

TILEHOUSE STREET BAPTIST CHURCH MINUTE BOOK - May 1692

<u>From London</u>	
Mr. Thomas Hollis for ground £15. 0s. 0d.	
Mr. Burlingham	10s. 0d.
Mr. James	£2 5s. 0d.
Mr. John Trovony	£6 0s. 0d.
Mr. Marriott	£1 0s. 0d.
Mr. Edwards	£1 0s. 0d.
Mr. Shradwith	£5 0s. 0d.
Mr. Grave	£12 11s. 0d.
Mr. Thomas Hollis Snr.	£5 0s. 0d.
Mr. Nath. Hollis	£1 0s. 0d.
Mr. John Hollis	£1 10s. 0d.
Mr. Sam Mayne	£5 0s. 0d.
Mr. Allen	5s. 0d.
Mrs. Ellin Watson	10s. 0d.
Mr. Johnathan Leigh	£2 3s. 6d.
Mr. Luddy	£2 0s. 0d.
Mr. Lork	£5 0s. 0d.
Mr. Grave	£3 0s. 0d.
Mr. Woolaston	£4 0s. 0d.
Mr. Rapiér	10s. 0d.
A Widdo: by Mr. Hollis	10s. 0d.
Mr. Mosse	£1 10s. 0d.
Mr. Lork: more	£5 0s. 0d.
Mr. Bonny	10s. 0d.
Mr. Rainolds	£2 0s. 0d.
Mr. Wolsh	12s. 6d.
Mrs. Leeson	10s. 0d.
Mr. Allen friend	£1 10s. 0d.
Mrs. Luddy	<u>£2 0s. 0d.</u>
	<u>£74 7s. 6d.</u>

The promoters of this work: tenth their several contributions as followeth.	
IN THE COUNTRY	
Thomas Fisher	£1 10s. 0d.
John Hesketh	£3 0s. 0d.
Edward Hurst	£3 0s. 0d.
Ralph Bigg	£1 10s. 0d.
John Bigg of Ipolotts	£3 0s. 0d.
Hon. Shepperd	£2 0s. 0d.
Joseph Foster	£3 0s. 0d.
James Gregory	£5 0s. 0d.
Edward Wabby	£2 0s. 0d.
Mr. Carter	10s. 0d.
Mr. Jay	5s. 0d.
Mr. Burlingham	5s. 0d.
Mr. Harry Carter	5s. 0d.
John Papworth	£2. 10s. 0d.
Joseph Cooper's daughter	1s. 0d.
John Warner	£3 0s. 0d.
Mr. Granger	10s. 0d.
Mr. Edward Balsork	£1 0s. 0d.
Mr. Thornton	£1 0s. 0d.
Mr. Seely	£1 0s. 0d.
George Doon	10s. 0d.
Tho: F. Balsork	£2 10s. 0d.
James Smith	10s. 0d.
John E. foster	£3 0s. 0d.
Mr. Chambers: Henlow	10s. 0d.
William Chapman	£1 0s. 0d.
Widdo: Dowmon	£1 0s. 0d.
.....Mr. Thornton	<u>2s. 0d.</u>
	<u>£43 8s.</u>
	<u>0d.</u>

Ebenezer Wilson	10s. 0d.	<u>For Walls</u>	
Eliz. Wilson	10s. 0d.	Mr. Hollis	£10 0s. 0d.
Rebecca Wilson	10s. 0d.	Mr. Lork	£5 0s. 0d.
Johnathan Woolaston	10s. 0d.	Mr. Houlton	£2 0s. 0d.
Dr. Hutchinson	£2 0s. 0d.	Mr. Stott	£1 0s. 0d.
Agnes Beaumont	10s. 0d.	Mr. Josiah Vaux	£5 0s. 0d.
Widd: Fowler	10s. 0d.	Mrs. Grave	<u>£3 0s. 0d.</u>
Widd: Warner Henry	£2 0s. 0d.		
John Thurgood	£2 0s. 0d.		<u>£26 0s.</u>
Mr. Robert Shipson	£2 3s. 0d.		<u>0d.</u>
Eliz. Parroll	£1 10s. 0d.	<u>For the Walls</u>	
Mary Robothfosket	£1 0s. 0d.	Hon: Shepperd	
Mr. Bunsher	£1 0s. 0d.	Mr. John Thornton	10s. 0d.
Ralph Bigg Junior	10s. 0d.	John Warner	8s. 0d.
Mary Cotton	£1 0s. 0d.	John Hesketh	10s. 0d.
Mary Bigg	10s. 0d.	Ralph Bigg	10s. 0d.
An Bigg	5s. 0d.	John Bonner	5s. 0d.
Hon: Shepperd Junior	10s. 0d.	Edward Carter	10s. 0d.
Widdo: Jane Glover	6s. 0d.	Joseph Foster	10s. 0d.
Widdo: Sutton's son	15s. 0d.	Richard Heath	5s. 0d.
Mr. Owen Shadbald	£2 0s. 0d.	John Foster	10s. 0d.
Ann Hurst's daughters	£1 10s. 0d.	Thomas Brown	10s. 0d.
Widdo: Parker	5s. 0d.	John Thurgood	£1 0s. 0d..
Mr. Squires	£1 0s. 0d.	William Howles	£1 0s. 0d.
John Bigg Taylor	3s. 0d.	William Lawrence	10s. 0d.
William Day	2s. 6d.	Mr. Hobbs	£1 0s. 0d.
Robert Marriott	<u>12s. 6d.</u>	M. and M. Foster	£1 0s. 0d.
	<u>£24 2s. 0d.</u>	Ann Foster	£1 1s. 6d.
		Eliz Guteridge	10s. 0d.
		Agnes Beaumont	1s. 0d.
		Agnes Beaumont	15s. 0d.
			<u>10s. 0d.</u>
			<u>£11 15s.</u>
			<u>6d.</u>

<u>For the Walls</u>	
Wid: field of Mangrove	10s. 0d.
Mr. Gregory	£2 0s. 0d..
Edward Hurst	10s. 0d.
Tho: Field	10s. 0d.
Wm Chapman	5s. 0d.
Tho: Titlow Junior	10s. 0d.
Edward Foster	10s. 0d.
Eliz. Parroll	10s. 0d.
Edward Wabby	10s. 0d.
Mrs. John Wells	£2 0s. 0d.
John Papworth	10s. 0d.
Mrs. Squires	10s. 0d.
John Bonner	£1 10s. 0d.
Wm. Brown	10s. 0d.
John Kimpton Snr.	10s. 0d.
John Kimpton Junr.	<u>10s. 0d.</u>
	<u>£11 15s.</u>
	<u>0d.</u>

Members in the Country continued:

Bro: Butt – Offley	17 th June 1731	Sister Lawrence – Breachwood	1729
Bro: Childs -	17 th June 1731	Gn	1729
Bro: Jnr. Moritit – Preston	17 th June 1731	Sister Hirst – Lay Green	1729
Bro: Tho. Rowbottom	1 st Feb 1732	Sister Burrige	1729
Bro: Silfod – Gosmore	12 th Feb 1732	Sister Law –Chalton	25 th Feb 1729
Bro: Bonn – Kings Walden	12 th Feb 1732	Sister Robinson	18 th Jly 1731
Bro: Barker – Preston	25 th May 1733	Sister Childs	17 th Feb 1731
Bro: Philips – Offley	26 th Oct 1733	Sister Pedder – Preston	1731
Bro: Walker – Gosmore	1733	Sister Cotton – Preston	1731
Bro: Field – Willian	22 nd Feb 1733	Sister Chalkly -	1733
Bro: Geo. King – Enfield	25 th Apl 1733	Sister Ward – Ickleford	26 th Oct 1733
Bro: Dunton – Shillington	23 rd May 1734	Sister Philips – Offley	3 rd Jan 1733
Bro: Rudd – Langley	23 rd May 1734	Sister Field – Willian	3 rd Jan 1733
Bro: Morris – Cockernhoe	20 th June 1734	Sister Chalkly – Willian	30 th May
Bro: Traveller – Murford	20 th June 1734	Sister Hill – Ickleford	1734
Bro: Dan – Ashwood	18 th July 1734	Sister Horon – Hitchin	3 rd Jan 1733
Bro: Bonnett – Breachwood	1734	Sister Gurney – Coleman Green	1737
Gn.	3 rd June 1739	Sister Palmer – Pirton	1738
Bro: Gurney – Coleman Green	7 th Dec 1735	Sister Clark – Standon	4 th May 1738
Bro: Phocks – Coleman Green	12 th Feb 1735	Sister Jones – Preston	25 th May
Bro: Mardale	May 1735	Sister Jones – St. Albans	1734
Bro: Ward – Ickleford	1739	Sister Hubbard - Blunham	20 th Aug
Bro: Hollick – Essex	Aug 1738		1742
Bro: Horon – Hitchin	5 th Oct 1740		1719
Bro: Hill – Pirton	13 th Nov 1740		
Bro: Smith – Redcroft Green	15 th June 1740		

Bro: Wheeler – Hill End	1732
Bro: Jnr. Gilpin – Mangrove	17 th Apl 1740
Bro: Minnord - Kimpton	

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Paid for Work and Materials for the Meeting Place as followeth:

13th May 1792

Pd. Abraham Thomson for windows, doors	£3 14s. 0d.
Pd. Bradley for building hours	£77 1s. 0d.
For the brick walls	£6 0s. 0d.
Pd. James Smith for work	£9 0s. 0d.
Pd. Coulson for lead	£7 1s. 0d.
Pd. For bar of iron	5s. 2d.
Pd. Abraham Thomson for	£1 2s. 6d.
For sawing	4d.
Pd. Abraham Thomson for	£20 0s. 0d.
Pd. Casements	£1 3s. 6d.
Pd. Tho. Rumball – Ironwork	7s. 9d.
Pd. Robert Child for glass	£4 3s. 0d.
Pd. Thomson – boards, planks, door in the brick work	£4 6s. 0d.
Pd. Wm. Wright – hinges and nails	£3 3s. 6d.
Pd. Peter - Ironmonger	£1 5d. 2d.
Pd. For the building the walls and the walls	£32 11s. 1d.
Pd. For the baptizing plates	<u>£10 13s. 7d.</u>
	<u>£181 17s. 7d.</u>

Pd. For ground	£13 5s. 0d.
About the buildings	£3 11s. 8d.
Mr Lorke, Mr Graves, Mr Harrison	1s. 6d.
Mr Pitmos.	
Pd. For Carriage for bricks and clay, for ironwork and	£9 10s. 6d.
Carpentry work. Charges	

The once valuable Mr. J. Needham deceased 10th February and interred on 18 instant in the year one thousand seven hundred and forty-two came to Hitchin a little after Michaelmas 1705. In August last same year just twenty years old was an assistant upwards of five years then in January 09 1709 had a call to be joint pastor with Mr. John Wilson who was pastor of that church in Hitchin meeting at Tylers Street for many years.

The church much enlarged in numbers by Mr. J. Needham and found ready to come into ye church just before his incapacity by reason of his illness that did in their experience in ye church Miss Mondon a single woman and found others whom it is hoped a good work is begun on their souls which is hoped will be an encouragement to ye next succeeding person that may be chosen in due time to succeed our worthy pastor Mr. J. Needham who was assistant pastor above thirty-three years, in all at Hitchin above thirty-seven years. His work being finished here on earth now I trust sleeps in Jesus and there leave him 'til ye general Resurrection Day when soul and body will again meet never to part more. O happy meeting.

An account of ye proceedings of ye church of Christ meeting at ye place of worship
In Tylers Street, Hitchin.

After the demise of worthy Mr. J. Needham, pastor thereof, in an account that desirous to be wholly directed by God in order in due time to be well settled in another pastor.

We had Mr. James Jnr. a minister as an assistant before ye departure of our worthy pastor Mr. Needham and since who is a very deserving and hopeful young minister February 20th 1742 Lord's Day.

The whole church then present unanimously consented that ye sermon that Mr. Samuel Wilson of London preached should be forthwith printed. The text was in ye Acts 24:29 on by Mr. Needham. The former subject he preached from and ye preached in ye afternoon to his church and Auditory.

Agreed at that same time and appointed a solemn fast to with humiliation and prayer on Wednesday ye 23rd instant do form a general meeting of ye members of ye church specially ye brethren to humble ourselves greatly before God for our own sins especially ye church's sins that may be a great ingredient to cause God to remove so valuable a minister and pastor from us and have all heartily engaged in fervent prayer to God to give us His Holy Spirit to direct and guide us from time to time in our consultations until in due time God makes a clear way to ye choice of another pastor who he would have settle among us. And to keep us in peace and harmony amongst our brethren most accordingly ye same day.

Bro. Forster	Bro. John Gilpin	Bro. Law	Brethren engaged in prayer:	
Bro. Lawrence	Bro. Jnr. Gilpin	Bro. Hill	Bro. Forster	Bro. Lawrence
Bro. Thomas	Bro. Housm	Bro. Solfod	Bro. Rowbottan	Bro. Gazely
Bro. Pancass	Bro. Gazely	Bro. Bonnett	Bro. Pancass	Bro. Ashwood
Bro. Robinson	Bro. Hon. Morriot	Bro. Hind	Bro. Thomas	Bro. King
Bro. Rowbottam	Bro. Jnr. Morriot	Bro. Best	Bro. Bonnett	
Bro. Williams	Bro. King		Bro. Solfod	
Bro. Ashwood	Bro. Dutton.			

March 6th 1742. Lord's Day.

Agreed with the unanimous consent of ye church those present when the question was put whether they were fully satisfied with the supply that God had been pleased to hand forth to us (particularly meaning Mr. James) and whether they desired the continuance thereof. The signal of the brethren to lift up their hands not one observed to dissent. Also those agreed that the state of the Church should be continued on ye old foundation it was first settled on to receive members into the church saints as saints with a not withstanding some small differences in circumstances so that they were all under the profession of baptism one way or the other (for that is essential). Unanimously agreed to. Agreed also at the same time that on Monday the 9th instance we meet as a church together further to humble ourselves before God for our sins and earnestly beg the assistance of His Holy Spirit to enable us to pray for our direction in the way we should take in order to be settled in His own good time in another pastor.

Most accordingly at 2 o'clock in the afternoon brethren present:

Bro. Forster	Bro. Solfod	Brethren engaged in prayer:
Bro. Lawrence	Bro. Williams	Bro. Forster
Bro. Pancass	Bro. Thomas	Bro. Chalkly
Bro. Ashwood	Bro. Phock	Bro. Solfod
Bro. Robinson	Bro. Law	Bro. Robinson
Bro. Jnr. Morriot	Bro. Hopkins	Bro. King
Bro. Chalkly	Bro. King	

Agreed also ye 9th March unanimously to send letters to the Church of Christ at Hempstead over which Dr. James is pastor. The contents of which was as followeth:

To the Church of Christ at Hemel Hempstead over which the worthy Dr. James resides as pastor. The Church of Christ at Hitchin over which lately that worthy Mr. Needham was pastor sendeth greeting. Praying that on you the blessing of God may descend and that you may be endowed with all spiritual gifts: grace, mercy and peace from God our Father and in our Lord Jesus Christ.

We cannot but gratefully and thankfully acknowledge your great kindness and goodwill shown to us in that the worthy Mr. James the younger come over to supply us in this our great necessity in which also we would acknowledge thankfully. God's hand in inclining your hearts to comply therewith. Our necessity still continues and is greater now our worthy pastor being removed from us. Therefore our earnest request is further to grant the favour to permit Mr. James still to supply us as he hitherto has done through Lord's Days in a month for three months to come: and we hope by that time God, in His providence, will direct us how to act that which will be most for His glory and the peace and prosperity of the Church. We conclude with our love and respect to your worthy pastor, praying that his ministry may be blessed for your spiritual growth in knowledge and in grace. Remaining your Christian brethren,

Bro. King	M. Forster	Mr. W. Thomas	Jnr. Lawson
Tho.	Wm. Law	Jnr. Wilkinson	E. Phock
Jnr. Houton			

Done at our Church Meeting this 9th day of March 1742.

1743

June 9th

This day as appointed ye church that began at 10 o'clock spent partly in fasting and prayer and partly in prayer and thanksgiving that God had inclined Mr. James readily to accept of ye church's call to ye arduous work of a pastor and to pray that God would be pleased to double the portion of His Spirit upon him the more to fit and capaciate him therefore.

June 12th Lord's Day

This evening of this day the church met and a letter read to be sent to the Church of Christ at Hempstead in order to desire Mr James' dismission from them to us, and was agreed to.

To the Church of Christ at Hempstead over whom the worthy Dr. James resides as pastor, the Church of Christ at Hitchin, meeting in Tylers Street, send their Christian salutation ('though for the present without a pastor) wishing and praying all health, peace and prosperity may attend you and yours, and that you may be blessed with all spiritual blessing in Christ Jesus.

Brethren in Christ.

Having had the worthy Mr. Samuel James with us for several months and having had a tryal of his gifts and graces God hath been pleased to bestow upon him, do approve of his ministerial abilities and as he has been blessed as a means under God to keep the auditory together and we hope visibly blessed to many of them for their soul's good and to their awakening others for their conversion and we hope very useful to the whole church for their great edification and have been kept and still are in perfect unity among ourselves blessed be God: after much seeking to God by Prayer as a church and joyous fasting often therewith to know God's mind and will that at last we might have a pastor given to us after His own heart. God at last we hope has heard our poor prayers in Christ and is returning an answer in mercy in inclining the Church unanimously to give the worthy Mr. James a solemn call to be a pastor over us (after humbling ourselves before God for the great breach made upon us) to which Mr. James has lately given in his answer of his acceptance thereof wherein we would see God's hand in engaging his heart to close therewith and now the Church being met together do desire in a brotherly way to ask Mr. James dismission from you to us in order for his being ordained in due time as pastor over us in the Lord in which request we hope you concur for we cannot but persuade ourselves you cannot but see God's hand in this whole affair and that though seemingly you may think this is against you yet cannot readily deny our desire and we hope it will be soon in future time God has ordered all for His own glory and the mutual good of both Churches. With Christian salutation we commit you to God and to the word of His grace that is able to build you and to give you an inheritance in those that are sanctified with our Christian love and respect to Dr. James your worthy pastor. We conclude your brethren in Christ signed by fifteen of our brethren in the name of the whole Church. Sent by M. James the next day 13th June. Done at our Church Meeting June 12th 1743.

The dismission of Mr. Samuel James from the church of Christ at Hempstead sent to us June 19th 1743 read to the church of Christ at Hitchin meeting at Tylers Street June 26 also received at ye same time among us.

The Church of Christ at Hempstead under the care of Dr. James – to the church of Christ at Hitchin lately under the care of the worthy Mr. Needham. Grace and peace be multiplied unto you through the knowledge of God and the Lord Jesus Christ. Beloved in our Lord a letter being sent from you to us to desire our worthy brother Samuel James his dismission from us to you – you may suppose would be

trying to us but we hope would desire to resign our wills to the will of the Almighty God and our Heavenly Father who knoweth what is best for us: and therefore agreeable to your desire and His word commend him in the Lord rejoicing that we can say that his conversation hath been as becometh the gospel of Christ – we heartily desire our Brother James great success in the Ministry and that he may be a remarkable blessing to you and you a comfort to him whose labours we hope have been useful to us as well as comfortable through the divine blessing – and therefore brethren we desire you will be willing to let him come over sometimes of a Lord’s Day which request we think is very reasonable upon the account that we have been willing in your straits and at your request to let him come over to you. Brethren pray for us that the labour of our worthy pastor may be eminently blessed to us whilst he is continued to us: and that we may be made a blessing to him. Beloved brethren, the grace of our Lord Jesus Christ be with you all. Amen. We remain your affectionate brethren in ye Lord.

Signed at our church meeting June 19, 1743 by us –

Phillip James
John Orchard

Daniel Field
James Field

Jos. Munn
Wm. Bedford

Fran Batman
Jos. Munn Jun.

December 8th 1743 at our church meeting that day agreed that our Brother Wright have occasional communion with Mr. Rudd’s church at Southwell.

And that Bros. King and Foster enquire that reason of our brother Isham’s not taking his place with us and make their report at our next church meeting.

January 5th 1743. This day at our church meeting Bros. King and Foster made their report concerning Isham who has met with some difficulties which was the cause of his withdrawing from the table – but now –they are so far got over – that he seems inclinable to return to his place.

This day Brother Thomas, Brother Chapman and Brother Williams were appointed messengers to converse with our Brother Traveller who has been admonished from time to time for his excess in drinking and make their report.

Likewise Brother Gazeley and Brother Lawrence to converse with our Brother Lumbus, who is in full communion with us but has for some time neglected the ordinance.

A letter of dismission was signed for Brother Adcock and Sister Ireland to the church at Luton.

February 2nd. This day at our church meeting Mr. J. Cooper gave an account of the dealings of god with his soul – to the satisfaction of us then present – whereupon it was agreed that the church be apprised of it next Lord’s Day and that Brothers Williams and Chapman converse with him – enquire his character – and make the report at our next church meeting.

Mrs. Cain did the same and Brother Gazeley was appointed to enquire her character and make his report accordingly.

Brother Traveller’s answer is that he has not been overtaken in liquor – but acknowledges his neglect of the means whereupon Brothers King and Chapman and Williams were desired to talk closely with him – to exhort him to attend on the word – and that the church would observe his behaviour for some time before they took his account into consideration.

Our Brother Lumbus answered that he had met with discouragement in himself which were not yet removed but he hoped he should be brought at length to fill up his place.

March 7th 1743. This day at our Church Meeting answer was returned that J. Cooper and Ann Cain have behaved well in the Word – whereupon it was agreed that they be received into full communion with this church next Lord's Day.

At the time Sarah Burrige gave in her experience to the satisfaction of us present, whereupon it was agreed that the whole church be acquainted with it and that Brothers Jones and Gurney converse with her and enquire her character and make their report at our next Church Meeting.

Brothers Lawrence and Bancroft were appointed to converse with Brother Saunders who has been sometime admonished for excess in drinking and make their report.

March 29th 1744. This day at our Church Meeting answer was returned that Sarah Burrige's moral character is good whereupon it was agreed that she be received into our community next |Lord's Day!

Brother Lawrence and Bancroft made their report that they had some converse with Brother Saunders but had no satisfactory answer whereupon 'twas agreed that he be summoned by letter to appear before us at our next Church Meeting.

April 26th 1744. This day at our Church Meeting friend Saunders made his appearance and desired liberty of conversing privately with Brother King who is to make his report of the conversation next Church Meeting.

May 24th This day at our Church Meeting Brother King delivered in friends Saunders account of himself – but the church hearing of new disorder thought proper to appoint Brothers Foster and Williams to summonse him to appear at our next meeting after this sort.

Also a letter of dismissal from Mr. Clarke to this church on account of Ann Lane being read and approved of, 'twas agreed that she be received into full communion with us.

June 21st 1744. This day at our Church Meeting Brother Saunders not appearing Brothers Foster and Williams were appointed to give him another summonse to appear at our next Church Meeting.

July 19th 1744. This day at our Church Meeting as Brother Saunders did not appear and as we have heard of his late drinking to excess it was agreed that we appoint shortly a solemn day of humiliation before God to seek Him for direction and act accordingly.

Likewise as Ann Robinson (formerly Coverton) has been proposed to the Church – given in her experience but found charged with some irregularities in her conduct it was agreed that Brothers King, Lawrence and Foster make strict enquiry whether therefore things are so and make a report.

September 13th This day at our Church Meeting 'twas agreed that we keep a day of solemn humiliation , fasting and prayer (especially to seek God for direction in the case of Brother Saunders) at our next Church Meeting which will be this day six weeks and that Brothers Foster and Williams acquaint Brother Saunders of the same.

October 26th. This day was observed as a day of solemn humiliation, fasting and prayer after which we thought it our duty to withdraw from J. Saunders whereupon he was solemnly declared to be cut off from all the privileges peculiar to us as a church and be no longer looked upon a member with us and that Brother James draw up a letter to acquaint him with the same.

Copy of a letter written to Jn. Saunders to acquaint him of his being cut off from ye church.

October 26th 1744.

Friend Saunders,

I am desired as the mouth of ye church to inform you that this day was set apart solemnly to seek God for direction on your account – at the close of which meeting the church thought it their duty to withdraw their relation from you as a Brother – so that now you are no longer to be looked upon a member with us!

Had you been present methinks you must have been melted to behold with what grief and sorrow of heart that church proceeded in this last but awful duty towards you as a member . Let me assure you it was far from being pleasant for any of us but Christ must be obeyed – the rule which he has left us in His Word – be carefully attended to – the glory of a Redeemer consulted – and all appointed means – for keeping up the purity and holiness of His

I beseech you therefore, in the bowels of mercy and tenderness, censure not the churchs procedure, awful as it is, but rather smite your own breast and turn all your resentment against your sin – which is your alone cause of it. Believe it – we still respect your person though by this sentence we testify our condemnation of your crime. The Lord fill you with self reflection.

It is sad my friend to be cut off from the church of Christ, to be separated from the communion of His saints on earth – but what is that when compared with a lasting separation from Christ himself – to be thrust away from Him – be bid depart into infinite torment to spend a long forever there amongst devils and damned spirits where there is nothing but weeping and wailing and gnashing of teeth. Awful thought indeed! Fearful sentence! Yet give me leave to tell you in all love and faithfulness to your soul this will be your case if the Lord does not graciously appear and heal your backslidings! Be not deceived – drunkards shall have no part in the Kingdom of God (1 Corinthians 6: 10) then is a dreadful wo! Pronounced upon such who drink strong drink to excess, yea the Lord has declared it shall be bitter to the drinkers of it (Isaiah 24:9).

I have only to add that although the church thought it their duty to separate you from their community – yet they stand ready to receive you again – yea my friend – with open arms will embrace you – whenever you discover a true sense of your sin and give a scripture evidence of a sincere and hearty repentance.

May you be humbling yourself at the feet of God and be much seeking to Him – that this grace of repentance be wrought in you – by His blessed Spirit that true evangelical sorrow may fill your heart and

the fruits of holiness appear in your life that for the dishonour which you have brought upon your profession – may be wiped off – the deepwound you have given to Christ be healed – His grieved church comforted – and your own precious soul saved in the day of the Lord Jesus.

This friend, is the hearts desire of Him who had once the oversight of you in the Lord – who still desires to mourn in secret for you – longs to see your soul restored – and with joyfulness would meet you at the right hand of God in that great approaching day.

S. James.

This letter was first read to ye church – approved by them – afterwards was sent to him – by one of the deacons – but he refused to receive it after having heard the contents.

Likewise 'twas thought proper that Brother Traveller be summoned before this church next Lord's Day fortnight and that Brothers Ashwood and Cooper deliver the message.

At the same time the case of Brother Carter and wife who lie under censure of this church – on the account of his marrying two sisters was mentioned and recommended to the prayer and consideration of this church.

November 18 1744. This evening the Church was desired to stay expecting Brother Traveller to come before them – but he did not appear – but told the messenger who was appointed to give him a summons – that he should not come – he appeared to be in a bad spirit – little sense of his crimes – nay denied many things laid to his charge, though some of them too notorious!

The Church therefore, having thought upon his case – agreed to appoint messengers once more to lay his sin open before him – to acquaint him with his contempt case on the Church – his sin of Sabbath breaking and the like and to make their report at our next Church Meeting – which we propose to observe in a way of prayer and humiliation to mourn over our iniquities – and to seek God for direction – both on his and others accounts, particularly in the affair of Brother and Sister Carter which is then to be talked over.

Brothers Foster and Gazeley appointed messengers to Friend Traveller.

November 29 1744.

This day at a special Church Meeting after several of the brethren had engaged in prayer 'twas agreed that we meet together on Thursday next to humble ourself before God and beg further direction in our procedure as a church of Christ – in the case of Friend Traveller – who seemed to pay but little regard to our last messengers viz. Brothers Foster and Gazeley!

And whereas he sometime since expressed a desire of having conversation with our pastor – the Church agreed (in order to show their lenity and to cut off all excuses) that Brothers Cooper and Ashwood acquaint him and Brother James will be glad to have conversation with him betwixt this and our next Church Meeting.

The affair relating to our Brother and Sister Carter was talked on and whereas it was apprehended to be a difficult case 'twas unanimously agreed that letters of advice be sent to several sister Churches and that our pastor draw up the letter and present it to the Church- if possible at our meeting on Thursday next.

The churches made choice of are:

Mr. Webb's, Hitchin; Mr. Chandler's, Bedford; Mr. Saunders', Hertford.
Mr. Chase's, Luton; Mr. Wilson's and Hennett's, both at London.

'Twas agreed to waive this affair until we have their answers!

Copy of a letter sent to several Sister Churches for advice in the affair of Brother and Sister Carter.

The Church of Christ at Hitchin under the care of Mr. James to the Church of Christ at -----sendeth Christian salutation.

Beloved in the Lord! 'Tis with no small grief we acquaint you that for some time past the Lord has been pleased to lay heavy afflictions upon us and exercise us with very sore trials! Particularly there are two persons, members of our community, who have given us great uneasiness in an uncommon step which they have taken!

The case in short is this. The wife of one of our Brethren – dying without issue – he has since married her sister who is likewise a member with us. There was not a little care taken (especially by one of our deacons) to prevent it – but all in vain! They have been conversed with since but can't be brought to look upon the action as criminal!

After earnest and repeated supplications therefore to the Lord for direction – attended with consultations among ourselves – (still apprehending it a difficult case) we judged it necessary by virtue of our communion with Sister Churches to send letters of advice – so we may the better know our duty concerning them – and act for the glory of a Redeemer in the difficult affair. We are thus rather desirous of this as there are different sentiments among ourselves – some looking on the marriage as incestuous – others viewing it in a more favourable light – tho' blessed be God brotherly love still continues amongst us and we are unanimous as to calling in the best advice upon this need!

Dear Brethren – we heartily wish you much of the presence of Christ and that affairs of this nature may not grieve and trouble you! May your pastor continue long – as a burning shining light among you. Your love to a Redeemer to Him – and one another – abound more and more in this day of lukewarmth in which we live! Especially may you have a spirit of wisdom and understanding to advise in this difficult affair which we lay before you. Brethren pray for us – that we may have all the zeal and faithfulness and pity and tenderness becoming a Church of Christ in the conscientious discharge of this and every duty. We remain,

Signed at our Church Meeting
on behalf of the whole – December 6th 1744.

Yours in the best Bonds,
S. James
Nich. King
Jn. Foster
Jn. Lawrence
Wm. Thomas
Thomas Ashwood
Jn. Godfrey

P.S. Since the drawing up of this letter 'twas thought proper that the sentiments of our Brethren should be briefly represented. Some look upon the marriage as unlawful – nay – no less than incestuous – from Leviticus 18: 16 . They supposed that prohibition is founded upon the moral law because mentioned among other things which are plainly so – 'tis expressly said in verse 24 that on account of these things

the idolatrous nations were defiled – therefore they think the prohibition could not be peculiar to the Jews but must necessarily come under the Law which is an eternal rule of Righteousness. ‘Tis true there is one special exception Deuteronomy 25:5 but they look upon as peculiar to the Jews, founded upon ceremonial Law, therefore now abolished – nay – tho’ the command Deuteronomy 25:5 proves the lawfulness of a woman’s marrying a brother (under the Jewish dispensation) in case of the husband’s decease without issue – yet say they – it does not follow from hence (even amongst the Jews) a man might marry two sisters in any case whatever! In short they say- there is both a prohibition and a command they must needs relate to two different Laws – it being contrary to the very nature of the same Law to forbid a thing and enjoin it too! The prohibition that they apprehend then is of a moral nature – the command ceremonial – so suppose the command moral and the prohibition ceremonial – the consequence would be that the man is obliged now to marry his brother’s wife (in the forementioned case) otherwise he stands chargeable with a direct breach of the moral law – the consequence may be denied but they think it would naturally follow – think some.

Others of our brethren apprehend that both the prohibition and command to are founded upon the ceremonial Law – therefore – each of them abrogated! But the principle difficulty is this! God is infinitely holy- they can’t think therefore that he would enjoin his people anything – in His ceremonial institutions which should be the least violation of His moral precepts! They desire information therefore whether the great lawgiver may (consistent with the absolute purity of His nature) dispense with His moral precepts – (pro-tempore) if so they want a plain evidence to be produced wherein He has actually done it. An answer hereto we apprehend would lend greatly to their satisfaction who at present are in doubt upon this need!

December 6 1744. This day of our Church Meeting Rebekah Hudson desiring communion with us – Brothers Ashwood and Chapman were appointed to converse with her – enquire her character – and make their report at our next Church Meeting when her experience will be heard – provided her life and conversation is found agreeable.

Brother James not having an opportunity of conversing with Friend Traveller the church thought proper to wait a little.

Also a letter to be sent to Sister Churches concerning the affair of Brother and Sister Carter was read and approved of.

January 3rd 1744/5 This day at our Church Meeting report was made concerning Rebekah Hudson – her life and conversation found agreeable and a satisfactory account was given by her of dealings of God with her soul whereupon ‘twas agreed that she be received into our community next Lords Day.

The affair of Brother Traveller still postponed.

At the same time ‘twas agreed that Brothers King and Foster take opportunity to converse with our Brother Tomalin (who has not taken his place for many years and we fear given to drink to excess) and to make their report.

Likewise ‘twas enacted that our deacons take note of such persons who are absent from the Lord’s Table for two or three months together (or who may come there – but not partake of the elements) and acquaint the church of the same.

January 6th 1744. This day Rebekah Hudson was received into full communion with us as agreed last Church Meeting.

January 31st 1744. This day at our Church Meeting 'twas agreed that we observe a day for fasting and humiliation on Thursday next to seek direction in the case of Brother Traveller who continues obstinate and still refuses to harken to the Church.

Report being made that Brother Tomalin appears to be superannuated the Church thought proper to drop his case.

February 7th 1744. This day Michael Traveller was cut off from the Church after solemn looking to the Lord for direction. His crimes in brief were drinking to excess, profaning the Sabbath and continued obstinancy under repeated admonition.

At the same time 'twas agreed that some time be spent in prayer this day fortnight on the account of several persons under concern particularly two who are more than ordinarily buffeted by Satan – held down under unbelief and driven even to the borders of despair.

N.B. Brother King was desired to acquaint Friend Traveller with the Church's procedure.

February 28th 1744/5. This day at our Church Meeting Mrs. Goodwin at Bendish was proposed to our communion – and Brothers Lawrence and Foker appointed to converse with her, enquire her character, and make their report.

At the same time Brothers Gazeley and Merritt were appointed messengers to our Sister Peddar to enquire the reason of her absenting herself from the Table of the Lord and to endeavour a removal of an discouragement she may labour under.

One Michael Mardel was at the same time proposed to the Church but whereas there is something particular in his case 'twas thought proper to mention it to the whole Church next Lord's Day.

March 3rd 1744/5. This day Michael Mardel was mentioned to the Church as a candidate for communion – but several of the Brethren – thinking it best that he should wait a little – 'twas agreed that he be postponed for a few months that we may observe his life and walk.

March 28th 1745. This day at our Church Meeting the experience of Ann Goodwin was read and approved and her conversation being found agreeable 'twas agreed that she be received into full communion with us next Lord's Day.

Our Sister Pedder's answer is that for some time past she has laboured under discouragement from herself – but now is desirous of returning again to her place if the Lord will enable her so to do.

March 31st. This day Ann Goodwin was received into full communion with this Church.

Messengers to Brother Lumbus. April 25th 1745. This day at our Church Meeting Brothers Lawrence and Pencoss were appointed messengers to Brother Lumbus to enquire the reason of his continuing to neglect the Table of the Lord, and to endeavour a removal of those discouragements he may labour under and to make the report accordingly.

Messengers to converse with J. Cain. June 20th 1745. This day at our Church Meeting Brothers Gazeley and Silso were appointed to converse with Friend Cain who desires to take communion with us and to make their report to the Church on Lord's Day fortnight, 7th July.

Stephens proposed but not admitted. At the same time one, Stephen Stephens of Bendish was proposed for Communion but his conduct not being agreeable, he was desired to wait and Brothers Tyler and Sibley were appointed to acquaint him with the same.

Brother Lumbus returns to his place. A report was made to the Church by Brother Lawrence that Brother Lumbus is willing to return to his place – which he did accordingly.

Messengers report as to J. Cain – he is desired to wait! July 7th. This day according to appointment Brothers Gazeley and Silso made their report to the Church concerning Friend Cain – they hoped there was a good work upon him but had not the satisfaction which we could wish with regard to his knowledge in divine things whereupon 'twas concluded that he be desired to wait a little.

Nash and Abby proposed to the church and messengers At the same time Friends Nash and Abby proposed for communion and Brothers Red and Mardell – Brothers Robinson and Bouse were appointed to converse with them in respect their behaviour and make their report at our next Church Meeting July 18th when their experience is to be heard.

Michael Mardel still deferred. Michael Mardel's case was again mentioned (who proposed for communion) but The Church thought fit to defer it 'til after Harvest.

Messengers report concerning Abby and Nash agreed they be received into the Church. July 18th 1745. This day at our Church Meeting Friends Abby and Nash gave in their experience to the satisfaction of the Church and a report being made of their life and conversation as becoming the gospel, 'twas unanimously agreed that they be received into full communion with us next Lord's Day.

They are received. July 21st. This day Friends Abby and Nash were received.

August 15th. Nothing material.

A Fast appointed. September 12th. This day at our Church Meeting 'twas agreed upon to observe a day of solemn humiliation, fasting and prayer on Thursday 26th of this instance on account of the Nation.

Messengers to enquire of character of Mrs. Smith. Brothers Chapman and Cooper were deputed to make an enquiry into the life and conversation of Mrs. Smith who desires to take communion with us, and to make their report at our next Church Meeting.

Messengers answer, her case deferred. October 10th 1745. The messengers report as to Mrs Smith not being satisfactory 'twas unanimously agreed to wait.

Meetings of prayer agreed on. At this Church Meeting 'twas agreed that some time be spent in prayer on the Nation's account – every Monday evening at 6 o'clock – that public notice be given – that our friends in the County may do the same.

A Fast appointed. October 20th 1745. This day the Church was desired to pray and a fast appointed on Thursday 31st of this instant on account of the Nation – several sister churches both in city and country intending to meet the same day.

Minutes of Church Proceedings signed and an order for the same every year. November 21st 1745. This day at our Church Meeting the several acts of the Church were read over to this time by the members whose names are underwritten and 'twas agreed that the Minutes of our Proceedings be brought in and signed every year.

Samuel James	Nicholas King
John Foster	John Lawrence
Jeremiah Gazley	William Chapman
Thomas Beauchamp	John Jeffrey Cooper
John Tilor	John Sibley

December. Nothing material.

January Nothing material.

February Nothing material.

March. Nothing material.

Messengers appointed to converse with Michael Mardell April 10th 1746. At our Church Meeting this day Brothers Lawrence and Sibley were deputed messengers to converse with Michael Mardell – enquire his character and make their report this day month.

May. No Church Meeting.

Messengers answer as to M. Mardell. He is desired to come before the church June 8th. This day Brother Lawrence made his report concerning Michael Mardell and finding nothing disagreeable and he continuing desirous of sitting down with us, 'twas agreed that he be desired to give an account of the dealings of God with his soul this day month and that Brother Lawrence acquaint him of the same.

Mary Slow proposed to the Church and Messengers appointed to converse with her At the same time Mary Slow was proposed as a candidate for communion and Brothers Foster and Thomas desired to converse with her – make their report at our next Church Meeting, at which time she is expected to give in her experience.

Messengers answer as to Mary Slow, her experience read and approved of

July 3rd 1746. This day at our Church Meeting Mary Slow's experience was read and approved of and the messengers answer being satisfactory 'twas unanimously agreed that she be received next Lord's Day.

Mrs. Chalkley proposed to the Church and Messengers appointed.

At the same time Brothers Lawrence and Sibley were deputed to converse with Mrs. Chalkley (near Bendish) who was this day proposed to the Church.

Messengers deputed to converse with Brother Bennett for neglecting his duty.

Also Brothers Lawrence, Sibley, Gurney and Foster were deputed to converse with our Brother Bennet to enquire the reason of his not filling up his place amongst us, and to express the Church's uneasiness thereat.

Messengers answer as to Mrs. Chalkley

July 31st 1746. The messengers account of Mrs. Chalkley being approved - 'twas agreed that she give in her experience this day month - she being prevented coming this day.

Do. As to our Brother Bennett.

Brother Bennett has laboured under some discouragement but is now willing to return to his place.

Michael Mardell's experience heard and approved of

August 3rd. This evening after the Lord's Supper Michael Mardell gave in his experience before the Church to their satisfaction and 'twas unanimously agreed that he be received into full communion with us this day month.

Rebekah Button proposed to the Church and Messengers appointed to converse with her.

At the same time Rebekah Button was proposed to the Church and Brothers Chapman and Williams deputed to converse with her, enquire her character and make their report at our next Church Meeting when her experience is to be given in.

Susanna Chalkley & Rebekah Button's experience read - Agreed they be received

August 28th. This day at our Church Meeting the experience of Susanna Chalkley and Rebekah Button being read and approved of and the messengers answer satisfactory 'twas agreed that they be received into full communion with this Church next Lord's Day.

September. Nothing material.

October. Nothing material.

Brother Dunton charged with adultery - a day fixed for humiliation on his account

November 6th 1746. This day the Church were desired to pray when it was reported to them that our Brother Dunton stands charged with adultery and that he himself has confessed this fact whereupon the Church agreed to appoint a time for solemn humiliation on his account on Thursday next and in the meantime to depute our Brother Hill to converse with him and summons him to appear before the Church.

<p>Friend Dunton appears – acknowledges his crime and is cast off.</p>	<p><u>November 13th</u>. This day Brother Dunton appeared before the Church. Fell under the crime he is charged with – found to be most affected with the shame and dishonour he has brought upon his profession. The church, after solemn Prayer and humiliation, unanimously agreed that he be cut off – this was accordingly done – immediately – tho’ not without very deep concern falling on the face of every member almost who was present.</p>
<p>John Cain and Sarah Kilpin proposed to the church. Messengers appointed.</p>	<p><u>December 4th</u>. At our Church meeting this day John Cain and Sarah Kilpin were proposed to the Church and messengers appointed to converse with them betwixt now and our next Church meeting when their experiences are to be given in.</p>
<p>Messengers appointed to converse with Friend Pack and enquire after his life and conversation.</p>	<p>At the same time Brothers Childs and Hine were desired to have conversation with our Friend Pack who has been suspended for some years past on account of something irregular in his conduct laid to his charge as well as from indoctrination as he has been accused of, and make their report to the Church.</p>
<p>Experiences of John Cain and Sarah Kilpin read – agreed to receive them</p>	<p><u>January 1st</u>. Messengers answer concerning John Cain and Sarah Kilpin being satisfactory – and their experiences read and approved of this day, ‘twas unanimously agreed that they be received.</p>
<p>Messengers answer as to Friend Pack. Brothers James, Foster & Gazeley desired to converse with him.</p>	<p>Also Brothers James, Foster and Gazeley were desired to have to some Conversation with Friend Pack (who this day was among us) and whose life and conversation we find has been becoming the Gospel so far as our messengers appointed to converse with him thus learn.</p>
<p>Answer as to Friend Pack. He is restored</p>	<p><u>January 18th, 1746</u>. This day the members of the Church were desired to stay when report was made as to conversation with Friend Pack – which being Satisfactory ‘was agreed that he be admitted to take his place.</p>
<p>Brother Bennett desired to come before the Church</p>	<p>Also, it being reported to the Church that Brother Bennett neglects his communion and does not attend on the Lord’s Day – Brother Gurney was desired to acquaint him that the Church expects him to come before them at our Next stated meeting.</p>
<p>Brother Bennett not appearing as expected, agreed to Write to him</p>	<p><u>January 29th</u>. This day at our Church Meeting upon hearing that Brother Bennett expressed himself to the messenger as though he should not appear before us as desired, ‘twas agreed that a letter be drawn up and sent to him. The letter is to be drawn up by our pastor.</p>
<p>Sister Crawley (formerly Joiner) accused with drinking to excess, she is set aside and messengers appointed to converse with her.</p>	<p>Also, the Church understanding that a report is spread in the world concerning our Sister Crawley (formerly Joiner) of Preston – as having drank to excess more than once, ‘twas agreed that she be set aside ‘til a report can be enquired into and Brothers Gazeley, Pancras and Henry Merritt were deputed to converse with her upon this hear, and make enquiry how far the report is true.</p>

J. Cain and Sarah February 1st. This day J. Cain and Sarah Kilpin were received into full
Kilpin admitted communion with the Church.

Friend Pack takes Likewise this day our Brother Pack returned to his place.
his place.

Copy of a letter sent to our Brother Bennett who has for several months withdrawn himself from the Church.

Friend Bennett,

Some months are now passed since you have thought proper to turn your back upon the Church and forsake your assembly with us. What should give you just reason for such a continued neglect as yours – we know not. Have sent messengers to converse with you tho' we are sorry to say to very little purpose. We also desired your attendance at our last Church Meeting but you neither thought proper to come or send any satisfactory reason why you absented yourself at that time.

Thus, you see how far we have been found in our duty notwithstanding your seeming contempt you have cast upon every step we have taken. If you think at all you may easily conclude your conduct has been irregular. Occasioned no small grief to the Church as well as calls for a further procedure.

However, we think proper once more to desire your attendance at our next Church Meeting which will be this day month – to satisfy us your reasons of neglecting your duty. We should be very sorry to find that such summons has no more effect upon you than the former. But however you be, we hope we can say that love to you as well as faithfulness to Christ have been the ground of our conduct hitherto. And have only to add if you are still resolved to keep at a distance from us would have you remember your church's authority must be vindicated and the rules of Christ attended to.

Signed at our Church Meeting
26th February, 1746/7

Your afflicted Brethren,
Samuel James
William Thomas
John Sibley

John Lawrence
Jer. Gazeley
John Cain

Messengers answer as to Sister Crawley – she is admonished – and desired still to sit aside.

February 26th 1746/7. This day it being reported to the Church that Brother Gazeley and the other messenger had conversed with our Sister Crawley who denies the charge alleged against her – but not withstanding – it appearing too true from persons of credit that she has drank to excess, the Church thereupon agreed to admonish her – the admonition is to be given by our Deacons who are desired the charge to bring home upon her conscience – to let her know that the church call her to repentance and then wait to see what effect that has upon her before further procedure – but in the meantime that she forbear sitting down with us.

Letter to Brother Bennett read and approved of – he is desired to appear before the church.

At the same time a letter to our Brother Bennett was read – agreed to – signed and sent to desire his appearance before us this day month. See copy.

Church acts confirmed.

March 26th 1747 This day the several acts from November 21st 1745 were read over, agreed to and signed by us whose names are under-written. Signed by us on behalf of the whole. Samuel James. Pastor.
John Foster. Deacon.
John Lawrence. Deacon.
William Thomas
John Williams
John Sibley
Thomas Beauchamp
John Merritt.

Deacons accounts settled.
Brother Bennett laid under an admonition.

At the same time the Deacons accounts were settled.
Also our Brother Bennett not appearing ‘twas agreed that he be laid under an admonition for a continued neglect of his assembling with us and casting contempt upon the church by refusing to come near us though sent to time after time.

April 1747 Nothing material.

Widow Drinkwater and Sarah Bradley proposed to the church and messengers appointed to them.

May 21st This day being our Church Meeting the Widow Drink-water and Sarah Bradley were proposed to the church when ‘twas agreed to appoint persons to converse with them and enquire their character and make their report next church meeting. The messengers deputed were Brothers Williams and Chapman to the former and Brothers Foster and Silso to the latter.

Brothers Chapman & Williams called in to the assistance of our Deacons in collecting the

At the same time Brothers Chapman and Williams were desired by the church to assist our Deacons in gathering up the

The case of Ann Robinson (formerly Coverton) again taken in hand. The church agreed as the first step to make enquiry into her late behaviour.

Also the case of Ann Robinson (formerly Coverton) has been in hand so long 'twas taken afresh into consideration and 'twas unanimously agreed (if she continues still desirous of joining with us) that she come before the church and give a full account of the dealings of God with her soul (especially for those 3 years past) but previous to this the church thought proper to appoint one of our Deacons, Brother Foster, to make a strict enquiry as to her moral conduct against our next church meeting.

June. No Church Meeting.

Widow Drinkwater and Sarah Bradley's experience read – agreed to receive them.

July 16th. This day at our Church Meeting Widow Drinkwater and Sarah Bradley's experience were read and approved of and the report of the messengers being agreeable the church conclude to receive them next Lord's Day.

Brother Gazeley's wife proposed to the church. Messengers appointed to converse with her.

At the same time our Brother Gazeley's wife was proposed to the church. Brothers Childs and Henry Merritt appointed to converse with her, enquire her character and make their report at the Church Meeting after next. This thought proper to defer it a month longer than usual because of Harvest.

A letter from Stepney church desiring occasional communion for Mr. Joseph Field.

A letter from Stepney church (desiring occasional communion for Mr. Joseph Field) being read this day 'twas unanimously agreed that he sit down occasionally with us.

Brother Foster has further time to enquire the behaviour of Ann Robinson.

Brother Foster not having had opportunity of enquiring concerning Ann Robinson the church are willing to wait until this day two months for his answer.

Widow Drinkwater and Sarah Bradley received.

July 19th 1747. This day the Widow Drinkwater and Sarah Bradley were received into full communion.

August. Nothing material.

Elizabeth Gazeley's experience read and approved of. Agreed to receive her.

September 10th. This day being our church meeting Elizabeth Gazeley's experience was read and approved of and the messengers answer being agreeable, 'twas agreed to receive her next Lord's Day.

Brother Foster has further time to enquire the behaviour of Ann Robinson.

Brother Foster desires another month to enquire concerning Ann Robinson, not having had opportunity yet.

A day appointed for a solemn fast on account of the cattle.

At the same time 'twas agreed that a day of solemn humiliation, fasting and prayer be kept by this church on account of the infectious distemper amongst the cattle and which we hear spreads greatly. The day fixed is the 24th of the instant.

Elizabeth Gazeley received.

September 13th This day Elizabeth Gazeley was received into the church accordingly.

Brother Foster's answer as to Ann Robinson. He is desired to converse with her.

October 6th. This day at our Church Meeting Brother Foster made his report concerning Ann Robinson and her behaviour being found agreeable since her remove from Hitchin – twas agreed that he take an opportunity of conversing with her as to her desire of joining with us – and if she is still desirous of giving herself up to this Church to desire her to come and give an account of the dealings of God with her soul.

Messengers appointed to converse with Sister Crawley.

At the same time Brothers Gazeley and Henry Merritt were deputed by the Church to converse with our Sister Crawley (who is at present under admonition) and make their report at our next Church Meeting.

November. Nothing material.

Messengers answer as to Sister Crawley. Agreed that the censure be taken off and she restored to her place.

December 3rd 1747. This day at our Church Meeting Brother Gazeley acquainting the Church that our Sister Crawley appears humble and broken under a sense of her crime and her life and conversation agreeable 'twas unanimously agreed that she return to her place.

December 31st. Nothing material.

Ann Robinson's experience given in, the Church agreed to receive her.

January 28th. This day at our Church Meeting Ann Robinson (formerly Coverton) came and gave a satisfactory account of the dealings of God with her soul whereupon 'twas agreed that she be received into full communion with us, her life and conversation being found agreeable.

February . Nothing material.

March. Nothing material.

April 24th. This day Ann Robinson was received into full communion with this Church.

She is received.

May. Nothing Material.

June 16th 1748. This day at our Church Meeting 'twas agreed that our Sister Main be desired to sit aside till the Church is satisfied as to some scandalous reports concerning her and that our Brothers Foster and Thomas enquire into the same.

Sister Main is set aside – messengers appointed to converse with her.

July 14th. This day being our Church Meeting Brothers Foster and Thomas gave some account concerning our Sister Main's affair but were desired to make further enquiry.

Further enquiry made concerning her.

August 11th 1748. The Church not being yet satisfied as to the reports made against our Sister Main 'twas agreed that our Brothers Gazeley and Williams take an opportunity of conversing with her.

Other messengers appointed to converse with her.

Messengers answer concerning Sister Main Agreed that she be returned next church meeting

She takes her place.

Messengers appointed to converse with our Brother Bennett.

Their report agreed to be received.

Sister Chalkley proposed to the church. Messengers appointed to converse with her.

Sister Chalkley's experience read and approved. Agreed to receive her.

Brother Michael Mardell's wife proposed and messengers appointed to converse with her.

September 8th 1748. This day at our Church Meeting 'twas agreed upon the report made by our brothers Williams and Gazeley concerning our Sister Main that she be returned to her place this day if nothing more be alleged against her.

At our Church Meeting this day October 6th 'twas agreed that our Sister Main take her place again since we hope and believe the things alleged against her are not true.

October. Nothing material.

November 2nd 1748. This day Brothers Foster and Williams were appointed to converse with Brother Bennett as to his turning his back upon us for so long a time and make their report.

December 15th. Our Brothers Foster and Williams acquainting the church that our friend Bennett acknowledges his neglect and expresses his grief and concern that he has lain out of his duty. 'Twas agreed that this censure be taken off and he again restored to his place.

January. Nothing material.

February 9th. This day at our church meeting Sister Chalkley was proposed to the church and Brothers Lawrence and Fouks desired to converse with her and give an account to us this day month when her experience is to be given in.

March 9th 1748/9. This day Sister Chalkley's experience was read and approved and the church being fully satisfied as to her life and conversation 'twas agreed that she be received into full communion with us next Lord's Day.

At the same time Brother Michael Mardell's wife was proposed to the church – agreed that her experience be given in this day month and that in the meantime our Brother Fouks and Gurney converse with her and enquire about her life and conversation.

April 6th 1749. Brother Mardell's wife's experience being read and the messengers report concerning her agreeable – 'twas agreed that she be

received next Lord's Day.

Agreed that she be received.

At the same time Mrs. Ramkin and Richard Slow were proposed to the church. Brothers Lawrence and Foster appointed to converse with them and their experience to be given in this day month.

Mrs. Ramkin and Richard Slow proposed. Messengers appointed to converse with them.

May 5th. At our Church Meeting this day came Richard Slow and Mrs. Ramkin and gave a satisfactory account of the dealings of God with their souls – and their life and conversation being found agreeable, 'twas agreed that they be admitted next Lord's Day.

Their experience given in. Agreed to receive them.

June. Nothing material.

July. Nothing material.

August 24th 1749. This day at our Church Meeting Molly Bradly was proposed and Brothers Gazeley and Merritt appointed to converse with her and enquire her behaviour.

Mary Bradly proposed. Messengers appointed.

At the same time 'twas agreed that the Deacons' accounts be settled next church meeting

Agreed that the Deacons' accounts be brought in and settled.

September 22nd. This day Mary Bradly's experience being read and approved of and report of the messengers found agreeable 'twas unanimously agreed to receive her next Lord's Day.

Her experience read and approved. Agreed to receive her.

The Deacons' accounts deferred until our next church meeting.

Settling of Deacons' Accounts deferred.

October 19th 1749. This day the several acts from March 26th 1747 were read over, agreed to and signed by us on behalf of the whole church.
Samuel James. Pastor.

Church Acts signed.

N.B. Through omission and neglect, no account taken of the church's proceedings from this time 'til January 1st 1753.

Account of Church proceedings from January 1st One thousand seven hundred and fifty-three.

1753. Friday February 2nd. This day being our Church Meeting Susanna Archer was proposed for Communion and messengers appointed to converse with her.

Susan Archer proposed to the church. The following Memorandum contains an Act which was passed near a twelve month ago concerning pews and places – very necessary to be here recorded to prevent future uneasiness upon your head and which was publicly read to the whole congregation by Brother Foster, one of the Deacons of the church after the close of Divine Service – as follows:-

An Act concerning pews and places At a church meeting of the Meeting House near Tilehouse Street the 21st of February 1752 it was unanimously agreed that any person having or claiming any right or property in any pew or place in the said Meeting House shall not have any power hereafter to sell, give or dispose of such pew or place after their death or after their removing from or forsaking the said Meeting House or Public Worship therein (except only to those of their family as shall continue to attend the Public Worship of God there). But when all the family are deceased or removed and have forsaken the public worship of God in the above said Meeting House, it shall then be in the power of the said church to dispose of such pew or place of sitting to whom they should think fit.

Friday March 2nd. At our Church Meeting this day Susan Archer's experience was read and approved – agreed to receive her. Mary Gray from Pirton was proposed and messengers appointed to converse with her.

Susanna Archer's experience. Mary Gray proposed. Friday March 30th. At our Church Meeting this day Mary Gray's experience was delivered and agreed to receive her next Lord's Day. At the same time Matthew Cooper from Henlow was proposed to the church and messengers appointed to converse with him and enquire his behaviour.

Mary Gray received. Matthew Cooper proposed. Friday April 27th. At our church meeting this day came Matthew Cooper and gave us a satisfactory account of the dealings of God with his soul and his life and conversation being found agreeable – agreed to receive him.

Matthew Cooper's experience. Friday June 22nd. At our Church Meeting this day Mary Cook of Charlton and Ann Watson, a widow in this town, were proposed to the church and messengers appointed to converse with them.

Mary Cook and Ann Watson proposed. Friday July 20th. The above two persons gave in their experience – agreed to receive them. At the same time four persons were proposed to the church viz. Thomas Capon, Mary Irons, Ann Pierson and Elizabeth Wheeler – messengers deputed accordingly.

Received.
Thomas Capon
Mary Irons
Ann Pierson and
Elizabeth Wheeler
proposed to the church.

Friday August 31st. At our Church Meeting this day the above persons gave satisfactory account of the dealings of God with their souls. Agreed to receive them next Lord's Day.

Agreed to receive them.

Lord's Day September 30th. Two persons from a place called Newnham were proposed to the church and messengers appointed to converse with them viz. One, Richard Brittain and Francis James both brought off from the established church and I hope both born again and brought to Jesus which is the best of all.

Richard Brittain and
Francis James proposed

At the same time a letter of recommendation on behalf of our Sister Mary Jordan to sit down occasionally with Mr. Stennett's church in London was read over and signed.

Letter of
recommendation for
Mary Jordan.

Friday October 26th. At our Church Meeting this day Richard Brittain and Francis James's experience read and approved and agreed to receive them accordingly.

R. Brittain and F. James
experience.

Lord's Day October 28th. The above persons were taken into the church and John Goodwin of Law-Hall proposed and messengers appointed to converse with him and make their report next Church Meeting.

Received.
John Goodwin
proposed.

Friday November 23rd. John Goodwin's experience was read and approved. Agreed to receive him next Lord's Day. At the same time Ann Custerson from Henlow was proposed to the church and messengers appointed to converse with her.

Received.
Ann Custerson
proposed.

December 28th At our Church Meeting this day Ann Custerson's experience was read and approved. Agreed to receive her next Lord's Day.

Ann Custerson's
experience.

At the same time Mary Ramkin of Pirton and the widow Sutton of this town were proposed to the church. Messengers appointed to converse with them.

Mary Ramkin and
Widow Sutton proposed

Also Brothers Foster, Bradly and Chapman were desired to have some talk with our friends Cooper and Haskins (who have been at variance some time and can't be reconciled) to enquire into the grounds of their unhappy difference and acquaint the church.

Messengers sent to
Brother Cooper and
Haskins.

January 25th 1754. At our Church Meeting this day the Widow Sutton and Mary Ramkin's experience were read and approved. Agreed to receive them.

Messengers answer concerning friends Cooper and Haskins was that they had seen them and conversed with them and they both agreed to put an end to

1754.
Widow Sutton and
Ramkins experience.

the difference on both sides.

February. Nothing material.

March 22nd. At our Church Meeting this day a letter was read on behalf of Ann Hunt who desires to have occasional communion with us – agreed that she sit down accordingly.

Ann Hunt.

The above acts of the Church were read and signed by us on behalf of the whole church June 4th 1754.

Samuel James.
John Foster.
John Lawrence.
John Thomas.
William Chapman.
John Bradley.
John Williams.

June 14th. At our Church Meeting this day William Middleton gave in his experience which, being approved, agreed to receive him.

William Middleton's
experience.

July 11th. Nothing material.

August 9th. Nothing material.

September 6th. Nothing material.

October 4th. At our Church Meeting this day Michael Cullidge and Elizabeth Childs were proposed to the church and messengers appointed to converse with them and enquire their behaviour.

Michael Cullidge and
Elizabeth Childs
proposed.

November 1st. This day the above persons gave in their experience which was approved and their conversation we hope being agreeable agreed to receive them next Lord's Day, which was done accordingly.

Received.

November 29th. This day being our Church Meeting John Dunton formerly in fellowship with us but cut off about eight years ago for adultery was mentioned to the church as one who had given tokens of true repentance for three years past whereupon it was agreed that his case be laid before the whole church next Lord's Day.

John Dunton. December 1st. After administration of the ordinance the case of John Dunton was mentioned the Church desired to consider of it and if any person or persons know ought against him for 3 years past they are desired to acquaint the Deacons.

December 27th. Nothing material.

John Dunton.

January 24th. At our Church meeting this day the case of John Dunton was again considered and no objection having been made against him to either of our Deacons 'twas agreed that he should be proposed and Brothers Foster and Bradly appointed to converse with him betwixt this and our next Church meeting.

1755.

John Dunton proposed to the church.

February 21st. At our Church meeting this day came John Dunton and gave a very particular and affecting account of the dealings of God with his soul whereupon it was unanimously agreed to receive him next Lord's Day. Blessed be God for the return of any backsliders!

John Dunton's experience.

At the same time Mary Barnes and Friend Hill's wife were proposed to the Church and Brother Law, Brother Fokes, Brother Cooper and Brother Caporn appointed to converse with them as usual.

Mary Barnes
Elizabeth Hill
proposed.

March 20th. This day Mary Barnes and Elizabeth Hill's experience was read and approved and a good report being made by the messengers, agreed to receive them next Lord's Day.

Agreed to receive.

At the same time Mrs. North of Stopsly was proposed to the Church and Brothers Williams and Chapman appointed to converse with her

Mrs. North proposed.

April 10th. At our Church meeting this day Sarah Goodwin of Mangrove was proposed to the Church and Brothers Lawrence and Robinson appointed to converse with her. Mrs. North could not attend so her experience is deferred until our next Church meeting.

Sarah Goodwin
proposed.

May 16th. This day both the above persons came before the Church and gave a satisfactory account of the dealings of God with their souls, and their conversation being found agreeable the Church agreed to receive them next Lord's Day.

Their experience

June 13th. This being our Church meeting Mary Cain of Kingswood was proposed to the Church and messengers appointed to converse with her and enquire her behaviour.

Mary Cain proposed. July 11th. This day being our Church meeting Mary Cain gave a very satisfactory account of the dealings of God with her soul and her conversation being becoming agreed she be received next Lord's Day.

Mary Cain's experience At the same time a letter of dismissal from the Church at Hempstead on behalf of Nathaniel Saunders was read and approved and he admitted into fellowship with us.

Letter of dismissal for Nathaniel Saunders. August 8th. At our Church meeting this day Williams Winters was proposed and messengers deputed to converse with him and make their report accordingly.

William Winters proposed. August 24th. Friend Tyler's wife was proposed to the Church and Brothers Lawrence and Wren desired to converse with her betwixt this and our next Church meeting which is put off a fortnight longer than usual on account of the moon.

Susan Tyler proposed. September 19th This day being our Church meeting William Winters and Susan Tyler gave in their experience and the Church being satisfied agreed to receive them next Lord's Day.

Agreed to receive them.. October 17th. At our Church meeting this day Brothers Foster and Williams were desired to converse with Matthew Cooper who is charged with disorderly walking

Messengers to M.Cooper. November..Nothing material.

Appointed a second time. December 12th. This day at our Church meeting enquiry having been made concerning Matthew Cooper and the Church understanding the reports concerning him are too true Brothers Foster and Williams were again desired to see him and admonish him from the Church.

1756

Church Meeting
A day appointed on
Matthew Cooper's
account.

January 9th This day being our Church Meeting report was made concerning Matthew Cooper that he was gone away with another woman leaving his wife and family upon the parish which together with other things very scandalous being proved against him agreed that some time be spent this day fortnight in solemn prayer and humiliation and then proceed further against him as the rule of the Gospel directs.

He is cut off.

January 16th The church met accordingly and after several of the brethren had solemnly sought the Lord agreed that Matthew Cooper be cut off from all fellowship with this church which he accordingly was and may it be for the destruction of the flesh that the spirit may be saved.

National Fast.

February 6th. This day was observed as a solemn fast throughout the land on the nation's account. We had a full meeting, seven or eight of the brethren engaged in prayer and hope it was a good opportunity and began at 10 and ended about 2.

March 5th. Nothing material.

Letter on behalf of
Sister Bradly.
Fast appointed.

April 2nd. This day a letter was read and signed on behalf of our sister Mary Bradly to sit down occasionally with Dr. Gifford's church in London. Also agreed that this day month be set apart for solemn humiliation, fasting and prayer on the nation's account.

Observed.
Elizabeth Cibley and
Elizabeth Allen
proposed to the church.

April 30th. This day was observed as a day of solemn humiliation on account of our own sins as well as sins of the nation. At the close of the opportunity Elizabeth Cibley and Elizabeth Allen, both of Kimpton, were proposed to the church and Brothers Lawrence and Tiler appointed to converse with them.

Agreed to admit them.

May 28th. At our church Meeting this day the above persons gave in their experience to the satisfaction of the church and messengers report being agreeable agreed to receive them next Lord's Day.

Memorandum the fore-mentioned acts of the church were established and signed this 8th day of June 1756 by us on behalf of the whole church.

Samuel James. John Foster.
John Lawrence. John Williams.
John Bradly. Jere. Gazley.

1756

Brother Mainard suspended. Messengers appointed. June 25th. At our Church Meeting this day William Mainard was laid under censure for drinking to excess and our Deacons appointed to converse with him.

Their report. July 23rd. This day Brothers Foster and Lawrence made their report to the church concerning friend Mainard – that they had seen him and conversed with him – that he owned the charge – was thankful to the church for their care and hoped by the Grace of God to be more careful. Agreed that he be suspended to observe his future behaviour.

August. Nothing material.

John Abby proposed. September 17th. Friend Abby's husband was proposed to the church and Brothers Bradly and Robinson desired to converse with him.

His experience. October 15th. This day John Abby came before the church and his experience read and approved, agreed to receive him next Lord's Day.

Friend Brittain – messengers appointed. October 17th. After the ordinance this day the church was desired to stay when mention was made of a very scandalous report that is gone forth concerning our friend Brittain and our Deacons desired to converse with him and make further enquiry.

Their answer. November 26th. Messengers answer concerning R. Brittain was that he owned himself guilty of fornication with his maidservant, seemed deeply sensible of his sin and discovered tokens of real repentance. Agreed to wait another month.

Martha Wilmer proposed to the church. Martha Wilmer was at the same time proposed to the church and Brothers Chapman and Cooper appointed to converse with her.

Agreed to receive her. December 24th. Martha Wilmer's experience read and approved. Agreed to receive her. Report made at the same time of the disorderly walk of Mary Grey charged with having criminal conversation with a married man, and upon being taxed with it by one of our members acknowledged the whole. Agreed to refer her case and friend Brittain to the church.

She and R. Brittain are cut off. December 26th. After the ordinance the whole church was desired to stay when Richard Brittain for fornication and Mary Grey for adultery were both cast out. The Lord heal their back-sliding and restore them again to the great joy of His church!

1757. January. Nothing material.

February. Nothing material.

March. Nothing material.

April. Nothing material.

May. Nothing material.

June. Nothing material.

July. Nothing material.

August. Nothing material.

September. Nothing material.

October. Nothing material.

November. Nothing material.

James Allen and Joseph Ashwood proposed to the church. December 16th. At our Church Meeting this day James Allen and Joseph Ashwood were proposed to the church and Brothers Gazely and Bradley appointed to converse with them.

1758. Their experience. January 13th 1758. The above persons experience given in and messengers report agreeable, agreed to receive them into full fellowship next Lord's Day.

February. Nothing material.

Mary Barker and Mary Ward proposed to the church. March 10th 1758. At our Church Meeting this day Mary Ward and Mary Barker were proposed to the church and messengers deputed to converse with them and enquire their behaviour.

Experience agreed they be received. April 7th. The above persons gave a satisfactory account and conversation we hope agreeable; the church agreed to receive them in fellowship next Lord's Day.

May. Nothing material.

John Saunders, James Gurney, Susan Irons proposed.

June 2nd. Three persons were this day proposed to the church viz. John Saunders, James Gurney and Susan Irons, and messengers appointed to converse with them.

Memorandum. The above acts of the church from June 8th 1756 to June 2nd 1758 signed by us on behalf of the whole church.

Samuel James. John Lawrence.

John Thomas. John Williams.

John Bradly. Thomas Caporn.

James Smith and wife proposed to the church.

June 4th 1758. James Smith and wife were this day proposed to the church and Brothers Chapman and Saunders appointed to converse with them and enquire their behaviour.

Their experience – agreed they be received.

June 30th. This day came the above- mentioned five persons gave a satisfactory account to the church and the messengers answer being agreeable agreed to receive them next Lord's Day.

Mrs. Hitchin proposed.

July 28th. At our Church Meeting this day Mrs. Hitchin was proposed to the church and Brothers Cooper and Caporn desired to have conversation with her and enquire her behaviour.

Agreed to receive her.

August 25th. Mrs. Hitchin's experience was read and approved and messengers answer being agreeable concluded to receive her next Lord's Day

Thomas Crawley proposed.

September 22nd. Thomas Crawley was proposed to the church and messengers deputed to converse with him.

M. Saunders and Elizabeth Kenrick proposed to the church.

September 24th. After the ordinance this day Martha Saunders and Elizabeth Kenrick were proposed to the church and messengers appointed to converse with them and enquire their behaviour against our next Church Meeting.

Experience read – agreed to receive them.

October 20th. This day the above persons came before the church, their experience read and approved, and messengers answer being agreeable, agreed to receive them next Lord's Day.

November. Nothing material.

December. Nothing.

1759

January 1759 Nothing.

February Nothing.

March Nothing.

April 27th. This day at our Church Meeting Mary Saunders, Elizabeth Carter, Lydia Silsoe, Thomas Lawrence and wife, William Grey and John Chapman were proposed to the Church and messengers deputed to converse with them and enquire into their behaviour

Several persons proposed to the Church.

May 25th. This day the above persons came before the Church and gave a satisfactory account of the dealings of God with their souls and their conversation for sometime past being agreeable the Church concluded to receive them.

Agreed to receive them.

June 22nd. 1759. The transactions of the Church for the past year Viz. From June 2nd. 1758 to June 22nd. 1759 were read over and established by us on behalf of the whole.

Samuel James. John Lawrence.
John Bradly. John Williams.
John Foster.

1759. At the same time Thomas Kendal and Ann Ward were proposed to the Church and messengers deputed to converse with them and enquire their character.

Thomas Kendal and Ann Ward proposed to the Church.

July 13th This day the above persons came before the Church and the account they gave being satisfactory as well as the report of the messengers, agreed to receive them next Lord's Day.

Their experience.

August. Nothing material.

September 7th. Sarah Foster and Hannah Carter were proposed to the Church. Also Brother Bradly was appointed by the Church to collect the Ministers money in the room of Brother Williams deceased.

Sarah Foster and Hannah Carter proposed to the Church.

Sarah Foster being prevented giving her attendance this day as expected – it was thought proper to waive Hannah Carter's experience until next Church Meeting.

Their experience deferred.

Ann Munns and Sarah Waterfield were this day proposed to the Church and messengers deputed to converse with them.

Ann Munns and Sarah Waterfield proposed.

Agreed that a letter be sent to Friend Mainard.

At the same time a report being made to the Church of the ill- conduct of our Friend Mainard agreed to draw up a letter and sign it and send it to him.

And that £20 be put out.

Agreed also at the same time that Twenty pounds of the Church's money be put into the hands of Brother Thomas who will pay interest for the same.

The experience of the four persons mentioned above read and approved.

November 2nd. This day Sarah Foster, Hannah Carter, Ann Munns and Sarah Waterfield came before the Church whose experience being approved and report of the messengers agreeable concluded to receive them into Fellowship next Lord's Day.

Letter on behalf of Elisha Clarke.

At the same time a letter from the Church at Gransden on behalf of Elisha Clarke recommending him to us for occasional communion was read and approved.

December. Nothing.

January. Nothing material.

1760.

February. Nothing.

Abraham Whitby and Nathaniel Field proposed to the Church.

March 21st. Abraham Whitby and Nathaniel Field were proposed to the Church and messengers deputed to converse with them and enquire their behaviour.

Their experience.

April 18th. The above persons gave in their experience and messengers answer being agreeable concluded to receive them next Lord's Day.

David Valentine and wife and Elizabeth Saunders proposed.

At the same time David Valentine and wife and Elizabeth Saunders were proposed to the Church.

Their experience.

May 16th. The forementioned persons gave a satisfactory account of the dealings of God with their souls whereupon the Church agreed to receive them.

Jos. Saunders and wife, Danl. Parkins, Saml. Jackson, Sarah Dawson and Eliz. Walker proposed.

At the same time Joseph Saunders and his wife, Daniel Parkins, Samuel Jackson, Sarah Dawson and Elizabeth Walker were proposed to the Church and messengers appointed to converse with them.

Their experience. June 13th. At our Church Meeting this day the above persons gave a satisfactory account of the Lord's work on their souls. Agreed to receive them.

July 11th. 1760.
At our Church Meeting this day the Transactions of the Church for the past year were read over and signed by us in behalf of the whole.
Samuel James. John Lawrence.
John Thomas. John Foster.
Nathaniel Saunders. John Bradly.

Messengers deputed to converse with Richard Brittain. At the same time Brothers Lawrence and Foster were desired to have some conversation with Richard Brittain who has been cut off from the Church but there is reason to hope his backslidings have been healed.

Ann Jude, Mary Merritt and Mary Impey proposed. August 8th. At our Church Meeting this day Ann Jude, Mary Merritt and Mary Impey were proposed to the Church and messengers appointed to converse with them.

Messengers appointed to converse with Sister Crawley .
And with Sister Drinkwater. Also Brothers Gazely and Bradly were desired to converse with Sister Crawley who is charged with drinking to excess and was much disordered lately. Agreed she be set aside. Likewise Brothers Lawrence and Bradly were appointed to converse with Sister Drinkwater (formerly Kendrick) whose conversation has not been so becoming her profession and who has entirely absented herself for some time.

Experiences. September 5th. At our Church Meeting this day the three persons who stand proposed gave a satisfactory account of the Lord's work on their souls and the messengers report being agreeable, the Church agreed to receive them.

Messengers answer concerning Sister Crawley. At the same time Brother Gazely reported to the Church that he and Brother Bradley had conversation with our Sister Crawley who would not own that she had been disordered with liquor notwithstanding it is too evident she was. The Church therefore agreed to continue her under admonition and remark her behaviour. The other Brethren had not opportunity of seeing Sister Drinkwater.

Messengers answer as to Sister Drinkwater. October 17th. At our Church Meeting this day the messengers made their report concerning Sister Drinkwater which was far from being satisfactory, however agreed to wait to see how the Lord will deal with her.
At the same time Widow Pigeon and Mary Law were proposed to the Church.

Widow Pigeon and Mary Law proposed to the Church.

Their experience. November 14th. The above persons experience being read and approved and messengers answer found agreeable the Church concluded to receive them.

Letter of dismissal for Thomas Linnell.	<u>December 12th</u> . At our Church Meeting this day a letter of dismissal was signed in behalf of Thomas Linnell who is recommended to the Church at Chenies.
Messengers to William Law.	Also messengers were appointed to converse with William Law as to some disagreeable reports concerning him and that in the meantime he be desired to sit by.
Also to Mrs. Berry	Also messengers were deputed to converse with Mrs. Berry who has sent for her dismissal but has not behaved towards the Church with that Christian kindness as becomes a member thereof.
R. Bosworth, Francis Evens, Sarah Crawly proposed.	At the same time Robert Bosworth, Francis Evens and Sarah Crawly were proposed to the Church and persons appointed to converse with them accordingly.
1761. Their experience.	<u>January 9th</u> . This day the above persons came before the Church and their experience being approved the messengers report agreeable, consented to receive them next Lord's Day.
Messengers answer as to Mrs. Berry.	Messengers answer concerning Mrs. Berry was not so satisfactory as could be wished, agreed to defer her affair 'til the next Church Meeting which is to be spent in prayer for wisdom to direct in this and other cases which concern the Church.
Church's conclusion concerning her.	<u>February 6th</u> . At our Church Meeting this day after several Brethren had engaged in prayer and the Church had consulted together it was agreed that in case Mrs. Berry will come to the church and ask her dismissal in a spirit of love she shall freely have her discharge. Our Brothers Foster and Bradly were desired to inform her of the same.
William Law restored to his place.	At the same time it was agreed that our Brother Law does take his place again at the Table.
Messengers deputed to converse with Elizabeth Drinkwater.	Also our Brothers Foster and Saunders were desired to have conversation with our Sister Drinkwater Junior who still continues to absent herself from the Church.
Mrs. Berry.	<u>March 6th</u> . At our Church Meeting this day the Church being informed that Mrs. Berry refuses to come and ask her dismissal agreed to waive her affair and wait. The messengers have not yet taken an opportunity of conversing with Elizabeth Drinkwater.
Matthew, Elizabeth and Hannah Robinson proposed to Church.	At the same time our Friend Robinson's eldest son and two daughters were proposed to the Church Viz. Matthew, Elizabeth and Hannah Robinson, and messengers appointed to converse with them accordingly.

Their experience.
Agreed to receive them.

April 3rd. This day the above persons came before the Church and each gave a satisfactory account of the dealings of God with their souls and the messengers report being agreeable, concluded to receive them next Lord's Day.

May. Nothing material.

Elizabeth Impey and
eldest daughter
proposed to the Church.

June 26th. Elizabeth Impey and her eldest daughter Elizabeth were proposed to the Church and Brothers Lawrence and Tiler appointed to converse with them.

Ann Whitbread
received into
occasional communion.

At our Church Meeting this day agreed that Ann Whitbread have occasional communion with us, a letter having been received on her behalf from the Church at Blunham to which she belongs.

Elizabeth Impey and
daughter's experience.

July 22nd. This day Elizabeth Impey Senior and Junior gave a satisfactory account to the church. Agreed to receive them next Lord's Day.

August. Nothing material.

September Nothing.

October Nothing.

November Nothing.

December Nothing.

January 1762. Nothing.

February

March Nothing.

April. Nothing.

Mary Angel dismissed
from Mrs. Hall.

May 21st 1762. At our Church Meeting this day a letter of dismissal from Mrs. Hall's church on behalf of Mary Angel was read and approved and she at the same time was received into full communion.

Mrs. Wilkinson
occasional comm.

At the same time it was agreed that Mrs. Wilkinson sit down occasionally with us who is in full fellowship with Mrs. Winter's church in London.

June 29th, 1762.

This day the above transactions of the Church were read over and confirmed by us on behalf of the whole church.

Samuel James. John Lawrence. John Thomas.
John Bradly. Thomas Caporn.

July. Nothing Material

August. Nothing.

September. Nothing.

T. Butterfield
R. Endersby proposed.
October 8th. At our Church Meeting this day Thomas Butterfield and Rachel Endersby were proposed to the church.

Agreed to receive them.
Elizabeth Nichols
occasional Comm.
October 29th. The above person's experience being read and approved; agreed to receive them. Agreed also that Elizabeth Nichols sit down with us 'til she has opportunity of obtaining a letter from Mr. Hitchin's church in London to which she belongs.

November. Nothing.

December. Nothing.

January 1763. Nothing.

William Mainard cast
out.
February 18th. This day was observed as a day of fasting and humiliation as a church especially on account of William Mainard who has been admonished again and again for his unbecoming walk in drinking to excess – but being informed he still continues in that dreadful sin. The church, after solemn prayer and supplication to the Lord for direction thought it their duty to cast him out, which accordingly was done.

Elizabeth Redd and
Elizabeth Hervey
proposed.
November 11th 1763. Elizabeth Redd and Elizabeth Hervey were proposed to the church and messengers appointed to converse with them.

Agreed to receive them.
December 9th. The above persons came before the church this day and their account being satisfactory and messengers report agreeable, it was agreed to receive them.

1765.
Messengers to converse
with Sister Pierson.
February 22nd 1765. This day being our church meeting Brothers Thomas, Angel and Saunders were desired to converse with our Sister Ann Pierson who has severe reflections cast upon her by the world, particularly as to drinking. Also to enquire into her behaviour.

Their answer. She is
set aside.
March 22nd. Messengers make their report concerning Sister Pierson and although we would hope some things which are reported are without a foundation and others aggravated, yet upon the whole, the church thought it their duty to set her aside to observe her life and conversation which accordingly was this day done.

General visit of the members of the church. At the same time it was agreed to visit the church in general to know their state who are in fellowship with us, whether their souls prosper, the Word preached is profitable and whether they keep their places at the Lord's Table? We hope such a design as this well conducted may be one special means of quickening, strengthening and comforting each other and bringing them better acquainted – accordingly several brothers were deputed.

Solemn fast appointed by the church. Agreed also that the church observes a solemn fast to humble ourselves before God on account of our deadening and declension and to pray for a fresh down-pouring of the Spirit both on Minister and people.

The fast kept. April 18th. This day was observed by the church as a day of solemn humiliation, fasting and prayer on account of the sad decay of vital religion in the churches in general, among us in particular. Several brethren engaged in prayer and some of them seemed to be set at liberty.

Subscription for the poor opened. At the close of the meeting mention was made of the necessities of many poor by reasons of the late scarcity and advanced price of provision whereupon it was agreed that a subscription be set on foot in the church and congregation for their relief.

Report of the visits. Also those brethren who were deputed to visit several of the members made their report of the same and other brethren sent forth to others.

May 17th 1765.

This day the above transactions of the church were read over and confirmed by us on behalf of the whole.

Samuel James. Will Chapman. John Lawrence.

Thomas Caporn. William Thomas.

PAGE TORN OUT OF MINUTE BOOK

1769. Elizabeth Pipkin was this year received into the Church.

William Smith and Susan Cook proposed. July 7th. William Smith and Susanna Cook were proposed to the church and messengers appointed to converse with them.

Agreed to receive them. August 6th. The experience of the above persons being read and approved and messengers answer agreeable, the church concluded to receive them next Lord's Day.

1770. Eleven persons proposed to the church. Messengers appointed. April 27th. At our Church Meeting this day eleven persons were proposed to the church, viz. William Merritt and his wife, Thomas Ansell and his wife, John Wheeler, William Craft, Sarah Saunders, Tabitha Pilgrim, Ruth Impey, Richard Lane's daughter and young Richard Lane's wife. Messengers were appointed to converse with each of them and make their report at our next Church Meeting.

Agreed to receive them. May 25th. All the above persons came this day before the Church and gave a satisfactory account of the Lord's gracious dealings with their souls and messengers answer being agreeable, it was concluded that they be all received next Lord's Day.

Peter Poulter, William Wells and Daniel Lane proposed. June 22nd. This day at our church meeting Peter Poulter, William Wells and Daniel Lane were proposed to the church and messengers appointed to converse with them and enquire their behaviour.

Their experience given in. Agreed that they be received. July 20th. This day being our Church Meeting, the above persons came and gave a satisfactory account of the dealings of God with their souls and the messengers answer being agreeable, the church concluded to receive them next Lord's Day.

Elizabeth Mardell, Ann Day, Hannah Gentle, Martha Robinson, Joseph Robinson and John Eason were proposed to the church and messengers deputed to converse with them and make their report at our next Church Meeting. November 2nd. Elizabeth Mardell, Ann Day, Hannah Gentle, Martha Robinson, Joseph Robinson, John Eason proposed.

Agreed to receive them. November 30th. At our Church Meeting this day the messengers answer concerning the above persons being agreeable and their experience proved, agreed to admit them into full fellowship with us next Lord's Day.

1771. Henry Walker and his wife, Ann Knight, Sarah Law, Sarah Ward, Elizabeth Slow and Rebekah Kilby were proposed to the church and messengers appointed to converse with them. January 25th. Henry Walker and his wife, Ann Knight, Sarah Law, Sarah Ward, Eliz. Slow, Rebekah Kilby proposed.

Agreed that they be received. February 22nd. This day the persons afore-mentioned gave a satisfactory account of the dealings of the Lord with their souls and the messengers answer being agreeable, the church concluded to receive them next Lord's Day.

Seventeen persons proposed to the church. April 19th. This day seventeen persons were proposed to the church and messengers appointed to converse with them and enquire into their conversation, whose names are as follows:- John Merritt (Jnr.), Richard Lane, William Davis, Thomas Hill, Robert Parker, John Field, Lawrence Carter, Sarah Chalkley, Elizabeth Lane, Ann Winch, Sarah Hawthorn, Susanna Croft, Mary Eyres, Ann Farr, Martha Crawley, Sarah Davis and Hannah Impey.

Fourteen of the above to be received. Three prevented coming before the church.

May 17th. This day fourteen of the above persons gave in their experience to the church's satisfaction. Agreed to receive them next Lord's Day. Susanna Croft and Hannah Impey were prevented by illness and John Field having lately been greatly buffeted by the adversary and labouring under discouragements in his own mind, he desired to wait a little.

Blessed be God for such a harvest of souls! May all the glory be rendered to Him and our humility and thankfulness, not our pride, be promoted. Not unto us.

1771. Sarah Mead, Susanna Lane, Elizabeth Lockey, Lydia Ward proposed to the church.

June 14th. Sarah Mead, Susanna Lane, Elizabeth Lockey and Lydia Ward were this day proposed to the church and messengers appointed to converse with them betwixt this and our next church meeting.

Mary Moss proposed to the church.

June 16th. This day the church were desired to stay when Mary Moss was proposed to the church. Messengers deputed to converse with her.

Their experience read and approved. Also three others who had been prevented.

July 11th. This day the above persons gave a satisfactory account to the church. As did the three persons who had been prevented before. Agreed to receive them next Lord's Day.

1773. On the 22nd of August in this year the church was deprived by death of its dear worthy and eminent pastor the Rev. Mr. Samuel James. He departed this life in the 50th year of his age after having presided as Pastor over the church ever since the 13th July, 1743.

The Lord made him an instrument of doing much good in his day and generation. In his time the church and congregation were much enlarged. For many years he enjoyed an uncommon share of health but towards the latter end of the year 1764 he was seized with a threatening disorder which lay chiefly on his spirits, from this he recovered and came forth with fresh vigour 'though it seems not without symptoms of natural declension. In the summer of the year 1772 he was quite low, nevertheless he revived in some measure by means of a journey, but he soon relapsed and being laid by a few months from his delightful employ, 'though some days before favourable symptoms appeared, his departed soul joined the celestial choir Lord's Day morning August 22nd 1773.

In his latest moments the spirit of adoption was upon him and he frequently called upon God under that endearing character, "My Father, my Father." And it seems the very last words he articulately spoke and which he uttered with no small emphasis were these triumphant expressions, "Victory! Victory!"

After it has pleased the most high God to deprive the church by death of its much respected pastor, the members thought proper to set apart one hour every Lord's Day for prayer, as well as to appoint some other days for fasting

and prayer, that they might seek unto God for that wisdom which is from above, to direct them to that which may be for his own glory and for the church's prosperity.

For their present supply, they agreed to request the Rev. Mr. Button of London to preach to them for three months. This request he complied with and his ministry met with great acceptance amongst them.

A list of the students in the Academy at Bristol under the care of the Rev. Messrs. Hugh and Caleb Evans and James Henton being obtained by the Rev. Mr. Jones of Hempstead, Mr. Jones was employed by the church whilst Mr. Button continued among them to write to the Rev. Mr. Hugh Evans to desire him to send them Mr. John Geard then a student with him as a candidate.

Their request was complied with and Mr. Geard came and preached to them seven Lord's Days, the first of which was January 16th, 1774. After the expiration of these seven Lord's Days, Mr. Geard returned back to Bristol again, but before he left them, the church gave him an invitation to come again to preach to them for six months, of which invitation the following is a copy.

To the Rev. Mr. John Geard.

Sir,

We, the members of the church of Christ at Hitchin under the care of our late worthy and much esteemed pastor, Mr. Samuel James, deceased, do with unanimous consent give you a call as a church of Christ to come and preach to us for six months, and hope the Lord will bless your labours amongst us, and make us a comfort to you. We are for ourselves and the church we hope in the best of Bonds in the Lord Jesus.

Hitchin February 27 th 1774.	Yours,		
Thomas Lawrence.	John Sanders.	William Thomas.	
	Richard Angel.	Thomas Caporn.	James Smith.
John Godfrey Cooper.	Daniel Field.	Richard Slow.	
	Thomas Ashwood.		

To this invitation, Mr. Geard returned the following answer from Bristol:

To the church of Christ at Hitchin, lately under the pastoral care of the worthy and reverend Mr. Samuel James, deceased.

Dearly beloved brethren,

Since in the course of divine Providence I have been called to labour among you for a few weeks and have so far met with your acceptance and approbation as to receive an invitation to preach to you for six months, after having consulted my Friends, and implored Direction of God, I find my heart inclined to accept your invitation and do by this declare my acceptance of it. I intend, God willing, to be at Hitchin the second Lord's Day in June which

will be 12th day of that month. I hope it is my real wish and that it shall be my sincere Prayer, that what I have already attempted among you may be abundantly blessed, that I may be always kept humble under a just sense of my utter unworthiness of the Honour and utter unfitness in myself for the Work of the Ministry, that God would grant me all the Grace and Assistance I shall need, that I may return to you in the Fullness of the Blessing of the Gospel of Christ and be made the Instrument of promoting the Redeemer's Glory of quickening, comforting and edifying your Souls and of converting Multitudes unto God. Brethren pray for me. I am your affectionate Friend and humble Servant,
 Bristol April 2nd, 1774. John Geard.

During Mr. Geard's absence, the church was kindly supplied by friends in the ministry. Mr. Geard returned according to agreement and preached to the church six months. His ministry being much to the church's satisfaction, and also in some measure apparently useful, the church gave him unanimous call to the pastoral office.

The following is a copy of what was drawn up by Mr. Foster one of the deacons as a call to Mr. Geard.

Dear Friend,

This comes to acquaint you that as it hath pleased God of his great goodness to send you amongst us to minister his word to the church, meeting at Tilehouse Street meeting house, to the great satisfaction of the church in her state of widowhood and I hope hath made your labours successful amongst us the time you have been labouring in time past, I may venture to say it is the desire of the church in general that you would be pleased to take on you the pastoral office and oversight of the church as an under Shepherd under the Great Head of the Church, for we cannot view it otherwise than to be the Lord's doings in sending you amongst us as an answer of prayer and have reason to hope and believe He hath a further work for you in this His church for Him. I hope you will readily comply with the church's request, as it is the desire of us under-written who have subscribed our hands.

Deacons	(John Foster.	John Merritt.Snr.	Richard Lane.
	(John Lawrence.	John Philips.	Francis Evans.
	(Richard Angel.	Richard Slow.	William Gray.
	Wm. Thomas.	Henry Bosworth.	Ab.Whitby.
	Thomas Caporn.	William Law.	Daniel Perkins.
	Thomas Crawley.	Thomas Ward.	Williams Smith
	Thomas Jude.	HenryWalker.	Jn.Merritt Jnr.
	James Gurney.	James Smith.	Peter Poulter.
	John Godfrey Cooper.	James Allen.	Jos. Saunders.
	John Wheeler.	William Lane.	William Croft.
	Daniel Lane.	John Saunders.	J.Field.
	George Redd.	John Goodwin.	Williams Davis.
	Daniel Field.	Thom. Butterfield.	Thomas Ansell.
	William Robinson.	Matt.Robertson.	Sam. Jackson.
	Thom. Lawrence	Robert Parker.	
	Daniel Mardle..		

To this call after some time Mr. Geard returned the following answer.

To the Officers and Members of the Church of Christ lately under the pastoral care of the Rev. Mr. James.

Dear Friends,

Having receive a call from you to take upon me the oversight of you as a pastor, after having implored Divine direction and consulted friends concerning it, having not only met with acceptance among you, but also had some evidence of usefulness finding my heart much attached to you, and hoping the Lord in His providence actually designed to place me over you, I do now declare my acceptance of it.

I esteem it a great honour to succeed such worthy and eminent men as have already presided as pastors over you and to be connected with a society so respectable as you have been and are.

I agree that the church shall be continued upon the plan of open communion, and to receive such persons as may appear in a judgement of charity to have been regenerated by God's special grace into full communion with this church who shall believe in their own consciences they are baptised with water in the sight of God tho they may differ in their judgements from me respecting the subject and made of water baptism allowing them liberty in this matter to judge for themselves and I do further agree that if any persons belonging to this church or the congregation in connection with it, differing from me respecting water baptism shall think it their duty to have their children baptised to exchange with any paedobaptist minister (if the church shall approve of him) by whom they shall choose to have it performed.

Conscious however, of my own weakness and of my utter inability properly to discharge the important duties incumbent upon a pastor I desire that you would fervently and perseveringly pray for me.

John Geard.

We do accept of Mr. Geard to be our pastor upon the plan he has specified in this his answer to our call, and do also agree that he shall have four Lord's Days to himself every year if he shall choose it, to spend where he pleases, and we engage to find supplies ourselves for that time and defray the expenses of them and also that if any differences shall arise betwixt any of us as individuals, or any of our families, we will not require Mr. Geard to interfere in such differences or be concerned in making them up.

Signed by us in behalf of the whole,

The mark X of John Lawrence.

John Foster	John Merritt (Jnr.)	John Saunders
Richard Angel	Thomas Lawrence	Joseph Saunders
William Thomas	George Redde	Thomas Butterfield
Thomas Caporn	Thomas Ward	Daniel Field
Thomas Jude	William Merritt	Samuel Jackson
William Lane	Henry Walker	William Robertson
William Law	William Davis	Richard Slow
James Allen	William Grey	John Merritt (Snr)
James Smith	John Wheeler	John Philips
John Godfrey Cooper	Daniel Lane	Thomas Crawley



Mr. Geard at the time when the church gave him the call being a member in full communion with the Baptist Church at Yeovil in Somersetshire, after he had returned his answer the church wrote a letter to their brethren in Somersetshire for his dismissal of which the following is a copy.

The Church of Christ at Hitchin in Hertfordshire, lately under the pastoral care of the Rev. Mr. Samuel James, to the Church of Christ at Yeovil in Somersetshire under the pastoral care of the Rev. Mr. John Gillard sendeth Christian salutation, though for the present without a pastor, wishing and praying all health, grace and prosperity may attend you and yours and that you may be blessed with all spiritual blessings in Christ Jesus.

Brethren in Christ ,having had the worthy Mr. John Geard with us for several months and having had a trial of the gifts and graces God hath been pleased to bestow on him, we do approve of his ministerial abilities, and as he has been blessed as a means under God to keep the auditory together, and we hope visibly blessed to some of them for their souls good to their awakening and conversion, and we hope very useful to the whole church for their great edification blessed be God. After much seeking to God in prayer as a church joining fasting together therewith to know God's mind and will that at last we might have a pastor given us after his own heart, God at last we hope has heard our poor prayers in Christ and has returned an answer in mercy in moving the Church unanimously to give the worthy Mr. John Geard a solemn call to be a pastor over us, after humbling ourselves before God for the great breach made upon us to which Mr. Geard has lately given in his answer of his acceptance thereof wherein we would see God's hand in engaging his heart to close therewith. And now the church, being met together, do desire in a brotherly way to ask Mr. Geard's dismissal from you to us in order for his being ordained in due time a pastor over us in the Lord. In which request we hope you will concur for we cannot persuade ourselves but that you see God's hand in this whole affair, and that though seemingly you may think this is against you, yet cannot readily deny our request and we hope it will be seen in future time God has ordered all for His own glory and the mutual good of both churches.

With Christian salutation we commit you to God and to the Word of His Grace which is able to build you up and to give you an inheritance among them that are sanctified. With our Christian love and respects to Mr. Gillard your worthy pastor, we conclude your brethren in Christ.

Signed at our Church Meeting this 19th day of March, 1775.

Richard Angele	John Godfrey Cooper	John Field
Thomas Caporn	Samuel Jackson	James Allen
William Thomas	Thomas Lawrence	James Gurney
Thomas Crawley	Daniel Perkins	William Croft
John Phillips	Henry Walker	Richard Lane
Richard Slow	Abraham Whitby	William Grey
Daniel Mardel	Thomas Butterfield	John Wheeler
William Robertson	William Merritt	John Goodwin
William Lane	John Sanders	Daniel Field
William Law	Peter Poulter	John Merritt
James Smith		

To this request the Church at Yeovil soon after sent the following answer.

The Church of Christ at Yeovil at Somersetshire under the pastoral care of John Gillard, to the Church of Christ at Hitchin in Hertfordshire lately under the pastoral care of Mr. Samuel James.

Dear Brethren,

As the great Head of the Church can't be unmindful of His promise, so He is not unfaithful to fulfil the same to provide for His people pastors after His own heart that shall feed them with knowledge and understanding and though He taketh away one useful minister from His Church, He is pleased to raise up another in his room for He with whom every good and perfect gift is, giveth them forth to qualify men for that important work, and we trust he hath given not only grace but also ministerial abilities to our beloved brother John Geard who has been an honourable member in the church and is now in full communion with us, and having been exercised and approved of and called to the work of the ministry and as it appears to us that providence has cast his lot to be with you, it is a pleasure to us to hear of his success among you and also the prospect of usefulness, and as we believe the Church of Christ is not a prison but a member of one church might by a letter remove to another according to gospel order, we therefore do by this our letter agreeable to your request and his, dismiss from us to you our brother Geard earnestly desiring that he may be an honourable, useful, and successful minister amongst you, and that you and him may be happy in each other for many years is, and will be the prayer of your brethren in Christ.

Signed by us in behalf of the whole
March 26th 1775.

John Gillard
Samuel Geard
Isaac James
Thomas Wornell
Robert Webber
Elias White

This letter of dismissal being received from the church at Yeovil, Mr. Geard was received by Mr. Angel, one of the Deacons, into full communion with this church Lord's Day, April 9th 1775.

Mr. Samuel Geard, Mr. John Geard's father, a member of the church at Yeovil, being at Hitchin at this time, read his son's letter of dismissal from Yeovil.

On April 13th Mr. Geard was solemnly set apart to the pastoral office. Mr. Ryland (Snr.) of Northampton introduced the ordination, Mr. Symonds of Bedford prayed, Mr. Robinson of Cambridge received the account of the steps of the church from Mr. Angel and the confession of faith from Mr. Geard and prayed the ordination prayer. Mr. Hugh Evans of Bristol gave the charge from 1 Timothy 4:15 - "Give thyself wholly to them". Mr. Cole of Ridgemount prayed, Mr. Jones of Hempstead preached to the people from 1 Thes. 5:12,13. And Mr. Gill of St. Albans concluded with prayer and the benediction.

1775.
Sarah Mardle Snr. and her daughter Elizabeth cut off from the church.

Lord's Day 23rd July, Sarah Mardle Snr. and her daughter Elizabeth Mardle were both cast out of the church. The mother had been a dishonourable member for many years. The daughter had a bastard by her master, a widower, a member of Luton Church. He was cut off from Luton the Lord's Day before.

Mr. Angel resigned his office as a deacon and withdraws from the church and the church acquiesces in this.

November 30th. This day Mr. Angel resigned his office as a deacon and withdrew himself from the church. Every member present acquiesced in his resignation and withdrawal, and it was agreed that he should not be again admitted to the place of a member without the consent of the church, at least of a majority at a church meeting. There had been an unhappy disturbance in the church and congregation about singing and Mr. Angel was charged with being a principal cause of the disturbance. His being permitted to withdraw without having the charges exhibited against him at a church meeting which were provided, was thought most eligible by most if not all the church members at the Church Meeting. He resigned his office and withdrew from the church, not in person, but by a paper which he sent in for that purpose of which the following is a copy.

“By the advice of my best friends both in the church and out of the church, I am persuaded for the present and until things can be more agreeably settled, to withdraw myself from the church and do also desire that another deacon may be chose in my room.”

Richard Angel.

1776.
A day of fasting and prayer kept. Four persons nominated as deacons.

January 4th was kept as a day of fasting and prayer with a view to seek God's direction relative to the choice of deacons. Our brethren Caporn, Allen, Smith and Crawley were nominated and unanimously agreed to.

All the persons nominated for deacons refuse it except one.

January 25th. All the persons who were nominated to the deacons office, in person, by paper or proxy declined it except Brother Allen who accepted it and was invested with it.

Another day of fasting and prayer kept, one person more nominated to the deacons office and two members suspended.

February 8th was kept as another day of fasting and prayer. Brother Daniel Lane was nominated to the office of deacon and unanimously agreed to.

This day two persons were suspended by the church, John Wheeler and Abraham Whitby. John Wheeler was charged with drunkenness and Abraham Whitby with defrauding.

Brother Lane accepts for deacons office.

February 22nd. Our Brother Lane accepted the office of deacon and was invested with it.

Mr. Jones of Hempstead preaches on the deacons office.

It having been desired at church meeting by the church that after deacons were chosen Mr. Jones of Hempstead should preach a sermon at Hitchin on the office of deacons, he accordingly did this Lord's Day April 2nd in the afternoon

Ann Osborne and
Susanna Mardle
proposed to the church.

July 11th. Ann Osborne and Susanna Mardle were proposed to the church and messengers were appointed to converse with them. Whereas it has been customary in this church for persons to be proposed one church meeting and for their experience to be given in the next, it was agreed at this church meeting or at one before, that for the future one church meeting should intervene betwixt the time of their being proposed and that of their giving in their experience.

A day of fasting and
prayer kept and
messengers appointed
to converse with Mr.
Angel.

August 1st was kept as a day of fasting and prayer. This day it was agreed that messengers from the church should have some conversation with Mr. Angel, and accordingly several were appointed for that purpose.

Agreed that Ann
Osborne's experience
and Susanna Mardle's
be given in next church
meeting.

Lord's Day August 11th. The messengers who had been appointed to converse with Ann Osborne and Susanna Mardle, agreeing in their hoping in a judgement of charity that a good work of grace was begun in their hearts, it was agreed that their experience should be given in the next church meeting to the church. No-one of the members objected to either of them.

Lydia Ward cast out of
the church.

This day Lydia Ward was cast out of the church. She was delivered of a bastard child the Tuesday before. The Lord give her repentance and heal her backslidings.

Agreed to receive Ann
Osborne and Susanna
Mardle into the church.

September 5th. At a church meeting this day Ann Osborne's and Susanna Mardle's experiences were read before the church and being satisfactory, it was agreed to receive them into full communion next Lord's Day.

William Wells
dismissed to St. Albans
and Ann Archer
recommended to
Southwell.

This day also a letter of dismissal on behalf of William Wells from this church to the Rev. Mr. Gill's church at St. Albans was read and signed.

Also a letter of recommendation on behalf of Ann Archer that she might have occasional communion with the Church of Christ at Southwell was read and signed.

This day also Mary Gillam was proposed to the church and messengers were appointed to converse with her.

John Prior proposed to
the church.

Lord's Day September 8th. John Prior was proposed to the church and messengers were appointed to converse with him.

Ann Lee, Lydia Lane
and Hannah Valentine
proposed to the church.

Lord's Day September 15th. Ann Lee, Lydia Lane and Hannah Valentine were proposed to the church and messengers appointed to converse with them.

Agreed to call in the assistance of ministers to settle the affair of Mr. Angel.

Lord's Day September 22nd. The Church being stopped it was agreed by the majority present, to consign over the affair of Mr. Angel to three ministers and to be determined concerning it by their decision, and the Rev. Messrs. Robinson of Cambridge, Jones of Hempstead and Symonds of Bedford were chosen to decide it. It may be proper to remark that on August 9th some of the messengers who had been appointed by the church the first day of that month to have some conversation with Mr. Angel met him in the vestry. A paper, the contents of which the following is a copy of, was at that time signed by Mr. Angel.

“Mr. Richard Angel declares that he is sincerely sorry for everything by which he has offended any person belonging to the church or congregation meeting in Tilehouse Street, so far as he is sensible hereof, and is willing to ask their pardon, and that so far as he supposes any have injured him, he desires from his heart to forgive them. He declares that he desires to be restored to the place of a private member in the church and that if the church think they have any sufficient reason to refuse thus to restore him, that he desires to have any things that may be laid to his charge produced against him at a church meeting and that he be permitted to be present at another church meeting to justify himself, if he can, or to acknowledge his guilt, and that the church, if after all they should think proper, would entirely separate him from their communion unless they should think proper to restore him.

He is willing, if he should be restored, always to remain in the state of a private member and to leave the affairs of the church entirely to the direction and management of others. Agreed to by me,”

Richard Angel.

This 9th day of August 1776.

After waiting some time and after some methods being taken to gain information respecting what might be thought as to Mr. Angel's declaration and his restoration, it was thought that the affair could not be peaceably settled, at least by the church. Accordingly on the before-mentioned day, September 22nd, it was proposed to consign over this affair to others for them to settle it if they could. On October 6th the affair of the ministers relating to Mr. Angel was again agreed to by the majority of members present, the church being stopped, it being also Lord's Day, and a copy of a letter was this day read and agreed to, to be sent to each of these gentlemen. It was only wrote from the Pastor, but he thought proper to read a copy of what he judged might be proper to send on the occasion to the church before he did send. On October 22nd the ministers came to Hitchin according to desire.

The following is a copy of their decision on this affair.
Hitchin, Herts. October 23rd 1776.

Whereas, some time in the year 1772 an unhappy dispute originated in the Baptist Church in this place during the life of the then Pastor, the Rev. Samuel James M.A. between the family of the said Mr. James on the one part and Mr. Richard Angel, then deacon of the said church, on the other part.

And whereas, about the same time a warm dispute originated in the same congregation between some members of the church and congregation on the one part, and some members of the church and congregation on the other part.

And whereas, a variety of incidental circumstances operating in both parties (as is usual) produced many unbecoming expressions, conversations, letters, papers and disputes tending to the subversion of the church, and destructive of the peace of the whole congregation, as well as to the general grief of the neighbouring churches and to the offence of the world.

And whereas, the said contending parties, by a variety of unconstitutional actions, inconsistent with the order and discipline of our churches, some withdrawing from the Lord's Table, and others absenting from public worship, persevered in altercations 'til September 1776.

And whereas, the church at an extra church meeting held at their Meeting House by appointment on Lord's Day October 6th did agree to call in the advice of neighbouring churches, and to that purpose did nominate the Rev. Morgan Jones, Pastor of the Baptist Church at Hemel Hempstead, Herts., and the Rev. Joshua Symond, Pastor of an Independent church at Bedford, and the Rev. Robert Robinson, Pastor of the Baptist Church at Cambridge, arbitrators, and did agree to present the whole affair on a fixed day to the said arbitrators and to refer the matter to their decision, and did agree farther that their determination should be to all intents and purposes final and conclusive

We, the said arbitrators, agreeably to the desire of the said church, being solicitous of putting a period to a dispute so fatal to the happiness of the said church and to the general interest of religion, and being fully persuaded that arbitration is perfectly consistent with the independency and self-government of our churches, do declare the following to be the state of the dispute, and the decision sub-joined to be our unanimous opinion.

Be it premised that, in order to the more quick and regular dispatch of this business, we, the said arbitrators, appeared before the church then assembled by appointment, at their Meeting House at Hitchin, aforesaid at six in the evening of Tuesday October 22nd 1776 and accepted the arbitration, the church recognising their former decree that the decision of the said arbitrators should be final.

At the same time it was agreed that the said arbitrators should hear the cause in the presence of the whole church at the Meeting House, at eight o'clock on Wednesday morning on October 23rd and that each party should appoint one person on each side to state the case, and three persons on each side to plead

each cause, together with the liberty of calling and examining witnesses and producing papers or letters in evidence accordingly.

Accordingly we the said arbitrators met at the time and place appointed, and chose our Brother the Rev. Mr. Robinson, moderator in the presence and with the consent of the church.

After spending six hours in hearing the complainants, in reading a number of letters, and in examining several witnesses in order to collect the true ground of the dispute, it appears to us -

First that the complainants generous offer by letter dated October 21st 1776 and by verbal consent to drop everything and accept of such a general acknowledgement as this, that if Mr. Angel has offended or grieved any of the church or congregation, he is sorry and asks pardon and that he is willing to forgive those who have offended him.

Secondly, that Mr. Angel waived entering on his defence and accepting the proposal delivered in writing (No. 2) an acknowledgement in these words, "Richard Angel declares that he is sincerely sorry for everything by which he has offended any persons belonging to the church or congregation meeting in Tilehouse Street, so far as he is sensible hereof and is willing to ask their pardon, and that so far as he supposes any have injured him, he desires from his heart to forgive them."

Thirdly, that the present case comes under the description of that mentioned by the great Head of the Church, our sole Lord and Law Giver Luke 17:3 & 4 "If thy brother trespass against thee, rebuke him, and if he repents, forgive him. And if he trespasses against thee seven times in a day and seven times in a day turn again unto thee saying I repent, thou shalt forgive him."

Our unanimous opinion therefore is that the church can neither scripturally ex-communicate any member who **professeth to repent**, nor can they suspend one, and that therefore all those members who have withdrawn or suspended themselves on either side should be immediately reinstated.

Nevertheless, it is our opinion that Mr. Richard Angel be for the future considered as a private member only, and ineligible to any office in the church and incapable of exercising any power in this congregation, unless this church by a unanimous vote agree to employ him.
1776 October 23rd. Eleven o'clock at night.

See what is written relative to Mr. Angel in the year 1790.

Robert Robinson.

Morgan Jones

Joshua Symonds.

1776

Agreed to receive John Prior, Lydia Lane and Hannah Valentine into the church.

This day October 23rd the experience of John Prior, Lydia Lane and Hannah Valentine were read before the church, and being satisfactory, it was agreed to receive them into full communion the next Lord's day

The decision of the arbitrators read. The persons above mentioned received into the church. Elizabeth Slow ex-communicated.

Lord's day October 27th The decision of the arbitrators respecting Mr. Angel was read before the church: the persons whose experiences were given in on 23rd were received into full communion and Elizabeth Slow was cast out of the church for uncleanness

Agreed to receive Mary Gillam and Ann Lee into the church

November 21st. The experiences of Mary Gillam and Ann Lee were read before the church, and being approved, it was agreed to receive them the next Lord's day into the church.

The persons above mentioned received into the church: Mr. Angel takes his place at the Lord's table as a private member and Martha Robinson recommended to the church at Southwell: and our Brethren Butterfield and Gurney appointed to have some conversation with John Wheeler.

Lord's day November 24th. The persons above mentioned were received into the church. Mr. Angel took his place at the Lord's table as a private member, and a letter of recommendation was read and signed on behalf of Martha Robinson, that she might have occasional communion with the church at Southwell. Brother Butterfield and Brother Gurney were appointed to have some conversation with John Wheeler. As they were both gone from the meeting before the appointment was made Brother Joseph Saunders was desired to tell them of it.

A public fast observed.

December 13th was observed by the church and congregation as a fast. It was appointed to be observed as a public fast by authority on account of the awful contest betwixt Great Britain and America. We had a great number of people attended. Several brethren engaged in prayer, and a sermon was preached on the occasion from Micah 1: 5. "For the iniquity of Jacob is all this and for the sins of the House of Israel."

Sarah Whitbread recommended to the Baptist Church at St. Albans.

December 19th. At a Church Meeting this day a letter of recommendation on behalf of Sarah Whitbread that she may be admitted to have occasional communion with the Baptist Church at St. Albans was read and signed.

Some report made to our church concerning John Wheeler. Agreed that according to his own inclination he should appear before the church previous to his restoration.

Lord's Day December 22nd. Brother Butterfield gave an agreeable account to the church of John Wheeler. Brother Gurney had not had an opportunity to converse with him. John Wheeler signified to Brother Butterfield that he was willing to come before the church himself before his return to his place. It was agreed that he should.

An Association formed. Our church uniting with it.

On May 14th and 15th in this year, a number of churches met in an association at Hempstead. This was the first time of their associating. They are distinguished by the name of the Eastern Association. Our church joined in connection with this Association.

1777.

Mary Smith and Betty Ward proposed to the church and messengers appointed to converse with them.

March 27th At a church meeting this day Mary Smith, sister to our Brother James Smith, and Betty Ward were proposed to the church and Lord's Day 30th messengers were appointed to converse with them.

Elizabeth Sibbly proposed to the church and messengers appointed to converse with her.

Lord's Day April 6th Elizabeth Sibbly was proposed to the church and messengers were appointed to converse with her.

Agreed that the experiences of above persons be given in and messengers appointed to admonish John Wheeler.

Lord's day April 27th It was agreed that the experiences of the three persons above-mentioned should be given in to the church next church meeting. As John Wheeler, notwithstanding the hopes that some time ago were entertained of him, has been again guilty of drunkenness. It was also agreed that he should be again admonished from the church, and messengers were appointed by the church to admonish him.

Agreed to receive Mary Smith, Elizabeth Sibbly and Elizabeth Ward into the church.

May 12th At a church meeting held this day the experiences of Mary Smith, Elizabeth Sibbly and Elizabeth Ward were read before the church and being satisfactory, it was agreed that they be received into full communion with the church.

The above-mentioned persons received into the church.

Lord's Day May 25th The above- mentioned persons were received into full communion with the church.

John Wheeler ex-communicated.

Lord's Day November 16th John Wheeler was cast out of the church for drunkenness. He had been guilty of repeating that sin, of behaving scandalously since he was last admonished from the church. May the Lord give him repentance to heal his backsliding.

Richard Smith proposed to the church.

December 11th Richard Smith of Wyllian was proposed to the church and messengers were appointed to converse with him being a church meeting.

Mary Woods proposed to the church.

Lord's Day December 21st Mary Woods of Iccleford was proposed to the church, the members being desired to stay, and messengers were appointed to converse with her.

1778.

The experiences of Richard Smith and Mary Woods given in to the church.

February 6th 1778. A church meeting being held this day, the experiences of Richard Smith and Mary Woods were read before the church and being satisfactory, it was agreed that they should be received into full communion with the church

The above-mentioned persons received into the church.

Lord's Day February 8th. The above-mentioned persons were received into full communion with the church.

A publick fast observed.

February 27th. This day on which a publick fast was appointed to be observed by the King, on the account of the American Ward which still continues was observed by the church and congregation as a day of fasting and prayer. Five aged brethren engaged in prayer and a sermon was preached from Psalm 122: 6. "Pray for the peace of Jerusalem". A number of people attended on the occasion.

Richard Slow suspended by the church.

April 30th. At a church meeting held this day, Richard Slow who has been charged with exercising cruelty towards an apprentice, and acting dishonourable in some other respects, was suspended by the church and messengers desired to admonish him.

Thomas Lightfoot proposed to the church.

December 31st. At a church meeting this day Thomas Lightfoot was proposed to the church and messengers were appointed to converse with him.

1779.

John Bradly was proposed to the church.

Lord's Day January 10th. John Bradly was proposed to the church, and messengers were appointed to converse with him.

A publick fast observed.

February 10th. This day was observed by the church and congregation as a day of fasting and prayer. It was appointed by the King to be observed as a national fast on account of the war with America and France. Four brethren prayed and a sermon was preached from Genesis 18: 14. "Is any thing too hard for the Lord." We had numerous company and made a very good collection for the poor.

An Association fast observed.

It should have been observed that a day of fasting and prayer was observed by the church October 12th 1778. This day had been appointed for that purpose by the Eastern Association at their meeting at Harlow, Essex, June 16th 1778, to be observed as a general fast by all the churches in the Association. Five brethren prayed and a sermon was preached from Psalm 101:1. "I will sing of mercy and judgement."

The experiences of Thomas Lightfoot and John Bradly read before the church.

March 25th. The experiences of Thomas Lightfoot and John Bradly were read before the church and approved of, it being a church meeting.

The above-mentioned persons were received into the church.	<u>Lord's Day March 20th</u> . The above-mentioned persons were received into full communion with the church.
William Robinson Ex-communicated.	<u>Lord's Day May 30th</u> . The church being stopped William Robinson was Ex-communicated for fornication.
John Eason dismissed to Watford church.	<u>August 12th</u> . At a church meeting held this day, a letter of dismissal on behalf of John Eason from our church to the church at Watford, under the pastoral care of the Rev. Mr. Haywood was read and signed.
Sarah Saunders dismissed to Backstreet church.	<u>September 9th</u> . At a church meeting held this day, a letter of dismissal, on behalf of Sarah Saunders, wife of our brother John Saunders, from our church to the church in Backstreet in this town, under the pastoral care of the Rev. Mr. Griffiths was read and signed.
Samuel Day and Sarah Arnold proposed to the church.	<u>Lord's Day September 19th</u> . The church being stopped, Samuel Day and Sarah Arnold were proposed to the church and messengers appointed to converse with them.
An Association fast observed.	<u>October 11th</u> . This day was observed by the church as a day of fasting and prayer, it having been appointed for that purpose, by the Eastern Association, at their meeting at Colnbrook, Bucks. May 27 th last. Four engaged in prayer and a sermon was preached on the occasion from Lamentations 3: 22. "It is the Lord's mercies that we are not consumed, because His compassion fail not."
The experiences of Samuel Day and Sarah Arnold read before the church.	<u>November 10th</u> . At a church meeting held this day the experiences of Samuel Day and Sarah Arnold were read before the church, and being satisfactory, it was agreed that they should be received into full communion with the church.
Agreed that any number of the brethren should have authority to settle with Mr. Eade respecting a vault in the burying ground.	It was likewise agreed by the church this day that any number of the brethren then present, should have absolute authority to settle with Mr. Eade of London, respecting a vault in the burying ground in which his father-in-law Mr. John Bowles of Newington was lately buried, in consequence of which agreement a letter to Mr. Eade, signed by several brethren was drawn up this 19 th November, of which the following is a copy.
Copy of a letter to Mr. Eade.	"Whereas, at a church meeting held yesterday, in the Protestant Descending meeting house in Tilehouse Street, Hitchin, it was unanimously agreed by the church, that any number of the brethren then present, should have full authority absolutely to settle with Mr. Johnathan Eade No. 222 Wapping, London, respecting a vault in the burying ground adjoining to the said meeting house, and belonging to the said church, in which Mr. John Bowles, father-in-law of the said Mr. Eade, was lately buried, we whose names are

here under signed, who are members of the said church, and who were present at the said church meeting, do hereby acknowledge that we have received for the said vault, of the said Mr. Eade, on behalf of the said church, six pounds six shillings, and we do engage, in the name of the said church, that in consideration of our having received the sum above-mentioned, and upon the further consideration that there shall be paid into the said church the sum of one pound one shilling for every person who shall hereafter be buried in the said vault, that the said Mr. Eade, his executors, administrators and assigns, shall have free liberty to bury any persons, whom they think proper, in the said vault, until the same shall be full, not intending, however, hereby, to grant any authority to have the said vault enlarged, without an additional agreement.”

Witness our hands

Hitchin, November 19th 1779.

John Geard.

William Thomas.

Thomas Caporn.

Richard Angell.

This letter being sent to Mr. Eade, he sent the following answer to Mr. Geard respecting the vault.

London, November 20th 1779.

Revd. Sir,

Mr. Eade’s answer to the before-mentioned letter.

Your favor of the 19th instant I duly receive annexing the agreement from the Society in Tilehouse Street for the vault built by my late father-in-law, Mr. Bowles, which is very express, and will answer every purpose to prevent any misunderstanding in the future. Mrs. E. and family are thro’ mercy well; she joins in respects with

Sir, Your most humble servant,

Johnathan Eade.

Samuel Day and Sarah Arnold received into the church.

Lord’s Day November 21st. Samuel Day and Sarah Arnold were received into full communion with the church.

1780.

A national fast observed.

February 4th was observed by the church and congregation as a day of fasting and prayer. This day was set apart to be observed as a general fast day by the King, on account of the war with France, Spain and America. Five members (one of which was an occasional one) engaged in prayer, and a sermon was preached on the occasion from Hosea 6: 1. “Come and let us return unto the Lord: for He hath torn, and He will heal us, He has smitten, and He will bind us up.”

Thomas Atkins and William Smith proposed to the church.

March 9th. At a church meeting held this day, Thomas Atkins and William Smith of Prescott Hall were proposed to the church and messengers were appointed to converse with them

Messengers appointed to converse with the persons above-mentioned, return a favourable report of them to the church.

Lord's Day April 16th. The messengers who were appointed to converse with Thomas Atkins and William Smith gave in their report concerning them to the church, the members having been requested to stay, which report being satisfactory, it was agreed that their experiences should be given in to the church at the next Church meeting.

The experience of Thomas Atkins and William Smith read before the church.

May 4th. The experiences of Thomas Atkins and William Smith were read before the church, it being a church meeting, and being satisfactory, it was agreed that they should be received into full communion with the church, the next Lord's Day.

They are received into the church.

Lord's Day May 7th. The persons above-mentioned were received into full communion with the church.

The Eastern Association held at Hitchin.

May 17th and 18th. The Eastern Association, in which our church joined when it was first formed, was held with us at Hitchin. The ministers, messengers, members of the Associated and other churches, assembled at the meeting house the 17th in the evening, about 6 o'clock. The letters from the churches were read. They contained various accounts, and, upon the whole, called for both joy and sorrow. Mr. Blaine, pastor of the church at New Mill near Tring, Herts, was chosen Moderator. The letters from several churches were read. Mr. Baskerville, pastor of the Baptist Church at Hartford, was requested to draw up a circular letter to the churches: and the assembly was dismissed after singing and prayer.

The next morning, several ministers and others met about, or soon after six o'clock. Two ministers, not in the Association, prayed, and a considerable time was employed in conversing about what was the best method that could be taken with such members of churches, who neglected keeping up their places at the Lord's table.

At half an hour after ten, publick worship was begun in singing the 113rd Psalm. Mr. Sleep, pastor of the Baptist church at Chesham, Bucks, prayed. Two verses of the 132nd Psalm were sung. Mr. Jones, lately pastor of the church at Hemel Hempstead, Herts, who still continues to preach occasionally, and his connection with that church as a member, tho' he has since the last Association, when he was appointed to preach at this, resigned his pastoral office on account of his health, preached from Rom. 12:1 "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" Part of the 100th Psalm was sung. Mr. Morris, pastor of the church at Woodrow, Bucks, prayed. Mr. Walker, pastor of the church at Colnbrook, Bucks, preached from Matthew 19v 25 "Who then can be saved?" and concluded in prayer.

In the evening between six and seven, or about 7 o'clock, publick service was again begun, by Mr. Robinson, pastor of the Baptist church at Cambridge;

and he preached from Hosea 4:6 “My people are destroyed for lack of knowledge”. Mr. Giles, pastor of the church at Cheneys, Bucks, concluded in prayer and dismissed the assembly.

This is the fifth Association that has been held since it was first formed. The first was held at Hempstead in May 1776, the second at Cambridge in May 1777, the third at Harlow, Essex in June 1778, the fourth at Colnbrook in May 1779, the fifth at Hitchin, and the sixth is to be held at New Mill, near Tring in the Whitsun week 1781.

A letter of dismission from Gamlingay church to ours on behalf of Wm. Bemont read and approved.

September 21st. At a church meeting held this day, a letter of dismission from the Church of Christ at Gamlingay, to our church, on behalf of William Bemont, who has had occasional communion with us for some time, was read, and being approved, it was agreed that he should be received into full communion with us.

Agnes Field admitted to have occasional communion with the church.

At the same time it was mentioned to the church that it was the desire of Agnes Field who is a member in full communion with the church at Bedford, under the pastoral care of the Rev. Mr. Symonds, to have occasional communion with us, which was likewise agreed to.

Wm. Bemont received into the church, and Agnes Field takes her place as an occasional member

Lord’s Day September 24thBeing ordinance day, it was mentioned to the church, previous to the administration of the ordinance, what had taken place on the church meeting day preceding, relative to Wm. Bemont and Agnes Field, and no member, who was not present at the church meeting, objecting to either, the former was taken into full communion with the church, and the latter took her seat at the administration of the ordinance as an occasional member.

N.B. There were, previous to the admission of Agnes Field as an occasional communicant, as occasional communicants with the church, who had been admitted as such at different times, Eunice Mardle who is a member in full communion with the Church of Christ at Luton, under the pastoral care of the Rev. Mr. Dillely, and Brother Wm. Bemont’s wife, who is a member in full communion with Church of Christ at Little Horton under the pastoral care of the Rev. Mr. Emmery.

Mary Honour proposed to the church and messengers appointed to converse with her, and Mary Saunders dismissed to Hempstead church.

Lord’s Day October 1st, The church being stopped, Mary Honour was proposed to the church, and messengers were appointed to converse with her. And, at the same time, a letter of dismission from our church to the Church of Christ at Hempstead, under the pastoral care of the Rev. Mr. Liddon, was read and signed, on behalf of Mary Saunders.

A church meeting held, a congregational fast observed, and several things agreed to.

October 19th. A church meeting was held, and this day was observed also as a day of fasting and prayer, on the account of the state of the Nation, and the situation of religion. Several brethren engaged in prayer, and a sermon was preached on the occasion, from Isaiah 26: 16, “They poured out a prayer when Thy chastening was upon them”. It was agreed this day, the messengers that had been appointed to have some conversation with Mary Honour, agreeing, in a judgement of charity, that she was a subject of grace, that her experience should be given in the church, at the next church meeting.

It was also agreed this day, and made a church act, that for the future, no-one should be proposed to the church if no-one stood proposed before, but at a church meeting, and that one church meeting should always intervene, betwixt that at which the first person was proposed, and that when that persons experience should be given in to the church, but that there should be liberty to propose any person or persons, that it might be thought proper to propose, on any Lord’s Day betwixt the church meeting when anyone was first proposed , and the next following it, but not at the second church meeting, at least, with a view that the experience or experiences of such a person, or such persons as might then be proposed, might be given in along with the experience or experiences that might be to be given in to the church at the next church meeting immediately following that, but that there should be at least more than a month intervene, betwixt the time of any persons being proposed to the church, and that of their experience being given in to the church.

It was moreover agreed this day, that for the future, after the next ordinance day, then ensuing, at least for a while, to make a trial of this scheme, the ordinance of the Lord’s supper should be administered on the first Lord’s Day of every month whether there should be a moon on that day or no moon, some disadvantages having attended the changing the ordinance day on account of the moon.

Mary Honour’s experience read before the church.

December 1st, Being a church meeting, the experience of Mary Honour was read before the church, and being approved, it was agreed that she should be received into full communion with the church the next Lord’s Day

The above named person received into the church..

Lord’s Day December 3rd Mary Honour was received into full communion with the church.

1781.
A National fast observed.

February 21st. Being appointed by the King as a National fast day, on account of the continuance of the War, was observed by the church and congregation as a day of fasting and prayer. Four aged brethren engaged in prayer, and a sermon was preached on the occasion from 2 Chron. 7:17 “If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from Heaven and will forgive their sin and will heal their land”.

Agreed to admit Temperance Church to occasional communion.

March 1st. It was agreed at a Church Meeting held this day that Temperance Church who is a member in full communion with the Church of Christ which meets at Cardington, Cotton End, Bedfordshire, should have occasional communion with us, a letter of recommendation from that Church to us having been sent for that purpose.

Agreed to admit Joseph and Rebekah Mills to occasional communion.

March 29th. At a Church Meeting held this day it was agreed that Joseph and Rebekah Mills who are both members in full communion with the Baptist Church at March, Cambridgeshire, should be admitted to have occasional communion with us, a letter of recommendation for that purpose having been received from their father who is the Pastor of the said Church.

Elizabeth Lockey dismissed to Mr. Gill's Church at St. Albans. Elizabeth Gregg proposed to the Church.

May 3rd. At a Church Meeting held this day a letter of dismissal on behalf of Elizabeth Lockey from our Church to the church at St. Albans under the pastoral care of the Rev. Mr. Gill was read and signed. And this day Elizabeth Gregg was proposed to the Church and messengers were appointed to converse with her.

The experience of Elizabeth Gregg read before the Church.

July 25th. At a Church Meeting held this day the experience of Elizabeth Gregg was read before the Church and being approved the messengers also who had conversed with her, agreeing in their hope, that in a judgement of charity she was the subject of a gracious change, it was agreed that she should be received into the church the next ordinance day.

Harvest Meeting held.

This meeting was also considered as a Harvest meeting, and particular regard was had in prayer to the season of the year that God would grant seasonable weather.

Agreed that Mr. Smith, the Baptist minister at Pakham should come to beg respecting his Meeting House.

It having been agreed by the Church some years ago, that one begging case should be encouraged in a year amongst us, (though on account of having repairs to do ourselves, no-one had been encouraged for some years past) it was this day agreed that Mr. Smith of Pakham in Rutlandshire, who had requested assistance from us a great while ago, and still stood in need of it, to help to discharge a debt incurred by building a Meeting House, should come this year, and make a public collection on 12th day of August. At the same time it was agreed that the collection should only be a public one and that he should not make any private applications amongst us.

Mr. Smith comes accordingly. Elizabeth Gregg received into the Church and Sarah Redman admitted to occasional communion.

N.B. Mr. Smith came at the time proposed and made a public collection which amounted to £7. 12s. on August 5th. It being Ordinance Day, Elizabeth Gregg was received into full communion with the Church. It was also agreed this day that Sarah Redman who is a member in full communion with the Rev. Mr. Symonds's Church at Bedford should be admitted to have occasional communion with us.

A Thanksgiving Harvest Meeting held.

September 6th. A Church Meeting was held this day which was moreover considered as a Harvest Meeting, to return the Almighty thanks for having clothed the earth with such plenty, and granted such suitable weather for the in-gathering the fruits thereof.

Joseph Pilgrim proposed to the church.

October 5th. At a Church Meeting held this day Joseph Pilgrim was proposed to the Church and messengers were appointed to converse with him.

Agreed that his experience should be delivered in to the Church.

October 30th. At a Church Meeting held this day Brother Caporn, one of the messengers who had been appointed to converse with Joseph Pilgrim, giving an encouraging account of him, it was agreed that his experience should be given in to the Church at the next Church Meeting.

Certain regulations relative to the burying ground agreed to.

It was also agreed unanimously by the Church this day, that, for the future, no-one who was not a subscriber to the burying ground, and who does not belong to the Church nor congregation, should be permitted to be buried in the burying ground without 5s. being paid for that person if poor, 10s. 6d. if in middling circumstances, and £1. 1s. at least if rich. Such as belong to the Church or congregation have free liberty to be buried in the burying ground, without anything being paid for them except for digging the graves, even if they were no subscribers to the same, but it was agreed this day that such should ask for liberty so to do, and our Brethren Caporn and James Smith were appointed as the persons one or other of whom should be asked for this liberty.

A congregational fast observed.

November 14th was observed by the Church and congregation as a Day of Fasting and Prayer. Four Brethren engaged in prayer, and a sermon was preached on the occasion from Zechariah 12:10 and from thence to the end of the chapter. This day was observed in particular with a view to the meeting of Parliament which was appointed to be held the 27th of this month, to pray that God would meet with, direct and influence our rulers in the present situation of our national affairs which are truly calamitous and alarming.

The experience of Joseph Pilgrim read before the Church.

November 30th. At a Church Meeting held this day, the experience of Joseph Pilgrim was read before the Church, and being approved, it was agreed that he should be received into full communion with the Church the next Lord's Day.

The above-named person received into full communion with the Church.

Lord's Day December 2nd. Joseph Pilgrim was received into full communion with the Church.

1782.

A National Fast observed.

February 8th being appointed by the King as a National Fast Day, on account of the continuance of the war with America, France, Spain and Holland, was observed by the Church and congregation, as a day of fasting and prayer. Three aged Brethren engaged in prayer and a sermon was preached on the occasion, from Psalm 122:7 "Peace be within thy walls and prosperity within thy palaces".

Mary Gentle proposed to the Church.

May 30th. At a Church Meeting this day, Mary Gentle was proposed to the Church, and messengers were appointed to converse with her.

Elizabeth Geard proposed to the Church.

Lord's Day June 30th. The Church being stopped, Elizabeth Geard the Pastor's wife, was proposed to the Church and messengers were appointed to converse with her.

Agreed that Mary Gentle's experience should be given in to the Church.

July 7th. At a Church Meeting held this day, Brother Allen, signifying that he and Brother Bament, who was not at the Church Meeting, they two having been the messengers who were appointed to converse with Mary Gentle both agreed, in a judgement of charity, that she was a subject of grace, it was agreed that her experience should be delivered in to the Church, at the next Church Meeting.

Agreed that Elizabeth Geard's experience should be given in to the Church.

Lord's Day July 20th. The Church being stopped and the Deacons Allen and Daniel Lane, who were the messengers that were appointed to converse with Elizabeth Geard, agreeing in expressing their confidence, in a judgement of charity, that she was a subject of grace, it was agreed that her experience should be delivered in to the Church at the next Church Meeting.

Elizabeth Geard's experience given in to the Church.

August 1st. At a Church Meeting held this day, the experience of Elizabeth Geard was read before the church and being approved, it was agreed that she should be received into full communion with the church the next Lord's Day.

Mary Gentle's experience was not given into the Church, as it had been agreed at the preceding Church Meeting, this day, some unfavourable reports having been propagated concerning her in the intervening time.

Harvest Meeting held.

This Church Meeting was considered also as a Harvest Meeting, and particular regard was had to the season of the year.

Elizabeth Geard received into the Church.

Lord's Day August 4th. Elizabeth Geard was received into full communion with the Church

Extraordinary Church Meeting held.	<u>October 3rd</u> . A Church Meeting was held this day. It was considered as an extraordinary one on account of the state of the Nation, which is still calamitous, the state of religion, which in many respects is melancholy, and the season of the year, which has been in a great measure unfavourable, there having been abundance of rain during the harvest, a great deal of grain injured thereby, and there being much still about, though the season was so far advanced, and though the harvest had been begun in general near seven weeks before.
Sister Kingsly suspended.	This day Sister Kingsly who a considerable time before had been admonished for the crime, but who nevertheless still appeared to persevere in the practice of it, was suspended by the Church for the scandalous sin of drunkenness.
Mr. Dunscombe makes a public collection.	<u>Lord's Day October 13th</u> . Mr. Thomas Dunscombe, Pastor of the Baptist Church at Coate in Oxfordshire, preached and made a public collection amongst us, on account of a Meeting House which has been re-built at Farrington in Berkshire, where he preaches an evening lecture of a Lord's Day once a fortnight. He obtained £7. 4s.
To choose another Deacon recommended.	<u>October 31st</u> . At a Church Meeting held this day, the Pastor suggested it as his opinion, that another Deacon should be chosen, the Lord having been pleased to remove one by death, and another having been disabled for the present, for the proper exercise of his office, by an accident, and recommended it to those present to make this particular matter of prayer for Divine direction, betwixt this and the next Church Meeting.
Elizabeth Clarke suspended.	<u>Lord's Day November 3rd</u> . The Church being stopped, Elizabeth Clarke, late Sibbly, was suspended, it having appeared that she had been guilty of criminal conversation with her present husband, before she was married to him, and it was left to the consideration of another Church Meeting, by which time more might be known respecting the particulars of her conduct whether any higher censure than that of suspension should be inflicted on her.
A Day of Fasting and Prayer observed and a Deacon nominated.	<u>November 28th</u> was observed not only as a Church Meeting, but as a day of fasting and prayer, on the account of our circumstances as a Nation and as a Church. Pursuant to the proposal made at the preceding Church Meeting, after three brethren and the Pastor had spent time in prayer, a person was nominated to the office of Deacon and unanimously approved of. As order and regularity is beautiful, particularly in a Christian Church, the Pastor thought there was a peculiar propriety in the persons being nominated by the senior brother present, he not being an officer himself, and he therefore requested that senior brother to nominate whom he should think proper, and he nominated Brother Caporn to that office. After the nomination and unanimous approbation of it, the Pastor exhorted the Deacon elect, seriously to consider of and pray over the affair, and return his answer to the Church whether or not he would accept of the office to which he had been thus nominated, at the next Church Meeting.

This day the affair of Elizabeth Clarke was further considered, and it was concluded still to postpone a final conclusion on it to another Church Meeting.

1783
Brother Caporn declines the accepting the office of Deacon The affair of E. Clarke further deferred.

January 2nd. At a Church Meeting held this day Brother Caporn declined accepting the office of Deacon to which he had been nominated.

At this Church Meeting also, the affair of Elizabeth Clarke was again taken into consideration, and as she was removed at a distance from us it was agreed to defer the matter that respected her, 'til we should hear further of her.

A proposal to read the Scriptures in public mentioned..

February 27th. At a Church Meeting held this day, the pastor suggested it as his opinion that there would be a propriety in his reading the Scriptures in public , as one part of the service, of a Lord's Day afternoon, and desired those present to think over this matter between that and the following Church Meeting.

This proposal agreed to.

April 3rd. At a Church Meeting held this day, the affair of reading the Scriptures in public was again mentioned, and no-one objecting to the practice, it was concluded to do it.

Rebecca Raves suspended . Agreed to encourage no begging case this year.

May 29th. At a Church Meeting held this day, Rebecca Raves was suspended. She was charged with lying and defrauding. It was also agreed this day by the Church that no begging case should be encouraged amongst us this year N.B. there had been an extra private collection made this year for a purpose which concerned ourselves.

Congregational Thanksgiving observed for the peace.

October 30th. Peace having been definitively settled between England, France, Spain and America, and preliminary articles having been agreed upon between England and Holland, this day was not only observed as a Church Meeting, but as a day of Thanksgiving for the same. A discourse was delivered, by way of introduction from Isaiah 45v. 7 "I make peace", and three Brethren besides the Pastor engaged in prayer and thanksgiving.

Extraordinary meeting of prayer held.

November 20th. There having several fires lately happened in the town and neighbourhood of Hitchin, most of which did not appear to be occasioned by accident, but to have been wilfully occasioned, an extraordinary meeting of prayer was observed this day by the Church on this account, and three Brethren besides the Pastor engaged in that exercise.

Ann Osborne excluded.

December 20th. The Church being stopped Ann Osborne was ex-communicated. She had been delivered of a bastard child in the preceding week Her crime was attended with peculiar and horrible aggravations

1784.

Thomas Hardwick admitted to occasional communion.

January 4th. Thomas Hardwick, who is a member in full communion with the Church at Little Storton under the pastoral care of the Rev. Mr. John Emmerly, the same having been previously approved of by that Church and this, took his place with this as an occasional member.

Samuel Jackson recommended for occasional communion to the Church at Endfield.

January 29th. At a Church Meeting held this day, a letter of recommendation for occasional communion, with the Church of Christ at Endfield, under the pastoral care of the Rev. Mr. John Whitefoot, on the behalf of Brother Samuel Jackson, was read and signed.

And a conclusion come to about singing.

Some mis-understanding having taken place relative to singing, it was this day also agreed unanimously by the Church, that no more new tunes should be introduced in the public worship of the Church and congregation, without the consent of the Church first hand and obtained: At the same time it was also unanimously agreed that there should be liberty to sing the tunes which have been introduced within some few years past, to which the Church had not before objected, without requiring any of them to be excluded.

Agreed to admit Thomas Roberts to occasional communion.

March 5th. At a Church Meeting held this day, it was agreed that Thomas Roberts, who is a member in full communion with the Church of Christ at Harlow, Essex, under the pastoral care of the Rev. Mr. Isaac Gould, should be admitted to occasional communion with us.

He takes his seat.

Lord's Day March 8th. Thomas Roberts took his seat as an occasional member with the Church pursuant to the above agreement..

Agreed to admit Sarah Field and Joanna Sharp to occasional communion.

April 1st. At a Church Meeting held this day it was agreed that Sarah Field, who is a member in full communion with the Church of Christ at Luton, under the pastoral care of the Rev. Mr. Thomas Dilley, and Joanna Sharp, who is a member in full communion with the Church of Christ at Harlow, under the pastoral care of the Rev. Mr. Isaac Gould, should be admitted to occasional communion with us.

And to propose the restoration of William Robinson.

Several brethren having had conversation with William Robinson, who was excluded the Church for uncleanness, May 30th 1779, and being satisfied in a judgement of charity, that God had given him true repentance for his fall, it was this day agreed that he should be proposed to the Church to be again restored to his place

Abigail Atkins proposed to the Church.

This day also Abigail Atkins was proposed to the Church and messengers appointed to converse with her.

Sarah Field takes her seat.

Lord's Day April 4th. Sarah Field took her place at the Lord's Table as an occasional communicant with the Church.

<p>W. Robinson proposed to be restored to his place.</p>	<p><u>Lord's Day April 11th</u>. The Church being stopped for this purpose, it was proposed that William Robinson be restored to his place, and it was unanimously agreed, the Brethren who had had particular conversation with him, signifying their satisfaction, as to the genuineness of his repentance, that upon the ground of this satisfaction of these Brethren, he should be restored at our next ordinance day.</p>
<p>Ruth Lane recommended to the Baptist Church at Cambridge.</p>	<p><u>April 29th</u>. At a Church Meeting held this day, a letter of recommendation for occasional communion, with the Church of Christ at Cambridge, under the pastoral care of the Rev. Mr. Robert Robinson, on behalf of our Sister Ruth Lane, was read and signed.</p>
<p>W. Robinson restored to his place.</p>	<p><u>Lord's Day May 2nd</u>. This being ordinance day William Robinson was restored to full communion with the Church.</p>
<p>Messengers report respecting Abigail Atkins.</p>	<p><u>Lord's Day May 9th</u>. The Church being stopped in order to receive the report of the messengers, who had been appointed to converse with Abigail Atkins and they agreeing in their hope, in a judgement of charity, that she was a subject of grace, it was agreed that her experience should be given in to the Church at the next Church Meeting.</p>
<p>Her experience given in to the Church.</p>	<p><u>May 27th</u>. At a Church Meeting held this day the experience of Abigail Atkins was read before the Church, and being satisfactory, it was agreed that she should be received into the Church the next Lord's Day.</p>
<p>Public Day of Thanksgiving and Harvest and Church Meeting.</p>	<p><u>Lord's Day May 30th</u>. Abigail Atkins was received into full communion with the Church, and Joanna Sharp took her place as an occasional member. Definitive treatise of peace having been signed and ratified between Great Britain on the one part, and France, Spain, United States of America and those of Holland on the other, and the 29th July having been appointed by authority as a day of public thanksgiving on this account, this day was observed by the Church and congregation accordingly. The service began soon after 10 o'clock in singing, the design of the Meeting was then opened, and three aged brethren then engaged in prayer and thanksgiving, with singing between the engagements of each of these brethren. After singing again, the Pastor next preached a sermon from Psalm 107:31 "O that men would praise the Lord for His goodness and for His wonderful works to the children of men". There was then singing again, after which the Pastor concluded with prayer and the benediction. The service ended soon after 1 o'clock. This day was also regarded as a Church Meeting day, and particular regard was also paid in prayer to the approaching harvest.</p>

Agreed that Mary Gentle have liberty to come into the Church.

Some of the brethren having had, by the appointment of the Church, conversation with Mary Gentle, who was proposed to the Church, May 30th 1702, but who was not received into the Church at the regular time, on account of some unfavourable reports that were about that time propagated concerning her, agreeing in their hope in a judgement of charity that she was a subject of grace, and it being supported now that those unfavourable reports were false, and her conduct appearing to be honourable since, it was this day unanimously agreed that the way should be opened for her admission into the Church, if she herself should approve of it, and messengers were appointed to inform her hereof.

Miriam Thomas proposed to the Church.

Lord's Day August 8th. The Church being stopped Miriam Thomas was proposed to the Church, and messengers were appointed to converse with her; and the messengers who had been appointed to inform Mary Gentle of the conclusion which the Church had come to concerning her, reported that they had informed her thereof and that she had agreed to it.

September 2nd. At a Church Meeting held this day it was agreed that the experiences of Miriam Thomas and Mary Gentle should be given into the Church at the next meeting.

The experiences of Miriam Thomas and Mary Gentle read before the Church.

September 30th At a Church Meeting held this day the experiences of Miriam Thomas and Mary Gentle were read before the Church, and being satisfactory, it was agreed that they should be received into the Church the next Lord's Day.

They are received into the Church.

Lord's Day October 3rd. The persons above mentioned were received into full communion with the Church.

Lydia Lightfoot proposed to be again restored to her place.

December 2nd. At a Church Meeting held this day it was proposed that Lydia Lightfoot, formerly Ward, who was excluded the Church for uncleanness August 11th 1776 should be again restored to her place, she having expressed her desire of this, and messengers were appointed to converse with her.

December 30th. At a Church Meeting held this day, messengers who had been appointed to have some conversation with Lydia Lightfoot, agreeing in their hope concerning her, that God had given her true repentance for the crime for which she had been excluded the church, it was agreed that the Church should be stopped the next ordinance day, and the case mentioned, and if no-one who might then be present who was not at this Church Meeting, should object to it, she should be again restored to her place.

1785.

Agreed that Lydia Lightfoot should be restored to her place.

January 2nd 1785. This being ordinance day, the members were desired to stay after the ordinance had been administered, and the case of Lydia Lightfoot was mentioned, and it was unanimously agreed, upon the ground of the satisfaction of those brethren, who had had conversation with her, in the judgement of charity, as to the truth and genuineness of her repentance, that she should be again restored to her place, the next ordinance day, and her husband, Brother Thomas Lightfoot was appointed to acquaint her herewith.

She is restored.	<u>February 6th</u> . Lydia Lightfoot was restored to full communion with the Church.
Joseph and Martha Robinson dismissed to Kimbolton.	<u>March 31st</u> . At a Church Meeting held this day a letter of dismissal from our Church to the Church at Kimbolton, on the behalf of Joseph and Martha Robinson was read and signed.
James Bunker proposed to the Church.	<u>April, 28th</u> . James Bunker was proposed to the Church and messengers were appointed to converse with him.
Agreed that James Bunker's experience should be given in next Church Meeting, and that Mr. Giles should come here to beg.	<u>June 2nd</u> . This being Church Meeting Day, the messengers, who had been appointed to converse with James Bunker, made their report concerning him, which being satisfactory, it was agreed that his experience should be given into the Church at the next Church Meeting. It was also agreed this day, that Mr. Giles of Cheney's, Bucks. should this year be admitted to make a public collection at our place, relative to their Meeting House at Cheney's.
James Bunker's experience given and Thomas Field proposed to the Church.	<u>June 24th</u> . At a Church Meeting held this day, the experience of James Bunker was read before the Church, and being satisfactory, it was agreed that he should be received into the Church the next Lord's Day. This Day also Thomas Field was proposed to the Church and messengers were appointed to converse with him.
James Bunker received into the Church; and agreed that Biggleswade should be the next Meeting House begging case that should be encouraged.	<u>Lord's Day, June, 26th</u> . James Bunker was received into full communion with the Church. This day also, the Church being stopped, it was agreed that the case of the people at Biggleswade, should be encouraged amongst us before any other Meeting House case whatever, after that of Cheney's, though there are several other churches who had applied before, whose cases have not yet been encouraged, in consideration of the people at Biggleswade having had their Meeting House destroyed by an awful fire, which took place the 16 th of this month in this present year, and which consumed a great part of the town.
Mr. Giles makes a public collection at our Meeting.	<u>July 10th</u> . Being Lord's Day, Mr. Giles of Cheney's preached at our Meeting, and made a public collection for their Meeting House at Cheney's, which amounted to £5 8s. 8½d.
George Beech proposed to the Church.	<u>Lord's Day July 17th</u> . George Beech was proposed to the Church and messengers were appointed to converse with him.
Agreed that Thomas Field's experience should be given into the Church.	<u>August 1st</u> . At a Church Meeting held this day, the messengers who had been appointed to have some conversation with Thomas Field, returning a favourable report concerning him, it was agreed that his experience should be given into the Church at the next Church Meeting.
Agreed that George Beech's experience should be given into the Church.	<u>Lord's Day August 7th</u> . The messengers who had been appointed to converse with George Beech, returning a favourable report concerning him, it was agreed that his experience should be given into the Church at the next Church Meeting.

The experiences of Thomas Field and George Beech read before the Church. They are received into the Church.

September 1^{sAt} a Church Meeting held this day, the experiences of Thomas Field and George Beech were read before the Church, and being satisfactory, it was agreed that they should be received into the Church next Lord's Day .

Lord's Day September 7th. The persons above mentioned were received into full communion with the Church.

Benjamin Arnold proposed to the Church.

September 29th. At a Church Meeting held this day, Benjamin Arnold was proposed to the Church and messengers were appointed to converse with him.

Agreed that his experience should be given in to the Church.

Lord's Day November 27th. The messengers who had been appointed to converse with Benjamin Arnold making a favourable report concerning him, it was agreed his experience should be given in at the next Church Meeting.

It is so.

December 1st. The experience of Benjamin Arnold was read before the Church, it being a Church Meeting, and being satisfactory, it was agreed he should be received into the Church the next Lord's Day.

Lord's Day December 7th. Benjamin Arnold was received into full communion with the Church.

1786.
Maria Valentine recommended to Mr. Hopkins' Church in London.

Lord's Day January 15th. The Church being stopped, a letter of recommendation on behalf of Maria Valentine, for occasional communion with the Church in London under the pastoral care of the Rev. Mr. Hopkins, was read and signed.

William Robinson suspended.

March 30th. At a Church Meeting held this day, William Robinson was suspended for disorderly behaviour.

Law made that security shall be given for the registers.

May 7th. An Act of Parliament having passed in the year 1785, extending the keeping of registers to Protestant Dissenters, and a book having been procured for this purpose, for this Church and congregation, at a Church Meeting held this day, the pastor of the Church, after voluntarily promising that he was ready and willing to lay himself under the obligations that he was about to propose, proposed, for the security of the register, and also of the Church book, and the writings and box which belong to the congregation, as well as that it may always be known in whose possession they are, that it should be made a law of the Church, that whoever should have these respective articles in his possession, should give security to whomsoever the Church should appoint to receive it, relative to them, in the following words, or to the same effect, which was agreed to and established.

I, A.B of.....

do acknowledge that I have in my possession a book called "The Register of the Baptist Congregation at Hitchin, Herts" which book I acknowledge is the property of the congregation of Protestant Dissenters, usually worshipping at the Meeting House near TyleHouse Street, in the Parish of Hitchin, in the County of Hertford, and that I hold the same in trust, and I do hereby promise to produce the deliver the same to such person or persons, as the subscribers of the said congregation or the major part of them shall require, accidents excepted. Witness my hand

This ---- day of ----

A.B.

Security for the Church Book. I, A.B of ----- do acknowledge that I have in my possession a book called "The Church Book" containing an account of the admission and exclusion of members of the society or congregation of Protestant Dissenters, usually worshipping at the Meeting House near TyleHouse Street, in the Parish of Hitchin, in the County of Hertford, which book I acknowledge is the property of the said society church or congregation, and that I hold the same in trust, and I do hereby promise to produce and deliver the same to such person or persons as the members or communicants or subscribers of the said congregation or the major part of them shall require, accidents excepted.

Witness my hand
This ---- day of ----- A.B.

Security for the Title Deeds. I A.B. of ----- do acknowledge that I have in my possession Title Deeds specifying the number, whatever that maybe, relative to the Meeting House, Burying Ground of the congregation or Protestant Dissenters, usually worshipping at the Meeting House near TyleHouse Street, in the Parish of Hitchin, in the County of Hertford, which deeds I acknowledge are the property of the said congregation and that I hold the same in trust, and I do hereby promise to produce and deliver the same to such person or persons as the trustees of the Meeting House, Burying Ground or the major part of them shall require accidents excepted.

Witness my hand
This ---- day of ----- A.B.

Security for the Congregations Box. I A.B. of ----- do acknowledge that I have in my possession a box, called "the Congregations Box" which box I acknowledge is the property of the congregation of Protestant Dissenters, usually worshipping at the Meeting House, near TyleHouse Street, in the Parish of Hitchin, in the County of Hertford, and that I hold the same in trust, and I do hereby promise to produce and deliver the same to such person or persons as the subscribers of the said congregation or the major part of them shall require, accidents excepted.

Witness my hand
This ---- day of ----- A.B.

Charles Dellar proposed to the Church. June 1st. At a Church Meeting held this day, Charles Dellar was proposed to the Church, and messengers were appointed to converse with him.

His experience given in. Ann Crew recommended to Mr. Watt's Church. August 31st. At a Church Meeting held this day, the experience of Charles Dellar was read before the Church, and being satisfactory, it was agreed that he should be received into the Church, the next Lord's Day.

This day also a letter of recommendation for occasional communion, with the Church of Christ in London, under the pastoral care of the Rev. Mr. Watts, on behalf of Ann Crew, was read and signed.

Charles Dellar received into the Church. Lord's Day September 3rd. Charles Dellar was received into full communion with the Church.

1787.

John Betts proposed to the Church.

March 29th. At a Church Meeting held this day John Betts was proposed to the Church and messengers were appointed to converse with him.

Mary Whitby proposed to the Church.,

Lord's Day April 15th., Mary Whitby was proposed to the Church, and messengers were appointed to converse with her.

Agreed that their experiences should be given in to the Church.

May 3rd. At a Church Meeting held this day, the messengers who were present, that had had conversation with John Betts and Mary Whitby, making a favourable report concerning them, it was agreed that their experiences should be delivered in to the Church.

Agreed that their experiences should be given in to the Church.

October 4th. At a Church Meeting held this day, the experiences of John Betts and Mary Whitby were given in to the Church, and being satisfactory, it was agreed that they should be received into communion with the Church the next Lord's Day.

They are received into the Church.

Lord's Day October 7th. John Betts and Mary Whitby were received into full communion with the Church.

1788.

Congregational fast observed.

May 1st This being our regular Church Meeting day, it was agreed, from the consideration of there being some particular uncomfortable things among us, to observe it as a day of fasting and prayer. Several brethren besides the pastor engaged in prayer, and after the general service was over, the Church being stopped, Thomas Butterfield was cut off from the Church for disorderly behaviour. He was charged with having had criminal conversation with his present wife, before he was married to her, and also with drunkenness and using bad words. Upon being spoke to upon each of these charges, he did not at all deny either the first or the last, nor appeared to be at all truly sensible of his evil in either. The second article he spoke evasively upon. He did not at all own that he thought there was any evil in his fornication, and what makes his conduct still more aggravated, as to that particular, it is supposed that he was seventy years of age, or upwards when he committed it.

Susanna Lane suspended.

At this meeting likewise Susanna Lane, wife of John Lane, was suspended from communion with the Church. She stands charged with drunkenness, and with imprudent behaviour with another womans husbands. May each of these mournful circumstances, be over-ruled for the good of the whole society, and especially for the good of the immediate objects of these censures.

Messengers appointed to converse with Wm. Robinson and Rebecca Raves and to make inquiry about Eliz. Kingsly.

At this meeting messengers were also appointed to have some conversation with Wm. Robinson and Rebecca Raves, and one of the brethren was appointed to make some inquiry relative to Elizabeth Kingsly, all of whom are at this time under suspension.

Agreed to invite Rebecca Raves to take her place again.

Lord's Day July 6th. This being ordinance day, after the ordinance of the Lord's supper was administered, the members of the Church were desired to stay, and as the messengers, who had been appointed to have some conversation with Rebecca Raves, who was suspended by the Church, May 29th 1783, had made a favourable report concerning her at the Church Meeting which was held July 3rd, it was this day agreed that she should be invited by the Church to take her place again, and the same messengers were appointed to carry this invitation to her.

Agreed to received Thomas Hardwick into full communion with the Church.

October 2nd. At a Church Meeting held this day, a letter from the Church of Christ at Little Staughton in Bedfordshire, under the pastoral care of the Rev. Mr. Emery, to this Church, on behalf of Thomas Hardwick, who was a member in full communion with them, discharging him from all connection with them as a Church, and honourably recommending him to us to be received into full communion with us, he, after having had occasional communion with us for some years, having requested a full dismissal from them to us, was read and approved, and it was agreed that he should be received into full communion with this Church the next Lord's Day.

Which is done.

Lord's Day October 5th. Thomas Hardwick was received into full communion with the Church.

Collection for erecting a pillar in memory of the Revolution.

Lord's Day November 16th. As this year, 1788 is the centenary of the **Glorious Revolution**, which the Divine Providence effected, in the year 1688, by the instrumentality of William, Prince of Orange, afterwards William 3rd, King of England, who landed at or near Torbay in Devonshire, on the 5th November, in the year before-mentioned, and in consequence of which it is that Protestant Dissenters enjoy all their legal liberties and privileges, as such, and that not only Protestant Dissenters in general, but some of their congregation in particular, were exposed to peculiar hardships, in the reign of that infamous tyrant James 2nd, who preceeded William 3rd, and whom he instrumentally drove from his throne, and it having been proposed, by some of the great men of the country, who are friends to the **Revolution**, to erect a pillar in Runny Mead between Windsor and Staines, where King John, on the 19th day of June 1214, was forced by his Barons, to sign Magna Charta, and Charta de Foresta, which freed the inhabitants of this country from some intolerable chains, with which they were before fettered, in commemoration, at the same time, of that **Illustrious Event**, and also of the **Glorious Revolution**, and a subscription having been opened to defray the expenses of erecting this pillar, a collection was this day made by the Church and congregation, towards that expense, and another on the following Sabbath, November 23rd.

Address agreed to to the Committee of Dissenters in London, relative to the Test of Corporation Acts

And whereas the Committee of the General Body of Protestant Dissenters in London had, on their own behalf, and that of their brethren in the country, partitioned Parliament in the year 1787, for the repeal of those acts, which impose the Sacramental Test, according to the usage of the Church of England, in order to the serving of any Government office in this Kingdom, military or civil, which partition of theirs was not then complied with; and whereas they, convinced that those Acts of Parliament, are an unjust infringement of the rights of Protestant Dissenters, have signified to their

brethren in the country, their determination to renew their application to Parliament for the repeal of those Acts, at the same time requesting their country brethren to join with them in this business: this matter being laid before the whole congregation, and they being convinced that the removal of those Acts is no more than what Protestant Dissenters are justly entitled to from the British Government, and as, at the same time, a copy of an Address to the above-mentioned Committee, which had before been signed by the deputies of several Dissenting congregations, in the County of Hertford, thanking the said Committee, for what they had already done, and desiring them to persevere in the same just pursuit, in the names of their respective congregations, was read to this congregation, it was unanimously agreed that the same Address should be signed by deputies, on behalf of the congregation likewise, which was afterwards done accordingly.

A similar conclusion was also the same day proposed and unanimously agreed to, by the Independent congregation in this town.

Day of fasting and prayer on account of the King's indisposition.

December 4th. Was not only observed as a Church Meeting, but as a day of fasting and prayer by the Church and congregation, on account of the situation of our beloved Sovereign, King George 3rd., whose circumstances at that time were extremely melancholy. Four gentlemen and the pastor engaged in prayer on his account. It should be likewise remarked that an extraordinary meeting of prayer, on the King's account, was held at Back Street meeting on November 14th, by the congregation who usually meet there and ours united. One of the deacons of each congregation, and both the Ministers engaged in prayer. At the time of their meeting it was not known for certainty, whether His Majesty was dead or alive: at the time of the other he was somewhat better. At both, sincere and affectionate addresses were presented to the King of Kings on his behalf. May their petitions and those of others on the same account, be mercifully heard and answered, if it be the Divine will.

Messengers appointed to converse with Sarah Mardle

And whereas Sarah Mardle, was cut off from the Church for dishonourable behaviour, on July 23rd 1775, but whereas some pleasing intelligence had been obtained concerning her, as to her late temper and conduct, it was this day proposed to the Church and unanimously agreed to, that messengers should be deputed by the Church to visit her, and inquire into the present frame of her mind, and messengers were appointed accordingly.

1789

January 29th. At a Church Meeting held this day, the messengers who had been appointed to visit and converse with Sarah Mardle, making a favourable report concerning her, it was unanimously agreed that she should be invited to return back again to her place in the church; and

Agreed to invite her to return to her place.

Lord's Day February 1st. being ordinance day the Church were desired to stay, after the ordinance was administered, and it was notified to such as had not been present at the Church Meeting above mentioned, what conclusion had been come to at that Church Meeting, relative to Sarah Mardle, and this resolution was unanimously assented to by all present, and her husband, Brother Michael Mardle, and Brother Daniel Parkins, were desired to acquaint her herewith, and to invite her, in the name of the whole Church, to return to her place

John Raves proposed to the Church.	At the Church Meeting above mentioned, John Raves was likewise proposed to the Church, and messengers were appointed to converse with him.
Agreed that John Raves' experience should be given in to the Church.	<u>February 26th</u> . At a Church Meeting held this day, the messengers who had had conversation with John Raves making a favourable report concerning him, it was agreed that his experience should be given in to the Church, at the next Church Meeting.
Agreed that Sarah Rainsdon and Mary Evans have occasional communion with the Church.	It should have been remarked, that on Lord's Day January 4 th in this year, it was agreed by the Church, that Sarah Rainsdon, who is a member in full communion with the Church of Christ at Bedford, lately under the pastoral care of the Rev. Mr. Symonds, deceased, should be admitted to occasional communion with this Church, as also that the same was agreed to, as to Mary Evans, on February 1 st , widow of the late Rev. Mr. Evans of Biggleswade, who is a member in full communion with the Church of Christ lately under his pastoral care, but now under that of the Rev. Mr. Bowers.
And also Lydia Bunker.	<u>March 1st</u> . It was agreed that Lydia Bunker, who is a member in full communication with the Church of Christ at Codicote, under the pastoral care of the Rev. Mr. Thompson, should have occasional communion with this Church.
John Raves' experience given in to the Church.	<u>April 2nd</u> . At a Church Meeting held this day, the experience of John Raves was read before the Church and being satisfactory, it was agreed that he should be received into full communion with the Church the next Lord's Day.
Sarah Mardle restored, John Raves received in to the Church, and Mary Saunders admitted to occasional communion.	<u>Lord's Day April 5th</u> . Sarah Mardle was restored to her place as a member of the Church, and John Raves was received into full communion with the Church, and Mary Saunders who is a member in full communion with the Church of Christ at Hempstead, under the pastoral care of the Rev. Mr. Liddon, was admitted to occasional communion with this Church.
Day of Public Thanksgiving observed.	As, besides the extraordinary meeting of prayer observed by this congregation, united with our brethren of the Independent denomination, in this town, and also the congregational day of fasting and prayer, which are noticed in the account of Church transactions, for the last year in this book, a weekly meeting of prayer was kept up by this Church, for a considerable time, on the account of the indisposition of our Gracious Sovereign King George 111, and as it pleased God, in this instance, remarkably to manifest himself as a God hearing and answering prayer, and contrary to the fears and beyond the hopes of his most sanguine friends, in point of time, at least, to restore him again to the enjoyment of a merciful degree of bodily health and mental capacities, particular notice was taken of this important circumstance, by way of thankfulness, by this Church, at a Church Meeting, held February 26 th and three brethren, besides the Pastor, engaged in prayer and thanksgiving; and whereas a day of Public Thanksgiving, on account of the King's recovery, was appointed by Authority, to be observed on Thursday April 23 rd , the same was observed by this Church and congregation accordingly. Many people attended. The service began at 10 o'clock by singing, and after something had been said by way of introduction, four brethren engaged, whose ages together amounted to 304 years.

Collection made towards abolishing the Slave Trade.

They were Brother Michael Mardle, aged 73, Brother William Lane aged 73, Brother William Law aged 80, and Brother John Merritt aged 78. William Lane had been a member of the Church 38 years, Michael Mardle 42, William Law 56, and John Merritt, who is the older member in the Church, 57. There was singing between every ones engaging. A Sermon was then preached by the Pastor from Romans 11, 36th. "For of Him and through Him and to Him are all things." There was then singing again, after which the Pastor concluded with prayer and thanksgiving and the benediction. As a Society has been formed in this Kingdom, whose object it is to endeavour to procure the abolition of the iniquitous traffick that has been carried on by this country, for a long time, on the coast of Africa, in purchasing Negroes, and conveying them from thence to the West Indies and there selling them for slaves, a collection was this day made in this congregation, towards the expenses attending the endeavouring to carry the benevolent purposes of that Society into execution. May these attempts be successful, and may not this Nation, who boasts so much of liberty, itself continue to expose itself, to the reproach of the inconsistency as well as cruelty of enslaving others.

Extraordinary meeting held of both the congregations in this town.

May 28th. An extraordinary meeting was held at our Meeting House, of our congregation and that which usually meets at the other dissenting Meeting House in this town. The particular professed object of this social joint assembling together of both congregations, was to seek to God, in the use of means, for the revival of religion, in each of them. The Pastor of this congregation said something by way of introduction, after having first sung, and then prayed. He was followed in prayer by a member of Backstreet Church and a member of this. A few verses were then sung, and afterwards the Rev. Mr. Griffiths, the Pastor of Backstreet congregation preached a suitable and excellent sermon, on the occasion from 2 Tim.3:7. "Ever learning and never able to come to the knowledge of the truth". In this sermon, several things were specified as applicable to both congregations, which were commendable, but there were too many pointed out, of an opposite description. After the sermon, there was singing again, and then Mr. Griffiths prayed and concluded. It was, upon the whole, an exceedingly agreeable meeting. May it be over-ruled to answer the great and important end, with a particular view to which, it was professedly held.

Another extraordinary meeting of both the congregations held for prayer.

July 23rd. An extraordinary meeting of prayer of both the Dissenting congregations, was held at Backstreet Meeting House, on this day, with a particular view to the approaching harvest, it having rained with little comparative intermission, for above five weeks together, a great part of the hay being herewith much injured, and the circumstances of the corn being extremely critical, as the weather still continued the same. The Pastor of Backstreet congregation introduced the service and prayed, then one member of each of the churches prayed, the Pastor of this Church afterwards preached from Isaiah 26:9 "When Thy judgements are in the earth, the inhabitants of the world will learn righteousness" and then prayed and concluded. There was singing at intervals.

Extraordinary thanks-giving meeting of both congregations.

October 22nd. An extraordinary meeting of both of the above-mentioned congregations, was held this day at Tylehouse Street Meeting House, with a particular view to return God thanks, for his great goodness relative to the late harvest, He having appeared in a remarkable manner, to have answered the prayers above referred to that were sent up to Him before the harvest, as, soon after the above-mentioned meeting, a merciful alteration took place relative to the weather, and, notwithstanding the melancholy prospect there was before harvest, the weather during that period, was, upon the whole, exceeding favourable, and an opportunity was afforded to collect in the corn, which was, upon the whole, a great crop, in the main, in good order. The Pastor of this congregation introduced the service and prayed, one of the members of each Church followed in prayer, and then the Pastor of Backstreet congregation preached from Psalm 85:1 “Lord Thou hast been favourable to Thy land” and afterwards prayed and concluded. There was likewise singing at intervals. As, to the great grief of both the Pastors, the infamous practice of largessing, at the close of harvest, had long prevailed, and still continued to prevail, in this town and neighbourhood, occasion was taken, in the discourse above referred to (which had been likewise repeatedly attempted, in the course of his stated work, by the Pastor of Tylehouse Street congregation) honestly and faithfully to remonstrate against it, as well in regard to those who by giving money to the largess men, encouraged the practice, as to the largess men themselves, who prostitute their money, in the general, to the purposes of the most shameful intemperance. May these united and repeated efforts be rendered effectual, essentially to check, if not totally to destroy so abominable a custom.

Messengers appointed to converse with Thomas Butterfield.

Lord’s Day November 1st. As certain of the brethren of the Church had had, in their individual capacities, conversation with Thomas Butterfield, who was excluded from the Church, for disorderly behaviour, May 1st 1788, were encouraged to hope, from the conversation they had had with him, that he was a true penitent, it was this day agreed the members being desired to stop after the administration of the Lord’s Supper, for that purpose, that two brethren should have conversation with him, as delegates from the Church, and such a number were accordingly appointed for that purpose, and desired to make their report the next ordinance day.

Collection made for Codicote Meeting House.

Lord’s Day November 15th. Mr. Thompson, Pastor of the Baptist congregation at Codicote, came to Hitchin and preached at Tylehouse Street Meeting House, in the afternoon, and made a collection to assist the congregation at Codicote, relative to the expenses of building their new Meeting House, and obtained for that purpose, £8 4s. 6³/₄d. Previous to this there had been no public collection made in this congregation, for a similar purpose, for several years. Indeed in 1786 or 1787, there was a private collection made towards the expenses of the new Meeting House at Biggleswade, and £16 16s. 0d. obtained for that purpose, but there were some peculiar circumstances that attended that case and collection, and particularly this very awful and affecting one, that their old Meeting House in the year 1785, was entirely destroyed, by a dreadful fire which happened in that town, and destroyed property to the amount of several thousand pounds.

Agreed to invite Thomas Butterfield to return to his place in the Church.

December 6th. Being Lord's Day and Ordinance Day, after the administration of the Ordinance, the messengers who had been appointed by the Church to converse with Thomas Butterfield, agreeing with those who had had conversation with him, in their individual capacities, in hoping in the judgement of charity, that he was a returning backslider, and making their report to the Church accordingly, it was this day unanimously agreed that he should be invited to return back to his place as a member in full communion with the Church, and the same messengers as had before been appointed to converse with him, were again appointed to convey this unanimous invitation to him.

1790.
He accepts the invitation and is restored.

Lord's Day January 3rd. Being Ordinance Day, before the Ordinance was administered, Thomas Butterfield, to whom the above-mentioned invitation had been communicated, having accepted it, he was received again into full communion with the Church, and took his place at the Ordinance accordingly.

See the accounts recorded in this book for the month of October 1776.

Whereas, it was customary in former times, for the transactions of this Church, to be read at certain periods to the Church, for their approbation, but whereas, on account of certain uncomfortable circumstances, this could not be so well done some years ago; and whereas, the moving for the renewal of such a custom, during the lifetime of our Brother Richard Angell, from certain considerations, might have led to such explanations, as might have hurt his feelings, which it was by no means wished should be done, but whereas, his death, which happened on December 1st 1788, had entirely removed every occasion for any restraining motive of that sort, it was moved by the Pastor, at a Church Meeting held February 4th and was unanimously agreed to by the Church, that from this time, the accounts of the Church shall be annually laid before them, at the first Church Meeting, in every new year, for their approbation or disapprobation.

Agreed to renew the custom of reading the Church records to the Church.

Attestation in favour of Rich. Angell with an account of his legacy and the conditions thereof.

At the same time, it was unanimously agreed, that the following attestation should be inserted in the Church book relative to our Brother Angell, that notwithstanding we, as a Church, will not take upon us to decide, in the smallest degree, as to the differences which formerly subsisted betwixt him and others, with whom, we trust, he is now united, in the Church triumphant above but would attribute any defects that may have been supposed by any to have been discoverable either in him or them, to that imperfection, to which the best of men are subject, in the present state, and of which, to our sorrow, we all find too much ourselves, yet that we think it no more than justice to observe that he walked in peace and harmony, in full communion with us, after the differences before referred to for years before he died; that the Church had an affectionate regard for him to death, and that he appeared to have the same for the Church, as well as the Pastor thereof, and that as a particular mark of this, he bequeathed, by his will, upon condition of his family's having the sole right to the pew in which he usually sat, the interest of £50 in the 3% annuities, to be paid, as long as the present Pastor shall continue in the relation in which, he now stands to the Church, towards his support.

<p>Extraordinary meeting of both congregations for prayer.</p>	<p><u>June 10th</u>. An extraordinary meeting of prayer was held by our congregation and Backstreet congregation jointly, at Backstreet meeting house. The pastor of Backstreet congregation introduced the service and prayed. He was followed in prayer by one member of each church. The pastor of this church then preached from 1 Thess. 5, 25 “Brethren, pray for us”. There was singing at intervals.</p>
<p>Wm. Austin proposed to the church.</p>	<p><u>July 29th</u>. At a Church Meeting held this day, William Austin was proposed to the Church and messengers were appointed to converse with him.</p>
<p>Jonathan Bryant proposed to the church.</p>	<p><u>August 15th</u>. Being Lord’s Day and the church being stopped, Jonathan Bryant was proposed to the church, and messengers were appointed to converse with him.</p>
<p>The experiences of Wm. Austin and Jonathan Bryant given in to the Church.</p>	<p><u>September 30th</u>. At a Church Meeting held this day, the messengers who were respectively appointed to converse with them, having at different times previously expressed their hope, in the judgement of charity, concerning them both, the experiences of Wm. Austin and Jonathan Bryant were read before the Church and being satisfactory, it was agreed that they should be received into full communion with the Church the next Lord’s Day.</p>
<p>They are received into the Church.</p>	<p><u>Lord’s Day October 3rd</u>. Wm. Austin and Jonathan Bryant were received into full communion with the Church.</p>
<p>Extraordinary meeting of both congregations for prayer.</p>	<p><u>October 20th</u>. An extraordinary meeting of prayer was held by our congregation and Backstreet congregation at our meeting house. One particular object that was had in view at this meeting was to return God our joint and united thanks, with respect to the late harvest, which God had been exceedingly merciful in, both as to the quantity which He caused the earth to produce, and the suitable weather which He granted to collect it together. The pastor of this Church introduced the service and prayed. He was followed in prayer by a member of each Church. The pastor of Backstreet Church then preached from Psalm 34, 19 “O how great is Thy goodness” and concluded. There was singing at intervals.</p>
<p>1791. Transactions of Church signed.</p>	<p>At a Church Meeting held <u>March 3rd</u> (the pastor of the Church being prevented by indisposition from attending the Church Meeting next preceding) the transactions of the Church for the last year, were read before the Church, and signed by us in the name of the whole.</p>
<p>Agreed to apply to our own expenses the money collected towards the expenses of erecting a pillar in Runnymead.</p>	<p><u>Lord’s Day April 3rd</u>. Whereas a publick collection was made November 16th 1788, towards the expenses of the proposed erection of a pillar in Runnymead, in commemoration of the signing of Magna Charta and the Revolution, but whereas it does not appear that that proposal was carried into execution nor is now likely to be, it was this day proposed by the pastor to the whole congregation publicly, and unanimously agreed to, that the money collected for the purpose above-mentioned, should be appropriated towards our own expenses.</p>

John Geard.
Thomas Caporn.
Danl Lane.

The money paid where it was due.	Pursuant to the agreement before mentioned, the whole of the money collected on that occasion, amounting to £1.15s 0¼d was paid by the pastor, in whose hands it was, to Mr. Samuel Bradly, to whom it was due for materials had at different times on account of the Meeting House
Congregational fast kept.	<u>August 4th</u> was not only observed as a Church Meeting day, but as a day of fasting and prayer, by the Church and congregation. Two things were particularly had in view at this meeting, viz. The approaching harvest, and the state of the Church and congregation which, on some accounts, called at this time particularly for humiliation and prayer.
1792.	<u>At Church Meeting held February 2nd</u> , the transactions of the Church for the last year, were read before the Church and signed by us in the name of the whole John Geard. Thomas Caporn.
Henry Asplen and Mary Field admitted to occasional communion.	<u>June 20th</u> . At a Church Meeting held this day, it was agreed that Henry Asplen, and his sister Mary Field, Brother Field's wife, who are both members of the Church at Little Staughton, under the pastoral care of the Rev. Mr. Emery, should be admitted to occasional communion with us.
They take their places.	<u>Lord's Day July 1st</u> . Being Ordinance day, the persons above-mentioned, took their places among us, as occasional communicants.
Congregational fast observed.	<u>August 2nd</u> was not only observed as a Church Meeting day, but as a day of fasting and prayer, with a particular view to the approaching harvest, and to our own particular circumstances as a Church and congregation.
General authority given to invite absenting members to return to their places	<u>Lord's Day August 5th</u> . Whereas a considerable number of Brethren and Sisters who are in full communion with the Church, have made it a practice to be absent from their places at the Lord's Table on Ordinance days, it was this day unanimously agreed, the Church being stopped for this purpose, that they should be kindly invited by the Church to return to their places, and a general commission was given by which any members were authorised thus to invite them in the name of the Church.
James Bunker's withdrawal acceded to.	<u>March 2nd</u> . At a Church Meeting held this day, it being notified by the pastor, that he had received two letters from James Bunker, expressing his determination to withdraw from communion with the Church, upon the affair being canvassed, as neither his character nor conduct appeared to be honourable or creditable, it was unanimously resolved to accede to his withdrawal, and that he should be considered as no longer a member with us.
	<u>May 3rd</u> . At a Church Meeting held this day, messengers were appointed to inquire into the conduct of, and to have conversation with, Robert Parker, who had failed as to his circumstances.

Robert Parker suspended.	<u>May 31st</u> . It appearing by the report made to the Church this day, at their Church Meeting, by the messengers appointed to make inquiry respecting Robert Parker, that his conduct was at least exceedingly suspicious, he was this day suspended from communion with the Church, and the same messengers or either of them as opportunity might serve, were appointed to notify the same to him.
1793.	At a Church Meeting held <u>January 31st</u> , the transactions of the Church for the last year, were read before the Church, and signed by us in the name of the whole. John Geard. Thos. Caporn. Danl. Lane.
Ann Morley proposed to the Church.	<u>January 31st</u> . At the Church Meeting held this day Ann Morley was proposed to the Church, and messengers were appointed to converse with her.
Agreed that her experience be given in to the Church.	<u>February 28th</u> . At the Church Meeting held this day, the messengers who had been appointed to converse with Ann Morley, making a favourable report concerning her, it was agreed that her experience should be given in to the Church at the next Church Meeting.
Ann Morley's experience read before the Church.	<u>April 4th</u> . At the Church Meeting held this day the experience of Ann Morley was read before the Church, and being satisfactory, it was agreed that she should be received into full communion with the Church, the next Lord's Day.
Agreed that Ann Lovell be admitted to occasional communion.	At this Church Meeting, it was likewise agreed that Ann Lovell, who is a member of the church at Weston by Weedon in Northamptonshire, under the pastoral care of the Rev. Mr. John Law, should be admitted to occasional communion with us.
Ann Morley received into the Church. Ann Lovell takes her place as an occasional communicant, and Joseph Pilgrim excommunicated.	Lord's Day April 7 th . Ann Morley was received into full communion and Ann Lovell took her place as an occasional communicant with the Church. This day the Church being stopped, after the administration of the Lord's supper, Joseph Pilgrim was excommunicated for fornication.
A National fast observed.	<u>April 19th</u> being appointed by the King, as a National fast day, on account of the war in which the nation is now involved with France, was observed as a day of fasting and prayer by the Church and congregation. Four Brethren engaged in prayer, and a sermon was preached on the occasion, from Amos 3, 6 "Shall there be evil in a City, and the Lord hath not done it?"
Sarah Arnold proposed to the Church.	<u>May 30th</u> . At a Church Meeting held this day, Sarah Arnold was proposed to the Church, and messengers were appointed to converse with her.

Agreed that her experience be given in to the Church.

July 4th. One of the messengers who had been appointed to converse with Sarah Arnold, making a favourable report concerning her, in his own name and in the name of the other messenger to the Church, at a Church Meeting held this day, it was agreed that her experience should be given in to the Church at the next Church Meeting.

Which is done.

August 1st. At a Church Meeting held this day, the experience of Sarah Arnold was read before the Church, and being satisfactory, it was agreed that she should be received into full communion with the Church, the next Lord's Day.

And she is received into the Church.

Lord's Day August 4th, Sarah Arnold was received into full communion with the Church

John Somes proposed to the Church.

October 3rd. At a Church Meeting held this day John Somes was proposed to the Church, and messengers were appointed to converse with him.

Agreed that his experiences should be given in to the Church.

October 31st. At a Church Meeting held this day, the messengers who were appointed to converse with John Somes, making a favourable report concerning him, it was agreed that his experience should be given in to the Church, at the next Church Meeting.

This day John Betts was suspended from communion with the Church for disorderly conduct, after having been previously admonished in different modes, at different times.

John Betts suspended.

November 28th. At a Church Meeting held this day, the experience of John Somes was read before the Church, and being satisfactory, it was agreed that he should be received into full communion with the Church the next Lord's Day.

Agreed that John Somes should be received into the Church.

Lord's Day December 1st, John Somes was received into full communion with the Church.

Which is done.

May 26th. A settlement having been made at Sierra Leone in Africa, by a benevolent society of Englishmen, sanctioned by the British Parliament, called the Sierra Leone Company, the professed object of which company is in some measure at least to check and counteract the iniquitous Slave Trade, and Mr. David George, a Black Baptist Minister of exemplary character, having removed from Nova Scotia in America where he was pastor of a Baptist Church consisting principally of Negroes, with the majority of his Church to Sierra Leone, under the patronage of the said company, and he and his people being in peculiar need of assistance to enable them to procure a place in their new situation to worship God in, and he being at this time in England, a collection was made this day at our Meeting House, and including a trifle obtained afterwards of £5 0s. 9½d raised for him.

1793
Collection made for the African Black Baptist Minister.

1794

At a Church Meeting held January 2nd the transactions of the Church, for the last year, were read before the Church, and signed by us in the name of the whole.

John Geard
Thos. Jude.
Thos. Hardwick.

1794.

A National Fast observed.

February 28th. Being appointed by the King as a National Fast Day, on account of the continuance of the war with France, was observed as a Day of Fasting and Prayer by the Church and congregation. Four brethren engaged in prayer, and a sermon was preached on the occasion from Joel 2: 13 “And rent your heart and not your garments, and turn unto the Lord your God”.

James Field proposed to the Church.

July 3rd. At a Church Meeting held this day, James Field was proposed to the Church, and messengers were appointed to converse with him.

Agreed that his experience should be given in to the Church.

July 31st. At a Church Meeting held this day, one of the messengers who were appointed to converse with James Field, making a favourable report concerning him, in his own name, and in that of the other messenger, it was agreed that his experience should be given in to the Church at the next Church meeting.

Ann Bradley and Elizabeth Foster proposed to the Church.

This day also, Ann Bradley and Elizabeth Foster were proposed to the Church, and messengers were appointed to converse with them.

Agreed that James Field would be received into the Church.

September 4th. At a Church Meeting held this day, the experience of James Field was read before the Church, and being satisfactory, it was agreed that he should be received into full communion with the Church, the next Lord’s Day.

John Grey proposed there-unto.

This day also, John Grey was proposed to the Church, and messengers were appointed to converse with him.

James Field received into the Church.

Lord’s Day September 7th. James Field was received into full communion with the Church.

Congregational Fast observed.

October 3rd. Was not only observed as a Church Meeting day, but as a day of Fasting and Prayer, not only on account of our circumstances as a Nation, but with a particular view to several matters of a disagreeable kind among us as a church. As however we have at this time particularly, some other things which are peculiarly pleasing, it was considered as a day on which we were particularly called on for praise as well as prayer.

Agreed that Ann Bradley and Elizabeth Foster should be received into the Church.

This day the experiences of Ann Bradley and Elizabeth Foster were read before the Church, and being approved of as well as the messengers who had been appointed to converse with them, agreeing in the judgment of charity, that they were both the subjects of grace, it was agreed that they should both be received into full communion with the Church; but as it had been thought most expedient to postpone their baptism a little while, owing to the indisposition of Ann Bradley, the time fixed on for their being received into the Church, was the Ordinance Day after the next.

Edward Beech
proposed to the Church.

This day Edward Beech was proposed to the Church and messengers were appointed to converse with him. It should have been previously observed that, Lord's Day, September 28th, the Church being stopped, John Foster and Thomas Crawley Jnr. were proposed to the Church, and messengers appointed to converse with them.

John Foster and
Thomas Crawley
proposed to the Church.

Lord's Day October 4th. The Church being stopped, after the administration of the Lord's Supper, the following things were concluded on, which had been noticed on the late day of Fasting and Prayer, but left to this day to be finally determined on; viz.

Agreed that absenting
members should again
be invited to return to
their places.

As several members who are in full communion with the church still continue to neglect filling up their places, at the Lord's Table, it was agreed again to renew the invitation, mentioned August 5th 1792, and a similar commission was given to that which was given at that time, with this addition, that such absenting members should be informed that if this method was not successful, that they must expect some other method must be taken by the church relative to their conduct. And whereas several members have been for a longer or a shorter space, under the suspension of the church, it was agreed that the officers of the church should make enquiry respecting those suspended member, as they may have opportunity, and report the result of such enquiry unto the church.

And that enquiry
should be made
respecting suspended
ones.

John Betts
excommunicated.

And whereas the conduct of John Betts still appeared to continue to be exceedingly disorderly as to the sin of drunkenness, he was this day by the solemn and unanimous act of the church totally excluded from the communion thereof.

Agreed that the
experiences of John
Foster, Thomas
Crawley, John Grey,
Edward Beech should
be given in to the
Church.

Lord's Day October 26th. The Church being stopped, the messengers who had been appointed to converse with John Foster, Thomas Crawley and John Grey agreeing in the judgment of charity, in hoping that they were the subjects of grace, it was agreed that their experiences should be given in to the Church, at the next Church Meeting: and though Edward Beech had not been so long proposed to the church as is usual in general in such cases, yet as the messengers who had been appointed to converse with him, had had an opportunity so to do, and as they were now present and agreed in their hope respecting his being the subject of grace, it was agreed that in this instance, his experience should be given in to the Church at the same time with the other.

Which is done
accordingly.

October 30th. At a Church Meeting held this day the experiences of all the persons before mentioned were read before the Church, and being satisfactory, it was agreed that they should be received into full communion with the Church, the next Lord's Day.

And they together with
Ann Bradley and
Elizabeth Foster are
received into the
Church.

Lord's Day November 2nd. Pursuant to what was agreed to at the two preceding Church Meetings, Ann Bradley, Elizabeth Foster, Edward Beech, John Foster, Thomas Crawley and John Grey were received into full communion with the Church.

Collection made towards the expenses of missionaries amongst the heathen. A Society having been formed in the year 1792 under the description of the Particular Baptist Society for Propogating the Gospel amongst the Heathen, and two ministers, Mr. John Thomas, and Mr. William Carey, having sailed to the East Indies in the year 1793, in order to attempt to spread the Gospel amongst the heathen of Indostan, under the patronage of this Society, a collection was made at our Meeting House, on Lord's Day, November 30th and December 7th, towards the purposes of this Society, which collection, including what was received afterwards, amounted to £11 14s. 10d.

1795. At a Church Meeting held January 1st the transactions of the Church for the last year were read before the Church, and signed by us in the name of the whole.

John Geard.
James Smith.
Daniel Field.

Extraordinary Prayer Meeting set up. Monday January 5th. Whereas extraordinary meetings of prayer for the revival of Religion at home and for the spread and success of the Gospel abroad, among the heathen, had been observed for some years, on the first Monday evening of every Calendar month, by a number of churches, and whereas it was proposed and agreed at our Church Meeting held the first day of this month, that such a meeting should be set up amongst us, this evening a meeting was held in the Vestry accordingly, which was well attended, and the two Deacons and the Pastor of the Church engaged in prayer on the occasion.

Daniel Lane Jnr. and John Crawley proposed to the Church. April 30th. At a Church Meeting held this day, Daniel Lane Jnr. and John Crawley were proposed to the Church, and messengers were appointed to converse with them.

Agreed that their experiences should be given in to the Church. Lord's Day May 10th. The Church being stopped, the messengers who had been appointed to converse with Daniel Lane and John Crawley, having had an opportunity so to do, and they agreeing, in the judgment of charity, in hoping that they were the subjects of grace, it was agreed this day, that their experiences should be given in to the Church, at the Church Meeting after the next.

And whereas Abraham Whitby who was suspended by the Church February 9th 1776 had lived for a number of years at a distance from Hitchin, an opportunity having been lately taken to make some enquiry, where he had lately resided, respecting his conduct, and that appearing to be not at all honourable, and whereas he was at this time at Hitchin, messengers were this day appointed by the Church to have some conversation with him.

Abraham Whitby excommunicated. Lord's Day May 31st. The messengers who had been appointed to converse with Abraham Whitby making but an unfavourable report of the result of that conversation, and it appearing that he had lived for years, in a great measure at least, in the total neglect of all public worship, that he had been addicted to intemperance, and the circumstance for which he had been suspended so long ago, not yet being explained so as to make his conduct relative to it any more satisfactory, and, in short, his conduct appearing to have been habitually dishonourable, he was this day unanimously excluded from all connection with us as a church.

<p>Anna Smith proposed to the Church.</p>	<p>This day Anna Smith was proposed to the Church, and messengers were appointed to converse with her.</p>
<p>Agreed that her experience should be given in to the Church.</p>	<p><u>Lord's Day June 28th</u>. The messengers who were appointed to converse with Anna Smith, agreeing in the judgement of charity, in hoping that she was a subject of grace, it was agreed, the church being stopped, that her experience should be given into the Church at the Church Meeting after the next.</p>
<p>Agreed that Daniel Lane and John Crawley should be received into the Church.</p>	<p><u>July 2nd</u>. At a Church Meeting held this day the experiences of Daniel Lane and John Crawley were read before the Church, and being satisfactory, it was agreed that they should be received into full communion with the Church the next Lord's Day.</p>
<p>Sarah Smith proposed to the Church.</p>	<p>This day also Sarah Smith was proposed to the Church and messengers were appointed to converse with her.</p>
<p>Daniel Lane and John Crawley received into the Church.</p>	<p><u>Lord's Day July 5th</u>. Daniel Lane and John Crawley were received into full communion with the Church.</p>
<p>Congregational Fast observed.</p>	<p><u>July 30th</u>. This day was not only observed as a Church Meeting, and as a meeting in which particular regard was paid to the approaching harvest, but as a day of Fasting and Prayer, on account of the peculiarly distressing state of the Nation at this time, which not only still continues involved in a calamitous was, but appears to be on the borders of famine. Wheat was sold at Hitchin on the preceding Market Day, July 28th, at £3 16s. 6d. a load, which, there being 5 bushels in a load, is at the rate of more than 15s. a bushel,* and barley was sold after the rate of 8s. a bushel. It is presumed that no person living recollects that either wheat or barley was sold here at such prices before. * The bushel is 8 gallons. There was wheat sold August 11th at Hitchin Market at £4 4s. a load.</p>
<p>Agreed that Anna Smith should be received into the Church.</p>	<p>This day the experience of Anna Smith was read before the Church, and being satisfactory, it was agreed that she should be received into full communion with the church the next Lord's Day.</p>
<p>Anna Smith received into the Church.</p>	<p><u>Lord's Day August 2nd</u>. Anna Smith was received into full communion with the Church. And, the members of the Church being desired to stay after the administration of the Lord's Supper, the messengers who had been appointed to converse with Sarah Smith agreeing in their hope, in the judgement of charity, that she was a subject of grace, it was agreed that her experience should be given into the church at the next Church Meeting.</p>
<p>Agreed that Sarah Smith be received into the Church. And Sarah Foster and Mary Foster proposed to the Church.</p>	<p><u>September 3rd</u>. At a Church Meeting held this day, the experience of Sarah Smith was read before the Church, and being satisfactory, it was agreed that she should be received into full communion with the Church, the next Lord's Day. This day also Sarah Foster and her sister Mary Foster were proposed to the Church, and messengers appointed to converse with them.</p>

Sarah Smith received into the Church.	<u>Lord's Day September 6th</u> . Sarah Smith was received into full communion with the Church.
Agreed that the experiences of Sarah and Mary Foster should be given in to the Church.	<u>October 5th</u> . At a Church Meeting held this day, the messengers who had been appointed to converse with Sarah and Mary Foster, agreeing in their hope, in the judgement of charity, that they were the subjects of grace, it was agreed that their experiences should be given in to the Church, at the next Church Meeting.
And Sarah Bunyan proposed to the Church.	And this day, Sarah Bunyan was proposed to the Church, and messengers were appointed to converse with her.
Agreed that some new tunes should be introduced.	It was moreover agreed by the Church, this day, that some peculiar metre or other new tunes, may be introduced into our publick worship, and continued to be sung occasionally, unless the Church should object to them, in which case, it was agreed that they should be discontinued.*
Harvest meeting observed.	This day was not only observed as a Church Meeting, but as a Harvest Meeting, to return God thanks for His goodness relative to the harvest, and it was conceived we were under peculiar obligations to do so from the consideration of the alarming circumstances we were in previous to the harvest. We had to be thankful that though the produce of the wheat this year was not abundant, yet that there were exceeding good crops of some other species of grain, and that a most merciful opportunity was afforded to collect the fruits of the earth together in general. *See records of the Church dated January 29 th 1784.
Agreed that Sarah and Mary Foster should be received into the Church.	<u>October 29th</u> . At a Church Meeting held this day, the experiences of Sarah and Mary Foster were read before the Church, and being satisfactory, it was agreed that they should be received into full communion with the Church the next Lord's Day.
Agreed that Sarah Bunyans experience should be given in to the Church.	This day also the messengers who had been appointed to converse with Sarah Bunyan, agreeing in their hope concerning her being the subject of grace in the judgment of charity, it was agreed that her experience should be given in to the Church at the next Church Meeting.
Sarah and Mary Foster received into the Church.	<u>Lord's Day, November 1st</u> . Sarah and Mary Foster were received into full communion with the Church.
Joint meeting for prayer and a sermon held between our congregation and Back-Street congregation.	Whereas joint meetings for prayer and a sermon, between our congregation and the Independent congregation in this Town, have been kept up once in the year, at each of our places of worship, ever since the first of these meetings, which was held at the Independent Meeting House, on occasion of the Kings indisposition on the 14 th November 1788; and whereas owing to the total incapacity of the Rev. Mr. John Griffiths, through a long affliction, to continue in the exercise of the duties of the pastoral office,*the Rev. Mr. William Williams was ordained to that office over our Independent Brethren, on 30 th September; and whereas it was wished, on both sides, that our friendship and harmony should be kept up and manifested as usual, a joint meeting for prayer and a sermon was held at our Meeting House on the 22 nd . October. The pastor of this Church introduced the service and prayed. He

was followed in prayer by a Deacon of each Church. Mr. Williams preached suitable sermon from Psalm 145 v.10 "All Thy works shall praise Thee , O Lord, and Thy saints shall bless Thee" and concluded.

*Mr. Griffiths died December 6th 1795 aged 59 years, and, pursuant, to his desire, the pastor of this Church preached his funeral sermon, December 13th, from Hebrews 4 v.9

December 3rd. At a Church Meeting held this day, the experience of Sarah Bunyan was read before the Church, and being satisfactory, it was agreed that she should be received into full communion with the Church, the next Lord's Day.

Agreed that Sarah Bunyan should be received into the Church. Which is done accordingly.

Lord's Day December 6th. Sarah Bunyan was received into full communion with the Church.

At a Church Meeting held December 31st, the transactions of the Church for this year were read before the Church, and signed by us in the name of the whole.

John Geard
John Foster
Thomas Crawley Jnr.

1796.

National Fast observed in 1795.

It should have been recorded in the accounts of last year, that February 25th 1795, being appointed by the King as a National Fast Day, was observed by the Church and Congregation as a day of fasting and prayer. Four brethren engaged in prayer, and a sermon was preached on the occasion from Revelation 19 v 6 "The Lord God Omnipotent reigneth".

National Fast observed.

March 9th. Being appointed by the King as a National Fast Day, was observed as a day of fasting and prayer by the Church and congregation. Four Brethren engaged in prayer, and a sermon was preached on the occasion, from Psalm 76 v 10 "Surely the wrath of man shall praise Thee, the remainder of wrath shalt Thou restrain".

Elizabeth Lawrence proposed to the Church.

March 31st. At a Church Meeting held this day, Elizabeth Lawrence was proposed to the Church, and messengers were appointed to converse with her.

Sarah Allen, Ann Foster and Eliz. Crawley proposed to the Church.

Lord's Day April 17th. Sarah Allen, Ann Foster and Elizabeth Crawley were proposed to the Church and messengers appointed to converse with them, the Church being stopped.

Mary Everitt proposed to the Church.

Lord's Day April 24th. Mary Everitt was proposed to the Church, and messengers were appointed to converse with her, the Church being again stopped.

Agreed that the experiences of Sarah Allen, Eliz Lawrence, Ann Foster and Eliz. Crawley should be given in to the Church.

Deare and Michael Foster proposed to the Church.

Agreed that Mary Everitts experience should be given in to the Church: and Samuel Lane proposed to the Church.

Collection made for the Hertfordshire and Essex Benevolent Society.

Ed. Foster proposed to the Church.

Agreed that the experiences of Sarah Allen, Mary Everitt, Eliz. Lawrence, Ann Foster and Eliz. Crawley should be received into the Church. Agreed also that Deare Foster's experience should be given in to the Church. The female friends mentioned above received into the Church.

Agreed that the experiences of Michael Foster, Samuel Lane and Ed. Foster should be given into the Church.

And at the same time all the messengers except one being there present, who had been appointed to converse with Sarah Allen, Elizabeth Lawrence, Ann Foster, and Elizabeth Crawley, and having had opportunities to converse with them, and all agreeing in their hope in the judgment of charity that they were subjects of grace, it was agreed that their experience should be given in to the Church, at the Church Meeting after the next.

April 28th. At a Church Meeting held this day Deare Foster and his brother Michael Foster were proposed to the Church and messengers appointed to converse with them.

Lord's Day May 1st. The Church being stopped, and the messengers that had been appointed to converse with Mary Everitt, agreeing in their hope that she was a subject of grace, it was agreed that her experience should be given in to the Church at the next Church Meeting. And this day Samuel Lane, Brother Richard Lane's son, was proposed to the Church, and messengers were appointed to converse with him.

Lord's Day May 8th. Whereas in the year 1789 a Benevolent Society was instituted for the relief of necessitous widows and children of Protestant Dissenting Ministers, and also of such Ministers, as through age or infirmities, may be incapacitated for public service, in the Counties of Essex and Hertford, a publick collection was made this day, and the preceeding Lord's Day in our congregation, for the benefit of this Institution and at both collections, the sum of £7.8s.6¾ was obtained.

Lord's Day May 29th. The Church being stopped, Edward Foster was proposed to the Church and messengers were appointed to converse with him.

June 3rd. At a Church Meeting held this day, the experiences of Sarah Allen, Mary Everitt, Elizabeth Lawrence, Ann Foster and Elizabeth Crawley were read before the Church, and being satisfactory, it was agreed that they should be received into full communion with the Church, the next Lord's Day and the messengers who had been appointed to converse with Deare Foster, being present, and agreeing in their hope that he was a subject of grace, it was agreed that his experience should be given in to the Church, at the next Church Meeting.

Lord's Day June 5th. Sarah Allen, Mary Everitt, Elizabeth Lawrence, Ann Foster and Elizabeth Crawley, were received into full communion with the Church.

And this day, the Church being stopped, and all the Brethren who had been appointed to converse with Michael Foster, Samuel Lane, and Edward Foster, except one, having had that conversation, and being all now present and another brother having supplied that deficiency, who was also now present, and all agreeing in their hope that they were respectively the subject of grace, it was agreed that the experiences of them all should be given in to the Church at the next Church Meeting.

Agreed that Samuel Lane, Deare Foster, Michael Foster and Edward Foster should be received into the Church.

Samuel Lane, Deare Foster, Michael Foster and Edward Foster received into the Church.

Congregational Fast observed.

Thanksgiving Harvest Meeting.

Sarah Crawley proposed to the Church.

Lettice and Mary Merritt proposed to the Church.
John Lane proposed to the Church

Agreed that the experiences of Lettice and Mary Merritt and Sarah Crawley be given in to the Church.

William Hill proposed to the Church.

The experiences of Lettice and Mary Merritt and Sarah Crawley read before the Church and approved.

June 30th. At a Church Meeting held this day, the experiences of Samuel Lane, Deare Foster, Michael Foster and Edward Foster were read before the Church and being satisfactory, it was agreed that they should be received into full communion with the Church, the next Lord's Day.

Lord's Day July 3rd. Samuel Lane, Deare Foster, Michael Foster and Edward Foster were received into full communion with the Church.

August 1st. This day was not only observed as a Church Meeting, and as a meeting in which particular regard was paid to the approaching harvest, but as a day of fasting and prayer, as the nation still continues involved in a calamitous war. Particular notice was likewise taken of the important subject of attempting by missionaries to spread the Gospel among the heathen, 29 persons having been set apart in the preceding week, in London to go to the South Seas upon that business. Four brethren besides the Pastor, engaged in prayer.

September 16th. A Meeting was appointed to be held on this day, with a particular view to return God thanks for His great goodness as to the late harvest, it having been a remarkably merciful one both as to produce, and an opportunity to gather that produce together.

This day Sarah Crawley was proposed to the Church and messengers were appointed to converse with her.

Lord's Day September 25th. The Church being stopped, Lettice Merritt, Brother John Merritt's wife, and Mary Merritt their daughter were proposed to the Church, and messengers appointed to converse with them.
September 29th. At a Church Meeting held this day, John Lane, Brother Daniel Lane's son, was proposed to the Church, and messengers were appointed to converse with him.

Lord's Day October 2nd. The Church being stopped, after the administration of the Lord's Supper, and the messengers who had been appointed to converse with Lettice Merritt, Mary Merritt, and Sarah Crawley, agreeing in their hope concerning them that they were all the subjects of grace, it was agreed that their experiences should be given in to the Church, at the next Church Meeting.

Lord's Day October 30th. The Church being stopped, William Hill was proposed to the Church and messengers were appointed to converse with him.

November 4th. At a Church Meeting held this day, the experiences of Lettice and Mary Merritt and Sarah Crawley were read before the Church and being satisfactory, it was agreed that they should be received into full communion with the Church, the next Lord's Day.

Lettice and Mary Merritt and Sarah Crawley received into the Church.

Agreed that the experiences of John Lane and William Hill be given in to the Church.

Agreed that William Hill and John Lane should be received into the Church

Which is accordingly done

1797.

National Fast observed.

Thomas Everitt and John Bates proposed to the Church.

Agreed that their experiences be given in to the Church.

William Bunyan proposed to the Church.

Sarah James and Elizabeth Iredale proposed to the Church.

Agreed that the experience of Wm. Bunyan be given in to the Church.

Lord's Day November 6th. Lettice and Mary Merritt and Sarah Crawley were received into full communion with the Church.

And this day, the Church being stopped, after the administration of the Lord's Supper, and the messengers who had been appointed to converse with John Lane and William Hill, agreeing in their hope concerning them that they were the subject of grace, it was agreed that their experiences should be given in to the Church, at the next Church Meeting.

December 1st. At a Church Meeting held this day, the experiences of William Hill and John Lane were read before the Church, and being satisfactory, it was agreed that they should be received into full communion with the Church the next Lord's Day.

Lord's Day December 4th. William Hill and John Lane were received into full communion with the Church.

At a Church Meeting held February 2nd the transactions of the Church, for the last year, were read before the Church, and signed by us in the name of the whole.

John Geard.
Thomas Caporn
James Smith.

March 8th. Being appointed by the King as a National Fast Day, was observed as a day of fasting and prayer by the church and congregation. Four brethren engaged in prayer and a sermon was preached on the occasion from Isaiah 45: 7 "I make peace."

March 30th. At a Church Meeting held this day, Thomas Everitt and John Bates were proposed to the Church, and messengers appointed to converse with them.

Lord's Day April 16th. The Church being stopped, and all the messengers who had been appointed to converse with Thomas Everitt and John Bates being present, except one, and there being reason to think that he also was well satisfied, and making a favourable report concerning them, it was agreed that their experiences should be given in to the Church, at the next Church Meeting but one.

This day also, William Bunyan was proposed to the Church and messengers were appointed to converse with them.

May 5th. At a Church Meeting held this day, Sarah James, grand-daughter to the Rev. Mr. Samuel James heretofore Pastor of this Church, and Elizabeth Iredale were proposed to the Church, and messengers appointed to converse with them.

Lord's Day May 11th. The Church being stopped and the messengers who had been appointed to converse with William Bunyan making a favourable report concerning him, it was agreed that his experience should be given in to the Church, at the next Church Meeting.

Agreed that Thomas Everitt, John Bates and Wm. Bunyan be received into the Church.

Thomas Williams Button proposed to the Church.

Thos. Everitt, John Bates, Wm. Bunyan received into the Church.

Agreed that the experiences of Sarah James and Elizabeth Iredale should be given into the Church

Wm. Kingsley proposed to the Church.

Agreed that Elizabeth Iredale and Sarah James be received into the Church.

Which is accordingly done.

Agreed that the experiences of Thomas Williams Button and Wm. Kingsley should be given in to the Church.

Which is done accordingly.

John Farmer proposed to the Church.

Congregational fast observed.

June 1st. At a Church Meeting held this day, the experiences of Thomas Everitt, John Bates and William Bunyan, were read before the Church, and being satisfactory, it was agreed that they should be received into full communion with the Church, the next Lord's Day.

This day also, Thomas Williams Button was proposed to the Church and messengers were appointed to converse with him.

Lord's Day June 4th. Thomas Everitt, John Bates and William Bunyan were received into full communion with the Church.

And the Church being stopped, after the administration of the Lord's Supper, and the messengers who had been appointed to converse with Sarah James and Elizabeth Iredale, making a favourable report concerning them, it was agreed that their experiences should be given in to the Church, at the next Church Meeting.

Lord's Day June 25th The Church being stopped, William Kingsley was proposed to the Church, and messengers were appointed to converse with him.

June 29th. At a Church Meeting held this day, the experiences of Elizabeth Iredale and Sarah James were read before the Church, and being satisfactory, it was agreed that they should be received into full communion with the Church, the next Lord's Day. And as one of the Brethren who had been appointed to converse with William Kingsley, was not likely to have an opportunity to do it, another Brother was appointed in his room.

Lord's Day July 2nd. Elizabeth Iredale and Sarah James were received into full communion with the Church.

And the Church being stopped, after the administration of the Lord's Supper, and the messengers who had been appointed to converse with Thomas Williams Button and William Kingsley, making a favourable report concerning them, it was agreed that their experiences should be given in to the Church, at the next Church Meeting.

August 2nd. At a Church Meeting held this day, the experiences of Thomas Williams Button and William Kingsley were read before the Church, and being satisfactory, it was agreed that they should be received into full communion with the Church, the next Lord's Day.

This day also John Farmer was proposed to the Church and messengers were appointed to converse with him.

This day was not only observed as a Church Meeting, and as a meeting in which particular regard was paid to the approaching harvest, but as a day of fasting and prayer, as the Nation still continues involved in a calamitous war.

<p>Thos. Williams Button and Wm. Kingsley received into the Church.</p>	<p><u>Lord's Day August 6th</u> Thomas Williams Button and William Kingsley were received into full communion with the Church.</p>
<p>Agreed that the experience of John Farmer should be given in to the Church.</p>	<p><u>Lord's Day September 3rd</u> The Church being stopped, after the administration of the Lord's Supper, and the messengers who had been appointed to converse with John Farmer, agreeing in their hope that he was the subject of grace, it was agreed that his experience should be given in at the next Church Meeting.</p>
<p>Which is accordingly done.</p>	<p><u>September 28th</u>. At a Church Meeting held this day, the experience of John Farmer was read before the Church, and being satisfactory, it was agreed that he should be received into full communion with the Church, the next Lord's Day.</p> <p>Particular regard was paid this day unto the circumstances of the harvest, in reference to which there has been this season a remarkable mixture of mercy and judgement.</p>
<p>John Farmer received into the Church.</p>	<p><u>Lord's Day October 1st</u>. John Farmer was received into full communion with the Church.</p>
<p>1798</p>	<p>At a Church Meeting held <u>February 1st</u> the transactions of the Church for the last year, were read before the Church, and signed by us in the name of the whole.</p> <p style="text-align: right;">John Geard. Michael Foster. John Crawley.</p>
<p>National Fast observed.</p>	<p><u>March 7th</u>. Being appointed by the King as a National Fast Day, was observed by the Church and congregation, as a day of Fasting and Prayer. Four brethren engaged in prayer, and a sermon was preached on the occasion from Matthew 19: 26 "With God all things are possible."</p>
<p>Messengers appointed to converse with Thos. Lightfoot.</p>	<p><u>March 29th</u>. Unfavourable reports having been heard relative to the conduct of Thomas Lightfoot, at a Church Meeting held this day, messengers were appointed to converse with him upon the subject of such reports.</p>
<p>He is suspended.</p>	<p><u>Lord's Day April 1st</u>. The Church being stopped, after the administration of the Lord's Supper, and some of the messengers who had been appointed to converse with Thomas Lightfoot, having had an opportunity so to do, and it appearing from their report that his conduct had been dishonourable, he was this day suspended from communion with the Church.</p>
<p>Agreement about a united weekday lecture.</p>	<p><u>November 1st</u>. At a Church Meeting held this day, it was agreed to accede to a proposal which had been made by the Pastor of Backstreet Church, and which proposal was this day notified to this church by its Pastor that a week-day lecture should be carried on during the remainder of the winter, jointly by our respective congregations, part of the time at one of our Meeting Houses, and part at the other, and that the Pastor of each Church should preach at each place alternately.</p>

A Missionary Society, upon a large scale, composed of members of several denominations of professed christians, having been formed in the year 1795, and which Society had since purchased a ship in which they had sent nearly 30 missionaries to certain islands in the Pacific Ocean, and which ship, having safely returned back in the course of the present year, after having been remarkably watched over by a kind over-ruling providence, both in her going out and returning home, was about to sail again to the same ocean with 29 missionaries more, and it having been previously agreed on at a Church Meeting held June 28th last, that a public collection should be made for the assistance of the said Society, some time in the present year, pursuant to the said agreement, the Rev. Mr. Greatheed of Newport Pagnell preached two sermons at our Meeting House, on Lord's Day November 11th, one in the afternoon and the other in the evening, and a public collection was made after each sermon.

Collection made for the Missionary Society.	The afternoon collection amounted to	£16 18s. 4d.
	The evening collection amounted to	£ 6 2s. 11d.
	There was received afterwards	<u>13s. 1½</u>
		<u>£23 14s. 4½d.</u>

N.B. The ship before-mentioned, and which is called by the name of The Duff, left England on her second important expedition, in the month of December. May the same kind Providence watch over her this time as did the time before, and that in as remarkable degree, and may both expeditions be over-ruled for abundant good, as to the best interests of the poor heathen inhabitants of the remote countries which she has visited or may visit; and may this be likewise the case as to similar attempts that may already may have been made, or that yet may be made, by whatever instruments and in whatever countries.

1799

At a Church Meeting held January 3rd, the transactions of the Church for the last year, were read before the Church, and signed by us in the name of the whole.

John Geard.
James Smith.
Thomas Crawley.

National Fast observed. March 27th. Being appointed by the King as a national Fast Day, was observed by the Church and congregation as a Day of Fasting and Prayer. Five brethren engaged in prayer, and a sermon was preached on the occasion from Habakkuk 3: 2 "O Lord in wrath remember mercy".

Elizabeth Foster proposed to the Church. August 29th. At a Church Meeting held this day, Elizabeth Foster, the wife of Brother John Foster, was proposed to the Church, and messengers were appointed to converse with her.

Hannah Bates and Sarah Winch proposed to the Church. Lord's Day September 29th. The Church being stopped, Hannah Bates and Sarah Winch were proposed to the Church and messengers appointed to converse with them.
Agreed that the October 3rd. At a Church Meeting held this day, the messengers who had been appointed to converse with Elizabeth Foster being present, and agreeing

Foster should be given in to the Church.	in their hope in the judgement of charity, that she was a subject of grace, it was agreed that her experience should be given in to the Church at the next Church Meeting.
Mary Everitt recommended for occasional communion to the Church at Rayleigh.	And this day, a letter of recommendation to the Baptist Church at Rayleigh in the County of Essex, under the pastoral care of the Rev. Mr. Pilkington for occasional communion with the said church, was signed, on the behalf of our sister Mary Everitt, wife of Joseph Everitt.
Agreed that the experiences of Hannah Bates and Sarah Winch should be given in to the Church.	<u>Lord's Day October 27th</u> . The Church being stopped, and the brethren who had had conversation with Hannah Bates and Sarah Winch, making a favourable report concerning them, and agreeing in their hope respecting them that they were the subjects of grace, it was agreed that their experiences should be given in to the Church at the next Church Meeting. N.B. One of the brethren appointed to converse with Hannah Bates was prevented by providence, but another brother supplied his place.
The experiences of the persons before-mentioned read before the church.	<u>October 31st</u> . At a Church Meeting held this day, the experiences of Hannah Bates, Sarah Winch and Elizabeth Foster were read before the Church, and being satisfactory, it was agreed that they should be received into full communion with the Church the next Lord's Day.
Hannah Bates and Eliz. Foster received into the Church.	<u>Lord's Day November 3rd</u> . Hannah Bates and Elizabeth Foster were received into full communion with the Church. Sarah Winch was prevented by particular circumstances in her family.
Congregational Fast observed.	<u>November 28th</u> was not only observed as a Church Meeting, but as a day of Fasting and Prayer, on account particularly of the gloomy circumstances that have arisen from the unfavourableness of the late harvest and seed-time, as well as the continuance of the war. It appears to have been upon the whole, but a scanty harvest, and a great deal of the grain in some parts has been spoiled or excessively injured, and some never got in at all. There were oats, even in this neighbourhood, not got in till the preceding day, November 27 th . The season has been uncommonly wet and in some parts the lands have been quite flooded and the grain thereby very much injured or absolutely spoiled. The fears of some therefore run high lest there should not be enough bread corn to last till another harvest. At this meeting, four brethren besides the Pastor, engaged in prayer. May our prayers be heard, and answered, and may God be better to us than our fears, as well as than our deserts.
Sarah Winch received into the Church.	<u>Lord's Day December 1st</u> . Sarah Winch, who was prevented from being received the ordinance the day before, was this day received into full communion with the Church.
Missionary ship Duff taken by a French privateer.	The ways of the Lord are many of them to us mysterious. The ship Duff, which left England in December 1798, with a number of missionaries, who were designed to be placed in certain islands in the Pacific Ocean, was taken by a French privateer, a few leagues from Rio Janeiro, in South America, a Portuguese settlement, where they intended to call for refreshment. But there has been mercy remarkably mingled along with affliction. Though all

the missionaries were prevented from accomplishing the particular object they aimed at, yet a kind providence remarkably preserved them even while they were in captivity, and deliverance was soon wrought out for them, and they have all been brought back, it seems to Europe, and all, it is presumed, by this time, to England, except one of their wives who died at Lisbon October 29th 1799, whose husband remained there with her, after all the rest had left Lisbon, and who have since safely arrived in England.

1800.

At a Church Meeting held January 2nd the transactions of the Church for the last year were read before the Church, and signed by us, in the name of the whole.

John Geard.
Daniel Lane.
Daniel Field.

John Pryor dismissed to the Baptist Church at Cambridge.

January 30th. At a Church Meeting held this day, a letter of dismissal from our Church to the Baptist Church at Cambridge, under the pastoral care of the Rev. Mr. Hall, on the behalf of John Pryor, was read and signed.

National Fast observed.

March 12th. Being appointed by the King as a National fast day, was observed by the Church and congregation as a day of fasting and prayer. Four Brethren engaged in prayer, and a sermon was preached on the occasion from Zephaniah 2.3 "Seek ye the Lord all ye meek of the earth, which hath wrought his judgement, seek righteousness, see meekness: it may be ye shall be hid in the day of the Lord" anger"" In the prayers that were sent up to Heaven this day, regard was not had to the awful war in which we as a Nation are still involved, but to the excessive dearness of the necessaries of life, which renders the circumstances of the poor especially peculiarly trying. Previous to this day, wheat had been sold at Hitchin market as high as £4.0s.0d. per load, being five bushels, and barley as high as £3.10s.0d. per quarter, being eight bushels, and the quarter loaf had been as high as 15½d.

Martha Merritt proposed to the Church.

May 1st. At a Church Meeting held this day, Martha Merritt was proposed to the Church, and messengers were appointed to converse with her.

Sarah Bryant proposed to the Church. And agreed that Martha Merritt's experience should be given in to the Church.

May 25th being Lord's Day, and the Church being stopped Sarah Bryant was proposed to the Church and messengers were appointed to converse with her.

And the messengers who had been appointed to converse with Martha Merritt, agreeing in their hope that she was a subject of grace, it was agreed that her experience should be given in to the Church, at the Church Meeting after the next.

Agreed that Sarah Bryant's experience should be given in to the Church.

Lord's Day June 1st. The Church being stopped, after the administration of the Lord's Supper, and the messengers who had been appointed to converse with Sarah Bryant, agreeing in their hope that she was a subject of grace, it was agreed that her experience should be given in to the Church, at the next Church Meeting.

Which is accordingly done.	<u>July 3rd</u> . At a Church Meeting held this day, the experiences of Sarah Bryant, and Martha Merritt were read before the Church and being satisfactory, it was agreed that they should be received into full communion with the Church, the next Lord's Day.
Saml. Day proposed to the Church.	And this day Samuel Day Jnr. was proposed to the Church and messengers were appointed to converse with him.
Sarah Bryant and Martha Merritt received into the Church.	<u>Lord's Day July 6th</u> . Sarah Bryant and Martha Merritt were received into full communion with the Church.
Agreed that Saml Day's experience be given in to the Church.	<u>Lord's Day August 3rd</u> . The Church being stopped after the administration of the Lord's Supper, and the messengers who had been appointed to converse with Samuel Day, agreeing in their hope that he was a subject of grace, it was agreed that his experience should be given in to the Church, the next Church Meeting, which was however afterwards postponed to another Church Meeting owing to the circumstances of the harvest.
Samuel Day's experience read before the Church.	<u>October 1st</u> . At a Church Meeting held this day, the experience of Samuel Day was read before the Church, and being satisfactory, it was agreed that he should be received into full communion with the Church the next Lord's Day.
He is received into the Church.	<u>Lord's Day October 5th</u> . Samuel Day was received into full communion with the Church.
Sarah Peers admitted to occasional communion.	<u>Lord's Day November 2nd</u> . It was agreed by the Church, that Sarah Peers, who is a member in full communion with the Church of Christ at Luton under the pastoral care of the Rev. Mr. Pilley, should be admitted to occasional communion with us.

This has been a year which has been peculiarly trying in general, owing to the excessive dearness of the necessaries of life, particularly bread; and especially since the late harvest, which was not only so plentiful as expected, but a considerable quantity of wheat and a much greater proportion of barley was excessively damaged by the rain. Wheat has been sold at Hitchin market since that period at upwards of £5.0s.0d. per load, in certain instances, and barley at upwards of £4.10s.0d. per quarter: and in this month of December the quartern loaf has been raised to 1s. 6d. at Hitchin, and 1s.9d. in London. May God speedily appear for our relief, and teach us the most important lessons by his frowns.

1801. At a Church Meeting held January 1st, the transactions of the Church for the last year were read before the Church, and signed by us in the name of the whole.

John Geard.
Jas. Smith.
Thomas Jude.

National fast observed. February 13th. Being appointed by the King as a National fast day, was observed by the Church and congregation as a day of fasting and prayer. Three Brethren engaged in prayer. On account of the funeral of Mr. Robert Thomas of Hertford, which took place this day, and who was buried in our ground, the Pastor did not preach from the text he had intended had it not been for this circumstance, but from Job 9. 12. "Behold he taketh away, who can hinder him? Who will say unto him, what doest thou?"

Regard was had in prayer this day, not only to the calamitous war in which as a Nation we are still involved, but to the still continued, and even increased dearness of the necessaries of life. Wheat had been sold at Hitchin market previous to this day, as high as £5.9s.0d. per load: and after this it advanced still higher, as there was some sold March 3rd at £5.15s.0d. per load, and barley was sold the same day as high as £5.0s.0d. per quarter and wheat was sold at St. Albans market, March 7th, and at Luton market, March 9th, as high as £6.0s.0d. per load; and the quarter loaf March 14th was 1s.8d. at Hitchin, and 1s.10½ in London.

Messengers appointed to converse with John Soames. April 2nd. At a Church Meeting held this day, messengers were appointed to converse with John Soames, whose conduct for some time had been disorderly.

They return their report. April 30th. At a Church Meeting held this day, the messengers who had been appointed to converse with John Soames, made their report concerning him, and it appearing that he had been guilty of defrauding, of lying, and of drunkenness, as well as of leaving his place as to attending with us, and discovering an abominable spirit respecting both Pastor and Church, it was the unanimous opinion of all the Brethren present, that he ought to be excluded from the Church; but forasmuch as it was expected many more would be present on the following Sabbath, it was agreed to postpone the final conclusion of this business till then.

He is excluded. Lord's Day May 3rd. The Church being stopped, after the administration of the Lord's Supper, the case of John Soames was again considered, and a final conclusion put to it by his being totally excluded, and declared to be no longer a member with us, by the unanimous act of the Church.

Lord's Day May 3rd and 10th. A public collection was made for the Hertfordshire and Essex Benevolent Society for the relief of the widows and children of Protestant Dissenting Ministers and both days, including what was received afterwards, the sum of £8.2s.9½ was obtained.

Elizabeth Kingsley restored to her place. Enquiries having been made respecting the recent conduct of Elizabeth Kingsley, and one of the Deacons having had some conversation with her, who for a number of years had been under the censure of suspension, and the result of these enquiries and this conversation being laid before the Church, at a Church Meeting held July 2nd, and being satisfactory, it was agreed that she should be invited to return again to her place as a member in the Church, and a member was appointed to communicate that invitation to her in the name of the Church.

Lord's Day July 5th. Elizabeth Kingsley , the invitation above mentioned, having been communicated to her, took her place in the church accordingly.

Brother Hardwick
nominated to the office
of deacon

October 1st. At a Church Meeting held this day, our brother Thomas Hardwick was nominated to the office of a deacon in the church.

October 4th. Lord's Day. After the administration of the Lord's Supper, the church being stopped, the circumstance of Brother Hardwick's having been nominated to the office of deacon, was mentioned to the body, and it was recommended to all the brethren present to make this circumstance the matter of their particular prayer to God, and to return their answer, whether Brother Hardwick was the object of their choice to the said office, on that day fortnight.

Brother Hardwick
chosen to the office of
deacon.

Lord's Day October 18th. The church being again stopped, Brother Hardwick was unanimously chosen to the office of a deacon amongst us.

Which he accepts.

October 29th. Our Brother Hardwick accepted the office of deacon, to which he had been unanimously chosen, and was solemnly commended to God by prayer, under that character.

Sermon preached on
the deacon's office.

Lord's Day December 27th. One circumstance and another having prevented this from being done before, on this day, the pastor of the church preached a sermon on the office of deacons from 1 Timothy 3rd and 12th "For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

1802.

At a church meeting held January 1st, the transactions of the church for the last year were read before the church, and signed by us in the name of the whole.

John Geard.
Daniel Lane.
John Foster.