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were produced the revival seems to have spent itself, and the enthusiastic Christianity of the primitive community has been replaced by more orderly and more settled methods of church life.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 Clarkenwell
Br. Bartlett a Coachman
Br. a Taylor in Hungerford Market
Br. Gander
And his Brother
Br. Jackson a shoomaker
Br. Thurloe
Br. Cleaver in Shoe Lane
Sr. Askew
Sr. Norcott
Sr. Vicars
Sr. Newton at Clarkenwell
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 Eliott
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. Margarett Moses
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 theire consultations.

2 That they shall determine nothing but only present theire consultations and agreement to the Church for theire consideration, whose consent shall be the determination of it.

3 That when theire 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 several goods of value into her custody to keep for her to the value of 80\(^1\) or thereabouts: Sr. Foster promising not only secrersy 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 evil 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 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 reheirsed: 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 theire 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 dissatisfyed with theire 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 theire proceeding with them when they declared theire dissatisfaction with theire introducing that innovation: They came and presented themselves to this Church for communion also declaring that they desired it only for a season theire 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 theire 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 ym selves. It being asked of them what gifts or ministry they had to carry on that solemnne 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. Thy promised help fayling persons growing weary of that imployment: 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 theire testimony and a rejoycing to some yt looked for theire 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 theire refusall to joyne wth them in this way of theire assem-
bling by themselves, that then if they pleased they would give theire consent to have them recommended to any other Church with whom they were willing to joyn. 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 theire 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 theire desire and request to the Church that they might have theire consent to be sett downe by themselves as a distince 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 theire being seriously considered by the Church: This answer was unanimously and with one consent returned to them. That the Church was not against theire being solemnly sett downe distinctly as they desired: But as the present case was with them in conscience and judgment could not as yet see that it would be to the creditt of the Gospell or for theire 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 imploystd 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 theire request. But told them they would leave it wth God and theire 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, Br. Barret and Br. Scott who were elders of several Churches they congregated by themselves and called the aforesayd Bro: James Warberton to be a minister among them.

1693

Bro: Nathaneel 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 reproaching and backbiting his master and mistress behind theire backs to theire neighbours and acquayntance, with that wch was false about them both (?): In sum yt his words and conversation were so continually troublsome that theire peace in theire 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 spiritt 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 agayne 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 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 agayne called before the Church it having been testified that his conversation since his being withdrawn from by the Church was still scandalous and immorall: How that as an aggravation of all his former enormitys he had upon a slight provocation falln 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 entertaine 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 extennuations. 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 theire 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 unmarryd; 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 complaing 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 evil spoken off, They judgd it theire 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 several 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\dollar which was all she had layd up to help her when her strength in labour might fail 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 again, 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 evills: But complayne'd 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 spiritt 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 poor woman who was so grievously 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, She also now at last refusing to come any more to the Church: Therefore she 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 several times been discoursed 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 which he answered that He did not understand what was meant by it. It was therefore again 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 wth the Church again 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 again 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 applyed to our Ld Jesus; Micah V. 2; Revel. I. 8, 9. After these Scriptures were read and breifly insisted on, He was asked whether He could yet owne the Lord Jesus to be eternal God according to 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 greatnes & dangerous consequence of that Heresy, And that He after several 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) theire communion, which accordingly was solemnly done: And He being called in was acquaynted with it.

10d Im 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 perswade her to her duty and to come before the Church that shee might be in the use of the meane 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 Fellowshipe 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 joynd with us, Testifyd to this Church that shee was cast out of that Church before theire dissolution for lying and defrauding the Fatherless: which although shee denyd it yet this Church with theire Elder Bro: Knowles thought it theire 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 testifyed 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 theire 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 possitively declare the
same thing that Bro: Garbrand had sayd concerning her.
Whereupon the Church did unanimously agree not to restore her
into theire 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 sayld 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 solemn work: whereupon the
Brn presented the case to the Church.
The Church taking it into theire 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 submitt in the Lord thereby
running before He was sent and it may be presuming beyond
the ability that God had given 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 imploymt himselfe in
publike preaching as aforesayd, wherein he proved unfaithfull
to his solemn engagmt when he first entered into their com­
munion: 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 main­
tenance 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 
Infidel.
4 Accordingly He did fail. 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 publick preacher he 
ought to maintain. 
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 in­
stead of repenting he turned from the truth and joined with 
them that sprinkled infants is ordained the pastor of a Pbiterian 
congregation at Epping in Essex.

Jan 10: 1699

Bro: Kennington then again appeared before the Church and 
and bewailed 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 therefor charge and censure of 
Him on that account. And then the Elder testifyd against his 
turning from the truth of the doctrine of Baptism 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 poor 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 publick 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 con­
cerned one Mr. Ward who was formerly a preacher to the 
congregation assembling at Virginia Street, And James Warber-
Baptist Church Discipline 1689-1699 127

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: Claridg 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: Claridg 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 prevayl with Br. Claridg 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 dismisst 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 dismisst from his communion with the Church. This desire of his being then debated in the Church, And the Brethren being not at that time abl to come to a result about this case of his dismissal 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: Claridg 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: Claridg 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
dismisst from theire 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 theire owne peace they should grant it to
Him. Moreover He sayd 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 Supplyed
with Labour and Relief.

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