

and the Pastoral Epistles were produced the revival seems to have spent itself, and the enthusiastic Christianity of the primitive community has been replaced by more orderly and more settled methods of church life. Strange psychical phenomena no longer manifest themselves, and the Fourth Evangelist, in unfolding his doctrine of the Spirit, does not, like Paul, bring it into connection with those ecstatic phenomena, which many in the early community regarded as the surest sign of the Spirit's presence.

A. C. UNDERWOOD.

Baptist Church Discipline 1689—1699.

IN 1689 Robert Steed became co-pastor of the Hanserd Knollys Church (then meeting in Thames Street). Hanserd Knollys lived until 1691, when he commended Steed to the Church as his successor. During the eleven years of Steed's pastorate he kept a Discipline Book, which records about a score of cases for that period. This is high testimony to the general morality of a Church of more than a hundred members when we consider the severity of their scrutiny of each other's conduct. The record is made in almost microscopic hand-writing, often needing a magnifying-glass to decipher it. The manuscript is in the Angus Library, Regent's Park College, and is now for the first time published. The interest of the record is in the vivid light it throws on Baptist life in the closing decade of the seventeenth century. We get interesting glimpses of the relations of master and apprentice, not always simplified when both were "brethren" of the Church, of the brother who found it more congenial to preach than to pay his debts, of simple-minded trustfulness and cunning greed, of trade disputes, and the difficulty in making Christian theory into Christian practice, of gossip and slander, of heresies and hymn-singing, then (to Steed at least) a horrid innovation of Keach's, of the difficulties which may still arise between a minister and his assistant. It would be of interest to reconstruct the life of this little community from the data afforded by Steed's private Book of Discipline. But it is probably better to use the space at command in order to give these data in full, so that readers may use their own imagination in looking back to the rock whence they were hewn, and the hole of the pit whence they were digged.

H. WHEELER ROBINSON.

The names of the Brn. and Sisters of the Church of Christ assembling in George Yard in Thames Street.

1st. Those that live at Westminster or thereabouts

Sr. Wait at Chelsy
 Sr. Orton at Avery Farme
 Br. Jones
 Sr. Jones in Petty France
 Br. Hayes
 Sr. Hayes in Tutle Street
 Sr. Jennings
 Sr. Mansfeild
 Sr. Browne
 Sr. Wright
 Sr. Paul
 Sr. Delacluse
 Sr. Goodyer
 Sr. Williams
 Br. Warne
 Br. Gold
 Sister Gold
 Br. Bedwell
 Br. Mackarell
 Sr. Mackarell

At the Haymarket and Strand

Br. Askew
 Br. Norcott
 Br. Vicars
 Br. Newton at Clarckenwell
 Br. Bartlett a Coachman
 Br. a Taylor in Hungerford Market
 Br. Gander
 And his Brother
 Br. Jackson a shoemaker
 Br. Thurloe
 Br. Cleaver in Shoe Lane
 Sr. Askew
 Sr. Norcott
 Sr. Vicars
 Sr. Newton at Clarckenwell
 Sr. the Taylor's wife in Hungerford Market
 Sr. Varnam
 Sr. Rosewell
 Sr. Lockyer
 Sr. Brumly
 Sr. living on the backside of Clements next to the signe of
 the Haunch of Venison
 Sr. Dawson in Black Horse
 Sr. Nutterfeild
 Sr. Coaker

About the middle of the City

Sr. Axdell in Castleyard
 Sr. Fow
 Sr. Benson
 Sr. Harrage
 Sr. Squire
 Sr. Annison
 Sr. Whittle
 Sr. Whittle's Maid
 Sr. Foster
 Sr. Webb
 Sr. Tuckwell
 Sr. Lawrence
 Sr. Her Daughter
 Sr. Her Maid Fabian
 Sr. Boswell
 Sr. Anderson
 Sr. Pitts
 Sr. Marlow
 Sr. Davis
 Sr. Deacon
 Sr. Whitehorne
 Sr. Watts
 Sr. Dickwood
 Sr. Fox
 Sr. Rees a servant
 Sr. A Chambermaid to Squi. Barrington
 Sr. Eaglfeild
 Sr. Duckinfeild
 Br. Steavens in Grub Street
 Br. Watson at Bunhills
 Br. Spilsworth
 Br. Tukwell
 Br. Anderson
 Br. Pratt
 Br. Fox
 Br. Eaglfeild

At Whit Chappell or thereabout

Br. Skinner
 Sister Gardner
 Sr. Evans
 Sr. Peel
 Sr. Goodman
 Sr. Burroughs
 Sr. Eve
 Sr. Chyme
 Sr. Reep

- Sr. Thamsin her servant
 Sr. Branch
 Sr. the daughter of her yt keeps ye meeting house
 At Bishopsgate Street
 Br. Cowly
 Br. Kenningtone
 Br. Wm. Cotton
 Br. Manly
 Br. Gray
 Br. Bedberry
 Sr. Coleman
 Sr. Bedberry
 At Wapping or thereabouts
 Sr. Dickeson
 Sr. Sus : Stockman
 Sr. Eliz : Arnold
 Sr. Amy Foster cast out of communion
 Sr. Sarah Button
 Sr. Newton
 Sr. Dennis
 Sr. Francis Elliott
 Br. John Newton and his son-in-law
 Br. Edge a waterman
 Br. John Dennis
 In and about Southwark
 Sr. Cows
 A Sister to Br. Watson
 Sr. Watson
 Sr. Austin in ye park
 Sr. Staff
 Sr. living at ye neckinge(?)
 Sr. Burg in the mint
 Sr. Vridge
 Br. Lampitt
 Br. Short
 Br. Naylor
 Br. Watson
 Br. a Schoolmaster in Gravell Lane
 Br. Board at Uxbridge
 Since have been Baptized and added
 Sr. Elizabeth Chine
 Sr. Alice Sherbrook
 Sr. Esther Cock
 Sr. Margrett Halett
 Sr. Esther Mayo
 Sr. Martha Hobbs
 Sr. Margaret Moses

Br. Hake

A Bro : Sr. Duckinfeilds kinsman

8m : 13 1695

The Church then being assembled did unanimously agree that for the better carrying on of the work of God in it : That division might be prevented and peace preserved and purity and love mayntained : That ten or twelve Brethren be desired to meet together to prepare matter for the Church soe as that no materiall affaire be presented or transacted in the Church till they have considered and agreed about it.

This was consented to with these limitations

- 1 That none of the Brethren be excluded who shall be willing to be with them when they meet and to help in their consultations.
- 2 That they shall determine nothing but only present their consultations and agreement to the Church for their consideration, whose consent shall be the determination of it.
- 3 That when their time or season of meeting is come any 5 or 7 of them shall be a sufficient number to consider of such things as might be presented to them if the rest should be absent.

Sept. 26 1689

Sister Foster was charged in the Church for betraying her trust and dishonest dealing with Sister Gardner who committed severall goods of value into her custody to keep for her to the value of 80^l or thereabouts : Sr. Foster promising not only secresy to her but alsoe that shee would not deliver them to any but to her selfe : And yet notwithstanding delivers them all to a woman who shee sayth was a stranger to her without the knowledge or consent of Sr. Gardner whereby shee was like to have been utterly deprived of them all to her great detriment and losse : If the Lord had not by his gracious providence prevented : And thereby a great Scandall and reproach was cast upon the name and way of the Lord wch Sister Foster made profession of : In which alsoe shee had dealt very ungratefully as well dishonestly with Sr. Gardner who did frequently entertaine her at her table. It was alsoe manifested that the sayd Sister Foster had spent her time in idlenes not working with her hands according to her capacity. All wch being proved by sufficient witnesses as Sr. Gardner, Sr. Evans, Bro : Skinner, and by her owne confession : In order to the bringing of her to true repentance and to take of ye Scandall that thereby was brought to the name of the Lord shee was according to the law of Christ solemnly putt out of the communion of the Church rejected from being a

member of that body, till the Lord shall be pleased to restore her by a sound work of repentance & contrition.

Since that the aforesaid Amy Foster came and tendered her repentance to the Church shee acknowledged her great evill in delivering Sister Gardner's goods that were committed to her trust and care: And that it had been and was still her great greife and trouble. But speaking of her son-in-law who shee said went to one they call a cunningman alias a conjurer to know what was become of the goods shee positively asserted that shee knew nothing of it till about a week or a fortnight since when it was proved by the Testimony of Sr. Gardner and Sister Evans that shee went from Sr. Gardner when they were looking after the goods to her son-in-law who she then sayd was going to the cunningman whereby it was made most evident that shee spake an untruth contrary to her knowledge in the Church. Therefore her profession of repentance was not accepted as that wch did appear to be reall, forasmuch as shee could soe notoriously prevaricate in the face of the assembly even while she pretending and confessing (?) repentance.

1689.

Joseph Faircloth Being a member of the Church and an apprentice with a Haberdasher of Leeds (?) on London Bridge was charged with being guilty of a vaine wanton scandalous conversation with a woman that had an evil report for her light carriage who was wife to a cheesemonger in the Borrough of Southwark: For wch He was admonished in the Church as also for his neglecting his master's business and being out late at night at unseasonable times with the woman aforesayd. But he appearing obstinate and impenitent and his offence or sin being greatly immorall to the reproach of his holy profession He was cast out of the Church and totally excluded from its communion.

Jan. 1691.

Bro: Carter being charged in the Church by Bro: Watson for disorderly walking in slandering and backbiting of him therein falsly reproaching and abusing him who had been very kind to him in entertaining and imploying of him the particulars of which charg are inserted in the inclosed paper: And afterwards after severall warnings and loving admonitions presented to him by the Church and by the elder and some of the Brn. in private conference He not repenting but growing more and more obstinate as in this writing aforesayd rehearsed: He was after long waiting first withdrawing from and afterwards He still persisting was cast out of the communion of the Church.

After this Bro: Carter in a meeting of the Church where were also present at that time severall worthy Brethren of other

Congregations did make such declaration of his repentance for his miscarriage aforesayd that the Church accepted of it, and restored him againe into their Communion as in times past.

Feb. 1692/3.

Bro. Sandford and Bro. Luke Leader with about 20 more whose names are inserted in the list who had been members of a congregation meeting at Horsly Downe under the ministry of Mr. Benj. Keach. But being dissatisfyd with their setting up of common sett forme singing after it had been exploded by the Baptized Churches as a humane invention: And also being greived with the manner of their proceeding with them when they declared their dissatisfaction with their introducing that innovation: They came and presented themselves to this Church for communion also declaring that they desired it only for a season their intention being to sett down by themselves as a distinct assembly and therefore desired to be admitted on those termes. But the Brethren told them they could not admitt them on such termes, it was not according to rule they must come into the Church without any reserve if they would be admitted into its Society. But withall told them that if hereafter it was manifest that it would be for the glory of God and their good for them to sett downe by themselves as a distinct Church they should not be against it but should endeavour to be helpful to them in it. Whereupon the persons and company aforesayd went by themselves and considered what had been offered. And when they came in againe declared by the persons aforesayd that they were willing to be admitted into our Communion without any reserve: which was accordingly solemnly performed. But it was not long after this but the persons aforesaid came to some of the Brn. with the Elder of the Church and desired yt that they would assist them in setting ym downe by ymselves. It being asked of them what gifts or ministry they had to carry on that solemne work among them: They acquainted the Brn. that they had a promise of being constantly assisted by severall gifted Brn. of severall Churches who would help them in their business. To wch it was replyd that this Church had already had the experience of the inconvenience of such an expedient in a like case. They promised help fayling persons growing weary of that employment: so that they were constrained to lett that meeting fall that depended on such kind of assistance. Which if it should so fall out with them it would be a dishonour to their testimony and a rejoycing to some yt looked for their halting with a reproachful reflection on that Church who had taken them into its care and communion for giving them no better advice. They also told them that if they were greived at their refusall to joyne wth them in this way of their assem-

bling by themselves, that then if they pleased they would give their consent to have them recommended to any other Church with whom they were willing to joyne. That they might try what they would do for them in this case propounded by ym. But they would not hearken to that proposall and so that proposition was layd aside. And they still continued in their station in the Church.

Feb. 7th 1693/4

The Church being then assembled Bro: Sandford and Bro: Luke Leader in the name of those Brn and Sisters aforesayd presented their desire and request to the Church that they might have their consent to be sett downe by themselves as a distinct Church under the ministry of Bro: James Warberton: jun: whom they had chosen to administer to them in all the holy ordinances or our Lord Jesus: which request of theirs being seriously considered by the Church: This answer was unanimously and wth one consent returned to them.

That the Church was not against their being solemnly sett downe distinctly as they desired: But as the present case was with them they in conscience and judgment could not as yet see that it would be to the credit of the Gospell or for their good so to doe. Because that Bro: Warberton aforesayd was not as yet qualifyd for that great and solemn work they were calling him to: According to that Scripture then mentioned to them 1 Tim. III. 6, 7: For as it was told them it was well known that he was yet but a novice being yong and having been but a few yeares in the profession of the truth: He having already fallen through temptation while He was too early employ'd in such work in another place. And that he had not yet obtained a good report of ym yt were without among whom it was still taken up as a matter of reproach and scandall. And therefore they could not as yet consent unto their request. But told them they would leave it wth God and their owne consciences to consider what in love and faithfulness they had layd before them.

Notwithstanding this advice and counsell they left the Church to which they had so solemnly joyned: And by the assistance of Br. Man, Mr. Barret and Br. Scott who were elders of severall Churches they congregated by themselves and called the aforesayd Bro: James Warberton to be a minister among them.

1693

Bro: Nathaniel Hake a member of this Church being an apprentice with Bro: Dennis a Scrivener was charged by his master with severall immorall misdeamours to the offence and greife of his master aforesayd and that after much endeavour used by

him to reclayme him as by loving persuasion and intreaty and by sharper reproofs and corrections yet he proved incorrigible; yea though he had used the help of the Elder of the Church and of other discreet Brn. to perswade Him to reforme, yet still he persisted in his folly. He charged him with extraordinary negligence in his business, disobeying his lawfull commands about those matters with perverse provoking language to his Master answering againe with bitter and uncivil reflections with re-proaching and backbiting his master and mistress behind their backs to their neighbours and acquayntaince, with that wch was false about them both (?): In sum yt his words and conversation were so continually troublsome that their peace in their family was thereby broken that they could not bear it or endure it any longer.

These charges being proved Bro: Hake was for this admonished in the Church to consider his wayes and to repent of his manifold enormitys and for it was solemnly withdrawn from and left for a further triall of his spirit and conversation.

After this Bro: Hake presented his repentance to the Church acknowledging that He had done evill in most of the things charged by Him. But there being something about his reporting concerning his Diet while he was with his Master wherein his acknowledgment did not seem to be so full and candid as was expected He was desired to conferre with his Master about that and some other things depending between them and if he could give him satisfaction it would much conduce to His satisfying of the Church in that matter.

On ye 30th 3m 1694 Bro: Hake was againe before the Church presenting againe his acknowledgments but Having been with his Master to discourse with him He declared that instead of giving him any satisfaction he had given him greater offence as not being at all sensible of those things whereabout they had reasoned together but rather persisting therein: whereupon the Church could not receive satisfaction, but yet left him to be further waited upon if peradventure God might give him repentance before He was utterly excluded from the Church.

24d 5m 1695

Bro: Hake aforesayd was againe called before the Church it having been testified that his conversation since his being withdrawn from by the Church was still scandalous and immoral: How that as an aggravation of all his former enormitys he had upon a slight provocation fallen upon Mr. Reep's servant or prentice (without complayning to his master for a redress if his servant had affronted him) and did then beat him throwing him downe and striking him when down with all his might. And when Mr. Reep came to part them and took of Br. Hake from

his servant he then threatned Mr. Reep also to beat him. Whereupon Mr. Reep warned him out of his house. But he tarryd there all that night. And the next morning, it being the Lord's Day Mr. Reep finding him there askt him how he dared to tarry in his house when he had warned him to be gone. To wch He replyd that his clothes were there and therefore he did not go away. Then Mr. Reep bid him take his clothes and be gone: whereupon he held up his fists agaynst Mr. Reep and told him it was well it was Sunday morning otherwise had it been another day he would have beaten Mr. Reep. Which carriage of his was the more aggravated by reason that Mr. Reep had been his friend to entertayne him a long time and to help him in his extremity. Moreover it was testified that he had idly spent his time at Coffee houses playing at draffts. And that one time Mr. Reep aforesayd playing with him and having won the game of him, He making him pay the forefeit which was a dish of Coffee, He fell out with Mr. Reep and sayd as soon as he was gone that he (had) about him that which would do Mr. Reep's business which he could find in his heart to make use off; which was a penknife he had in his pocket to stab him withall. He being there it was askt what he had to say for himselfe; whereupon he made some acknowledgment with some excuses and extenuations. But the Church considering his former miscarriages and how his conversation had been continually scandalous and immorall, and though he had promised to be more regular and serious in his walking yet had still walked on in the same path; They looked upon him as a person still appearing impenitent and incorrigible, not hearkening to the Church in truth and reality, His works contradicting His words. Therefore with one consent He was totally excluded from their communion or from being a member of the Church of Christ on the day above written.

At the same time or on the same day

Br. Benjamin A servant an apprentice to one Mr. Browne a Baker in Queen's Street neer Cheapside was complayned againe by his master in the Church How that his servant aforesayd being inticed by his maidservant had promised her marriage and had layn with her though unmarried; which evill of his by the wench's owne relation of it upon her being turned away by her master was made publike to the neighbours to the great scandall and reproach of his holy profession, which he also did not deny complayning that he was unhappily drawn to it by the importunity of that wicked woman. Whereupon the Church considering what a scandalous immorall action it was that provd so dishonourable to the holy profession of the ways and truths of our Lord Jesus causing them to be evill spoken off, They judgd it their concernmt to exclude

him out of the Church according to the example and direction 1 Cor. v. 5: which accordingly was solemnly performed at the time aforesayd.

2m 25d 1694

The case of Sr. Cooke (the daughter of Sr. Lawrence) was presented to the Church: that shee had neglected her place in the Church not having been at any meeting with them for 2 years at least: In which time severall messengers had been sent to her from the Church to speak with her, but they could not find her to speak with her. After this shee promised to come to Bro. Steed's house to speak with Him and to give him an account of her condition. But after long waiting shee came not. Also shee was charged to have dealt very deceitfully with one Mrs. Green that had been her nurse in her childbede, causing Mrs. Webb to borrow of her 40^l which was all she had layd up to help her when her strength in labour might fayl her: under pretence of Mrs. Webb's improving it for her great advantage. And when shee had it after a long time not paying it againe, though the poore woman was in great distress for want of it. For these immorall and disorderly actions and conversation, shee also so walking as that there was a very evill report brought upon her and her profession, Shee was by the joynt consent of the whole excluded from the Church.

And Bro: Vicars and Bro Gold were desired as the Churches messengers to declare it to her.

16d 3m 1694

Sr. Webb was then called before the Church and the crimes layd to her charg was that shee had conspired with Mrs. Cook aforesaid to cheat Mrs. Green of her money pretending it was for her and her husband to improve for her when it was for Mrs. Cook: And that shee had broken her promise frequently with Sr. Katherine Phebeen of whom shee had borrowed money and had promised possitively payment at certain times but still fayld of her promise. These things being orderly brought to the Church. Shee upon her being chargd with them did acknowledge her fault in the first and in the last of what was chargd upon her. And shee desired to be more sensible of her evils: But complayned that her distresse was such that shee could not comply with her creditors as shee desired

The Church on serious consideration of the whole affaire with her repentance presented concluded not utterly to exclude her, But to admonish her and to withdraw from her and so to wait upon her till they might have further proof of her spirit and what fruits might appeare of her professed repentance: which admonition and sentence was then accordingly presented to her

2m 6d 1698 (inserted by Steed in different ink)

After long waiting the Church finding no restitution was made to the poore woman who was so greivously cheated and wronged by her and undone as to her outward subsistence, whereby the name of God was greatly dishonoured and our holy profession reproached, Shee also now at last refusing to come any more to the Church : Therefore shee was then the Church being solemnly assembled by an unanimous consent excommunicated or cast out of their communion

Sept 5 1694

Bro : Eems, Having by the Elder of the Church and Bro : Claridge his assistant severall times been discourst and reasoned with the great doctrine of the Eternall Diety or Godhead of our Ld. and Saviour Jesus Christ which he denied : And notwithstanding persisting in his heresy : And endeavouring to infect others with it by his frequent contending for it : So that it became offensive to the members of the Church and scandalous to our holy profession : His case at the time before mentioned was presented to the Church by Bro : Steed the Elder. And Bro : Eems being then present He was asked whether he did owne our Lord to be God by nature : To wch he answered that He did not understand what was meant by it. It was therefore agayne enquired of Him whether He did owne or beleive that Jesus Christ was the eternall God : which He then plainly declared that He did deny it, and that it was idolatry to worship Him as such a one; And that it was as bad as the doctrine of transubstantiation with such like horrid reflections on that great fundamentall truth : Whereupon he being withdrawn the Church considered the matter beyng greatly greived to our Blessed Saviour thus reflected on and blasphemed. And they all agreed that He should at present be put by from his communion with the Church the next first day. And that He should be desired to be with the Church againe the next week on the 4th day, when they did intend further to consider what might be their duty to Him in case he remained obstinate wch He being called in was declared to Him : on which he broke out in a very great passion

Sept 12 1694

Bro : Eems Being then againe present according to the Churches desire, The Elder first mentioned some Scriptures that plainly assert the Eternal Diety or Godhead of our Ld Jesus namely Pro VIII. 23 compd with Matt XI. 19 : where the name or appellation Wisdome is applyd to our Ld Jesus; Micah V. 2; Revel. I. 8, 9. After these Scriptures were read and briefly insisted on, He was asked whether He could yet owne the Lord Jesus to be eternal God according to his Devine nature : which He still

denying, saying that He was no more than a creature or a man, As also at the same time denying the doctrine of the Trinity, The Church then unanimously agreed that considering the greatness & dangerous consequence of that Heresy, And that He after severall private endeavours to reduce him to the faith by the Elder and Bro: Claridge: And that he now had been twice reasoned with and admonisht in the Church, and yet still persisted and considering ye rule of our Lord Jesus in Tit III. 10 That He should be rejected as an Heretick out (of) their communion, which accordingly was solemnly done: And He being called in was acquainted with it.

10d 1m 1697/8 (inserted by Steed in different ink)

Sr. Eems The wife of the aforesaid Bro: Eems being infected with the same dangerous and damnable heresys in denying the eternall Diety or Godhead of our Lord Jesus and having forsaken the assembly and communion of the Church and although messengers were sent from the Church agayne and agayne to persuade her to her duty and to come before the Church that shee might be in the use of the meanes for her repentance or recovery out of those soul-ruyning snares yet shee still persisted in that sinfull course and altogether refused to come to the Church. Therefore shee was an obstinate heretick then also rejected by the Church (then solemnly assembled) from its communion which as it was unanimously agreed unto so it was solemnly declared.

Oct 3d 1694

Sister Freeman (formerly called Joan Orion) having been received into the communion of this Church as a member that formerly belonged to a Church wch was under the care and ministry of Bro: Nathanel Strange and after his death of one Bro: Skinner which Church being dissolved shee was entertained as a desolate person or member that was destitute of that Fellowship which shee desired. In which condition shee continued with this Church severall yeares. But at last Bro: Samuel Garbrand, who had walked in communion with that Church that shee was a member of before shee joyned with us, Testifyd to this Church that shee was cast out of that Church before their dissolution for lying and defrauding the Fatherless: which although shee denyd it yet this Church with their Elder Bro: Knowles thought it their concernment to put her off from the communion shee did enjoy till shee would cleare her selfe of that imputation. But shee continuing importunate that her case might be againe heard in the Church for that as shee sayd shee was never dealt with or cast out of that Church for that crime or any other: whereupon at the time above written her case was againe considered shee being present at which time also Bro: Garbrand

aforesayd was there who testified the same things concerning her as He had done before and with Him Bro : Savill and Sister Sharp who in the Church witnessed the same thing. Also there was the Testimony of Bro : Lionell Sharp husband to Sr. Sharp with one Sister Susan Winan (?) under their hands produced : As also the witness of Bro : Scott and his wife which Bro : Scott is an Elder of the Church meeting at Twknam. All these being members of that Church with her did all positively declare the same thing that Bro : Garbrand had sayd concerning her. Whereupon the Church did unanimously agree not to restore her into their communion : But in charity hoping it might be through forgetfulness that shee might deny that dealing with her it being many yeares since as long since as ye year 1666, They did not proceed unto any further censure, But left it with her to consider her wayes and to recollect her memory concerning these matters : And wherein she had fayld to be repenting of her miscarriages

Bro : Kennington's Case was as followeth 1698 (inserted by Steed in different ink).

There being a complaint made to severall of the Brethren that Bro : Kennington did set up severall publik meetings (called Lectures) wherein He did take upon Him to preach to the people that were then assembled. And that it was apprehended that his so doing would not be to the credit of the truth or of the profession that he made : He not appearing to be furnisht with competent gifts fitt for such a solemne work : whereupon the Brn presented the case to the Church

The Church taking it into their serious consideration found him to be blameworthy upon severall accounts

- 1 That He should with such confidence putt himselfe forth in such publike sacred exercises without the knowledge consent and approbation of the Church of Christ whereof He was a member and to whom he ought to submit in the Lord thereby running before He was sent and it may be presuming beyond the ability that God had givn Him
- 2 It was found that many times He did neglect to attend at the publike assembly of the Church on the Lord's day wch was either by a careless neglect or by his imploying himselfe in publike preaching as aforesayd, wherein he proved unfaithfull to his solemne engagmt when he first entered into their communion : And in transgression of a plaine rule and command of our Lord Jesus
- 3 It was feared that his so often publike preaching with the time that must be taken up for preparation for it would hinder him in his business and imploymt which he followed for the maintenance of his family whereby he would not be in a capacity to provide things honest before all men or to provide for his

family unto wch he was bound by the Law of God's nature, which not to endeavour to do would render him worse than an Infidell

- 4 Accordingly He did fayl He was not able to pay his just debts but was constrained to give over his employment and to make a dishonourable composition whereby He lost his good report that as man as a Christian much more as a publike preacher he ought to maintaine

For these things He was admonished and warned by the Church solemnly in the name of the Lord. And giving no satisfactory repentance He was withdrawn from, The Church being willing to wait and see if at length He might come to consider his ways and to repent of his miscarriages. But instead of repenting he turned from the truth and joynd with them that sprinkl infants is ordained the pastor of a pbiterian congregation at Epping in Essex

Jan 10: 1699

Bro: Kennington then againe appeared before the Church and bewayled those miscarriages before mentioned declared as if he had a deep sense and sorrow upon his heart for them acknowledged that he was righteously blamed for those enormitys expressed much repentance and humiliation for them whereupon the Church on a serious consideration of what he had offered accepted his repentance withdrew theire charg and censure of Him on that account. And then the Elder testifyd against his turning from the truth of the doctrine of Baptisme to the sprinkling of infants shewed how he had no ground from the word of God so to do. But the love of popularity and that he might be received among that sort of people and be a preacher among them and so have a maintenance from them it was much feared that this was the inducement that drew him to comply in that matter, which would be but a poore plea in the day of the Lord. All which he heard patiently and promised (?) if ever the Lord made him sensible of a miscarriage in that matter he would faithfully declare it to the Church

24d 1m 1695

The Church being then assembled after the publike meeting was over, Bro: Steed then presented to the Church the case of Bro: Claridg (who was his assistant in the work of the ministry) how that he had forborne or omitted to keep up his communion with the Church in the ordinance of breaking of bread on account of his being offended with Bro: Steed (aforesayd) because that He did dissent from him in the matter in the matter that concerned one Mr. Ward who was formerly a preacher to the congregation assembling at Virginia Street, And James Warber-

ton who is preacher to them that went of from the communion of this Church to be by themselves under his ministry on the 7th of ye 12m 1693/4 as before declared: And that He continued to do so though Bro: Steed had told him that his differing from him in those cases was not out of disrespect to Him or because he had any peculiar respect to the persons before mention'd He having more respect for Bro: Claridge than for them, But meerly out of conscience and according to the best judgment he had yet arrived to concerning those persons in those matters: And that Bro: Claridge his dissenting from him in his judgment and practice concerning those persons made no breach in his affection or communion with Him. And therefore He did desire it might be no cause of their withdrawing their communion each from the other but that they might in charity beare with each other. But it did not prevail with Br. Claridge but He still persisted in his omission of keeping his place in the Church at the time of breaking of bread notwithstanding, And that he desired Bro: Steed (at two severall times of meeting with Him) to present it to the Church that He might be dismissed from his communion with this Church to the Church at Broomsgrove from whence He was recommended to us: And that after this when Bro: Bedwell Bro: Gold Bro: Bigberry and Bro: Newton of Wapping went to enquire of Him the reason why He desisted from his communion, He told them the same He had before mentioned to Bro: Steed and also declared his desire that He might be dismissed from his communion with the Church This desire of his being then debated in the Church, And the Brethren being not at that time able to come to a result about this case of his dismission they agreed to meet together the next day to consider of it

25d: 1m 1695

Accordingly the Brethren mett this day to consider of the matter and after much debate about it they at length agreed to send some Brethren to Him to discourse with Him that evening which were Bro: Watson Bro: Newton of Clarkenwell and some others and to desire him to come to the Church meeting next 4th day, which accordingly they did

27d: 1m 1695

On that day being the fourth day of ye week Bro: Claridge came to the meeting and after the publike meeting was over the Brethren being intire by themselves, Bro: Lampit who was at that time appointed to be the mouth for the rest, Enquired of Bro: Claridge how his mind was to those things before rehearst. He then againe declared his dissatisfaction with Bro: Steed (the Elder of the Church) concerning those things that related to

those persons before mention'd, And did earnestly desire to be dismiss'd from their communion And that he had spoken to Bro : Steed for that end that he might present it to the Church, And that as they loved their own peace they should grant it to Him. Moreover He said that for his part he could no longer assemble with the Church either to pray with them or to preach to them or to enjoy any communion with them, And that He should not be with them on the next Lord's day to assist in preaching as in times past

(To be continued.)

AN
APPEAL
to the
PARLIAMENT
concerning
THE POOR

That there may not be a
BEGGAR IN ENGLAND.

IN the midst of many and great Undertakings, let not a Settlement for the *Poor* be forgotten, but revive ad, and execute all wholesome Lawes, and encourage all good Means, to Supply Poor People with Labour and Relief, and so prevent the ill Breeding, wicked Life, and bad end that many Thousands have fallen into through Idleness; To this End, give Order that the ensuing *Plat-form* may be fully executed: Although this thing be warrantable, yet if there be not an absolute Necessity laid on them (whom it doth concern) to Execute their Office, this Work may fail and come to little or nothing, notwithstanding the Means may be sufficient; but if Carried on as it ought, the Cure is certain, no Beggar in *Israel*.

The Plat-form, or Way how Poor People may be Supplied with Labour and Relief.

Every Parish, according to the various Places and Employments, and as their Poor are encreased, agree with some Able