lighting installed.
- 1856 Railwayman refused membership because he worked on Sundays.
- 1856 Outside (front) date tablet installed.
- 1867 Communion Set presented by Rev. and Mrs. Stubbins.

- 1870 Whit Tuesday. Centenary Celebrations.
- 1888 Edwin Charlesworth window presented.
- 1891 Water from mains.
- 1891 (October) Barrow separated from Quorn.
- 1922 *Communion Table presented by a member.
- 1923 *Centre platform chair presented by Mr. Hill of Nottingham.
- 1924 *Two platform chairs presented by the Choir.
- 1934 Visit of E. Wood, Esq., President of Baptist Union.
- 1953 Introduction of Sound Film Services.
- 1959 First tape-recorded Service (Carol Service).

*These items of furniture were made by a Deacon of the Church.

The foregoing story has portrayed part of the historical side of the Church; it was found that dates do not always concur and some parts differ in detail, but on the whole a very interesting story has been obtained from the various books, newspaper articles and Church Minute Books. But it is impossible in such a brief chronicle to do full justice to such a worthy cause. Much has been left out and one of the difficulties has been what to include and what to leave out.

What of the Spiritual life of the Church? Underlying the whole story there lies a deep sense of the "Power of the Spirit". In the early days of the Church this did not seem at first to be very apparent. Adam Taylor refers to "perplexing circumstances"; also "Disorderly conduct in too many professors which not only diminished their number, but weakened the hands of those who were sincerely seeking the welfare of Zion". This statement is confirmed by the Church Minutes. Meetings very often were broken up in disorder, some members withdrew from the Church. At times the whole atmosphere seemed to be anything but that of a Christian community. A study of the various Churches mentioned in Taylor's book indicates that similar conditions prevailed in the early 1800's. This may be due to the conditions brought about by the lengthy wars taking place on the Continent.

However, the Church faced its difficulties. There were those who still saw the "Light" and endeavoured to put their own "House" in order by attacking sin when and wherever it appeared. The struggle was long, but it would seem, to use a topical saying, that "A wind of change" was blowing, and later history proved that their efforts were not in vain. We ought to be thankful to our forefathers for their unswerving faith and loyalty to Christ, their Leader and Saviour.

We can look on our "Heritage" with pride and thanksgiving, and under the leadership of our present pastor we look forward with hope and courage, knowing that we are not alone.

*Lord Jesus, give us Grace
On Earth to love Thee more,
In Heaven to see Thy face,
And with Thy saints adore.*

A Personal Note

The compiling of this brief history of the "Baptist Cause in Quorn" has been of considerable personal interest. In reading the minute book for 1801 (this being the first known book) the name of Fewkes appears. This was my mother's name; her father came of a long line of builders, etc., so it is just possible that one of my forefathers built the original Chapel.

W. E. M.

